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the grant has not been elsewhere met with, and his descent is not given. But on comparing this inscription with that of Mṛigêśavarmmâ in the Hiṭṇahebbâgilu plates (**Hs. 18**), it will at once appear how similar they are throughout. The unusual prefix *śrî-vijaya-śiva* to the king's name also occurs there, and in both the plates are described as *paṭṭikâ*. Mândhâtṛivarmmâ was therefore of the same period as Mṛigêśavarmmâ, and perhaps a near relation who may have come just before or just after him. There are no data for fixing the exact time of either, but they no doubt belong to the 5th century.

We next come to the Tâlaguṇḍa pillar (**Sk. 176**), than which no more important or interesting inscription has been discovered in Mysore, whether we regard its contents, its style, or its execution; and it has attracted much attention in Europe.[1] The pillar, which is of a very hard dark grey granite, is standing in front of the ruined Praṇamêśvara temple. Its pedestal is 5 feet 4 inches high and 1 foot 4 inches square at the top, a little more at the base. The shaft is octagonal, 6 feet 4 inches high, each face being 7 inches wide, but tapering slightly towards the top. The finial is a pear-shaped ornament, 1 foot 11 inches high, with a considerable piece split off lengthwise on one side, taking off a little bit from the end of line 10, but no letters are lost. The engraving is in artistically cut box-headed characters, and there are two lines on each face except the last, which has only half a line. The invocation at the beginning is on the pedestal, and runs up connecting with the first line. The inscription reads from the bottom upwards. It is mostly in excellent preservation, except on the side exposed to the south-west monsoon, which is a good deal worn. The language is Sanskrit throughout, and the composition is in the high-flown Kâvya style, which it is evident was in full vogue in the South at that early period, as pointed out by Dr. Bühler. I had gladly consented to the publication of the inscription by him, than whom no one was better qualified to do it justice; but his lamented death put a stop to this. The first 24 verses are in a very rare metre, which Dr. Kielhorn has stated[2] is not described in any Hindu work on prosody, nor does it occur throughout Hindu literature. But a minute search has resulted in his discovery of a verse in the same metre in each of two Gupta and Vâkâṭaka inscriptions of the 4th or 5th century.[3] Also two verses in the celebrated Bower manuscript,[4] a Buddhist work of about 400 to 450 A.D., written on birch bark, and obtained in Tibet, which has been deciphered and published with so much labour and skill by Dr. Hoernle. Dr. Kielhorn is of opinion that other specimens may be probably found if a search be made in old writings.[5] "It is clear" he says "that we have to do with a *Mâtrâsamaka*, in which each of the four pâdas of the verse contains 15 mâtrâs. The following is the scheme,—

Pâdas 1 and 3: ⏑⏑ ⏑ — ⏑ — ⏑ — ⏑⏑ ⏑

Pâdas 2 and 4: ⏑⏑ — ⏑ — — ⏑ — ⏑ ⏑

In pâdas 2 and 4 this scheme is followed throughout the 24 verses. In the two odd pâdas it is strictly followed in only 30 (out of 48) first and third pâdas; in 14 other instances, where there is the short for the 6th mâtrâ of the pâda, a long is used, and then the following long sometimes (altogether three times) will be substituted by two short; and in the remaining four, the existing instances show in place of the same short, one long and one short. The secondary form of the scheme for pâdas 1 and 3 is therefore,—

⏑⏑ ⏑ — — ⏑⏑ ⏑ — ⏑⏑ ⏑ 16 mâtrâs

and ⏑⏑ ⏑ — — ⏑ — ⏑ — ⏑⏑ ⏑ 17 matrâs"[6]

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[1] A summary of the contents was given in my Introduction to Vol. IV, and Dr. Bühler directed attention to the importance of the inscription in the *Academy* of the 21st Sep. 1895.

[2] *Ein unbekanntes Indisches Metrum*, in the *Göttingen Nachrichten* for 1899, *Heft* 2.

[3] Tusâm inscription, l. 1 and 2, (*Gupta Inscriptions*, p. 270); Vâkâṭaka inscription at Ajaṇṭâ, l. 5—8, (*Archæological Survey of Western India*, Vol. IV, p. 125).

[4] Part I, p. 4 (*iti sureyam*), and verse 36.

[5] My Assistant, Mr. R. Narasimhachar, M.A., finds the metre in Bhîmabhaṭṭa's *Râvaṇârjuniya*, (a work illustrating Pâṇini's Sûtras, published in the Bombay *Kâvyamâlâ*). See vv. 44 (p. 68) and 58 (p. 174) for instance, and there may be others.

[6] But the second mâtrâ of the third pâda in verses 19 and 21 is long.

After the usual expression *Siddham*, the inscription opens with obeisance and ascription of victory to S'iva, and praise of the Brahmans. Next follows praise of the king Kâkusthavarmmâ, the Kadamba Sênâṇi, the moon in the sky of a great race (*bṛihal-anvaya*). Then commences the highly important historical portion of the inscription. There was, it says, (at Tâḷagunda is implied) a family of very devout Brahmans,[1] born in the *gôtra* of the Hâritîputra, the chief rishi Mânavya, of the path of three rishis. An interesting account is given of their ritual and domestic habits, decidedly archaic in character. Their hair was constantly wet with the final ablutions after many kinds of sacrifices, they had performed the *avagâha* (or bath on completion of vedic study), maintained the sacred fire, drank *sôma* juice, and grew fat on sacrifical animals and offerings. They had a *kadamba* tree growing near their house, from tending which they acquired its name and qualities. In this Kadamba family there arose a distinguished and learned Brahman named Mayûraśarmmâ, who, together with his guru Vîraśarmmâ, went to the city of the Pallava kings (*i. e.* Kâñchî), and desiring to be proficient in *pravachana*, entered into every *ghaṭikâ*,[2] and (thus) became a quick (or ready) debater (or disputant).

There a sharp quarrel arose in connection with the Pallava horses or stables,[3] and he became so enraged that Kshatriyas should lord it over Brahmans, that he resolved though he was a Brahman to become a Kshatriya for the purpose of revenge. Accordingly, practising himself in the use of weapons,—very different from the sacrificial implements he had been accustomed to handle,—he overcame the Pallava guards at the frontier and escaped to the inaccessible forests at S'rîparvvata (in Karnul District, near the junction of the Tuṅgabhadrâ and Kṛishṇâ rivers). Here he grew to such power that he levied tribute from the great Bâṇa and other kings. These proceedings made the Pallava kings frown, but aided him in carrying out his designs, and in making preparations for a vigorous campaign. The kings of Kâñchî (the Pallavas) now marched against him with their ocean of an army, resolved to put him down. But journeying in various difficult disguises, he penetrated to their camps at night, and smote them down like a powerful falcon. Eating the food of disaster, and being rendered helpless, they were forced by him to carry his sword after him. They therefore quickly resolved to make friendship with him ; and gave him a crown, at the same time conferring upon him a territory bounded by the Amarârṇṇava (or Western Ocean) and extending as far as Premâra (Mâlva), with an undertaking that it should not be entered (or invaded) by others. And having meditated on Sênâpati and the Mothers, he was anointed by Shaḍânana.

His successors were his son Kaṅguvarmmâ ; whose son was Bhagîratha ; whose son was Raghu ; whose brother was Bhâgîrathi or Kâkustha. A glowing account is given of the prosperity of the kingdom under the latter ; and his daughters, it is implied, were given in marriage to the Gupta

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[1] The punctilious enumeration of details savours somewhat of the perfervour of new converts.

[2] The meaning of *ghaṭikâ-sthâna* is not accurately known. Mr. Pâṭhak has translated it 'religious centre' (*Ind. Ant.* XIV, 24). Dr. Kielhorn has published an article on the subject (*Göttingen Nachrichten* for 1900, *Heft* 3), with special reference to the use of the word in this inscription, and gives quotations in support of his view that it means something like *brahmapuri*. At the same time I met with the following inscriptions in Mysore. In Cn. 178, (Vol. V), we have

> Dundubhau hâyanê Bhâdrapadê mâsê s'ubhê dinê ।
> Uttaṅkôktyâ Sâma-vêdê vyadhattâm ghaṭikâ[s'ra]maṃ ॥ (or ghaṭikâ [kra]maṃ ॥)

I have been unable to obtain information as to what Uttaṅka says in the Sâma-vêda, but the Âdi-parva of the Mahâ-Bhârata contains some weird stories about Utaṅka. He paid a visit to the serpent world to recover certain earrings which the serpent king had stolen. He it was who urged the emperor Janamêjaya to perform the serpent sacrifice. Observing some women weaving, it suggested to him a method of reckoning time.

On the other hand, in Sk. 197 in the present volume, in the description of the beauties and attractions of Kuntala, we are told that it contained—*dharmmakke-nermmamum bhôgakk-âgaramum âda ghaṭikâ-sthânamum*—ghaṭikâ-sthânas that were supports of piety and mines of enjoyment. The latter clause seems to convey an idea quite opposed to the former, but we here certainly have the mention of some kind of institution.

[3] All that we are told as to the cause of a quarrel that led to such dire results is,—*tatra Pallavâs'va-saṃsthêna kalahêna tîvrêṇa rôshitaḥ*.

and other kings. This king, Kâkusthavarmmâ, caused a tank to be made for the celebrated temple here at which Sâtakarṇṇi and other great kings had worshipped. The king's son S'ântivarmmâ, who it appears had acquired three crowns, commissioned Kubja (the hunchback), who had composed this poem (*kâvyam*), to have it inscribed on the stone. The inscription closes with a benediction on Sthânakundûr (now Tâlagunda), which was the resort of people from all quarters.

This learned inscription is full of interesting and important matter from beginning to end. It gives what appears to be a realistic and true account of the origin of the Kadamba line of kings, free from the numerous legends that are current regarding it,[1] and Mayûraśarmmâ is no doubt the Mayûravarmmâ who is always represented as the progenitor of the line (see **Sk. 117**). The information about the Pallavas, Kâñchi, Bâṇa and S'riparvvata are highly important, as well as the references to the Premâra country, the Guptas, and Sâtakarṇṇi. In fact, the various lines of inquiry it suggests are well nigh inexhaustible. It is much to be regretted that Dr. Bühler was not spared to elucidate, as no one could so well do, the different questions it offers for investigation. The inscription is not dated, but every thing points to the 5th century as the period to which it belongs.

Another ancient Kadamba inscription is **Sk. 66**, on a stone at Taḍagaṇi, in front of the Râmêśvara temple. In it we have the king Madhuvarmmâ of the Kadamba family,—who were purified by meditation on Svâmi Mahâsêna and the group of Mothers, of the Mânavya-gôtra and Hâritîputras,—making grants in the villages of S'atômahilâ (which means the hundred women) and Kêtakapâḍa. There is no date, but from the style it may be assigned to about 500.

**Hl. 13** is a *vîrakal* dating in 870 A.D. Unfortunately, of the name of the paramount sovereign only .. rasa Mârasatya remains. From the date the inscription falls in the reign of the Râshṭrakûṭa king Nṛipatuṅga or Amôghavarsha, but I am unable to identify Mârasatya, unless it was that king's name. In any case, Indra is said to be ruling the Banavâsi Twelve Thousand, which is the reason for placing this under the Kadambas.

The next inscription (**Sk. 45 *b***), which is on a stone at the Gautamêśvara temple in the Gauj agrahâra, is filled with somewhat confused lists of donations, principally *sâle*, to that god, and to the Brahmans of a number of villages, first among whom come the thousand of Gautama-grâma. At one point we have mention of Kannarasa as ruling the kingdom of the world. This was the Râshṭrakûṭa king, and fixes the date at about 890. And Ajavarmmarasa, son of the Kadambas, is mentioned. Again, when S'ântarasa was ruling, the Kadamba Ajammarasa, no doubt the same, made a grant

From **Sb. 122** we only get the name Kuvara (or the prince) Taila (see **Sk. 117**). Its date may be about 1030. **Sk. 151** gives us Châvuṇḍa-Râya ruling Banavâse, Sântalige and Hayve, as far as the Western Ocean, under the Châḷukyas, in 1047. He is described as making sport of Koṅkaṇa, as Âhavamalla's Hanumân, a wild-fire to Kaṇagila-vâḍa, and thruster aside of Kannama. The Gurjjara, Chêra, Chôḷa and other kings were moved at the grandeur of Râya. He set up the fine *gaṇḍabhêruṇḍa* pillar at Balligâve, on which this inscription is engraved, and made a grant for the Bhêruṇḍêśvara (? at the top). **Sk. 120** shows him making a grant in 1048 for a Jain *basadi* in Balligâve. By his order Nâgavarmmâ erected habitations (*nilaya*) for the different sects.[2] He recurs in **Sk. 11**, dated 1063, in which he is called Châmuṇḍa-Nâyaka. In **Sk. 152** we have a Kadamba Satyâśraya-Dêva ruling Kâṇanûr, also under the Châlukyas, and making a grant. This singular inscription, which is on what is called the *śûla*-Brahma stone, will be noticed in another place farther on. In **Sk. 191** we have a vîra-Kadamba ... rjjuna-Dêva in ? 1075.

[1] But there is an evident design to exalt the Brahmans at the expense of the Kshatriyas.

[2] There was also a famous Châmuṇḍa-Râya connected with S'ravaṇa Belgoḷa in the 10th century, who had a younger brother Nâgavarmmâ.

**Sk. 117** is on copper plates at the Virakta-maṭha in Balgâmi. It contains a genealogy of the Kadambas, and records a grant in 1118 by the king Sôma for the establishment of an agrahâra for 67 Brahmans. In accordance with the usual legend, Kadamba is said to have sprung from a drop of sweat which fell from the brow of S'iva under a *kadamba* tree, and he was born with four long arms and an eye in his forehead. He begat Mayûravarmâ, who begat Ravivarmâ, whose son was Nṛigavarmâ, and he begat Kîrtivarmâ. In his line arose Vikrama-Tailapa, who destroyed his enemies, watching for them with the sword in his hand like a black serpent with hood expanded, and who performed from his birth numerous sacrifices for the promotion of *dharma*, which, as a four-footed bull, still wanders about at will in the shade of his sacrificial posts, rejoicing in the streams of the final ablutions. In his line was born the king Tailama, who won the earth by his courteous manners. His son was Kâma-Dêva, whose bounty was proclaimed by heralds from road to road, from city to city, and from village to village, in all directions. His son was Malla, whose queen was Padmâvatî. But he also had a favourite queen Basavala-Dêvî, who was the mother of Sôma, at the sound of whose kettle-drums his enemies swooned away. Though some of these names occur in other grants,[1] this genealogy as a whole appears to be new.

**Sk. 100** is an elaborate account of the Châlukya kings. In the reign of Sômêśvara Bhûlôkamalla, when he had come on an expedition to the South,—the Kadamba king Taila, whose abode was at Virâṭa-nagari (Hânugal), delivered a very long speech praising Baḷḷigâve and its temples in the highest terms, expecially the Kêdâra temple and maṭha, and the gurus of the latter. The emperor was overcome by his eloquence, and wished to perform some work of merit in so auspicious a place, on which Taila skilfully brought to his notice a grant he had himself already made, and procured confirmation for it. The date is 1129. **Hl. 47**, which is one year later, records the death of Tailapa, on account of which event a man named Boppana made good the vow he had taken for the occasion (*vêḷe-vâkyaṃ*), and went to *svargga* with Tailaha-Dêva. And Mayûravarmâ-Dêva with all his officials made a grant for the family, in consideration of Boppa's having fulfilled his time vow (*samêya-jôḷa*). We have had instances of similar self-sacrifice, on the death of the Ganga king Nîtimârgga in about 915 (see **Ag. 5** and **27**, Vol. V), and on the death of the Hoysala king Ballâḷa in 1220 (see **Bl. 112**, Vol. V). There was apparently the same thing on the death of Bammarasa-Dêva, the Ganga king of Asandi, in about 1480 (see **Kd. 146**, Vol. VI). **Sk. 249** records another most determined case of the kind in 1185, on the death of Lachchala-Dêvi.

The next grant is **Sh. 79**, on a copper plate belonging to the Kûḍalî Śriṅgêri maṭha. It is engraved in a most confused and irregular manner, in small and rough Nâgarî characters, and it is difficult to read or make any sense out of some parts. It professes to be a grant of villages originally made by a Kadamba king Purandara-Râya (also apparently called Âditya-Sindhu in another place), in 1154, to Vidyâśaṅkara-Bhârati, the S'riṅgêri guru, and confirmed by the Vijayanagar king Harihara-Râya, presumably at the instance of his minister Vidyâraṇya.[2] Near the beginning are a number of professed quotations from the *S'aṅkara-vijaya*, giving only the first and last words. But they have not been found in the copies of that work that have been consulted. A good deal of the inscription is taken up with the titles and pretensions of the gurus, the countries over which they claim to have travelled, the languages they knew, and the various branches of learning in which they were proficient, one of which seems very like hypnotism. **Sh. 80** is another precisely similar

[1] As the Kargudari grant of 1108 (*Ind. Ant.* X, 249).

[2] It is mentioned by Buchanan in 1801 in his *Travels* (II, 412), but I had never been successful in getting a sight of it till a few years ago, when it had been produced before the Bombay High Court in connection with some law suit and translated by a committee appointed for the purpose, who, however, to judge from a version shown to me, were not very accurate in their interpretation.

copper plate in the same matha. It professes to be a grant, to the guru Vidyâśankara-Bhâratî, of the Sriñgapuri and two other agrahâras, each containing 360 shares, also other villages yielding altogether a revenue of 12000 *nishkas*, by a Kadamba-Râya, on a date expressed in a peculiar manner, meant apparently as equivalent to 1235. Then follow lists of the insignia and symbols of the guru, and of the countries between Sêtu and Hima in which the S'ankarârya-guru is worshipped by 2032 great Brahmans.

In **Sk. 236**, of date 1174, we have an altogether new and different account of the origin of the Kadambas, which is deduced from the Nandas. When Paraśurâma was destroying all the Kshatriyas, a king of the Lunar race named Sôma, from whom the Kalachuryya family arose, was preserved by his guru Aśvatthâma or Îśvarâmśa, who disguised him by letting his mustaches and beard grow thick, and instructed him in the use of weapons. Rejoiced at their escape, the king and his guru went to the Kailâsa mountain to offer thanks to the lord of Pârvvatî, and there they saw the honoured king Nanda worshipping S'iva with flowers. He had been so engaged for many days, supplicating S'iva for a son, and was turning away in despair that no response had been vouchsafed to him, when, as if saying, "Do not be distressed," some *kadamba* flowers fell before him. Accepting them as a sign, he worshipped S'iva with these flowers, and obtained from him the boon, the god announcing to Îśvarâmśa that two brilliant sons would be born to the king under the name of the Kadamba-kula, and that he was to teach them the use of weapons. Accordingly, Kîrttivarmmâ and Maytavarmmâ were born. The latter had a son Tayta, whose son was S'ânta, whose son was Maila. After he and many others of the line had ruled, there was Boppa, the husband of S'rî-Dêvi. Bopparasa, lamenting that since the Kadamba Taila no one had arisen in the family worthy to protect the whole world, together with his wife supplicated Dakshina Sômanâtha for a son. And Îśvara granted the boon that they should have a son equal in bodily strength to Râyamurâri-Sôma, who should transfer the glory of the Kalachuryyas to the Kadambas. And after his birth, in order that he might be recognized as the Kadamba Rudra, the god appeared to the wife in a dream,—clad in white garments, mounted on Nandi,—and marking the child's forehead with *vibhûti* (or ashes), gave him the name Sôma. A long account follows of his growth and distinction. An officer under him, named Mâchi-Nâyaka, erected in Bandanike in Nâgari-khanda the Boppêśvara temple, which the king Sôma, his wife Lachchala-Dêvi, and others endowed. And the Kalachuryya king Râyamurâri-Sôvi-Dêva's minister Nâcharasa granted certain taxes for it in 1174. **Sk. 197** gives us the farther information that the Kadambas were the rulers of Nâgara-khanda, and that Boppa was the son of Brahma and Chattala-Dêvi. His son was Sôma, praised as in the former inscription, to whom and to Lachchala-Dêvi was born Boppa, who is said to have had an army of 18 *akshôhiṇi* and whose capital (*râjadhâni*) was Bândhava-pura (Bandanike). A list of Jain gurus is then given, ending with Nayakîrtti, who was the preceptor of S'ankara-sâmanta, Boppa-Dêva's chief supporter, his descent being traced from the Nandu-vamśa. He built a splendid Jina temple for S'ântinâtha in Mâgudi, which gained such approval even from Sûryyâbharana, the priest of Tripurântaka in Balipura (Balgâmi), that he granted an endowment for it. S'ankama-Dêva now distributed all his wealth, and marched away to join the king Ballâla, in whose service he came with him to Tânagunda. While they were there, Rêcharasa, the Kalachuryya minister, came to Mâgudi to worship at the temple, which he did along with Boppa and S'ankara, and was so pleased with it that he made a grant for it. This was in 1182. The merchants and others also granted dues for it.

**Sk. 183** of 1200 gives an account of the establishment of the Sthânugûdha or Tâlagunda agrahâra. When Mukkanna-Kadamba was ruling the Kuntala country, he sought diligently throughout the region of the South for any Brahmans, but found none. He therefore without delay went forth,

and doing worship to the Ahichchatra agrahâra, succeeded in obtaining thirty-two Brahman families, purified by 12000 agnihôtras. These he sent before him, and settled them in the outskirts of the city (Balligrâme), in the great agrahâra of Sthâṇugûḍha, which he founded in a tract he had noted, where were the god Praṇan êśvara, famous throughout the four yugas as set up by Brahma, and the *tîrtha* encircled by the five Lingas set up by that and other gods. Verses follow, praising Tâṇagundûr, its vegetation, and the learning of its Brahmans. Each couple of the gods congratulated themselves throughout the night on the abundance of the offerings they obtained there. Trilôchana-dêva, a Brahman of the Chakra-vaṃśa in it, set up the god Mâdhava, in consequence of a dream in which that god appeared to him, and he and his brothers made grants for it. Though well acquainted with all learning, Trilôchana-dêva in the presence of learned men pretended ignorance of even how to read; one thing he had not learnt, namely to say the two letters *i-lla* (no) to beggars. In **Sk. 225** we have Brahma, son of Boppa-Dêva, as ruler of Nâgara-khaṇḍa, under the Hoysala king Ballâla, in 1204.

### *Sêndrakas*

Of these kings there is one inscription, **Sk. 154**,[1] in which we have Pogilli-Sêndraka-mahârâja ruling the Nâyarkhaṇḍa (that is, Nâgarakhaṇḍa) and Jedugûr, under the Châlukya emperor Vinayâditya Râjâśraya, in about 685.

The Sêndrakas are a line of subordinate kings mentioned in early inscriptions, who seem to have much in common with the Sindas, (see the section on these farther on) and to occupy contiguous parts of the Bombay and Mysore countries. They claim to be of the Bhujagêndrânvaya or lineage of the snake king[2], just as the Sindas claim to be of the Phaṇirâja-vaṃśa, which has the same meaning. They were thus both of Nâga race. The Sêndraka-vishaya is mentioned in the Beṇṇûr plates, containing a Kadamba grant of the 5th century. (**Bl. 245**, Vol. V). One of the witnesses in the Mercara plates, of the same period, (**Cg. 1**, Vol. I) is a Sêndrika, but this may perhaps not be the same name. In **Ci. 43** the country south of Basavâpaṭṭaṇa seems to be called the Sêndra country so late as the 17th century, and this must have adjoined the Sinda country, as appears from their inscriptions in this volume.

### *Sênavâras*

The Sênavâra kings were brought to notice in Vol. VI. There is only one inscription here (**Sk. 278**) referring to them, in which we find the pṛithuvi-vallabha Sênavâra-bhûvara under the Châlukya king Vijayâditya-Satyâśraya, in abot 700. It is too much defaced to supply any information.

### *Gaṅgas*

The earliest Gaṅga inscription in this volume is **Sk. 52**, engraved on copper plates which apparently belong to the Tâgarti agrahâra.[3] A peculiar feature is that they are inscribed in an extraordinary mixture of alphabets, of which there are at least three, used indiscriminately. The oldest has not been met with elsewhere, and in certain respects bears some resemblance to the Aśôka characters; another is Hala-Kannada, and the third is a form of Nâgarî.[4] Commencing in

[1] A fac-simile is published in *Ind. Ant.* XIX, 144. [2] *Ind. Ant.*, VII, 106.

[3] Originally published by me in 1878 (*Ind. Ant.* VII, 172) as the Harihara plates, as they were sent to me by the Superintendent of Inam Settlements from that place, to which it was understood they belonged.

[4] Similarly, the Parlâ-Kimedi plates of the Kaliṅga Gaṅga king Vajrahasta (published by Dr. Kielhorn in *Ep. Ind.* III, 220), and the Chicacole plates of Satyavarmmâ of the same dynasty (published by Dr. Fleet in *Ind. Ant.* XIV, 10), are in a mixture of alphabets. Of the former, Dr. Kielhorn says,—"The characters present a curious mixture of the Nâgarî alphabet as written in Southern India, and of several southern alphabets properly so called ... The writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters ... Every letter appears in at least two forms, and for some we have no less than four (or even more) different forms."

the usual manner of the Gaṅga copper plate grants, we have first Koṅguḷivarmmâ, who divided the great pillar of stone with a single stroke of his sword, and was adorned with a coronet of *karṇṇikâra* petals (see **Sh. 4**). His son was Vishṇugôpa, whose son was Taḍaṅgâla-Mâdhava-Râya, ruling in Talavana-pura. On the date given, which apparently corresponds with 357 A.D. he granted land as a reward to Râma-dêva, the son of a *gauḍa* or farmer, for an act of bravery in killing Heñjera, and rescuing Râjamalla's wife and guards.

After a considerable interval we come to **Sh. 96**, in which we find that when Ereyappa assumed the crown, Bâtuga was governing the Maṇḍali-nâḍ and had a queen Chikkabbe, to whom he gave a tank for the god. No date is mentioned. In **Sh. 24**, also without date, Satyavâkya-Permmânaḍi is ruling, and Kôṭe .... governing the Maṇḍali-nâḍ Thousand. **Sk. 83**, of 1058, and **Sk. 152**, of 1060, are of the time when the Châḷukya prince Vikramâditya, who was a Gaṅga on the mother's side and adopts all the Gaṅga titles, was in Baḷḷigâve, ruling Gaṅgavâḍi, as well as apparently the Banavâsi, Sântaḷige and Noḷambavâḍi provinces, under his father, called Âhavamalla and Trailôkya-malla. His minister for Banavase was the Perggaḍe Nâraṇayya. In **Sh. 6** we have a Barmma-Dêva, with his wife, son and other relatives, making a grant at Maṇḍali. From **Sk. 109**, of 1070, to **Sk. 130**, of 1075, we have the Brahma-Kshatra Bhuvanaika-vîra Udayâditya-Dêva ruling first Gaṅgavâḍi, and then the Banavase and Sântaḷige provinces, under the Châḷukya king Bhuvanaika-malla. His wife was Lachchala-Dêvi, whose beauty and accomplishments are highly extolled. In the last inscription the Eighteen agrahâras are added to his administration, and he is said to have taken tribute from the neighbouring Chêra, Chôḷa, Pâṇḍya, Pallava and other kings, extended his territory as far as the four oceans, and to be living in peace in the royal city Baḷḷigâve. From **Hl. 14**, of 1076, to **Sh. 115**, of 1103, we have Tribhuvanamalla Gaṅga-Permmâḍi-Dêva ruling Gaṅga-vâḍi under the Châḷukya king Tribhuvanamalla. In 1085 (**Sh. 10**)[1] the king is said to have given him the Maṇḍali Thousand, with all the rights as regards treasure trove and underground stores, according to the rule of one-third (*tribhâgâbhyantara*).[2] And he in turn rewarded Perggaḍe Nokkayya, who had enlarged a tank, formed paddy-fields, built basadis and established places for the distribution of water and food, with the government of Taṭṭekere and the headship of eight villages, also giving him 20 horses, 500 servants, and a village, besides granting royal insignia for the basadis, and taxes for their support. The poetry of the inscription was composed by the minister for peace and war, Dâmo-Râja. With **Sh. 51** of 1108 we have Bhujabala-Gaṅga-Permmâḍi-Dêva, who was ruling Gaṅgavâḍi and the Meghuṭṭi-Maṇḍali Thousand **Sh. 97** of 1113 informs us that this king's wife was Gaṅga-mahâdêvi, and they had four sons—Gaṅga, Mârasiṅga, Goggi, and Kaliyaṅga. The king's residence was at Eḍehalli (now in Koppa taluq) and here he appears with a second wife Bâchali-Dêvi. The way in which she fascinated her husband, it says, was like a play (*nâṭaka*).[3] He gave her the title *pâtra-jaga-ḍale* (head of the world of dancers) and seems to have bestowed on her the village of Bannikere, where she built a Jina temple, and the king endowed it, the whole of his family and ministers being present. Among other grants given for it the Lokkiguṇḍi prabhu gave 1½ Lokki gadyâṇa, a coinage not met with before.

**Sh. 57** of 1115 brings us to Nanniya-Gaṅga, the eldest son of Bhujabala-Gaṅga and Gaṅga-mahâdêvi. This inscription also contains the detailed genealogy of the Gaṅgas and list of gurus which will be noticed under **Sh. 4**. The king continued to reside at Eḍehaḷḷi and made a grant for

[1] This inscription is the earliest here that contains the long account of the origin and genealogy of the Gaṅgas. They will all be noticed together at the end of this section.

[2] So in the original, but it may be a mistake for the usual *tribhôgâbhyantara*.

[3] But this word is doubtful.

a *basadi*. In 1118 he made (**Sk. 127**) a grant for Umâ-Mahêśvara of the Pañcha Liṅga temple at Balgâmi. In 1120 he was attacked by the Poysaḷa king Biṭṭi-Dêva's general Boppa (**Sh. 12**) and a battle was fought at Halasur. **Sh. 15** also mentions a great battle in 1122. From **Sh. 4** we learn that Nanniya-Gaṅga built of stone the Paṭṭada-tîrtha basadi of Maṇḍali which his grandfather had erected, and built also 25 other chaityâlayas. His queen was Kañchala-Dêvî and they had a son Hermmâḍi or Permmâḍi.

In **Sh. 56** we have Vîra-Gaṅga-Permmâḍi-Dêva, whose general Gaṅgimayya made an attack upon Belagavatti in 1125 but lost his life in the attempt. In **Sh. 99** we are informed that the king had built a fort in Kannakâpura in Maṇḍali-nâḍ, and in 1127 made a grant for a well dug for the temple to the east of the fort. **Sh. 37** and **20** and **Sk. 18** are again of the time of Nanniya-Gaṅga who was ruling the Eḍevaṭṭe Seventy, the Ballave Seventy, Narivelige and agrahâra Bêgûr.

**Ci. 73** carries us to the Gaṅga kings of Âsandi under the Hoysaḷas. Barmmarasa was ruling in 1180. In **Hl. 79** of 1185, he is called Mâra Bammarasa. **Ci. 64** gives us the history of the family to Nârasiṃha as already published in Vol. VI. In 1214, while the latter was ruling, a nâḷ-prabhu founded a village, constructed tanks and erected a temple, which he endowed. Among other gifts was one for the *salâkâchârya* of the god Harihara, a man who answers questions by putting a *salâki* or stick into a book at random and so finding a suitable passage. In **Sh. 5** the minister Gaṅga's son Madhusûdana erected a Gaṅgêśvara temple in 1218 in the name of his father. In **Ci. 72** we have a Vaijarasa ruling, in 1220, who must therefore be a Vaija III, and in the second part of the same inscription is another Bammarasa in 1221. **Sh. 87** of 1245 is too much defaced to make out the connected meaning, but begins with an enumeration of Bhujabala, Vîra, and Nanniya Gaṅga, who have been mentioned above as ruling Maṇḍali-nâḍ.

We may now proceed to consider the detailed account of the origin and genealogy of the Gaṅgas as given in the following inscriptions—**Sh. 10, 64, 57, 4, 39** and **56** (only the beginning), dating in the end of the 11th and beginning of the 12th centuries[1] The most complete are the Puraḷe and Kallûrguḍḍa stones (**Sh. 64** and **4**), of 1112 and 1122. Both begin with acknowledgement of the Châḷukya soversignty, after which the second gives an account of the Hoysaḷas to Nârasiṃha. Then both continue alike, the former professing to give the *Ikshvâku-vaṃśâvatâraṃ* and the latter the *Gaṅgânvayâvatâraṃ*, of which the following is a summary, from the latter.[2] In Ayôdhyâ-pura was born the head-jewel of the Ikshvâku race, Hariśchandra (according to **Sh. 10**, the son of Dhanañjaya,—capturer of Kanyâkubja,—and Gândhâri-Dêvi), who ruled in peace for a long time. His son was Bharata, whose wife was Vijaya-mahâdêvi. When the longing of pregnancy arose in her, she went to bathe in the Ganges and recovered her brightness. In due time she bore a son, who from the above circumstance was named Gaṅgâdatta. He in turn had a son Bharata, whose son was again Gaṅgâdatta, whose son was Hariśchandra. His son was another Bharata, whose son was also Gaṅgâdatta. While the Gaṅga line was thus continuing, there arose in it a king named Vishṇugupta, who gained an empire and ruled from Ahichchhatra-pura, where he performed the Aindra-dhvaja-pûjâ, and Dêvêndra being pleased thereat gave him Airâvata (his elephant, regent elephant of the east). To Vishṇugupta and his wife Prithvîmati were born the sons Bhagadatta and S'rîdatta. To the former the father gave Kaliṅga, which he ruled in peace as Kaḷiṅga Gaṅga. To S'rîdatta he gave the ancestral kingdom and the elephant, which thenceforward was adopted as a crest. Then there arose in his family Priyabandhu or Priyabandhuvarmmâ, to

[1] Actually the earliest containing this account is the inscription at Humcha dated 1076 (to appear in Vol. VIII.) which is much superior in execution, the characters in these Shimoga inscriptions being small and cramped.

[2] To note all the variations would be tedious and of no use. Of the kings some have probably more than one name.

whom Indra, pleased with his faith, gave five ornaments (or tokens), saying—"If in your line any who countenance falsehood (or a false faith) should arise, they (the ornaments) will disappear." And giving to Ahichchhatra the name of Vijayapura, Dêvêndra departed. The Gaṅga line continued to flourish, and in it, to the king Kampa was born a son named Padmanâbha. The latter, distressed at having no sons, brought Padmaprabha's *śâsana-dêvati* into his power, and thus obtained two sons, whom he named Râma and Lakshmaṇa. At this juncture, Mahîpâla, ruler of Ujjayini-pura, attacked Padmanâbha, demanding the five ornaments. Padmanâbha indignantly replied that it was as impossible for him to part with them as for Mahîpâla to wear them, and added a defiant message. Meanwhile, taking counsel with his ministers, he sent his sons away, with his younger sister a virgin, and forty-eight chosen Brahmans. And as they were going to the south, he gave to Râma and Lakshmaṇa the names Daḍiga and Mâdhava.[1]

Continuing by daily journeys, they arrived at Pêrur (or Gaṅga Pêrur), where they met with the distinguished muni Simhanandy-âchâryya, and informed him of their circumstances. He, taking them by the hand, made them proficient in all learning and obtained for them from the goddess Padmâvati the boon of a sword and a kingdom. Mâdhava, seizing the sword, gave a shout and struck with it a stone pillar, which immediately broke in two.[2] Recognizing this as an auspicious sign, Simhanandi crowned them with a coronet of *karṇṇikâra* petals, provided them with a suitable retinue, and put them in possession of the Ninety-six Thousand kingdom, with Nandagiri (Nandidroog) as their stronghold, and Kuvaḷâla (Kôlâr) as their capital. And the boundaries of that Gaṅgavâḍi country were,—north, as far as Marandale; east, Toṇḍa-nâḍ; west, the ocean and Chêram; south, Koṅgu. Thus secure in the kingdom, they were marching to subdue Koṅkaṇa, when they passed through Maṇḍali, and being pleased with the place, by the advice of Simhanandi erected a chaityâlaya there.

On their return to Kôḷâla, a son was born to Daḍiga, named Mâdhava, who succeeded to the throne. His son was Harivarmmâ, whose son was Vishṇugôpa, who associated with falsehood (or a false creed) and the ornaments given by Indra accordingly disappeared. His son was Prithvi-Gaṅga, who favoured the true faith, and his son was Taḍaṅgâḷa-Mâdhava. There followed in succession Avinîta, Durvvinîta, Mushkara, S'rîvikrama, and Bhûvikrama, whose sons were Nava-Kâma and Eṛaga. From the latter there succeeded Eṛeyaṅga, Srîvallabha, S'rîpurusha, S'ivamâra, and Mârasiṃha, who subdued the Mâlava Seven and named it Gaṅga-Mâḷava, cast aside Chitrakûṭa and slew Jaykêsi in battle. His son was Râchamalla, whose grandsons were Marulayya and Bûtuga. Then followed Eṛeyappa, Vîra-Veḍaṅga, Râchamalla, Eṛeyaṅga, Bûtuga, Marula-Dêva, Guttiya Gaṇga, Mârasiṅga, Gôvindara, Saigoṭṭa Vijayâditya, Râchamalla, Mârasiṅga, Kurula Râjiga (in some called Satyavâkya), and Garvvada Gaṅga. Gôvindara's nephew was apparently Rakkasa Gaṅga, whose younger brother was Kaliyaṅga.

Here a diversion is made to give the descent of the âchâryyas of the Krânûr-gaṇa. These were, briefly,—Simhanandi, Arhadbali, Dâmanandi, Bâlachandra, Mêghachandra, Guṇachandra, Guṇanandi, Prabhâchandra, Mâghanandi and Prabhâchandra, whose colleagues were Anantabîryya and Munichandra, and their disciples S'rutakîrtti, Kanakanandi Vâdîrâja, Mâdhavachandra and Bâlachandra. Prabhâchandra's disciple was Budhachandra, and his lay-disciple Barmma-Dêva Bhujabala-Gaṅga-Permmâdi-Dêva.

[1] No farther mention is made of what occurred in their father's kingdom, the remainder of the narrative following the fortunes of these two sons. I have omitted some of the supernatural details introduced into the preceding story, such as the *nirvâṇa* of Nêmi-Tîrthakara, the *kêvalajnâna* of Pars'va-Bhaṭṭâraka and the visit of Saudharmêndra.

[2] This incident is mentioned in nearly all the old Gaṅga plates and in one place it is described as a bar or bolt which was an obstacle preventing his securing the throne.

He appointed the *basadi* which Daḍiga and Mâdhava had formerly built of wood and established on the hill of Maṇḍali, and for which the Gaṅga kings had continued to provide offerings, to be the chief *basadi* in the Eḍadore Seventy of the Maṇḍali Thousand, giving it the name of Paṭṭada basadi (the Crown church), and endowed it. His sons were Mârasiṅga, Nanniya Gaṅga, Rakkasa Gaṅga, and Bhujabala Gaṅga, each of whom made grants for it. Here dates are given for each. And Nanniya Gaṅga had the basadi built of stone in 1112, and erected 25 other basadis, endowing them. His wife was Kanchala-Dêvi, and they had a son Hermmâdi or Permmâḍi-Dêva. (From **Sh. 64** it appears that he became Ereyaṅga-Hoysala's son-in-law).

Such is the account, and parts of it have the appearance of fable, while others are undoubtedly true. The origin of the Gaṅgas is derived from Ikshvâku and traced back to Ayôdhyâ-pura.[1] Under Vishṇugupta the seat of government is moved to Ahichchhatra, which it is hinted was Vijaya-Pura.[2] To this king is attributed the separation into the two lines of the Eastern and Western Gaṅgas, those of Kaliṅga and Mysore. With the arrival of Daḍiga and Mâdhava in the south, at Gaṅga-Pêrûr, and the establishment of the Gaṅgavâḍi kingdom in Mysore aided by Simhanandi, we seem to come to historical events. For Gaṅga-Pêrûr is in the Kadapa District, and still bears that name to distinguish it from other Pêrûrs. Simhanandi is known from literature and other records, and is in several places described as the founder of the Gaṅga kingdom. The succession of rulers is in general accord with what we know from inscriptions in various parts, but many of the details vary, which is only to be expected in such extended annals.

The name Gaṅga which designates this line of kings,—whence Gaṅgavâḍi, the name of their kingdom, and Gaṅgavâḍikâras, now contracted to Gaṅgaḍikâras, that of its people,—is not an ordinary one. The stories all derive it from the Gangâ or Ganges river, and they may be right. For the only race known to us bearing a similar name are the Gaṅgaridæ mentioned in Greek and Roman classical writers, who, along with the Prasii, the people of Behar, were the subjects of Chandra Gupta, and occupied Bengal. Pliny calls them Gaṅgaridæ Calingæ, and describes them as a powerful people with a large military force.[3] Now when we consider the alleged and probable connection of Chandra Gupta, and the proved connection of Aśôka, with Mysore, grounds are not wanting, it seems to me, on which to base a derivation of the name of the Gaṅgas here from that of the subjects of those rulers in the north. Mauryas and Guptas, who had their origin there, survived in the south; why not Gaṅgas? The intimate relation that Jainism, which they professed, bore to the same region, lends support to the tradition, however overlaid with subsequent mystification.

## *Rashtrakutas*

The Râshṭrakûṭa inscriptions in this volume begin with **Sk. 283**, not dated, which is of the reign of Nṛipatuṅga or Amôghavarsha, about 830. **Hl. 13** of 870 is also of his time, but the only name remaining of the king is Mârasatya. The actual name of Amôghavarsha seems not to be known. Perhaps the information is now obtained here. Indra was ruling Banavâsi at that time. The next three inscriptions belong to Kannara-Dêva II (**Sk. 45**b of about 899, **284** of 902, and **219** of 911 so far as his reign is concerned). In this last we have a Kalivitṭarasa ruling Banavâsi, in the execution of whose orders the nâl-gâvuṇḍa of the Nâgarakhaṇḍa Seventy died, on which the king gave the office to his widow Jakkiyabbe. She seems to have held it with great credit for seven years, rejoicing in her beauty, until incapacitated by some bodily ailment, on which she resigned everything to her daughter, and coming to the *tîrtha* of Bandaṇike, expired in performance of Jaina

[1] The Châḷukyas also claim to have been originally in Ayôdhyâ-pura (see **Sk. 125**).

[2] There was a place called Vijayapura from which a Châḷukya grant of the 5th century was issued, supposed to be in Gujarat (see *Ind Ant.* VII, 241).

[3] See *Ptolemy's Geography* by Mc Crindle (*Ind. Ant.* XIII, 365).

vows. The inscription was composed by Nâgavarmmâ. **Hl. 21** to **23** are of the time of Suvarṇavarsha, a title of Gôvinda IV. Their date is 934. **Sk. 194** is of the same reign, (and **322**) though no overlord is mentioned. In it Puliyyamma, perggaḍe of the Sântalige Thousand, who had attained the rank of great minister, is said to have constructed the big tank at Tâṇagunda in 935, and made it over to the town on condition of certain annual payments being kept up. The remaining two are of the time of Akâlavarsha, Khandara-Ballaha, or Kannara-Dêva. **Sk. 183** is of about 950, and Sankaraganḍa was governing Banavâsi-nâḍ. **Sh. 22** is dated 963.

## *Santaras*

The S'ântaras were brought to notice in Vol. VI. But **Sk. 103** gives the following account of their origin and genealogy. They were born from the arms of Brahma, that is, were Kshatriyas, and being free (*s'ânta*) from the quality of *tamas* (darkness), free (*śânta*) from enemies by their might, and free (*śânta*) from fear and avarice, they acquired the name of S'ântaras. Among them arose Ammaṇa, whose brother was Siṅgi-Dêva. Ammaṇa's son was Taila, whose son was Kâma. His wife was Bijjala-Dêvi, and they had a son Jagadêva. Bijjala-Dêvi's sister was Chaṭṭala-Dêvi, who bore to Vijayâditya-Dêva a son Jayakêsi, who was reckoned as Jagadêva's elder brother. He ruled the Seven Koṅkaṇas, and had a younger brother Siṅgi-Dêva.

The earliest mention of the S'ântaras here is in **Sk. 283** of about 830, in which we have Jagêsi (? Jayagêsi) ruling the whole of Sântaḷige, which corresponds with the present Tîrthahaḷḷi taluq. **Sk. 45*b***, of about 890, mentions Sântarasa without specifying any name. In **Sk. 284** we have Vikramâditya Sântara ruling in 902. An Ereya-Permmâḍi Sânta-Kâmapa is also mentioned, whose son was? Ambinayita, whose son was Chandiga, but the inscription is not clear. **Hl. 21** to **23**, of 934, only mention Sântara, without any name. In **Sh. 114** we have Jinadatta-Râya in ? 950. He is said to be born in the Kanaka-kula, and of the line of the Kalase kings. These were Sântaras, as we have seen in Vol. VI. In **Sk. 195** Oḍḍamana appears as king of the Sântaḷige Thousand in 1007, when he made a raid on Tâḷagunda, carrying off the good looking women and the temple cows. **Sk. 47** shows a Vikrama-S'ântara S'rîvallabha-Dêva making a grant in 1027 to the thirty-two thousand Brahmans of the Gauda agrahâra. **Sk. 53** presents a Nanni-Sântara Annala-Dêva in the same year making a grant for a temple erected by the son of the chief Brahman of Tâgarache (now Tâgarti). In **Sk. 63** there is Trailôkyamalla Vîra-Sântara-Dêva, who in 1063 remitted to certain Brahmans of agrahâra Kaṇṇavûr all the taxes that had been imposed by the members of his family. The imprecations at the end are novel. **Sk. 46** gives as apparently a Vîra-Sântarâditya (no doubt the same as the preceding), who made a grant in 1068 for the god Gautamêśvara of the Gauj agrahâra. **Sk. 62** of about 1070 mentions Trailôkyamalla Vîra-Sântara-Dêva's death, on which the Gavuṇḍa of Poṟapaḷe, it says, bore the burden (apparently the body) on his back for three days more and then released it, receiving from the succeeding Sântara money for preserving (? the body of his predecessor). The inscription is obscure as to its meaning. In 1076 a Kali-Sântara-Dêva lays siege to some place (**Sk. 50**).

It is here, in 1149, that **Sk. 103** shows us Tribhuvanamalla Jagadêvarasa in the residence of Sêtu[1], ruling the kingdom. Surrounded by learned men and his court, he was discoursing on *dharmma*, and said,—"As water though of one substance is used under many names, so one is the Divine essence but it is served under many modes of life;" on which his son Bammarasa made a petition representing the merit of the Dakshiṇa Kêdâra and virtues of its âchâryya Gautama. The king and his son therefore united in making a grant for the god. In 1173 and 1191 a Vîra-Sântara-Dêva was ruling (**Sh. 116, Sk. 38**). In the latter, the wife of a warrior who fell in battle performed *sahâ-*

[1] In the south-west of Sâgar taluq.

*gamana* and died with him, taking *svargga* by force. **Sk. 312** of 1287 gives us the continuation of the line from Bîra. His son was Brahma or Bommarasa, whose son was Tammarasa. He is described as breaker of the pride of the Lâḷa king, destroyer of the Kadamba king, hunter of the Koṅkaṇi king, setter up of the Tulu king. His residence was at Hosagunda, the chief jewel of the Sântaḷige kingdom. His minister Sôma-Nâyaka had the Kâliya-gaṭṭa of Saṇḍa built, in return for which, the Brahmans of Sâṇḍilya, in the presence of the Brahmans of all the 96 villages (several named), resolved to call it Sômanâtha-gaṭṭa, and made a grant to him of lands and a house.

## *Châḷukyas*

The inscriptions of the Châḷukyas, as was to be expected, are the most numerous in the volume. The first is a fragment which refers to the early king Polekêsi, and may therefore belong to about 640. Next comes **Sk. 154**, of the time of Vinayâditya, about 685, Pogilli-Sêndraka-mahârâja being the governor of Nâyarkhaṇḍa and Jeḷugûr. **Sk. 278** is of the time of Vijayâditya, about 700. It mentions the Sênavâra king.

We then come to the later Châḷukyas, and there are two inscriptions (**Ci. 7, Sk. 179**) of Âhavamalla, a title of Tailapa, dating 992 and 997. In the latter, Bhîmarasa was governor of Banavâsi[1], Sântaḷige and some other provinces. **Sk. 71** is of the time of Satyâśraya, 1002, and Bhîma-Râja was still governor of Banavâsi. **Sk. 287**, dated 1012, belongs to the reign of Tribhuvanamalla. Irivabeḍaṅga-Dêva's (that is, Satyâśraya's) son Kundamarasa now appears as viceroy of Banavâsi and Sântaḷige, and this position he held throughout the reign of Jayasiṅgha till the accession of Âhavamalla in 1042 (**Sk. 184**). He is also called Kunda-Râja (**Sk. 307**) and Kundaka-Râja (**Sk. 9**). In **Sk. 287** a predicament is presented which it says was like the suit in the *Bhârata*, in which the well, the pot and the rope each belonged to a different man. **Sk. 307** quotes a text which occasionally recurs in the inscriptions, saying,—By these two (classes of) men only is the disk of the sun burst through[2];—the sannyâsi absorbed in yôga, and he who dies facing the foe in battle. In **Sk. 285** Kundamarasa is styled a Mâri to the Tiviḷas, and Sattiga's (that is, his father Satyâśraya's) *haṭṭa* (or stubborn one).

With **Sk. 125** begin the inscriptions of Jayasiṃha-Dêva, Jagadêkamalla. In this, Tailapa is described as a fierce fear of the last day to Chôḷa, and as eager for war with Chôḷa. Of the kings of the Châḷukya dynasty, it says that 59 had sat on the throne in Ayôdhyâ-pura with great glory. In their line was born Satyâśraya-Dêva, who became a *sârbba-bhauma* or universal emperor. In that Satyâśraya-kula arose Nûrmmaḍi-Taila. The land and the crown having fallen into the hands of the Raṭṭas, he drove them out, this millstone to the Raṭṭas, and took possession of the crown of the Châḷukya kingdom. Jayasingha was a sun to the lotus king Bhôja, and a lion to the elephant Râjêndra-Chôḷa. The Seven Mâḷavas he made to pack up their bundles, and forced Chêra and Chôḷa to plunge into the sea. Kundamarasa was ruling the Banavase Twelve Thousand, the Sântaḷige Thousand and the Hayve Five Hundred, *ubhaya sâmyadi* (? with both rights) as far as to the Western Ocean, and had his residence in Baḷipura (Balgâmi). **Sk. 9** says that he was also ruling the Eighteen agrahâras. In **Sk. 177** the thirty-two thousand Brahmans of the Sthânakundur agrahâra make a grant for the god Praṇamêśvara. In **Sk. 30** a Satyâśraya-Dêva appears ruling Sântaḷige under Kundamarasa. He is credited with victory over the Tiviḷa forces, and is styled Kundama's warrior (*aṅkakâra*). **Sk. 20*a*** shows Jayasimha in 1032 in the residence of Etagiri, (Yâtagiri in the Nizam's Dominions)[3]. There is mention of a Padmanâbhayya, minister of Vijayâditya-Dêva, no doubt the viceroy of Noḷambavâḍi (see **Ci. 18**).

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[1] Very commonly written as Banavase in the inscriptions.

[2] That is, they force their way into *svarga* or paradise by an heroic end.

[3] Dr. Fleet's *Kan. Dyn.*, 45.

**Sh. 126** is an interesting and important inscription. The opening portion states that after the Pâṇḍavas had performed the Râjasûya sacrifice, they came to Baḷḷigâve and set up the Five Liṅgas. The king was now, 1036, in the residence of Poṭṭalakere, and he made a grant for the repairs of the temple of the Pañcha Liṅga set up by the Pâṇḍavas, which was the Kâlâmukhi Brahmachâri-sthâna of Baḷḷigâve. The grant was made to the celebrated Lakuḷîśvara-paṇḍita,[1] who was living there and whose prases are given at great length. He had the title Vâdi-Rudraguṇa, and the opponents he overcame in disputation were Akalaṅka, Vâdi-gharaṭṭa, Mâdhava-bhaṭṭa, Jñânânanda, Viśvânala, Abhayachandra, Vâdîbha-simha, Vâdirâja, and Nayavâdi. The inscription closes with what I am informed is a quotation from Kumârila-bhaṭṭa, affirming that Mahâdêva is god, and that the rules enjoined in the three vêdas for the order of castes and âśramas are *dharmma*; moreover undertaking to refute in public assembly any one who casts aspersion on these two statements. The town is directed to maintain the work of merit: "let the irreligious leave it entirely alone." **Sk. 153** shows the king in 1039 residing at Ghaṭṭadakere.

With **Sk. 323** begin the inscriptions of Trailôkyamalla or Âhavamalla, whose name was Sômêśvara. We here find Siṅgaṇṇa-Dêvarasa as governor of Banavâsi and Sântalige, besides other districts as far as to the Western Ocean. Among the epithets applied to him he is called guardian of Kollipâke, the door of the South. He repaired the temple of the goddess Bhagavatî Balliyabbe near Baḷḷigâve and endowed it. In the same year we see in **Sk. 160** that Châmuṇḍa-Râyarasa was made governor of Banavâsi and other provinces. **Sk. 151** describes him as lord of Banavâsi-pura, a brave at the courts of three kings, making sport of Koṅkaṇa, a wild-fire to Kaṇagile-vâḍa, thruster aside of Kannama. The splendour of his elephants and horses moved to jealousy the Gurjjara, Chêra, Choḷa and other kings. He erected in 1047 the fine Bhêruṇḍêśvara pillar at Balgâmi, which is surmounted by a *gaṇḍa-bhêruṇḍa*, and has this inscription engraved on its base. From **Sk. 120** it would appear that he himself was known as the *gaṇḍa-bhêruṇḍa*. In **Hl. 107 and 119**, of 1048 and 1054, we have Trailôkyamalla Nanni-Noḷamba Pallava-Permmânaḍi-Dêva as governor of certain provinces. In **Sk. 118** the king is described as a lion to the elephant Chôḷa, a gale to the cloud Kaḷiṅga, a sun to the darkness Pâñchâḷa, a wild-fire to the forest Magadha, a thunderbolt to the mountains Mâlava, a garuḍa to the serpent Kêraḷa, and a submarine fire to the ocean the Nêpâla army. In a moment he sent the Seven Mâḷava, which came against him, to destruction; the Seven Koṅkaṇa and Seven Male, which united together, he terrified and forced to obey him; in the middle of the battle the Chôḷa king grew faint and died. The son of the *vaḍḍa-byavahâri* or senior merchant of the royal city Balligrâme erected a temple there to Abhinava-Sômêśvara. **Hl. 1** gives us the interesting information that Trailôkyamalla's chief queen was Hoysaḷa-Dêvi. She made a grant for a *tîrttha* which a Gauḍa of Onnâḷi (the earliest form of the present Honnâli) had established on the bank of the Tuṅgabhadrâ.

In **Sk. 83** we find Châḷukya-Gaṅga-Permmânaḍi Vikramâditya-Dêva, who was a younger son of the king by a Gaṅga mother and assumes all the Gaṅga titles, appointed in 1058 as viceroy of Gaṅgavâḍi, with Banavâsi, Sântalige and Noḷambavâḍi, holding his residence at Baḷḷigâve. **Sk. 152** records a strange event that took place there in 1060 in his time. This inscription is on what is called the *śûla-Brahma* stone and is somewhat obscure. A man named Tuḷuva Chaṇḍiga seems

[1] Lakuḷîś'vara was a famous S'aiva teacher, often mentioned in the inscriptions, as well as the *Lakuḷâgama*, his system of doctrine. His career seems to have begun at Mêlpâḍi in North Arcot District, as he is named in connection with a grant there in the time of Râjêndra-Chôḷa, 1020, as brought to notice by Dr. Hultzsch (*So. Ind. Ins.*, III, 27). Here we find him in 1036 settled at Balgâmi in Mysore. Eventually he went to Kîrôhana in the Lâṭa country, identified by Dr. Bühler with Kârvân in Baroda, where he founded the Pâs'upata sect, whose doctrines are explained in the *Sarvadars'ana-saṅgraha* (see *Ep. Ind.* I, 271; V, 226). But an inscription of 1079 in Arkalgud taluq (Vol. V) shows us a Nakuḷâryya who was minister for peace and war to the Koṅgâḷva king Adaṭarâditya, and boasts of being able to write in four languages.

to have made a vow that he would not let (the nail on) his finger grow, in order to avert some agreement about the Banavâse fort to which he was apparently opposed. But Ballavarasa[1], on paying a visit to Pânuṅgal, when Kadamba Satyâśraya-Dêva was ruling Kâṇanûr, these two made a grant of the fort, on which Tuḷava Chaṇḍiga cut off the finger which he had given, at the Permmâḷu, temple, and climbing up to the Bhêruṇḍêśvara on the top of the pillar above mentioned, threw himself down on the points of spears and died. There is a figure of a man impaled on a row of stakes, whence the name of the stone, which is erected near the base of the pillar.

**Sk. 11** shows Châmuṇḍa-Nâyaka acting as king of the Banavâsi province in 1063. He is apparently the same as the Châmuṇḍa-Râyarasa of **Sk. 151** above, who held that position in 1047. **Ci. 18** shows us Vishṇuvarddhana-Vijayâditya as a viceroy. He is called the Beṅgi-maṇḍalêśvara, being a son of the king by an Eastern Châḷukya mother. He had made a victorious expedition to the South, and was encamped at Mudukakeṛe in 1063. In the same year we are told by **Sk. 170** that the great minister, the daṇḍanâyaka Rûpabhaṭṭayya, who was in charge of the *vaḍḍa-râvuḷa* (? the principal taxes) and the Eighteen agrahâras, established the Jayanti Bauddha vihâra in Balligâve, and made grants for it and for the worship of Târâ Bhagavatî and of the gods Kêśava, Lôkêśvara and Bauddha (*Bauddha-dêva*), with all their attendant gods, and for distribution of food to the *yôginis*, *kus'alis* and *sannyâsis*. Buddhism therefore survived to a very late period here. The site of this vihâra is still pointed out, and I found there the image of Târâ Bhagavatî. This was made, according to **Sk. 169**, by Nâgiyakka, wife of the *nâḍ-perggaḍe*[2]. She was apparently of the Bâppura family, no doubt the same as the Batpûra family[3] from which the Châlukya king Pulikêsi obtained his wife in 550, and the *âdi-mahâ-Bappûra-vaṃs'a* to which Satyâśraya-Dhruva-Indravarmmâ, the Châlukya governor at Rêvati-dvîpa in 611, belonged[4]. In **Sk. 19** Lakshmarasa appears as the governor of Banavâsi.

With the highly important inscription **Sk. 136** we enter upon the reign of Bhuvanaikamalla, who was Sômêśvara II. It begins with laudation of his father's rule, which left no evil persons or enemies in Kuntala. The worthless kings of Laṭa Kaḷiṅga Gaṅga Karahâṭa Turushka Varâḷa Chôḷa Karṇâṭa Saurâshṭra Mâḷava Daśarṇa Kôśala Kêraḷa and other countries gave tribute and were confined to their own boundaries. He also slew Magadha Andhra Avanti Vaṅga Draviḷa Kuru Khasa Abhira Pañchâḷa Lâḷa and others, and made their forces serve him. Even so the muscles of his arm and the energy of his mind not being exhausted, he set out alone (for *svarga*) as if to fight against Indra, defeat him, and make him give tribute. And on the date corresponding with the 29th of March 1068, performing the rites of supreme yôga at Kuṛuvartti, he ascended to heaven in the Tuṅgabhadrâ. Bilhaṇa in his *Vikramâṅka-charitra*[5] states that Âhavamalla was seized with a severe fever, and feeling that his end was approaching, had himself conveyed to the banks of the Tuṅgabhadrâ. Bathing in the river and giving away much gold in charity, he waded in until the water reached his neck, and amid the din of the waves and of all manner of musical instruments deliberately drowned himself[6].

The inscription goes on to say that on the date corresponding with the 11th of April 1068, or fourteen days after this tragic ceremony, his eldest son Sômêśvara assumed the throne, with all the royal insignia, and the desire of the whole world was drawn to him. The Chôḷa king thought to take advantage of this juncture, exclaiming,—"A new reign; (a kingdom) fit only for a hero; now is the time to invade it; I will surround Gutti and besiege it." This he did, with an immense army.

[1] Ballavarasa appears again in **Sk. 124** and **Hl. 30**.

[2] She was still living in 1078 (see **Sk. 106**), where she is called *sâvâsi* of the Bauddha temple.

[3] *Ind. Ant*, XIX, 10. [4] *J. Bo. Br. R. A. S.*, X, 348. [5] Published by Dr. Bühler.

[6] This mode of death, Dr. Bhandarkar says, is called *Jalasamâdhi*. (*Early Hist. Dekh*n, 84).

Sômêśvara at once put his forces in motion to oppose him, and on the advanced cavalry coming into contact, a fierce battle ensued, in which Vîra-Chôḷa turned his back and fled. All the foreign kings were in consequence stricken with terror, and gladly became Sômêśvara's servants. He retained Lakshma, who is represented as indispensable to the Châḷukya kingdom, as the governor of Banavâsi, writing a śâsana and conferring royal honours upon him. Junior is king Vikrama-Gaṅga to me; to that Permmâḍi-Dêva the next junior is Vîra-Noḷamba-Dêva; to me, to Permmâḍi, and to Siṅgi, you are the junior; but to you all (the rest) are juniors;[1]—said the king, thus ranking him next to the royal family. Lakshmaṇa became lord of the great Banavâse-nâḍ, Vikrama-Noḷamba became lord of Noḷamba-Sindavâḍi, and Gaṅga-maṇḍalika became lord of the territory beginning from Aḷampura,[2] —Bhuvanaikamalla giving them those countries with the view of their being like a long bar (or bolt) to the South. Lakshma trod down Koṅkaṇa, drove back the Seven Kombu, and uprooted the Seven Male. He is called Râyadaṇḍa-Gôpâla, and united in himself the chief heroic characters of both *Râmâyaṇa* and *Bhârata*. His minister and chief treasurer was Sômanâtha, a Jain, who was a very distinguished poet, having the cognomen Sarasvatî-mukha-mukura, and being the author of *Sukumâra-charita*. He persuaded Lakshma to build of stone the Mallikâmôda-S'ântinâtha basadi in Baligrâma, which was of wood; and he set up a stone pillar, he says, at the principal entrance, recounting all his names and titles. He also with the emperor's permission granted for it some land which had formerly belonged to other basadis.

With **Sk. 109** and **110** we come to the Gaṅga prince Udayâditya as viceroy of Gaṅgavâḍi, Banavase and Sântaḷige, in about 1070. He was of Brahma-Kshatra descent, and had the title Bhuvanaikavîra. His wife was Lachchala-Dêvi, of great beauty and accomplishments. In **110** we have the following list of the later Châḷukyas, which is also repeated in **130** and **135**:—Tailapa, Satyâśraya, Vikramâditya, Ayyaṇa, Jayasiṃha, and Trailôkyamalla. In **Sk. 129** we find him in 1071 applying to the king, who was in the residence of Baṅkâpura, for a grant on account of the god Hariharâditya of Baḷḷigâve, and for the maṭha attached to it. At the head of this was the Advaita luminary Guṇagalla-yôgi, whose virtues are highly extolled. Among the sculptures at the top of the stone is an effigy of him, with his name over it. He is also called in the inscription Guṇagalla Nâgavarmmâchâryya. A list is given of several temples and a tîrtha he had erected. In **Sk. 295** Udayâditya, by order of the senior queen, granted in 1074 the tax on marriage pandals of the Seventy families and on looking glasses of dancing girls, to provide for the offerings to the god Râmêśvara of agrahâra Bhaṭṭara-Posavûr. In 1075 the king was still at Baṅkâpura, with Udayâditya as his viceroy (**Sk. 221**). He made a grant for a new basadi erected at Bandaṇike. In **Sk. 130** of the same year we find the Maṇḍali Thousand and the Eighteen agrahâras added to Udayâditya's jurisdiction.

With **Hl. 14** of 1076 we find Tribhuvanamalla Gaṅga-Permmâḍi-Dêva on the throne, with all the Gaṅga titles. This was Vikramâditya, who is said in **Sk. 124** to have easily overcome the Chôḷa and Lâḷa kings, with their feudatories, and secured the kingdom. He terrified Dhârâ and Chôḷa, and his feet were reverenced by the Saurâshṭra Aṅga Kaḷiṅga Vaṅga Magadha Andhra Avanti and Pâñchâla kings. Scorning to share it with others, he took the whole burden of the world upon himself. His governor of Banavase, Sântaḷige and the Eighteen agrahâras was Barmma-Dêvarasa, who was persuaded by Pratikaṇṭha-Siṅgayya in a discourse on *dharmma* to obtain a village from Ballavarasa and give it to the Permmâḍi basadi in Baḷḷigâve. This the emperor sanctioned, as it appears the basadi was one established by himself when he was a prince (*kumâra*), and

[1] Siṅgi evidently means Jayasiṃha or Jayasiṅgha, Vîra-Nolamba.

[2] I am sorry I have not been able to identify this place. Gaṅga-maṇḍalika was perhaps Udayâditya, see below.

viceroy of Banavâsi. The grant was made to Râmasêna-pandita, who is very highly praised as being in grammar Pûjyapâda, in logic Akalaṅka, and in poetry Samantabhadra. **Sk. 107** introduces the king's younger brother Jayasimha, who is praised as a Noḷamba. He so shot his arrows that they went through the body and came out at the back. He seems to have added the Seven Koṅkaṇas to the kingdom, but the inscription is much defaced.

Here our attention is directed to the line of gurus of the S'akti-parshe, in the Mûvara-kôṇeya-santati of the Parvvatâvali, who frequently recur. In this place we have Kêdârasakti, whose disciple, an ornament to the Lâkula-samaya, was Rudrâbharaṇa, and his disciple Vâlmîki, described as a Lâkula hand.[1] Parvvata is no doubt S'ri-parvvata, a great S'aiva sacred place in the Karnul District, near where the Tuṅgabhadrâ joins the Kṛishṇâ. From **Sk. 99** it appears that the Mûvara-kôṇe sect included or was connected with the Kâlâmukhas. Of these, Divyajñâni Kâsmîra-deva was chakravartti (**Sk. 114**). Mûvara-kôṇe is literally the cell of the three.[2] There is no information to explain the term, but **Sk. 108** prefaces it by Dêvavrata-muni-santati. Of the S'akti-parshe, Kêdârasakti is said to be the *agraṇi* (**Sk. 98**) or chief, and may have been the founder. **Sk. 94** and **99** describe his son and disciple Srîkaṇṭha, who was as another Lakulêśa. His son and disciple again was Sômêśvara, praised at length in **Sk. 98**, where he is said to have made the *Lâkula-siddhânta* to blossom. **Sk. 99** says that war appeared to him as tears, and a battle as filled with demons. The famous Kêdârêśvara of the north, from which the temple at Balgâmi was named the Dakshiṇa Kêdârêśvara, is in the Himâlayas in Garhwal, at an elevation of more than 11000 feet above the sea.[3] **Sk. 100** says that the god Kêdâra in Baḷḷigâve, thinking with supreme benevolence on his faithful worshippers,—afraid of the cold and unable to make that distant pilgrimage,—frees them from all sins (here).

In **Sk. 135**, we have Barmmadêvarasa still in power in 1078, but in **Sk. 111**, about two years later, Guṇḍamarasa appears. **Sk. 293** of 1080, however, clearly shows that the Yuva-râja Jayasiṃha had been appointed viceroy of Banavâse, Sântalige and the two Six Hundreds (Belvaḷa). In **Sk 297** he is described as on the most affectionate terms with his brother, like Lakshmaṇa to Râma. He had burnt Dahala, put to flight Lâḷa and Tivuḷa, and terrified Koṅkaṇa. The territory he was ruling is said to be—all the lands as far as the southern ocean, within Puligere, Ke .. .. , ?Reppu-male, Kasavalam, Banavâse-nâḍ and Belvaḷa. Bala-Dêva was his governor for Banavâse and the Eighteen agrahâras, as well as manager of the customs of Balipura. In **Ci. 33** we have Tribhuvanamalla-Pâṇḍya-Dêva, who was a defeater of the designs of Râjiga-Chôḷa, ruling Noḷambavâḍi in 1083. **Sh. 10** shows Gaṅga-Permmâḍi-Dêva at the same time governing the Maṇḍali Thousand.

In **Sk. 16** a grant is made in 1085 to the 1300 Brahmans of the Bêgûr agrahâra, and a long account is given of their virtues and learning. In **Sk. 178** of 1092 we have a long account of the 32000 Brahmans of Tânagundûr.[4] They are said to have come from Ahichchhatra, having gained 12000 *agnihôtras*, and purified their bodies by bathing in the *tîrttha* near the five great liṅgas set up by Brahma, Indra, Chandra, Yama and Agni. They were residents of 144 villages received as donations for the 18 horse-sacrifices of king Mayûravarmmâ, and were jewels in the frontal ornament of the lady the Kuntala country. **Sk. 186** says that Mukkaṇṇa-Kadamba, who was king of Kuntala and lord of Banavâsi, made search throughout the South for Brahmans, but finding none, went without delay to the Ahichchatra agrahâra, and there succeeded in obtaining 32 Brahman families,

[1] For Lakula see above, p. 19. [2] A former pandit of mine strove to make it *mû-varak-oṇe*, security for three boons.
[3] The Râwal or chief priest of Kêdarnâth is always of the Jaṅgam caste from Mysore (*Imp. Gaz.* VIII, 109).
[4] Possibly the 32000 assigned to this and other agrahâras (see p. 4 above), which seems an excessive number, may mean that they were Brahmans of the Thirty-two Thousand country (Noṇambavâḍi). Mukkaṇṇa Kadamba is said to have brough only 32 families from Ahichchatra, and Gauj is said to have had only 1000 Brahmans at first.

purified by 12000 *agrihôtras*. These he brought and settled in the great agrahâra of Sthâṇugûḍha which he had established on the outskirts of the city (Balipura) in a tract he had noted containing the Praṇamêśvara temple and the *tîrttha* encircled by the five liṅgas set up by Brahma and other gods (as above).

**Sk. 114** of 1096 contains the praises of a general named Kâlidâsa, who had overthrown the Lâḷa king, Magadha, Nêpâḷa, Pâñchâḷa, Chôḷa and others, brought in as spoil their treasury, elephants, wives and horses, and made them subject to the Châḷukya emperor. His junior uncle was Sarvva-Dêva, whose descent is given at length. His preceptor was Varêśvara, disciple of Trilôchana, who belonged to the line of Kâlâmukhas of whom Divyajñâni Kâsmîra-dêva was emperor. Advised by his guru, Sarvva-Dêva erected a Sarvvêśvara temple at the Tripurântaka in Balligrâma, and endowed it. In **Sk. 13** of 1098 Anantapâla appears as a mahâ-prachaṇḍa-daṇḍanâyaka. By his order, the manager of the *vaḍḍa-râvuḷi-suṅka* of Banavâsi remitted a certain portion for the god Vishṇu in what is here called Mârasiṅga's Bêgûr agrahâra. In **Sk. 106** of the same date, we have the senior Lâḷa Kannaḍa minister for peace and war, Bhivanayya. The great minister Padmanâbhayya was governing Banavase. Two men named Lôkarasa and Jôgarasa set up gods in their own names at Balligrâme, and made grants for them in the presence of all the principal residents. Among these are mentioned the names of the priests of the five maṭhas, and the *sâvâsi* of the Bauddha temple, Nâgiyakka.[1] In **Sk. 311** we again have Anantapâlayya, who had entrusted Banavâse to Gôvindarasa, styled raṇa-raṅga-Bhairava. **Sk. 98** and **99** are elaborate records of grants made by him in 1103 and in his jurisdiction in 1113 by the Pâṇḍya king Kâma-Dêva. Incidentally we learn that there were five maṭhas and three puras in Baḷḷigâve, and the names of the âchâryyas at the head of the former are given. Both inscriptions were composed by the fast poet (*âśu-kavi*), the very clever poet (*ati-paṭu-kavi*), Malli-dêva or Mallikârjjuna-bhaṭṭa of Gobbûr, who was an adept in mnemonic feats. If two from two different sides should together come writing it down from the end and reading it out, he would arrange the poem so read out, whatever it might be, as a new poem; would repeat four stories from hearing them (simultaneously) repeated; and make calculations in any given figures. He is called *avaḍhâraṇa-chakravartti*, and *dhâraṇâ-sârvvabhauma*; also a Niṭalâksha and a Shaṇmukha among good poets. In the second is a detailed account of the Pâṇḍyas, which will be noticed under that head. **Sk. 131** gives us the genealogy of Gôvinda. His minister for peace and war, Iśvarayya-Nâyaka, made a grant in 1104 for the god Nârasiṃha; and the other ministers, *bhaṭṭa-guttas*, and the king's servants (*arasâḷgaḷ*) were to contribute certain amounts every year. Anantapâla and Govinda appear again in 1107 (**Sk 192**), when Triva[illegible]i-bhaṭṭa, who was perggaḍe of the great village of Tâṇagundûr, applied to the 32000 for land in which to dig a well for charitable purposes.

**Sk. 137**, of 1114, again refers to Anantapâla and Gôvinda, from which it appears that the latter was the former's brother-in-law. The following account is here given of the Châḷukyas.—As the original Boar raised up the earth which had been carried down to Pâtâla, so did Taila deliver as if in sport the land which had fallen into the hands of foreign kings. He was succeeded by his son Satyâśraya; whose son Vikrama followed; and then the latter's younger brother Daśavarmmâ. Daśavarmma's son Jayasiṃha came next, and then Jayasimha's son Âhavamalla. Then the latter's elder brother (*agraja*) Bhuvanaikamalla, followed by Bhuvanaikamalla's younger brother Vikramâṅka. At his feet the Sauvîra, Âbhîra, Ândhra, Golla and other kings prostrated themselves with humility when he frowned. Chôḷa lost his boundaries, Pallava held his hands full of sprouts, Ândhra hunted for caves in the mountains, Siṅghaḷa's burnt heart was turned to a desert, Mâḷava was jumped over,

[1] See above, p. 20.

Gûrjjara's arm was shattered—such was his treatment of them. There being no one there to make a stand and fight against him, Kañchi was overwhelmed, and his only regret was that if he went farther south there was no brave king to war against. Lâḷa fled, Chôḷa held his ears and shook, Kaliṅga's kingdom being ruined he begged for alms. In **Sk. 316** we still have Gôvindarasa ruling Baṉavase in 1117, but Anantapâla does not appear.

In **Sk. 246** of 1123 we find a Râmayya ruling Banavâsi. This inscription contains another record of a vow. When the mahâ-sâmanta Bopparasa and his wife Siriyâ-Devi visited a certain temple at the rice fields (in Bandalikke), Dêkaya-Nâyaka, a cowherd's son, made a vow, saying—"If the king obtains a son, I will give my head to swing on the pole for the god Brahma of Koṇḍasabâvi." The reference is to the hook-swinging festival in which a Sûdra offers himself to be suspended by a hook fastened through the sinews of the back and swung round, his endurance of the torture being supposed to gratify the god.[1] In **Ci. 61** we have Râya-Pâṇḍya ruling Noḷambavâḍi and Sântalige in 1125. Under him Pallava-Râya was governing the Bilichi Seventy and the Dummi Twelve. A local chief named Iruga built and endowed a temple of Irugêśa.

With **Sh. 99** we come to the inscriptions of Bhûlôkamalla or Sômeśvara III. **Sk. 280** mentions Plavaṅga (1127) as his 2nd year, and **Sk. 266** gives Kâlayukti (1139) as his 13th year. **Sk. 100**, dated 1129, contains a list of the Châḷukyas, with a long panegyric of him and his father. Like Vishṇu who crushed in battle the Asura that had carried off the earth to the infernal regions, and brought it back, was Taila, His son was Sattiga, whose son was Vikrama. His younger brother was Daśavarmmâ, whose son was Jayasiṃha. His son was Âhavamalla, whose eldest son was Bhuvanaikamalla. The younger brother was Permmâḍi-Dêva Vikramâditya. His palace was flooded with streams of the ichor of rutting elephants and the foam from the mouths of horses brought and handed over by the kings he had subdued. The Mâḷava, Chôḷa, Gauḷa, Magadha, Aṅga, Turushka, Kaliṅga and Vaṅga kings submitted to him, otherwise he would at once have sent them to enjoy the kingdom of the gods. His son was Sômêśvara Bhûlôkamalla, praised at length, who in the course of expeditions to all parts, came to the south and encamped in Hulluṇi tîrtha. During a discourse on *dharmma*, the Kadamba king Taila, whose residence was Virâṭa-nagari, a great favourite of his lord, seized the opportunity to make a petition. This he did in a long speeeh, describing the glories of Baḷḷigâve and the virtues of its people. The five temples, to which were attached the five maṭhas, he says were those of Hari, Hara, Kamalâsana, Vitarâga and Bauddha. He also mentions that there were three puras. He then enlarges on the merit of this Dakshiṇa Kêdâra, the eminence of its maṭha and gurus. These were of the Mûvarakôṇeya-santati of the Parvvatâvaḷi, and mention is made of Kêdâraśakti, S'rîkaṇṭha, Sômêśvara and Vidyâbharaṇa, thē equal of Bhârabhûti, the victor over Bauddhas, Mîmâmsakas and Syâdvâdis, a true ornament of the Naiyyâyikas. Not wishing to be distracted in his studies, he made over the business of the maṭha to Vâmaśakti. But at the beginning of the inscription Vidyâbharaṇa is said to have given the management of the Kêdâra maṭha to Gautama, which must have been later, as appears from the conclusion.[2] The king was completely overcome by Taila's eloquence, and gazing with brightened eyes on the face of the Kadamba lion, said, "We must perform some work of merit in that temple," and inquired what towns there were near. On which Taila, in reply, skilfully brought to notice a grant he had himself made, and asked for its confirmation. This proposal the king accepted, and made the grant to

[1] This practice has now been put a stop to, the man being suspended by a hook fastened to his waist-cloth. But in the present tour of the Governor of Madras a petition was presented to him requesting its revival, as the surest way of preventing drought and famine and other public calamities, which were attributed to its prohibition.

[2] On the other hand we find Vâmas'akti at the head of the maṭha in 1156 (**Sk. 104**).

Vidyâbharaṇa, whom he sent for and was perhaps curious to see after what he had heard. Vidyâbharaṇa, accepting it, made it over to Gautama. The fortune of the Kêdâra maṭha, it is finally said, was planted through Sômêśvara; through Vâmaśakti it threw out branches, spread abroad and blossomed; then through Gautama it bore fruit.[1] **Sh. 32** records an act of *sahâgamana* in 1134. In **Sk. 112** two sculptors, in order to clear some aspersion on their guild, set up an image of the god Kusuvêśvara and made it over to Gautama as attached to the Kêdarêśvara temple, while the townspeople granted certain dues as an endowment for it.

With **Sk. 290** we have the reign of Jagadêkamalla. **Sk. 276** gives Dundubhi (1143) as his 5th year. The inscription affirms its maṭha to be a branch of the Sârathi-maṭha and to be a Naishṭika-maṭha: if the head of it is without Brahmacharyya he is to be expelled from the maṭha. In **Sk. 267** we have the senior Kannaḍa minister for peace and war, Bamma-Dêvarasa, ruling Banavase in 1147. Sôvi-Dêvarasa, called Bhagavati's warrior, was the lord of Bandaṇike; and five gâvuṇḍa brothers had a Kali-dêva temple built, the goddess Bhagavati, the Seven Mothers, a Vrishabhêśvara, and an image of the Sun made. **Ci. 38** and **39** show us Vîra-Pâṇḍya governing Noḷambavâḍi from his residence in Uchchaṅgi.

The next inscription, **Sk. 104**, dated 1156, brings us to the 6th year of Trailôkyamalla. Under him Bijjaṇa-Dêva was ruling the whole country, and Mahadêvarasa was governing Banavase. Mâyidêvarasa, manager of the principal customs of Banavase, being in Balligrâme, delivered a discourse on *dharmma* to his courtiers, who in response expatiated on the merits of the Dakshiṇa Kêdâra and on the eminence of the gurus of the Mûvara-kôṇeya-santati of the Parvvatâvali. Of these, Gautama is mentioned and Vâmaśakti said to be his son. The fortune of the Kêdâra maṭha is said to have been planted by Sômêśvara, it put forth branches and blossoms through Gautama, till its fame was spread in all the world by Vâmaśakti.[2] Taking to mind what his advisers said, he remitted the duties on the hard areca-nut, the produce of the god Kêdârêśvara's garden, and on the betel-leaves from the garden. **Sk. 108**, eight years later, commences with a list of the Châḷukyas. First Taila, a cause of terror to the Lâṭa and Mâḷava kings, to Chêramma and the Gûrjjara king. Then, in succession, his son Satyâśraya; his son Vikrama; his younger brother Daśavarmmâ; his son Jayasiṃha; his son Âhavamalla; his son Bhuvanaikamalla; his younger brother Permmâḍi-Râya, Vikramâditya; his son Bhûlôkamalla, Sômêśvara; then Jagadêkamalla, who, churning the ocean the Chôḷa and Gûrjjara armies, obtained elephants, treasure and horses. His younger brother followed, Tailapa called Trailôkyamalla. Under him was Bijjaṇa-Dêva, seated on the chariot of whose mind, Mahâdêvarasa was ruling Banavase. He is said to have slain S'rîvatsa-daṇḍêśa and a general Kâḷidâsa is also praised. One day when Mahâdêvarasa was in Baḷipura, the muni Kêdâraśakti[3] delivered a discourse on *dharmma*, taking as his text,—"Whoso sets up but one liṅga, acquires a myriad-fold all the merit described in the *âgamas*". Influenced by this discourse, Mahâdêva-daṇḍanâyaka paid a visit to Vâmaśakti, priest of the Kôḍiya maṭha, descended in the Dêvavrata-muni-santati, the Mûvara-kôṇeya-santati, from Kêdâraśakti, Srîkaṇṭha, Sômêśvara and..... ,whose disciple he was,—and set up the god Mallapêśvara in the name of his father, making grants for it.

With **Sk. 249** of 1185 we come to the 5th year of the last Châḷukya, Tribhuvanamalla Sômêśvara IV. Lachchala-Dêvi, the senior queen of the mahâ-maṇḍalêśvara Sôvi-Dêvarasa,[4] went to *svargga*; on which a man named Bôka, who had previously taken a vow that he would die with the Dêvi, immediately gave himself up to be beheaded. His master seems to have called upon him to

[1] In the similar verse in **Sk. 104**, which is much later, Gautama is mentioned before Vâmas'akti, the latter being his son.

[2] See the similar verse in **Sk. 100** where Vâmas'akti comes before Gautama. [3] This must have been a later Kêdâras'akti.

[4] Probably the Sôvidêvarasa, lord of Bandaṇike, mentioned in **Sk. 267**.

fulfil his vow, and he instantly complied, a grant being made for his wife and children. His courage is applauded, and the moral is drawn that a word spoken with full resolve must not be broken. Our last Châḷukya inscription here is **Hl. 46**, of the same reign, dated 1089, the latest known for the Châḷukyas. Malli-Dêvarasa, who was ruling in Belagavartti (now Belagutti), made a grant for the god Siddêśvara and remitted certain taxes.

### *Noḷamba-Pallavas*

There are four inscriptions, dating from 1048 to 1054, relating to the Noḷambas, who were Pallavas by descent, and claim to be lords of Kâñchî-pura. In **Hl. 107** Trailôkyamalla Nanni-Noḷamba-Pallava-Permmânaḍi was ruling certain provinces under the Châḷukyas. In **Ci. 8** and **9** we have Trailôkyamalla Noḷamba-Pallava-Permmâḍi-Dêva placed in command of a force, with which he put to flight Chôḷa's great army, and encamped in Bammukûr. In **Hl. 119** he appears ruling the Dadirvvâlige Thousand, the Ballakunda Three Hundred and Konaḍiyûr. His minister was also apparently called Trailôkyamalla Noḷamba-Permmâḍi. Later on, the Châḷukya prince Jayasiṃha, as we have already seen, had the titles Vîra-Noḷamba-Pallava-Permmânaḍi.

### *Pâṇḍyas*

The Pâṇḍya kings are identified with the hill-fort of Uchchaṅgi (just over the northern border of Mysore, in the south-west of the Bellary District), which became the seat of government for the Noḷambavâḍi Thirty-two Thousand (the Chitaldroog District). From **Sk. 99** we learn that these Pâṇḍyas were of the Chandra-vaṃśa or Lunar race. They were originally the rulers of the Hayve country, one of the Seven Koṅkaṇas, and their capital was Sisugali, so called because of the courage (*kalitana*) which distinguished the children (*sisu*) born there. After many Pâṇḍya kings had ruled, in that place, there arose the king Chandra, whose wife was Kammala-Dêvi. Their son was Kâma and his wife was Bhâgala-Dêvi, a Râjaputri jewel. These two had a son Chandra, whose wife was Sâvala-Dêvi, to whom was born Kâma-Dêva.

But previous to this the Châḷukya prince Jayasiṃha Vîra-Noḷamba is said (**Sk. 107**) to have made the Seven Koṅkaṇa become like bracelets (*kaṅkaṇa*) to the emperor. And in **Ci. 33** and **38** we have a Tribhuvanamalla-Pâṇḍya-Dêva ruling Noḷambavâḍi, among whose titles are "defeater of the designs of Râjiga-Chôḷa" (the ruler of Veṅgi). The dates are 1083 and 1112.

The Kâma-Dêva above mentioned was ruling in 1113. He claims to be lord of Gôkarṇa-pura and protector of the Koṅkaṇa-râshṭra. He was seated on the Pâṇḍya throne, like the nose to the face of the Pâṇḍya line, and had the title Nigaḷaṅka-malla. Induced by an eloquent discourse delivered by the eminent Sârasvata, Sômêśvara-paṇḍita,[1] on a text quoted from the *Śiva-dharmma*, he made a grant for the god Dakshiṇa Kêdârêśvara of the royal city Baḷḷigâve.

**Ci. 61** brings us to Tribhuvanamalla Râya-Pâṇḍya-Dêva, who was ruling the Noḷambavâḍi and Sântalige provinces in 1125. **Ci. 38** and **39** are of the time of Jagadêkamalla Vîra-Pâṇḍya-Dêva, 1149. Among his titles are,—champion cutting on both sides (*parichchhêdi-gaṇḍa*), and defeater of the designs of Râjêndra-Chôḷa. **Sk. 300** mentions a Pâṇḍya-Dêvarasa, son of ... tya-Dêva, carrying off a dancing girl from Uddare by force in 1180.

### *Kalachuryas*

The Kaḷachuryas immediately succeeded the Châḷukyas, whose minister Bijjaṇa or Bijjala was the first of the Kaḷachuryas who held possession of the territory dependent on Kalyâṇa. From **Sk. 18** and **123** we learn his titles, among which were,—lord of Kâlañjara-pura,[2] having the flag of a

[1] One of the Śakti-parishe, Mûvara-kôṇeya-santâna and Parvvatâmnâya previously referred to. [2] In Bandelkhand.

golden bull, and the sounds of the *ḍamaruga* and *tûryya*, S'anivâra-siddhi, Giridurggamalla,[1] Niśśankamalla. **Sk. 236** says that the rule of the Kaḷachuryya line gave light to the world through Sôma; through Pemma it became spotless; through Gorvvapa it was distinguished for enjoyments; through Vajra it acquired might of arm; king Yôga obtained it with stability; through Permmâḍi it tasted happiness; and acquired power through king Bijjaṇa. **Hl. 50** adds that his younger brother was Mailugi-Dêva. His grandson was ? Sanka. His son was Râya-Murâri-Sôyi-Dêva, whose younger brother was Mallugi-Dêva. Then comes Sankama-Dêva.

**Sk. 197**, after stating that the Lakshmî of the Châḷukya kingdom transferred her society with pleasure to Bijjala,—the author adding the query," What; is it a new thing for women to seek after something new?"—goes on to say that the king of Siṁhala carried his tray, the Nêpâla king was his perfumer, Kêraḷa was his betel-bearer, Gûrjjara was his artificer, Turushka was his groom, Lâḷa was his valet, Pâṇḍya was his *peḍeya*, Kaḷiṅga was the attendant on his elephant,—thus did they daily do the work of servants. Bijjala's younger brother Mailugi-Dêva succeeded him. After that, Bijjala's grandson Kandâra. Then that king's junior uncle Sôyi-Dêva, who drew to himself Karṇṇâṭa and Kuntaḷa, and set his mind upon Lâṭa and Kâñchî. His younger brother Mailugi-Dêva then ruled, followed by the next younger brother Sankama, and he by his younger brother Âhavamalla.

**Sk. 123** commences with an account of the creation of the world, followed by a list of the Chaḷukya kings who ruled the Kuntala country, down to Nûrmmaḍi-Taila. "At that time" it then proceeds to say "was Bijjala king," who brought into subjection the earth, from the ocean on the south to his northern boundary the Châḷukya capital. His governor of Banavase in 1159 was Kêśirâja or Kêśava-Dêva, whose descent is given at length. He was the son of Holalamarasa and Durggâdêvi, and had two wives, Lakshmî-dêvi and Siri-dêvi. On his becoming angry, there were brought under his orders Sankanamale, Sântalige, Tâgarachche-malla's territory, Gâvatûr, Mogala-nâḍ, Sirivûr, the Vanavâsi-hill-fort, Koṇḍaraṭe, Hayve, Gutti and Hettila. One day when he was seated in his court, surrounded by all the judges and great officers (many of whom are named), Rêcharasa began a discourse on *dharmma*, in which he extolled the merit of Balipura, and urged the establishment there of the god Kêśava in a Kêśavapura and its endowment. This was accordingly done, on a tract of land to the south of Balipura, obtained from the priest of the Five Liṅgas set up by the Pâṇḍavas, and other claimants. A Kêśava temple was built, of which it is said that timber and stone were transformed to the utmost in its construction, as if striving to add to all the variety of forms in which Brahma and had created wood and stone.[2] The *pura* in front of the temple, filled with commodious houses, having cots in each chamber, containing the softest beds, and all manner of vessels, was bestowed on Brahmans. These and some further grants were made in the presence of the representatives of the five maṭhas and three puras. The priests of the five maṭhas are named. Reference is also made to the seven Brahmapuris. The superintendence of these and of the new pura was vested by Kêsimayya in his *ârâdhya*, the râja-guru Vâmaśakti, son of Gautama, and an ornament of the Lâkuḷâgama, who was the head of the Dakshiṇa Kêdâra sthâna.

In **Sk. 161** we have Kariya-Kesimayya, as the governor of Banavase-nâḍ is here called, marching against Bandaḷike. **Sk. 139** shows as Padmarasa as daṇḍanâyaka of Banavase-nâḍ when Vâmaśakti's *bandi* (captive) was carried off. In 1162 Bijjaṇa's army marched to destroy Tâgarate

[1] These last two were adopted by the Hoysaḷa king Ballâḷa II, and are accounted for in **Bl. 137** (Vol. V) as commemorating the capture of Uchchaṅgi.

[2] This temple seems to have altogether disappeared.

(Sk. 56). The same year (Sk. 102) Bijjala had a great minister Kasapayya-Nâyaka, by whose permission Bammarasa was the ruler of Banavase-nâd. But we obtain a glimpse of the system of administration, for he was controlled by five *karaṇams*, who were royal censors appointed "to see that the Lakshmî of that Bommarasa's government was free from adultery,"—that is, to ensure his loyalty,—and these were like the five senses to king Bijjala, "unmatched in ministerial skill, bold as fierce lions, able in detecting frauds, superior to all opposition." Bammarasa and his courtiers, united with these, were one day discoursing on *dharmma*, and began to extol the Kôḍiya-maṭha, the Dakshiṇa-Kêdâra-sthâna. Among other praises, it is said to be a place for the recital of the four vêdas and their *aṅgas*; a place for glosses on the Kaumâra, Pâṇinîya, S'âkatâyana, S'abdânuśâsana and other grammars; a place for glosses on the Nyâya, Vaiśêshika, Mîmâmsâ, Sânkhya, Bauddha and others the six darśanas; a place for glosses on the Lâkula-siddhânta, the Pâtanjala and other yôga-śâstras; a place for the study of the eighteen purâṇas, the dharmma-śâstra, all poems, dramas, comedies and every branch of learning; a place where food was freely distributed to the poor, the destitute, the lame, the blind, the deaf, story tellers, singers, drummers, flute players, dancers, eulogists, the naked, the wounded, *kshapaṇakas*, *êkadaṇḍi*, *tridaṇḍi*, *parama-haṃsa* and other mendicants from all countries; a place for the treatment of the diseases of destitute sick persons; a place of security from fear for all living things. At this juncture Bijjala-mahârâya having come there in the course of his expedition to subdue the South, and encamped in Balligâve,—they all repaired to his presence, and were recounting to him these distinguished merits of the Kôḍiya-maṭha, when Kasapayya-Nâyaka rose, and standing in front of his mahârâja with folded hands, made a petition in a speech which is given at length. It consists of praises of the Dakshiṇa Kêdâra and of Vâmaśakti, the existing guru of its maṭha, and winds up with a request that the king would there perform some enduring work of merit. He accordingly made grants for the Dakshiṇa Kêdârêśvara temple, as well as for temples at Abbalûr. A year later (Sk. 242) we find that Bijjala's son-in-law, Barmmarasa of Bandaṇike, was the ruler of the Banavâse country. His son Bopparasa had for wife Siriyâ-Dêvî, daughter of the Kâdamba king S'ânta, and their son was Sôma or Sôyi-Dêva. An officer under him, named Mâcheya-Nâyaka,—whose guru was Dêvaśakti of the Kâlâmukha sect, head of the Hiriya-maṭha of Bammakûr,—erected a temple with a stone tower, decorated with carvings and figures, in Bandaṇike. This he dedicated to Sômêśvara, after the name of his master, who granted endowments for it, as well as some other persons. And the temple was declared to be a Brahmâchâri maṭha. Sk. 108 has already been noticed under the Châḷukyas.

With Sk. 92 of 1168 we come to the reign of Râyamurâri-Sôvi-Dêva. The earth (*pṛithvî*) which of old through the stupidity of Pṛithu had for a long time been reduced to the condition of a cow, became the chosen crowned queen of Bijjaṇa-Dêva; and thus rose to renown like the jewel which, at first covered up by the sea shore, came to be the *kaustubha* on Vishṇu's breast. And like the moon rising from the ocean, so did Sôma rise out of the ocean king Bijjaṇa. He committed the government of all the countries attached to the treasury of the South to the mahâ-sâmanta Byâlike-Kêsimayya or Kêśava-daṇḍanâyaka, not apparently the same as the governor mentioned in Sk. 123 above. He was ruler of the Taḍḍavâḍi Thousand, the Hânuṅgal Five Hundred and the Banavase Twelve Thousand. Coming on a tour of inspection through the territory under his jurisdiction, he arrived at Baḷḷigâve, and was struck with astonishment at the learning, charities and pious performances of the Dakshiṇa-Kêdârêśvara, and saying—"This is double of Vârâṇasi, a hundred-fold of Kêdâra, a thousand-fold of S'riparvvata," resolved to perform there some work of merit. He therefore approached the head of the temple, the râjaguru-dêva Vâmaśakti, and noted for a long time his pre-eminence in all learning; how in grammar he was a Pâṇini, in polity and discernment S'ribhûshaṇa, in drama and the science of music Bharata, in poetry Subandhu himself, in siddhânta Laku-

lêśvara. To him he made known his charitable intentions, and received the reply,—"Be it so: if you make any benefaction, we will accept it." Thereupon he made a grant, and obtained a copper śâsana from the king confirming it. **Sk. 171** shows a Kadamba (whose name is gone) as governor of Banavase. **Sk. 236** contains the account already referred to before as to the origin of the Kadambas, and the transfer of the glory of the Kalachuryya-vaṃśa to the Kâdamba-vaṃśa, in the persons of the two kings Sôma of those two lines. **Sk. 208** mentions the governors of Nâgarakhaṇḍa and Banavase in 1176. The name of the former is gone, but the latter was Vikramâditya-Dêva, perhaps of the Sinda family.[1]

The reign of Saṅkama-Dêva begins with **Sk. 96** of 1179. In his court were continually heard the heralds announcing that Gauḷa has sent elephants; Turushka, horses; the Simhaḷa king, pearls; Chôḷa, white cloths; Magadha, musk; the Malaya king, sandal; and the Lâḷa king, young girls. The king, attended by his great ministers and generals, several of whom are named, coming on a tour of pleasure to the south, on his arrival at Baḷḷigrâme was struck, as his predecessor had been, with the Dakshiṇa Kêdâreśvara temple, and saying—"This is truly the southern Kêdâra,"—resolved to perform there a work of merit. He also noted for a long time with astonishment the greatness of the penance and learning of the head of the temple, the râjaguru-dêva Vâmaśakti, who is said, as above, to be in grammar Pâṇini, and so on; but in poetry he is here said to be Mâgha himself, instead of Subhandhu as in **Sk. 92**, and Lakuḷîśvara there, appears here in the form Nakuḷîśvara. To him a grant was made for the god. And Tailaha Dêva and Eraharasa coming and seeing the work of merit, said—"This temple belongs to the family of the gurus of our line" and on that account they also made a grant. **Sk. 123***b* informs us that the grants made for the god Kêśava set up by the Banavase-nâḍ governor Kêśirâja and for the god Sômanâtha of Bandaṇike having run out, fresh grants were made for the two by the Gupta prince Jôgi-Dêvarasa, the Kadamba prince Boppa-Dêvarasa and certain chiefs of the Nâgarakhaṇḍa Seventy. In **Hl. 50** is introduced a great general named Kâvaṇayya-daṇḍanâyaka, uprooter of the Velnâḍa Chôḷeya kingdom, displacer of Hoysaṇa, terrifier of Koṅkaṇa. He was descended from Bankarasa of Baliharа in the Sagara country, and had a younger brother Mâdêva-daṇḍanâyaka.

**Sk. 158** is the first inscription of Âhavamalla's reign. **Sk. 119** repeats the statements about Bijjaṇa already referred to above under **Sk. 92**, and after mentioning the reigns in succession of Râyamurâri-Sôvi-Dêva and his equal Saṅkama-Dêva, says that the latter's younger brother Âhavamalla came to the throne,—a lion to the elephant Gauḷa, a net for the shoal of fish the Chauḷika army, a south wind to the rain-cloud the Ândhra king, a continual thunder-clap to the swan the Mâḷava king. That emperor's powers of government became his chief ministers. The first of these was Lakshmaṇa. Then there was Chaṇḍugi-dêva who burnt the territory of the brave Vijayâditya, and captured the Chôḷa and Hoysaḷa kingdoms. Rêchaṇa, Sôvaṇa and Kavaṇa are next mentioned. The king, surrounded by all these great ministers, summoned to his presence the experienced administrator Kêsimayya-daṇḍanâyaka (already referred to under **Sk. 123**), and saying to him,—"Govern the country which is the treasury of the South like a father,"—gave him the Banavase-nâḍ. This he accepted as a distinguished favour, and so well did this Kṛishṇa-Kêśava-dêva rule that under his government none were conceited, none conspicuous in splendour, none in opposition, none clamouring for influence, none creating a disturbance, none who were in suffering, no enemies filled with anger, none who receiving titles had their heads turned by the songs of poets. He was double of Châṇakya, tenfold of S'akaluka, a hundred-fold of Bhṛigu, a thousand-fold of Hari. A list is given of his principal ministers, with their characteristics, and his karanams and other advisers.

[1] See Fleet's *Kan. Dyn.*, 573.

When, surrounded by the royal censors and all his ministers, he was ruling Banavase, together with Hayve, Sântaḷige, Yeḍadore and other countries, one day in a great court assembly a councillor named Svâmi-dêva or Sâvi-dêva, a disciple of Vâmaśakti, started a discourse on *dharmma*. After praising the governor, he directed his attention to the glory and merit of Balipura, in which the râkshasa Bali had himself dwelt, made gifts and in the course of *manvantaras* been considered as Indra himself. Here he urged the ruler to perform some work of merit, who immediately said "Be it so." And assembling together the princes Tailaha-Dêva and Eraharasa, the town mayors, the chief priests, the Saudore-herggaḍe, the generals who had given him success with Kannara, subdued Koṅkaṇa and taken tribute from Vijayâditya, and gained honour from Hoysaḷa vîra-Ballâḷa-Dêva; also the Banañju merchants from Ayyâvoḷe, Challuṅki and other chief *grâmas nagaras khêḍas kharvvaḍas maḍambas drôṇâmukhas puras* and *pattanas* in Lâḷa Gauḷa Karṇṇâṭa Baṅgâḷa Kâśmîra and other countries at the points of the compass; the Nâṇâ Dêsi, Manevarata and Jôrûpa,—in their presence he assigned the property of Bananjigas of Baḷḷigâve dying without sons, for the god Gavarêśvara; that of those who die in the *nagara*, for the god Nagarêśvara; and in all the five maṭhas, the three puras, and the seven Brahmapuris, in whichever unclaimed property accrues, to the god of that quarter. In **Sk. 144** Kêsimayya is invested with the title of Verggaḍe of the *antaḥpura* (or female apartments). **Sk. 197** contains an elaborate account of Jambu-dvîpa, Bharata and Kuntala, which is included in Karṇṇâṭa. The Châḷukyas were at first the favourites of the lady earth, but when they went to enjoy the pleasures of heaven, the Raṭṭas gained her favour. Taila however drove them off, and he and his successors held possession of her down to Nûrmmaḍi Taila. The Lakshmî of the Châḷukya kingdom then transferred her affections to Bijjala and his successors of the Kalachuri line. "What," says the poet, "is it a new thing for women to seek after something new?" In obtaining the kingdom for Bijjala and his family a principal part is claimed for Rêcharasa or Rêchadaṇḍâdhinâtha. Having received in succession various countries from the Kalachuri emperors, he expressed a desire for Nâgarakhaṇḍa and accordingly became its ruler. Such was its prosperity under him that it was like a lotus, in which Banavase was like the Srî. During his government the Kadamba king Boppa-Dêva had Bândhava-pura (Bandaṇike) as his royal city, and a chief named S'aṅkara erected a Jina temple for S'âṇtinâtha at Mâguṇḍi. The important historical details mentioned in connection with this have already been noticed under the Kadambas. **Sk. 245** refers to an encounter which took place through some misunderstanding between Boppa-Dêva's followers when he went to Esaḷeyahaḷḷi to collect tribute and the musketeers of Maluge-Dêva's army which was on the march to Baḷḷigâve. In **Sk. 227** we have Châruḳîrtti-paṇḍita-dêva, the title of the Sravaṇa Beḷgoḷa gurus, repairing a Pañcha basti and obtaining for it a tranfer of villages originally granted to another basti, which was probably no longer in existence. **Hl. 25** is the last inscription here of the Kaḷachuryas, but the whole of the portion relating to them has been purposely effaced.

## *Hoysalas*

Most of the Hoysaḷa inscriptions in this volume relate to the time of Ballala II. But the first is **Sh. 89**, very much defaced. Then comes **Sh. 64**, the date of which is not clear. It is of the time of the Châḷukya emperor Tribhuvanamalla-Dêva, and apparently of the time of the Hoysaḷa king Nârasiṃha I. An account is givan of the Hoysaḷa kings down to his time, but mention is first made of Hemmâḍi-arasa or Hermma-Mândhâta-bhûpa, a Gaṅga king who was Ereyaṅga-Hoysaḷa's son-in-law. Ereyaṅga it says was a powerful right hand to the Châḷukya king. He trampled down the Mâḷava army, burnt Dhâra and laid it in ruins, dragged out Chôḷa and plundered his camp or capital, broke and ruined Kaḷiṅga. Of his son Vishṇu it is said that the world-renowned Koyatûr, Talavana-pura and Râyarâyapura were consumed in the flames of his glory. The king Hemma erected a Jina

temple, and Châmala-Dêvi, wife of Nâga, younger brother of Nârasiṃha's minister Tippaṇa, made a grant.

Here follows the detailed account of the origin of the Gaṅga family from the Ikshvâku-vams'a as already noticed under the Gaṅgas. Then comes a list of Jaina gurus as in No. 57 down to Anantavîrya, after whom it proceeds somewhat differently from that. Then, commencing with Hermmâḍi-Barmma-Dêva, several Gaṅga kings and their wives are mentioned. When Ereyaṅga-Hosyaḷa's son-in-law Hermmâḍi-Dêva was in the residence of Harige, ruling the Eḍedore-[Maṇḍali] Thousand, he erected a chaityâylaya in Kuntalâ-pura and made grants for it in S'aka 989, to the guru Prabhâchandra. Later on, Satya-Gaṅga-Dêva, being in the residence of Eḍehaḷḷi, made the Gaṅga-Jinâlaya at the Kuruḷi-tirtha, and granted endowments for it in S'aka 1054 (? 1034) to his guru Mâdhavachandra. Some other grants were also made to Bâlachandra.

From **Sh. 12** it appears that Poysaḷa Biṭṭi-Dêva's general Boppaṇa made an attack in 1120 on Bhujabala-Gaṅga-Permmâḍi-Dêva, and a battle took place in Halasûr. In **Sk. 87** the servants of the *tuppada bâgal* (or ghî gate) to the queen of Hoysaḷa-Ballâḷa-Dêva (I) deposited a fund for the god Ballêśvara. The inscriptions of Nârasiṃha's time are mostly effaced.

Of those of the reign of Ballâḷa II, **Sh. 43, 45** and **40** begin with a list of Vishṇuvarddhana's conquests. In the last, a Jaina merchant named Hoysaḷa-Goydi-S'eṭṭi was living in Eḍedore, promoting (it says) by acts of kindness to others long life, health and wealth. One day he heard a recital of the S'iva-dharmma and was thereby moved to make a grant for the god Siddhêśvara. (There seems no doubt that S'iva worship in accordance with the Liṅgâyit creed superseded that of Jina throughout these parts. Several liṅgas have been noticed, both free-standing and engraved as symbols at the head of inscriptions, which have been simply formed by cutting down a seated Jina into the required shape). **Ci. 73** and **77** of 1180 show the king residing at Vijayasamudram, the same as Hallavûr on the Tuṅgabhadrâ (see **Cn. 244**, Vol. VI). In **Sk. 145** we find Gôparasa, the minister and general of Ballâla, ruling the Banavase province in 1184, with Baḷḷigrâme as the capital. **Hl. 91** records some regulations regarding the trade of their agrahâra made by the Drâviḷa-dêsa Brahmans of Kolliganaghaṭṭa, who were connected, it says, with Ahichchatra. The agrahâra was a resort of merchants and traders form Ayyâvaḷege, Tâlumaluge, the new Dvârâvâti (perhaps Dôrasamudra), and the four points of the compass; and the regulations now made were intended to be observed from east to west and from south to north as far as Himavanta. A great deal of the latter part of the inscription is effaced. **Sk. 148** relates the voluntary death of a Jaina merchant's wife by the rite called *samâdhi*.

**Sk. 105** extols Ballâḷa by saying that on hearing the terrible sound of his twanging bow, Chôḷa was driven out of his mind, Pâṇḍya escaped by night to the summit of a mountain together with his army, Vaṅga, Kaḷiṅga and Magadha, though kings over mighty hosts, fled. When he flashed his sword, Lâḷa stood bewildered, Magadha trembled, Andhra was blinded, Gauḷa was split in two, the Koṅkaṇa king was terror-stricken, Nêpâḷa dropped his bow, Mâḷava in despair fled to the desert and fell, Chôḷa took to howling. His minister and general was Eraga or Ereyaṇa, who was appointed governor of the Banavase and Sântalige provinces. Owing to a discourse one day on *dharmma*, he visited the Kêdâra temple and was amazed at the learning and penence of the râja-guru Vâmaśaktidêva, of which a long description is given. In addition to his other accomplishments he seems to have been a promoter of music and dancing. The king was at the time (1193) residing at Lokkigunḍi, after a victorious expedition to the north. And Ereyaṇṇa made a grant for the god Dakshiṇa Kêdârêśvara. The inscription was composed by Mâḷeya, paṇḍita of the Kavirâjas (the bards or eulogists). The next year (**Sk. 133**) Kumâra-Padmi-Dêva was appointed governor of the Banavase province.

He patronized the temple of Agnîśvara at Balipura, the line of whose *âchâryyas* were the Srautreya-siddhânti Kumâraśiva, his disciple Vâmaśiva, and his son Dêvaśiva. To the latter he made a grant for the temple, of the well-known *sthala-vṛitti* of the city, with a finger exhibited (*anguli-prêkshaṇi-yâm*) forbidding the entry of both forces, those of the king and those of his agents. On seeing this work of merit, Ekalarasa also made a grant. **Sk. 186** is the inscription containing an account of the introduction of Brahmans to the South by Mukkaṇṇa Kadamba and the foundation of the Tânagundûr agrahara already referred to under the Kadambas. **Sh. 65** relates how sâvanta-Mârayya forcibly defaced a stone śâsana which had been written, and set up another.

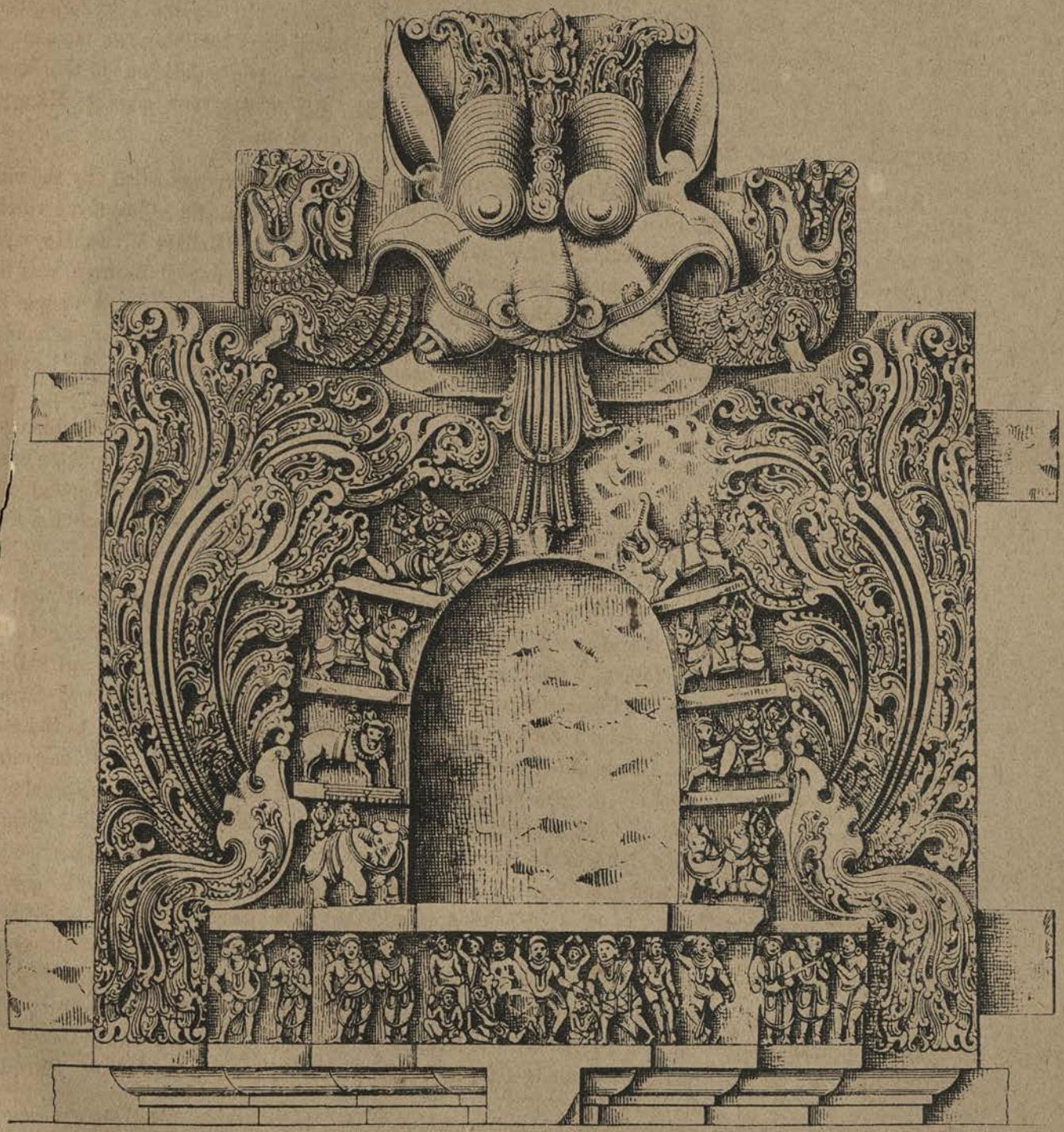
**Sk. 225** contains the important statement that the Kuntaḷa country was ruled by the nine Nandas, the Gupta-kula Mauryya kings; then by the Raṭṭas; after whom the Châḷukyas ruled; after them the king Bijjala of the Kalachuryya-vaṁśa; and then the king Ballâḷa of the Hoysaḷas. The latter in 1204 was in Vijayasamudra (see above). A Kadamba king named Brahma was the ruler of Nâgara-khaṇḍa, in which was the splendid city Bândhava-nagara (Bandaṇike). A temple for S'ântinâtha was created there by a merchant and the management of it was given to S'ubhachandra, who had raised up the *tîrttha* of Bandaṇike. Nâgara-khaṇḍa possessed five agrahâras, the learning of whose Brahmans is praised, as well as the merits of certain merchants and others named. Ballâḷa's minister Kammaṭa-Malla showed special favour to Bandaṇike, and he, with the Brahmans of the five agrahâras and a number of headmen and merchants, who are named, united in making grants for the god Sântinâtha of Bandaṇike. At the top of the inscription has been inserted the statement that Rêcha, and after him Kavaḍe Boppa who was half a Rêcha, were the principal promoters of the *tîrttha* of S'ânta-Jina, the lord of Bândhava-pura.

**Hl. 7** describes Ballâḷa as a sun to the darkness the Chôḷa king, Garuḍa to the extended serpent Kaḷiṅga, a thunderbolt to the mountain the Nêpâḷa king, a lion to the rogue-elephant the Andhra king, a wild-fire to the forest Mâḷava, a moon to the Châḷukya lotus (causing it to close up). Under his governor Malli-Dêva was a chief named Sâvanta-Bûvayya, who had received the title of Sâvanta from the Châḷukya emperor as a reward for capturing an elephant which had escaped to the forest and was sporting on the hills. He made grants for the god Kuṟuva Râmanâtha or Râmêśvara of Moṟa-Guruva.[1] Some other gods were also set up in the neighbourhood. And the nâḷ-prabhu and all the gauḍas showed the tîrtha of the god Râmanâtha to Hoysaṇa vira-Ballâḷa-Dêva and obtained his sanction to extend the god's land to the river, and for certain other grants. **Sk. 235** contains the usual account of the rise and genealogy of the Hoysaḷas, and a farther account of the governor Malli-Dêva or Kammaṭa-Malla In **Sk. 247** he is called the *mahâ-vaḍḍa-bêhâri* or great senior merchant. He renewed the grants to Brahmans originally made by Sôvi-Dêva in Bândhavapura, maintained by kis son Boppa, and confirmed under the Yadu kingdom, being kept up by Malyana-daṇḍanâyaka. He also erected a temple there, and secured the assistance of the senior queen Abhinava-Kêtala-mahâdêvi[2] in obtaining a grant for it from the king in 1207. Two years later that queen's younger brother Mâdhava-daṇṇâyaka made a farther grant to Brahmans in Baṇḍaḷike. **Sk. 196**

[1] This is the Râmês'vara tîrtha mentioned in the Râshṭrakûṭa plates of Gôvinda Prabhûtavarsha, dating 803 A.D. (See *Mys. Ins.*, lvii, and *Ind. Ant.* XI, 126). Gorava there appears as a description of the donee, to whom a previous grant by (the Châḷukya king) Kîrttivarmmâ was confirmed. Kuruva or Guruva is now the name of the island in the Tuṅgabhadrâ, a few miles south of Honnâḷi, which contains the temple of Râmanâtha or Râmês'vara. See below, under **Hl. 8**, for the legend of its formation.

But there is also a Tîrtha Râmes'vara close by, two miles west of Belagûtti. It is formed by a natural perennial spring issuing from the side of a hill, led into a stone cistern. There is a maṇṭapa above and a large Nâga at the side. The place is a favourite one for picnics and marriages of the natives.

[2] As the Kêdârês'vara tp le at Halebid is attributed to king Ballâḷa and his queen Abhinava-Kêtala-Dêvi, it seems probable that they were influenced to erect it by their obtaining acquaintance with the Dakshiṇa Kêdârêśvara temple at Balgâmi.




SIMHA LALĀṬA, TRIMŪRTI TEMPLE, BANDALIKE.

is a memorial pillar of the death at Chikka Màgaḍi, by the Jaina rite called *samâdhi*, of Jakkavve, wife of the renowned Bharata. The inscription contains a long eulogy of her, partly in Sanskrit and partly in Kannaḍa.

In **Ci. 64** Ballâḷa-Dêva is said to be sole ruler of the Seven-and-a-half Lakh country. Under him were the Gaṅga kings of Âsandi beginning with Vaijarasa, already brought to notice under that head. **Sh. 54** records a grant made to Brahmans by Ballâḷa on the occasion of his paying a visit to the *âśrama* of Durvâsa on the bank of the Tuṅgabhadrâ. But the contents of the inscription are peculiar and cannot be relied on, being taken only from a manuscript copy in possession of the people of the place. **Sh. 5** begins with an account of the Gaṅgas, followed by eulogy of the Hoysaḷas down to Ballâḷa. His generals are represented as carrying only canes in their hands and issuing peremptory orders to the Chôḷa, Kaḷiṅga, Chêra and Pâñchâḷa kings. Madhusûdana, a descendant from Rakkasa-Gaṅga's general Goggi, had a temple of Gaṅgêśvara built in the name of his father.

**Ci. 72** brings us to the reign of Nârasimha II, uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, sole ruler of the Seven-and-a-half Lakh country. The envoys of Simhaṇa, Lâḷa and Gauḷa are represented as struck with admiration at his power and trembling to incur his enmity, saying to one another, "See; these elephants are what Magarega (or the Magara king) gave in war; these are the elephants Chôḷa sent; these rutting elephants are what Kâḍava-Râya seized from Pâṇḍya." Saying to himself "Why I am called master of elephants when there are no troops of elephants of which I am master",—the king Narasimha marched without stopping for a hundred *gâvudas*, and overthrowing formidable enemies in the east, captured the hundred (or hundreds of) elephants with which Magara came against him, and brought them in with his horse. Then follows an account of the Gaṅga kings of Asandi as above. A Gauḍa under them erected a temple and endowed it. But at the end of the inscription is an interesting statement that a dispute had arisen regarding boundaries, about which the headmen went in a body to the king, who had pitched his camp outside Siṉgôḍu. He and the five ministers then gave the following decision:—The boundary of the two nâḍs Noṇambavâḍi and Gaṅgavâḍi;—for Gaṅgavâḍi,—Guliyakallu, the Hâḍaṅgi hill, Hakiyadoṇe, Taliyakaṭṭa; the division runs along the field boundary of Bidarahaḷḷi.

**Hl. 8** records a grant by the king for the god Râmanâtha of Moṛa-Guṛuva. It also contains the legendary account of the formation of this island in the Tuṅgabhadrâ, called Kuruva (the above Guruva) which is about five miles south of Honnâli, opposite to the point where the Hire Halla stream enters the river from the west. A Bôya woman named Dharaṇi-bôyiti, spreading out reed-grass on the ground and plaiting it together, produced a *moṛa* (or winnowing basket)[1] in the middle of the Tuṅgabhadrâ. There she and a Bôva named Vanarâja-Râma took up their abode in a pandal of reed-grass which they put to the shed that had been Mataṅga-rishi's *âśrama*. The period of flood in the Tuṅgabhadrâ coincided with the time of the woman's delivery, and on seeing the river coming down threatening to overhelm them, they placed that *moṛa* in the middle. Thereupon the Tuṅgabhadrâ, out of respect for a devoted wife who had given birth to a child, divided, and flowed on leaving them safe on the island thus formed. This became celebrated as the holy kshêtra of the god Râmanâtha, to whom grants were made by the Sinda kings of Beḷagutti and other local authorities. **Ci. 52** shows the king residing at Pâñchaḷa in Chôḷa-nâḍ in 1233. Having slain many kings and being sole ruler over all the earth as far as the ocean, was it in order to attack them in the rear, it asks, that Nârasiṃha pursued after Kâḍava, Magara and Pâṇḍya? It was because they fled for fear of being caught by him, Yama for the same reason hiding himself, and the moon standing ready with its deer[2] as if to stamp it in the middle of their backs.

[1] It is in the shape of a shovel or scoop, but much wider.

[2] According to Hindu belief the marks on the moon represent a deer. The moon was ready to help the king as he was of the Lunar race.

**Sh. 87** is a single inscription of the time of Sômêśvara, who was residing at Kaṇṇanûr, which is near S'rîraṅgam. The Gaṅga titles are here applied to Vishṇuvarddhana

With **Sh. 61** and **62** we come to the reign of Nârasiṃha III. The stone is a memorial to a man who fell in defending K ḍali when it was attacked. His wife, it says, gave arm and hand and went to *svarga*. This means that she performed *sahâgamana* and was burnt with her husband's body. The *mâsti-kal* (for *mahâ-satî-kal*) which commemorate such sacrifices always have a post engraved on them with an arm and hand projecting from it. The proper explanation of this symbol has not been satisfactorily obtained. **Hl. 11** says that a chief named Gaṅga-Perumale-Dêva had been to Dôrasamudra and returned to the Hole Honnûr nâḍ. He made a grant for the god Râmanâtha of Moṛa-Kuṛuva. In **Hl. 90** the same chief is described as plunderer of the Chôḷa camp (or capital), and as lord of Koḷiganagaṭṭa-vritti in Pâṇḍya-nâḍ, where he appears to be ruling. Koḷiganagaṭṭa was an agrahâra called Chôḷamahâdêvipura. **Sh. 78** records a grant for the god Narasiṃha of Kûḍali, the southern Vâraṇâsi, at the junction of the Tuṅgâ and Bhadrâ.

**Sh. 19** goes on to the reign of Ballâḷa III. The king's signature to the grant is *Malaparoḷ-gaṇḍa*. **Sh. 68** is of much interest. It relates that after the Turaka war, on the occasion of his son vîra-Ballâḷa-Râya returning from Diḷḷi (that is, Delhi, whither he had been taken as a hostage by the Musalmans), and entering the city, the 6th of May 1313, the king remitted certain taxes for the god Râmanâtha of Kûḍali. **Hl. 76** shows that Nêm atti (now Nyâmati) was an agrahâra in 1314. **Hl. 117** states that Sankiya-sâhani, brother-in-law of the king's senior home minister, marched against Basava-Dêva of Chandâvur below the Ghats. He destroyed the Tuḷuvas but was apparently mortally wounded in the battle of the Ghats, and bathing in the ? Dôvâdana-tîrttha, he went to the world of Vishṇu. In **Sh. 69**, dated 1320, the king is boasted to be a terror giving fever to Chôḷa, Mâḷava, Gauḷa and Gûrjjara; a Vishṇuvarddhana, sun and emperor of the South. Mâdhava or Mâḍaṇṇa, who had received favour from the great minister Bembeya-daṇṇâyaka, together with the sixty farmers and the hundred and twenty temple priests, made a grant for the god Râma (of Kûḍali) The inscription was composed by the *kavîśvara* Bramma-dêva. **Cl. 65** mentions an attack by Gaṅgu Selâr, who is called the son of B'ra-Bakkaṇṇa-Woḍeyar. The date is given as S'aka 1000, Vikrama. But this does not correspond in any way and must be quite wrong. An inscription at Belur, dated 1397, calls Gaṅga Salâr the Turuka of Kallubarige, and says he burnt the gôpura of the Belur temple gateway. I have assumed that this was the same, the founder perhaps of the line of Bahmani Sultans of Kalburga, and assigned it to 1340 *A.D.*

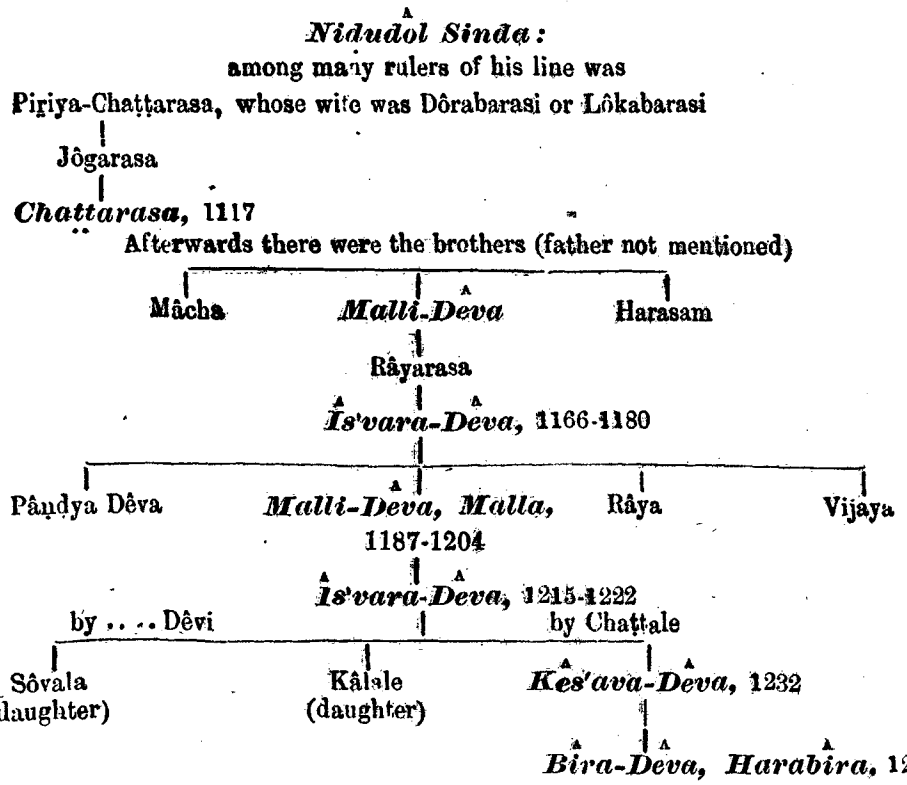
### *Sindas*

The Sindas gave their name to the Sindavâḍi province, which extended over parts of the Shimoga, Chitaldroog, Bellary, Dharwar and Bijapur Districts. It is mentioned as far back as 750 (See **Mj. 36**, Vol. VI), or even in the 5th century (see **Kd. 162**, Vol. VI). The inscriptions of the Sindas in this volume are nearly all confined to the Honnâli taluq, where their chief city was Belagavartti or Beḷagavatti, now Beḷagutti. Their origin is related in **Hl. 50** as follows:—From the union in love of S'iva and Sindhu (the name of the river Indus), was born a son with great glory, and in proof thereof, Bhava, the husband of Girijâ, gave him the name Saindhava, saying, "Be a king in the earth," and appointed the king of the serpents for his protection. Being his son, the husband of Gauri ..... and eating that fruit, the child grew. And Paramêśvara directed the goddess Mûlatî to assist his son in war, and gave him a second name of Niḍudôḷ (long-armed) Sinda. Karahaḷa being (appointed) his country, he subdued all enemies and became the king of that land. In **Hl. 20** the story is given thus:—On Sura-Sindhu (the river of the gods, the Ganges) obtaining union with Bhava (S'iva), a son was born, whose name was Haraviṭa and Saindhava-vara, with the

great king of the serpents as his protector. Karahaḍa being (appointed) his territory, he shook and subdued his enemies and became master of the world.

The titles of the kings include,—mahâ-maṇḍalêśvara, lord of Karahâṭa-pura, obtainer of a boon from the goddess Mâlati (or Mâlachi), distinguished by the blue flag (*nila-dhvaja*), having the sounds of the *mallali* and *tûryya*, of the Phaṇirâja-vaṁśa (the race of the king of serpents),[1] having the tiger and deer crest (*vyâghra-mṛiga-lânchchhanam*), ruling many countries included in the Karahaḍa Four Thousand.[2] They also have the titles (Hl. 98, 26) Siṇḍa-Gôvinda and Pâtâla-chakravartti. The list of countries forming the territory of the Sindas of Belagavatti is unfortunately somewhat defaced. But in Hl. 50 we are told that the following were the nâḍs won by his own arm or inherited from his ancestors by Îśvara-Dêva in 1180:—the Eḍevaṭṭe 70, the Narigalige 40, the Bellave 70, the Holalûr .... ; in Sântalige,—the Muduvara 80, the Yeḍasuleya 70 ; in Kadambalike-nâḍ,—the Koḷḷiga 70, the Fifty-six Bâḍa .. te 70, the ...30, Arakera, the .. mijavoḷalu 12, the Attigêri 12, the Eḷambêru 12. But Hl. 26, 27, 28 give what were evidently the principal provinces of their kingdom, namely, Eḍavaṭṭe-nâḍ in Beḷḷave, the Muḍuvalla 30 and the Narivaḷige 40.

The following is a table of the kings as gathered from the inscriptions:—




The earliest king mentioned seems to be the Kayavîrarasa of Sk. 69 in 1061, but no particulars are given of him. Then comes Chaṭṭarasa of Sk. 316, in 1117, when Gôvindarasa, minister of Châḷukya Tribhuvanamalla, was governor of Banavase. A grant was made for a temple, to Rudra-śakti, disciple of Kṛ[illegible]śakti, promoter of the Kâlâmukha-samaya, of the Sakti-paridhi of the

[1] See remarks above, in the section on Sindrakas.

[2] Karahaḍa or Karahâṭa is in the Satara District. There was also a branch of the Sindas who had their chief city at Erambarage (Yelburga in the Nizam's Dominions), with dates from 1076 to 1179. Fleet's *Kan. Dyn.*, 573.

Parvvatâvaḷi. Then we have Iśvara-Dêva in **Hl. 98** of 1166, under the Hoysaḷa king Nârasiṅga-Dêva. **Hl. 27** and **28** relate to fights with Siṅgi-Dêva, the king of Sântaḷige. **Hl. 45** informs us that the Hoysaḷa king Ballâḷa had appointed Todapille-daṇṇâyaka as governor of Belagavartti-nâḍ in 1175. **Sk. 206** of 1176 shows the Kaḷachuryyas in possession of the country, and Vikramâditya-Dêva, probably a Sinda, as governor of Banavase. In **Hl. 50** of 1180 their minister Kâvanayya's younger brother Mâdêva-daṇḍanâyaka was the governor, descended from Sankarasa of the Sagara country. A detailed account is given of the Sindânvaya. **Hl. 46** of 1189 shows the Châḷukyas again in possession. In **Hl. 37, 38, 40** and **28** we have records of persistent attacks made in 1196 and 1197 by Umâ-Dêvi, who must have been the queen of Hoysaḷa Ballâḷa **II.** Her force is said to have been defeated on each occasion, but she seems to have obtained a lot of booty. In 1198 the Hoysaḷas were again in the ascendant (**Sk. 315**) and continued so. In 1208 we find their minister Tudapille-daṇṇâyaka still in office (**Hl. 25**). In 1215 the Yâdavas of Dêvagiri are in possession (**Hl. 44**), and Mâyi-Dêva was governor of Banavase. Also in 1216 (**Hl. 48**). But in 1222 Vanka-râvuta had been appointed (**Hl. 20**). In 1232 Honna-Bommi-Setti was in that office. The Sindas must have had troublous times in keeping in with so many changing overlords. But none are mentioned after this. A battle took place in 1245 at Kûḍali between ? Boppula and the Sêvuṇa general S'rîdhara (**Hl. 54**). The Sinda king had now taken up his residence in Kallise. In 1247 another battle was fought at Nêmatti between Dêkarasa and the ministers Mêdimaya and Srîdhara (**Hl. 55**). On this occasion Êchaya, son-in-law of the Sinda king Bîra-Deva's Paṭṭa-sâhani Gaṅgeya-sâhani, made good the pledge he had taken at a council of war before the whole court that he would drive off the enemy in confusion, in consequence of which he had been presented with the umbrella which was the stake.

## *Sêvuṇas (or Yâdavas)*

The line of kings called by various writers the Yâdavas of Dêvagiri, it seems more correct to designate as the Sêuṇas or Sêvuṇas. This is the name applied to them by the Hoysaḷas, who call themselves the Yâdavas. The title Yâdava-Nârâyaṇa, again, used by the Sêvuṇa kings, is also adopted by the Hoysaḷas, and both lines claim to be lords of Dvârâvati-pura,—Dvârakâ, the capital of Krishṇa in Kathiavar;—but in the case of the Hoysaḷas with no doubt a secondary reference to their own capital Dvârasamudra or Dôrasamudra. Dêvagiri is the modern Daulatabad, in the north-west of the Nizam's Dominions. The Sêuṇa or Sêvuṇa country was to the north of the Gôdâvari, and probably corresponded in great part with the modern Khândesh.[1] The titles of these kings include,—Yâdava-Nârâyaṇa, bhujabala-praudha-pratâpa-chakravartti, having the flag of a golden Garuḍa. **Hl. 17** says the birth of the Yâdava-vaṁśa was as follows:—To relieve the excessive burdens of the world were Râma and Krishṇa born; by which that exalted family at once became the most honoured and famous in the earth. The first of those unequalled ones who acquired complete possession of the lady earth was Jayatugi-Dêva; whose son was the valiant Siṅghaṇa. (Then follows) Kandâra-Dêva, whose heralds are represented as summoning by proclamation Kêraḷa, Hammîra, Konkaṇa and Chôḷa to submit at once. His son was king Râmachandra. (This list omits Mahadêva, the younger brother and successor of Kandâra).

The inscriptions of these Sêvuṇa kings in this volume range from the time of Singhaṇa in 1215 to that of Râmachandra or Râma-Dêva in 1295. Fierce contests took place between the Hoysaḷas and the Sêvuṇas for possession of the late Châḷukya and Kaḷachurya territories, with varying success.

The first inscription is **Sk. 95** of 1215. Simhaṇa-Dêva is here described as a goad to the elephant Gûrjara, master of the Mâḷava woman, plucker up by the roots of the lotus the head of the

[1] Bhandarkar's *Early Hist. Dekkan*, 99.

Telugga king. Also as a thunderbolt crashing into the darkness the army of the Karṇṇâṭa king, a lion to the troops of the Mâḷava elephants, a roaring Agastya to the ocean the hosts of the Telugga king's army. His great minister and supreme confidant was Mâyidêva-paṇḍita, to whom the king committed all the worries of business, and occupied himself in the enjoyment of family pleasures. Another great minister was gaṇḍa-peṇḍâra Hemmayya-Nâyaka, whose wife was Ruppubâyi. This husband and wife, in the enjoyment of peace and wisdom (*sukha-saṅkathâ-vinôdadim*),[1] came to Baligâve, whose chief glory was the god Dakshiṇa-Kêdârêśvara, and the guru Vâmaśakti of the Kôḍi-maṭha, in penance like Upamanyu of old. And after seeing the festivals of the god and the great learning and piety of the *âchâryya*, they made grants for the temple. In **Hl. 44** and **48** Mâyidêva appears as governor of Banavase in 1215 and 1216. **H. 20** shows Vanka-râvuta in that office in 1222. Ten years later Honna-Bomma-Seṭṭi was the governor (**Hl. 43**).

We now come to the reign of Kandhâra-Dêva with **Sk. 217**, but there is nothing of importance in his inscriptions. Of Mahadêva-Râya's inscriptions, **Ci. 21** gives the following list of his predecessors:—In the Sôma-vaṁśa arose king Jaitugi; his son was king Bhillama; after whom was the emperor Simhaṇa. After him came Sârangapâṇi, who put to flight the armies of his enemies. Then the heroic Mahadêva-Râya. Sârangapâṇi, a name of Vishṇu, is evidently meant for Krishna-Kandhâra. Mahadêva-Râya is described, in somewhat the same terms as Simhaṇa-Dêva before him, as a Trinêtra to the pride of Mâḷava-Râya, terrifier of Gûrjara-Râya and rooter out of the lotus the head of Telunga-Râya. His councillors were the Brahma-Kshatra brothers Chaṭṭa-Râja and Kûcha-Bâja, sons of Nimbi-Râja; also Chaṭṭa's son Châuṇḍa.[2] Those two ministers were in their own royal city Bêtûr, governing the Noṇambavâḍi province in 1268, and Châuṇḍarasa made a grant for the god Billêśvara of the agrahâra Dakshiṇa Bhâskarapuri or Dakshiṇâditya-nagari, which was Kôgilûr, surrounded by terrible forests, the resort of wild elephants.

The remaining inscriptions are of the reign of Râmachandra or Râma-Dêva. **Ci. 24** records the death in battle in 1280 of Châuṇḍarasa, who has the titles *râya-daṇḍanâtha* and *pêsaṇi-Hanuma*. He fell in fighting against Mummaḍi-Singeya-Nâyaka at Doravade in Kuṟugôḍu-nâḍ. For it is impossible (it says) to set aside the letters (of destiny) originally written; all are the sport of Vidhâtṛi (Fate). He seems to have been buried with Liṅgâyit honours, as they raised for him an *uppara-muḍi*, with a Nandi flag, and shouting Ho! Ughê! Ughê! committed him to Vîrêśvara. **Ci. 23** informs us of the death in battle of Châvuṇḍarasa's brother-in-law Joparasa in 1282. **Sk. 141** contains a singular memorial of devotion in which a man named Nêṇapâla-dêva presented to the god the chain of the cradle in which he carried his son, and he and his wife Yellu-bâi's son Gaṇêśvara and his wife Bommâyi, together in conjugal affection, entered the fire on the field of battle and gained *svargga*. **Hl. 17** contains a list of the previous kings as already noticed above. Râmachandra has here several of the usual Châḷukya titles, and is said to be a Trinêtra to the pride of the Mâḷava king an elephant-goad to the Gurjjara king, establisher of the Telunga king, a rough hand on the bracelet of the Lakshmî the Hoysaṇa king's empire, to hostile kings a *jagajhampa-kampaṇâchâryya*. His minister and general was S'rîdhara, whom we have already met with above. Hitherto (it says) the Dhârâ king Bhôja's fame was alone, now S'rîdhara's fame has become a companion to it. His son-in-law Viṭhala-daṇṇâyaka's grandson Lakuma-Dêva seems to have remitted the taxes (or intended to, for the inscription is incomplete) on a grant made to Mallikârjjuna-guru as custodian of the linga

[1] I do not remember seeing this phrase used anywhere of private persons, but only of kings, being the common expression for describing their rule.

[2] These chiefs do not claim to be Sinḷas, but the names are those of Sindas, in the Belagutti and Yelburga branches.

which the Hoysaṇa king vira-Ballâḷa-Dêva (III) had set up at ? Jâḷevaḷe, on the western bank of the Tungabhadrâ, in the name of his father Nârasinga-Dêva (III).

## *Vijayanagar*

The earliest of the Vijayanagar inscriptions are of the reign of Bukka-Râya. **Sk. 281** of 1368 is interesting and important. It records the establishment of an agrahâra by the king's great minister Mâdhava, regarding whom some remarkable details are given. It is moreover dated in the *S'âtavâhana s'aka*, the only inscription I have met with so dated, clearly testifying, it would seem, to a knowledge of the origin of the S'âlîvâhana era, and also of S'âtavâhana rule in ancient times over the part of the country in which this inscription is found. After the invocations, Jâmadagnya is praised, who turned back the ocean and conquered the earth, and slaying the Kshatras who were filled with pride from enjoying it, made it as far as encircled by the ocean the possession of the Brahmans. Then follows the mention of the king Bukka, whose fame was proclaimed as far as the southern, eastern and western oceans. His minister, distinguished for policy and courage, was Mâdhava, who was the son of Châuṇḍa, an austere ascetic Brahman of the Angirasa-gôtra. Through the astonishing favour of his guru Kâśîvilâsa, Mâdhava gained celebrity as a S'aiva. By his masterful energies he subdued this world and the next, and was speedily the conqueror of how many countries on the shores of the Western Ocean. He cleared and made plain the ruined path of the *upanishads*, which was overgrown and dangerous from the serpents the proud advocates of evil doctrines; so that though the abode of Brahma is so far, he was ever helping the worthy to go there without a guide, and was praised by the wise as the guru who established the path of the *upanishads*. Bukka-Râya, on mounting the great throne of the new Vijayanagara which was like the principal jewel in the middle of the pearl necklace the Tuṅgabhadrâ, that encircled the Hêmakûṭa mountain as if it were the throat of the lady earth, committed the government as far as the Western Ocean to his minister Mâdhava. And he, in order that his administration might be without trouble, on the advice of the S'iva guru Kâśîvilâsa Kriyâśakti, worshipped his favourite liṅga Tryambakanâtha by means of daily special ceremonies and by a number of rites and practices as prescribed in the *Saivâmnâya*. Then, in order to complete the great vow which he had commenced with special rites a year before in accordance with the directions of the *S'iva-sandhyâ*, he requested the king's permission to make the grant of a village, but explained that it must be one acquired from his own funds. He accordingly purchased Muchchuṇḍi[1] and its two hamlets in Nâgarakhaṇḍa, situated it is said in his own Eighteen-maṇḍala country, of which the chief place is Chandrakûṭa-pura. And forming it into 80 shares, he bestowed them on Kâśmîr Brahmans, pre-eminent by their virtues and the country of their birth, travellers to the farthest point of the *Châraṇîya-aticharaṇâmnâya*. The śâsana was composed by the learned Phaṇîśitu, son of Viśvanâthâryya, and written out by Lâhidêva-bhaṭṭa, son of Râmadêva of the Sârṅgarava Kaṭhas. The inscription which follows (**Sk. 282**) is the deed of sale for the villages. They were sold for 200 varaha, five times the value of the annual rent, and a present of 18 cloths for the representatives of the 18 kampaṇas of the Gutti kingdom[2] of the Banavase Twelve Thousand nâḍ.

With **Hl. 84**, begin the inscriptions of Harihara-Râya II. After an invocation of Vâmana, the dwarf incarnation of Vishṇu, which is a favourite one for representation at the head of Vijayanagar grants, Harihara-Râya's son Chikka-Râya-Voḍeyar, we are told, was in Âraga, the city of the

[1] This was one of the villages granted in the 3rd century by the Kadamba king S'iva[skanda]varmmâ (see **Sk. 264**), whose grant follows on the same pillar that of the S'âtavâhana king Sâtakarṇṇi.

[2] This no doubt explains the Eighteen-Maṇḍala country previously mentioned, and Chandrakûṭa-pura may be Chandragutti, shortly called Gutti.

Male-râjya (or hill kingdom), ruling the Thirty-six kampaṇa in 1379. His minister, champion over three kings, destroyer of the Turuka army, Vîra-Vasanta-Mâdhava-Râya was also in the city of Âraga, ruling the Âraga and Gutti Thirty-six kampaṇa. An officer under him, named Basavappa Nâyaka,—descended from one of the same name, who is called guardian of Rodda, the champion who captured the . . . of fifty-six chieftains,—makes a grant (or intended to, for the inscription is not complete) to some one who is not named, but has a variety of epithets, including—establisher of the six darsanas, and *prativâdi-bhayankara*, which specially apply to S'rîvaishṇavas. In 1390 the great minister Mallapp-Oḍeyar was carrying on the Âraga kingdom (**Sk. 313**). In the same year a number of gauḍas made a grant for the god Râmêśvara of Kuṛava, and established a pura for the god, which they named Râmapura (**Hl. 6**). In **Sk. 241** we have an account of Bandaṇike, beautiful as Amarâvati, an admired ornament to the Banavase-nâḍ, which was like the face to the Kuntala country, that represented the *kuntala* or curls of the lady the ocean-girdled earth. Bâchappa-Vaḍeyar, who was on the throne of Gôve, made grants for the temple of the goddess Banna of Bandaṇike. The inscription winds up with what appears to be some fragment of a *sthaḷa-mahâtmya*, relating how the goddess wandered about in the forest in Pâṇḍya-maṇḍala, and coming from Kôḍ, paid a visit to (the goddess) Brahmâṇi, and then came to bear witness along with those who attended the car-festival in Bandaḷike. On **Hl. 71** Vîra-Vasanta-Mâdhava-Râya is described as destroyer of the Turaka army, reducer of the Seven Koṅkaṇas to dust, plunderer of Kadamba, protector of the people of Kadamba-pura, lord of Gôve-pura. His son Bâchana-Râya, with the epithets, the Rangini glory, Giridurgga-malla, setter up of Koṅkaṇa, was in 1396 established in the Kadamba-Râja's throne, ruling over Chandragutti, Banavase, Koṅkaṇa, Raṅgiṇi and all the other kingdoms. Bollarasa's son Anantarâja grants a number of taxes, which are specified, for the god Bâlinâtha of Hoḷaguṇḍi-pura in Pâṇḍya-nâḍ.

**Sh. 70** is the first of Dêva-Râya's inscriptions. Under his orders Viṭhṭhaṇṇa-Oḍeyar was ruling the Âraga kingdom in 1409. A grant was made to Venkaṇṇa-bhaṭṭa, reciter of the purâṇa before the god Râmanâtha of Kûḍali, which is the southern Vâraṇâsi and the great Prayâga at the confluence of the Tungâ and Bhadrâ. **Sh. 30** states that in 1413, when Yeṛe-Lakke-Nâyaka was ruling the Dummi and Bânûr nâḍs, he had a great forest near Bankiyapura (now Benkipur) cleared, and built there two villages named Narasimhapura and Lakshmîpura, with a tank. He also granted a number of taxes and the transit duties of Bankiyapura, also called Vankipuri, for the god Lakshmî-Narasimha. **Sk. 252** is a memorial of the rite of *sati*, and its observance seems to have been unusually prevalent during the Vijayanagar period. **Sk. 37** is another. It informs us that Virupa-daṇâyaka was in Chandragutti, ruling the Gôve Gutti kingdom in 1417, when a certain Râma-Gauḍa seems to have expired in his presence. Irugapa-Voḍeyar took notes of the occurrence and sent (? the body) from Gutti to Hârika, where Bâma-Gauḍa's wife performed *sahagamana* and was burnt with her husband's body. In 1420 Bâchaṇa-Voḍeyar's younger brother Mallappa-Oḍer was governing Gutti-durgga (**Sk. 288**).

**Sk 93** of 1422 shows Dêva-Râya's son Vijaya-Râya on the throne. Bayicheya-daṇṇâyaka's son . . . . was governor. A priest named Bulli-dêva, who seems to have been a Jaṅgama, died, and his three wives gave his body to the tomb. Nothing is said in this case of their giving up their lives at the same time, and this is not enjoined by the Liṅgâyit creed.

**With Sk. 40.** of 1430 we have Vijaya-Râya's son Dêva-Râya (in **Sk. 240** called Immaḍi-Dêva-Râya) as king; and the treasurer Arasappa's son Handiya-Râya was governor of the Gôve

Chandragutti kingdom. **Sh. 71** of 1431 gives an account of Râyaṇṇa-Oḍeyar, who was governing, in the Âraga kingdom, the Hanagavâḍiya-Bhâgada-nâḍ of Âṇavêri-nâḍ and the Hoḷeya-Honnûr-nâḍ. He was descended from Bukka-Râya's minister Baichapa, whose son was Maṅgappa, whose son again, famous as the king of Mâhishmatî, was Baichapa, whose son was Râyaṇṇa. In return for the *chhatra* and other works he had established, the farmers and subjects of his two nâḍs conferred upon him Daṇṇâyakapura, free of all taxes, with all its revenues, details of which are given. And shares were also provided for 20 Brahmans. The grant was made in the presence of all the gods of Kûḍali, which in addition to being described as the southern Vâraṇâsi and Prayâga, is said to be the original Harihara, at the confluence of the Tungâ and Bhadrâ. In 1442 the son of the Kadamba Sôyi-Devarasa of Bandaḷike, the famous royal city (*râjadhâni*) of the Nâgarakhaṇḍa Seventy, together with his son and son-in-law, blockaded Kappegere, a hamlet of Banavase (**Sk. 240**). In **Sk. 36** we hear of the death of the son of Râma-gauḍa of Hârika, before mentioned, and his wife performed *sahagamana*. Mallasara-Oḍeyar was governor of Gôve Chandragutti at the time, 1415.

**Sk. 239** is of the reign of Mallikârjjuna-Râya. This also records the *sahagamana* of the two wives of a chief who died.

With **Sk. 234** we come to the time of Kṛishṇa-Râya. **Sh. 1** consists of copper plates giving his pedigree. From Chandra arose in succession Budha, Purûrava, Âyu, Nahusha, Yayâti and Turvâsu. In that line there was the king Timma, famous among the Tuluva kings, whose wife was Dêvaki. Their son was Îśvara, to whom and his wife Bukkamâ was born Narasa. Quickly damming up the Kâvêri when in full flood, he crossed over and seized the enemy alive in battle, and taking possession of him and of his capital, made Śrîraṅgapaṭṭana (Seringapatam) his own abode. Having conquered Chêra, Chôḷa and Pâṇḍya, as well as the proud lord of Madhura, the fierce Turushka, the Gajapati king and others; from the bank of the Ganges to Lanka, and from the eastern to the western mountains he imposed his commands upon all kings. In Râmêśvara and other holy places he from time to time bestowed the sixteen great gifts. From Tippâji and Nâgalâ-Dêvi were born to king Narasimha the sons Vîra-Nṛisimha and Kṛishṇa-Râya. The former, seated on the jewel throne in Vijayanagar, by his fame and policy putting to shame Nṛiga, Nala and Nahusha, attracting all hearts to himself, ruled from Sêtu to Sumêru and from the eastern to the western mountains. All manner of gifts did he make in Kanakasada, in the temple of Virûpâksha, in Kâlahasti, Venkaṭâdri and Kânchî, in Śrîśaila, Śôṇaśaila, Harihara, Ahôbala, Sangama, Śrîranga, and Kumbhakôṇa, in Nandi-tirtha, Nivritti, Gôkarṇa, Râma-sêtu and all the other holy places in the world. Having ruled to the full unopposed, this king of the earth ascended to *svarga*, as if to rule the kingdom of the sky. Mightier even than him, the king Kṛishṇa-Râya then bore up the earth on his shoulders as if a jewelled epaulette. As though in order that the great gifts (*brahmâṇḍa*, *svarṇa-Mêru* and others) which he had bestowed might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars, stretching like mountain peaks into the sky, filled with the accounts of his victorious expeditions to every point of the campass and with the names of his titles. In Kâñchi, Śrîśaila, Śôṇâchala, Kanakasabhâ, Veṅkaṭâdri and other places did he again and again bestow the great gifts prescribed in the śâstras. He was served by Aṅga, Vaṅga, Kaḷiṅga and other kings, and shone in the power of good fortune and the fullness of fame from the eastern to the western mountains and from the extremity of Hêmâchala to Sêtu. On the application of Tippasôma, son of the Kaudhâchâra Brahman, the minister Mâdappa, he granted to Viśvêśvara, a highly esteemed teacher, the village of Bhaṇḍâripaḷḷi, in the country between the Tungâ and the Bhadrâ called Yeḍatore, in the Honnûr-sîme of the Śrîraṅga kingdom. The śâsana was composed by Sabhâpati. **Sk. 84** and **85** are similar inscriptions, the latter also by Sabhâpati, recording

grants to Nârâyaṇa-yatîndra of the Kûḍali Âryа-maṭha, and to Vyâsatîrtha-yatîndra of the Madhvâchârya creed, disciple of Brahmaṇyatîrtha.[1]

Sadâśiva-Râya's inscriptions begin with **Ci. 76**, in which his agent Râmarâjeḍeyar grants the local barbers' tax to a barber named Ko.... **Hl. 9** is a grant for the god Râmêśvara of Kuṛuva, in the middle of the Tuṅgabhadrâ. In **Ci. 62**. Râma-Dêva is described as the supreme king, master of Kuntala, the middle region, 126,000 yôjanas in extent, of Jambu-dvîpa, and lord of the throne of Vidyânagarî, which Harihara-mahârâya built and consecrated in the name of Vidyâraṇya-śrîpâda, who was in the form of the Virûpâksha-liṅga, the master of Pampâ on the bank of the Tuṅgabhadrâ.

**Sh. 83** of S'aka 1510 (*A.D.* 1587) brings us to the time of Venkaṭapati-Dêva-Râya and provides an account of his pedigree.[2] In the descent from Chandra (the left eye of Hari), Budha, Purûrava, Âyu, Nahusha, Yayâti and Puru, was born Bharata. In his line was S'antanu, fourth from whom was Vijaya, from whom was Abhimanyu, and from him Parîkshit. Nanda was eighth from him, ninth from whom was Chalikka, seventh from him Râja-Narêndra, tenth from him Bijjaḷêndra, and third from him Hemmâḍi-Râya, the lord of Mâyâpuri, who prostrated himself before Murâri. Fourth from him was Tâta-Pinnama, from whom was born the capturer of seven forts in one day, Sôma-Dêva, whose son was Râghava-Dêva, from whom came Pinnama, lord of Aravîṭi-nagarî, whose son was Bukka, who firmly established the kingdom of Sâluva-Nṛisiṃha. Bukka married Ballâmbikâ, and their son was Râma-Râja. Though it was protected by Sapâda's army of 70,000 Sindh horse, he subdued the Âdavani[3] hill-fort in battle, and put to flight Kâsappuḍaya, who vied with Indra in power. He also took the lofty Kandanavôḷi-durga,[4] and drank the water from the feet of Hari there, through his faith escaping harm although his kinsmen had put poison into it. Râma-Râja's wife was Lakkâmbikâ and their son was S'rî-Raṅga-Râja. His wife was Tirumalâmbikâ, who bore to him in succession the sons Râma-Râja, Tirumala-Râya and Veṅkaṭâdri. Râma-Râja destroyed all his enemies and ruled the circle of the world, having Veṅkaṭâdri as his helper. Tiru-

[1] One of my pandits (Venkaṭaramaṇâchârya) has supplied the following account of Vyâsatîrtha, which is borne out by a little work called *Vyâsa-vijaya*.—Brahmaṇyatîrtha was the head of the Abbûr maṭha near Channapaṭṇa. A woman whose husband was dying, was preparing to become a *sati*, but being dissuaded by her friends, came to Brahmaṇyatîrtha for his advice. He blessed her that she should continue a wife and bear two sons, of whom give me, he said, the elder, and live with the younger. On returning home she was surprised to find her husband revived, and according to the sage's prediction she in course of time bore two sons. The elder was brought up in his maṭha by Brahmaṇyatîrtha, who in the seventh year consecrated him, giving him the name Vyâsatîrtha, and sent him to Mulbâgal, where he studied under S'rîpâdâchârya for twelve years. After this he and his gurus went to Pâṇḍuraṅga and bathed in the Bhîmarathi, and he set out on a pilgrimage to the holy places in the north. On his return he went to S'rîraṅgam, where some dispute arose about his admission, and he fixed a space for Vaishṇavas. He also had the large Vyâsasamudra tank made on the Mysore and Kadapa border. After this he was for twelve years at Tirupati, where the guru of the Vyâsarâja maṭha is even now entitled to certain privileges in consequence. He became the author of the following important works on the Dvaita philosophy;—*Tâtparya-chandrikâ*, *Nyâyâmṛita* and *Tarka-tâṇḍava*. Eventually he went to Âṇegondi (or Vijayanagar). While there, the king was warned of an evil *muhûrta* (a period of 48 minutes) approaching, and advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his state elephant with a garland, which the animal presented to Vyâsatîrtha. The latter was not enamoured at the prospect, and said he was only a mendicant; it must be a mistake. But on being urged, he hid himself in a cave, and the elephant being sent out again, again took the garland to him at the cave. He could not any longer deny the divine summons, and so for the time of the evil *muhûrta* was appointed to the throne. But in order both to make manifest the danger and to escape it, instead of sitting on the throne, he threw his ascetic's robe on it, which immediately burst into flame and was burnt. The danger being thus averted, he took his seat, and in the short time left him signed grants of land to the Brahmans who had anointed him. (Some of these grants, it is said, are still to be met with!) He ended his days at Âṇegondi, and his *vṛindâvana* or tomb is at a spot called Nava-vṛindâvana, on an island in the Tuṅgabhadrâ about half a mile from that place.

[2] With the exception of the Devanahalli grant of S'aka 1506, published by me in 1879 (*Mys. Ins.* 252), this is the earliest of the similar grants that have been published;—one of S'aka 1523 (*Ep. Ind.* IV; 269); one of 1556 (*Ep. Ind.*, III, 236); and one of 1558 (*Ind. Ant.* XIII, 125).

[3] Adoni, to the north of Bellary.

[4] Said to be Kurnool, see *Ep. Ind.* IV, 270.

mala was then anointed to the throne, and repeatedly made gifts of gold, *tulâ-purusha* and others, as well as minor ones, in Kânchî, S'rîraṅga, S'êshâchala, Kanakasabha, Ahôbalâdri and other places. He was succeeded by his son Srî-Ranga-Râya, born from Vêgalâmbâ, who established himself at Uddagiri, and having conquered Koṇḍavîḍu, Vinikoṇḍa-pura and other fortresses, took up his residence in Penugoṇḍa-puri, being anointed to the throne by chief Brahmans. When he went to the feet of Murâri (or died), his younger brother Veṅkaṭapati-Dêva-Râya established the throne of the empire in Suragiri, being anointed by Tâtayâryya, the guru of his own gôtra, and other chief Brahmans. Immediately after his accession he subdued the Yavanas, driving back Malik-Ibrâhim in despair to his house, and thoroughly beating Muhammad-Shâh (Kutb-Shâhi kings of Gôlkoṇḍa, see *Ep. Ind.* IV, 270). His wives were Vêṅkaṭâmbâ, Râghavâmbâ, Ped-Ôbamâmbâ and Pin-Ôbamâmbâ. He was served as door-keepers by the Kâmbhôja, Bhôja, Kaḷiṅga, Karahâṭa and other kings, and by his own authority held possession of the throne of Karṇâṭa, having destroyed all his enemies from Sêtu even to Himâdri. He made a grant of two villages to Malla-Jyôsya. The śâsana was composed by Kṛishṇa-kavi Kâmakôṭi,[1] grandson of Sabhâpati.

The last Vijayanagar inscription is **Sh. 27** of 1621, the reign of Râma-Dêva-mahârâya. One of the Sante-Bennûr chiefs made a grant on the occasion of his son's marriage.

## *Kuḍali-maṭha*

There are two maṭhas at Kûḍali,—the S'ringêri-maṭha of the Smârtha sect, and the Âryamaṭha of the Mâdhva sect, called the Kallu-maṭha or stone maṭha. Of the inscriptions of the S'ṛingêri-maṭha, **Sh. 79** has been sufficiently described already under Kadambas. It professes to be a grant to Vidyâśaṅkara-Bhârati and his guru successors. The titles and pretensions of S'aṅkara-Bhâratîndra are given at great length. But the inscription begins with praise of Vidyâraṇya, who established a great ruler in Vidyânagara. **Sh. 80** is also a grant to Vidyâśaṅkara-Bhârati or Sarasvatî-Bhâratîndra. **Sh. 81** is a grant to Narasiṃha-Bhârati. **Sh. 82** is a grant by S'aṅkara-Bhârati, consecrated by the hands of Narasiṃha-Bhârati. Of the inscriptions of the Ârya-maṭha, **Sh. 84** is a grant to Nârâyaṇa-yatîndra, disciple of Raghupati-yatîndra. **Sh. 85** is a grant to Vyâsatîrtha-yatîndra, disciple of Brahmaṇyatîrtha.

## *Keḷadi*

Some account of these kings was given in Vol. VI. Here we find certain details of their genealogy in **Sh. 2.** The line begins with Sadâśiva, whose son was S'aṅkêndra, whose son was the great Veṅkaṭa, his valour an adamantine armour to the Karṇâṭa country. He was a diamond elephant-goad to the rutting elephants the bounding Taṭṭava kings, a sun to the darkness the Kirâtas, a boundary mountain to stop the great ocean of Mlechchhas ever seeking to overflow the South in victorious expeditions. His son was Bhadra, whose son was Vîrabhadra. He was a help to the râjâdhirâja Veṅkaṭâdri (Veṅkatapati-Râya II), being to him like a long right arm, and he gave protection to the southern kings alarmed by the great army of the Pâtuśâha (the Âdil-Shâhi king of Bijapur). Their titles were Yeḍava-Murâri, Kôṭe-kôlâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta. Farther steps can be added from **Sh. 29** and other inscriptions, but it seems better to give the following list of the kings taken from my Gazetteer of Mysore, II, 432.

| | | | |
|---|---|---|---|
| 1. | Chauḍappa-Nâyaka, son of Hulibailu Basappa | .. | 1499—1513 |
| 2. | Sadâśiva-Nâyaka, son of 1 | .. | 1513—1545 |
| 3. | Sankanna-Nâyaka I, son of 2 | .. | 1545—1558 |
| 4. | Sankanna-Nâyaka II, younger brother of 3 | .. | 1558—1570 |
| 5. | Râmarâja-Nâyaka, son of 3 | .. | 1570—1582 |

[1] From other grants it appears that Kâmakôṭi was the name of Sabhâpati's son.

| | | |
|---|---|---|
| 6. | Venkaṭappa-Nâyaka I, younger brother of 5 .. | 1582—1629 |
| 7. | Vîrabhadra-Nâyaka, grandson of 6, and son of Bhadrappa-Nâyaka | 1629—1645 |
| 8. | S'ivappa-Nâyaka, grandson of 4, and son of Siddappa Nâyaka | 1645—1660 |
| 9. | Venkaṭappa-Nâyaka II, younger brother of 8 .. | 1660—1661 |
| 10. | Bhadrappa-Nâyaka, son of 8 .. | 1661—1663 |
| 11. | Sômaśêkhara-Nâyaka I, younger brother of 10 .. | 1663—1671 |
| 12. | Chennamâji, widow of 11 .. | 1671—1697 |
| 13. | Basappa-Nâyaka I, adopted son of 12 .. | 1697—1714 |
| 14. | Sômaśêkhara-Nâyaka II, son of 13 .. | 1714—1739 |
| 15. | Basappa-Nâyaka II, nephew of 14, and son of Vîrabhadra-Nâyaka | 1739—1754 |
| 16. | Chenna Basappa Nâyaka, adopted son of 15 .. | 1754—1757 |
| 17. | Vîrammâji, widow of 15 .. | 1757—1763 |
| 18. | Sômaśêkhara-Nâyaka III, adopted son of 17 .. | ... ... ... |

**Sk. 255** and **55** are of the time of Sadâśiva-Nâyaka, in the latter of which he is said to be protecting the Âraga country. **Hl. 9** informs us that he had made a grant for the god Râmanâtha of Kuṛuva. **Hl. 83** is of the time of Vîrabhadra-Nâyaka, son of Bhadrappa-Nâyaka, and grandson of Veṅkaṭappa-Nâyaka. From **Hl. 82** it would appear that he had a minister of his own name. **Sh. 2** tells of his Brahman minister Râmakṛishṇa, to whom the king gave five villages, which he in turn made over to Brahmans. With **Sk. 27** begin the grants of Sômaśêkhara-Nâyaka I, who, as **Sh. 81** informs us, was the son of S'ivappa-Nâyaka, grandson of Siddappa-Nâyaka, and great-grandson of S'aṅkaṇṇa-Nâyaka. **Sh. 28** is a grant to the Bâlikoppa maṭha, freeing from transit duties the loads of 50 of the pack bullocks employed in its service. A list is given of the articles to be loaded, namely, areca-nut, pepper, fringed silk cloths, dried cocoa-nuts, grass, husked rice, unhusked rice, salt, tamarind, jaggory, oil, ghî, baskets, ... catechu, tobacco, cloths &c. The colour and age of the bullocks were to be registered at the *ṭhânas* of Ikkêri, Durgga, Vasudâre (Vastâra), Sakkarepaṭṭaṇa, Kâmandurgga, the *hôbaḷi* below the Ghâts, and the custom-house at Chandâvâra. These seem to indicate the boundaries of the kingdom. **Sh. 3** is his grant of an *umbali* to the boatmen of the ferry at Simoge, who were allowed to take fees from passengers, but were required to remain under the orders of the Simoge fort and provide *harigôls* (or basket boats) for the service of the palace as might be required.

The succeeding grants are by his widow Chennamâji,—**Sk, 213, 82, 79** and **Sh 17**. The third is an interesting specimen of the style of official orders. It begins with the words *nirûpa-prati* (copy of order), with date and signature, and ends with *nirûpa bandu* (the order stops), followed by the names of the local officials. A man applied for an *umbali* for himself and an endowment for a maṭha erected by his father, on the ground that during the oppression of the Mogals he had erected cattle-folds at his own expense, and taken great pains to protect the cattle.

**Sh. 29** is a grant by Basavappa-Nâyaka, son of the above Chennamâji. The concluding verses are some quotation addressed to Guha, and say that wherever a jôgîśvara once performs the worship of S'iva-liṅga, there all holy places abide for ever. A single gift made through love of Hara, with faith in S'iva, frees from sin and procures *môksha*.

**Sh. 128** brings us to Sômaśêkhara-Nâyaka II. He made a grant for a herdsman who killed a tiger that had been infesting the Balaur pass. In **Sh. 7** is an account of the erection of the Basavana-vaḍḍu (or dam) on the Tuṅga for his father-in-law Nirvâṇaiya. **Sh. 98** is a grant to Raghurâjatîrtha-svâmi of the Kûḍali stone maṭha.

**Hl. 94** is of the time of Basappa-Nâyaka II. **Sk. 209** refers to Siddappa-Nâyaka, perhaps a minister. Kôḍihaḷḷi Basavappa seems to have beheaded a Mancha-Barmma who was committing

lawless acts, and for whose arrest alone orders had been issued. For this it would appear he must have been put into confinement pending the enquiry, and he claims compensation for the time his land was thrown out of season. A refusal already given of this petition was confirmed, with a remark that petitions of this kind from the country for payment of money are not to be made. But the next year, Sômasêkara-Nâyaka III, in, Sh. 210 on the advice of Sivalingappa, probably his guru, granted him an *umbali*. Each of these orders is called a *vâle*, that is *ôle*, a palmyra-leaf book; and ends with the statement that it consists of 1 *vâle*, leaf or page.

### *Sante Bennûr*

An account of these chiefs was given in Vol. VI. We have here a few inscriptions relating to them. Sh. 108 refers to a Hire-Rangappa-Nâyaka. It is not clear if he belongs here. Ci. 62 describes them as of the Pûvala-vaṁśa, and mentions Hanumi-Nâyaka's sons Billappa-Nâyaka and Kengappa-Nâyaka. They admitted as hereditary the claim of one Linganna to the offices of sêna-bôva, jyôtisha, and purôhita in all the villages of the Sante-Pennûr-śîme, belonging to the Uchchangi-veṇṭe. In Ci. 67 Kengappa-Nâyaka makes a grant to a tumbler. Sh. 107 has Hire Hanumappa-Nâyaka's son Rangappa-Nâyaka. It is not certain that he belongs to Sante Bennur. Ci. 42 brings us to Mummaḍi-Hanumappa-Nâyaka. Ci. 47 and 48 are in Mahratti. Hl. 34 contains a confused account, in which the following succession appears;—Hire-Hanumappa, whose son was ? Tula-Hanumappa, whose son was Immaḍi-Hanumappa, whose grandson was Kengappa, whose son was Basavappa.

### *Bijapur*

The Âdil Shâhi kings of Bijapur were descended from a prince said to be a son of the Ottoman Sultân Amurâth or Murâd, and brother of Muhammad the Great, the conqueror of Constantinople. He escaped to Persia, and was transported to the Bahmani court in India, where he rose to power and ended by establishing this line of kings. They were constant rivals of Vijayanagar, and some time after the overthrow of that power invaded Mysore and gained possession of large tracts of the country. These were formed into the provinces of Carnatic Bijapur Balaghat and Carnatic Bijapur Payanghat, and placed under Shahji, father of the famous Sivaji. Their principal opponents here were the Keladi and Mysore kings.

Sk. 324 dated 1632, is a fine Arabic and Persian inscription of the Sultân Muhammad Âdil Shâh, son of Ibrâhim Âdil Shâh, recording the erection of a fort on the hill at the Mâsûr Maḍaga tank, as an indication of victory and an attempt "to repel the wicked infidels and establish the auspicious Islam."

Cl 43 and 44 are of the same reign, and of considerable interest. The former is partly in Persian and partly in Kannaḍa. The governor Bari-Malik, son of Lâr-Khân, son of Shêkh Malik, resolved to construct a tank, the breached dam of which is still in existence in the hills to the north-west of the great Sûlekere. When laying the foundation he heard that the Sultân was ill, and vowed not to complete it till his recovery. He seems to have obtained from the Hindus some texts as to the merit derived from making a tank. Of these the first is as follows;—The quail and the boar, the she-buffalo and the elephant, the teacher and the carrier out (of the work),—these six went to *svarga*. All the pandits seem to be acquainted with the verse, but cannot say where it occurs. It is conjectured to be in the *Mâsa-mahâtmya* of the Vâyu or other purâṇa. The explanation of it is,—That a quail once scooped a hole in the ground (to nestle in); a boar came and made it larger; a buffalo and an elephant each in turn enlarged it still more; a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried out the idea. For their shares in this work of merit, all went to *svarga* or paradise. The second text is,—A tank, hidden

treasure, establishing the vêdas, a S'iva temple, groves, family, sons,—these seven are continuous progeny, it is said. That is, these seven confer continuous benefit and their reward is unending. But what moved him to make the tank was, to provide for the security of the region south from Basavapaṭṭaṇa, where the Sêndra conutry (as it appears to be called) was covered with great forest, the haunt of robbers. On travellers complaining to him of the dangers of the place, he at once said 'I will go myself and see what there is there.' This he did, and clearing away the forest, built there a town called Mallipura (or Valipura), and made this tank, such that the three worlds were astonished. He freely gave out the land for cultivation, and formed the most sanguine expectations as to the result. 'I will sow without limit' he said,' and to all travelling between Râmêśa and Kâśi will daily supply milk from sugar-cane mills and will set up watersheds. I will continually plant cocoa-nuts, plantains and rice, with betel vines, so that all the people shall be prosperous.' **Ci. 44**, which is all in Persian, states that the Sultân recovered from his illness, and the governor was under the obligation of fulilling his vow. He therefore completed the tank, and named it Vali Surûr (joy of a friend).

**Hl. 106** and **Ci. 46** appear to be grants by governors under the Bijapur Sultâns. **Ci. 51** shows the S'rîmanta Sâhib, a Mahratta governor at Basavapaṭṭaṇa, who makes a grant in conjunction with the Sar-Jamîndâr. The final imprecatory verse runs thus;—Oh! Râghava-Râjêndra! though living through seven kalpas, never have I heard of or seen any one who has taken away what he has given. This is said to have been spoken by Jâmbavanta to Râma on his proposing to carry away a jewelled tray which was found buried in the ground of Râvaṇa's palace. But Râma having bestowed Lanka on Vibhîshaṇa, is reminded that he should not remove anything from it.

### *Chitaldroog*

A fuller account of these chiefs will come in the volume for the Chitaldroog District. There are here only two inscriptions belonging to them, in the Sante-Bennûr country, of which they for some time possessed themselves. **Ci. 27** is by Bôleya-Kâmana-Nâyaka's grandson Hiriya-Timmana-Nâyaka. **Ci. 20** is by Bommana-Nâyaka, son of Medakere-Nâyaka, who was the son of ?Kariyappa-Nâyaka.

### *British*

Under this heading must be placed **Sk. 324.** This is the fine Arabic and Persian inscription of the Bijapur Sultâns already referred to above. When the sluice of the tank below was repaired in 1863 by the Bombay Government, this stone was brought down from the hill and built in over the sluice. And across its face was inscribed the fact in Kannada; an example, unfortunately not wanting in other parts, of the sacrifice of bygone art and sentiment to modern bald utility.

### *Mysore*

The only inscription of the Mysore kings is **Sk. 91,** recording the visit of the late Mahârâjah to the Kêdârêśvara and other temples at Belgâvi in 1885. It seems very tame and flat after the glowing and eloquent descriptions of royal visits to the place in ancient times, and the glory of this once splendid mother of cities, as it was called, has long passed away.

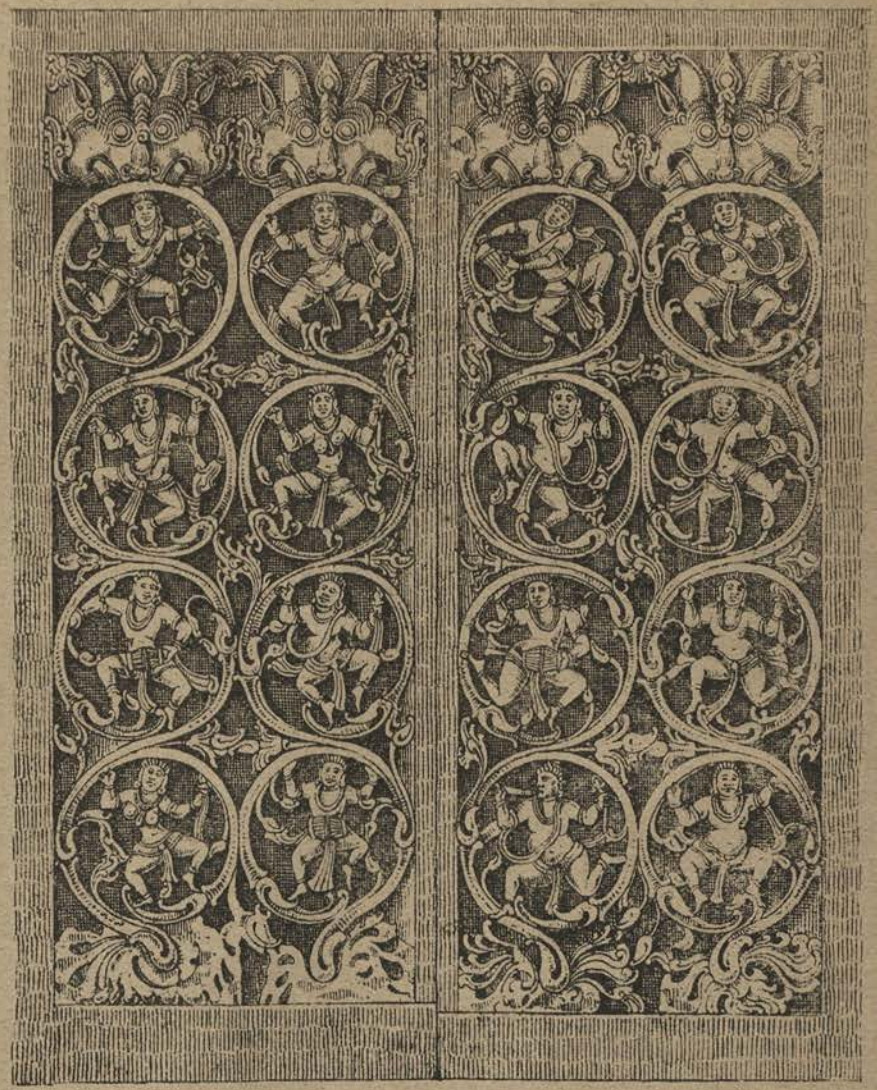
## *Architecture*

The most striking examples of architecture in the District are at Belgâmi and Bandaḷike. Belgâmi was the royal city or capital (*râjadhâni*) of the Banavase Twelve Thousand. The name is variously written in inscriptions as Baḷḷigâve, Baḷḷigâmve, Baḷḷigrâme, Baḷḷipura or Baḷipura. It is said to derive its name from the râkshasa Bali, and to have been visited by the Pâṇḍava brothers after their performance of the Râjasûya sacrifice. They set up the five lingas of the Pañcha Linga temple. It was a place of such antiquity even in the 12th century that it was styled the *anâdi râjadhâni*, or immemorial capital, and *paṭṭaṇaṅgala tavarmmane* [1], the mother of cities. It contained five *maṭhas* and three *puras*, besides seven Brahmapuris. The first were connected with temples to Vishnu, S'iva, Brahma, Jina and Buddha. The principal temple seems to have been that of Dakshiṇa Kêdârêśvara, to which was attached the Kôḍiya-maṭha. At the head of this were a very learned and distinguished line of high priests, a branch of the Kâḷâmukhas, forming the S'akti-parishe of the Mûvara-kôṇeya-santati of the Parvvatâvali. The first one named is Kêdâraśakti, whose disciple was S'rîkaṇṭha, whose disciple was Sômêśvara (with dates 1094-1113), who had a younger brother Vidyâbharaṇa. Sômêśvara's disciple was Gautama (dates 1129-1149), whose disciple was Vâmaśakti (dates 1156-1193), whose disciple was Jnânaśakti. There was also a Vâmaśakti, disciple of S'rîkaṇṭha, in 1215. And there was besides another line from Kêdâraśakti, namely, his disciple Rudrâbharaṇa, whose disciple was Vâlmiki in 1078. This maṭha was not only celebrated for learning, but was a centre for dispensing medicine to all manner of sick persons, and like the mediæval monasteries in Europe, for distribution of food to the destitute and mendicants of all classes and sects. Another principal temple was the Pañcha Linga, already referred to. This had attached to it the Kâlâmukha Brahmachâri-sthâna, at the head of which in 1036 was the celebrated Lakuliśvara, founder of the Pâśupata sect, whose system of philos ophy is frequently referred to as the Lâkula-siddhânta and the Lâkulâmnâya.

Belgâmi is now an ordinary small village of 1100 inhabitants. Several of the temples of which it formerly boasted still exist, but mostly in ruins. The Kêdârêśvara is perhaps the best preserved. It is a triple temple, originally of very ornate design, in theChâḷukyan style. In front of each of the pinnacles is the Hoysala crest, but this must have been added after the Banavâsi country had come into their possession, as the temple is evidently of much older date, and there is no Hoysala inscription in support of a claim for them as the founders of it. But the erection of the Kêdârêśvara temple at Halebid was almost certainly suggested by this one, for Abhinava-Kêtala-Dêvi, who was associated with Ballâḷa II in its erection, was, it would seem, connected with the neighbouring city of Bandaḷike (see Sk. 235). The Kêdârêśvara at Belgâmi is situated behind the embankment of the Tâvarekere or lotus tank which is frequently mentioned in the inscriptions. The Kôḍiya-maṭha, as its name indicates, must have been situated near the *kôḍi*, or waste weir. Another temple still standing is the Pancha-Liṅga, towards the north, near the Jiddi tank. The sculpture in it must have been very fine, especially the Umâ-Mahêśvara groups. Two *dvârapâlaka* in the Bangalore Museum were brought, I believe, from here. There is a Nîlakaṇṭha shrine, the liṅga in which is of green stone. North of this is the Tripurântaka, a double temple, with rich carving in the doorways and the perforated screen between the two chapels. In the middle of the village is the Sômêśvara temple, now a large and plain building. The Jina basti is represented by a massive seated Jina in the yard of a private house. There is also a colossal fallen statue of Jina to the east of the village. The Bauddhâlaya was to the west of the Jiddi tank, where a large mutilated figure of Târa Bhagavatî is still lying. North-west of the village is a small island called Sîtâ-hoṇḍa, which contained a temple of Jalaśayana and a number of Vishṇu shrines. The images have been removed, I was told, to Shimoga.

[1] *Tavarmmane*,—the home from which a bride goes forth on becoming a wife.

Scale 12 9 6 3 0 1 foot



Scale 12 9 6 3 0 1 foot

STONE SCREENS, TRIPURÂNTAKA TEMPLE,

BALGAMI

The most striking object standing in the village is perhaps the Bhêruṇḍêśvara pillar, now called the Garuḍa-kambha. It is a lofty and elegant monolith, with a figure of the Gaṇḍa Bhêruṇḍa at the top.[1] It was erected, according to the inscription on its base (**Sk. 151**), by Châmuṇḍa-Râya in 1047, and probably fixed the length of the *bhêruṇḍa* pole used in measuring land (see **Sk. 120**). Near to it is the S'ûla Brahma stone, representing a man about to leap from the top of the pillar, supported by celestial nymphs; with another tableau showing him fallen upon the points of a row of stakes. This act of suicide was apparently in fulfilment of a vow (see **Sk. 152**). It is much to be desired that some efficient arrangements were made for conserving the interesting temples and other monuments at Belgâmi. The existing arrangements seem next to useless. Some scattered stones bearing inscriptions have been collected in the precincts of the Kêdâreśvara temple, but Lingâyits have been allowed to build mud walls within the temples round the Nandi, thus forming separate little dark chambers for their own peculiar worship. The enclosure walls are in a broken down condition, and the courtyards overgrown with rank vegetation.

Bandaḷike or Bandaṇike, as it is called in the inscriptions, must have been a splendid city in its time, and appears to have been the *râjadhâni* (royal city or capital) of the Nâgarakhaṇḍa Seventy. It is now entirely deserted and overgrown with teak trees. Of the ruined temples there, the Sômêśvara had an elaborately carved screen on each side of the doorway, extending from the ground to the roof, representing an one side the *Râmâyaṇa* story and on the other the *Bhârata* story. The former has been much damaged by fire. The Trimûrti temple must have been a handsome building. It has a fine *simha-lalâṭa*, with the regents of the cardinal points, in front of a dome which has tumbled down. In the centre of this carving is an empty niche formerly occupied by some image. There is also a ruined Sahasralinga temple. The Jina basti must have been a large and important one. On the pillars are inscriptions engraved in *bandhas* or wheels, with a key to their interpretation (see **Sk. 222** to **234**, and **228** to **231**). Near the Trimûrti temple is a sculptured stone representing the acts described in **Sk. 249**. In the lowest tableau the queen is seen giving away her cloth to her attendants, preparatory to the last farewell. In the middle tableau, on one side are the attendants standing round the cloth, over which is held an umbrella of honour, while on the other side is seated a man in penance, surrounded by others with drawn swords preparing to cut off his head.

The Praṇamêśvara temple at Tâlgunda, of which hardly anything remains, is of special interest on account of its antiquity and associations. It professes to have been founded by Brahma, and the fine pillar inscription in front of it says that Sâtakarṇṇi and other great kings performed worship there, which would take us back to the 2nd century. Close by is the Brahma tîrtha, the five lingas at which are said to have been set up by the gods Brahma, Indra, Chandra, Yama and Agni. The tank covered with lotus, the construction of which it is the object of the pillar inscription to record, is also still there. Tâlgunda moreover was the birth-place of the Kadambas.

At Sante-Bennûr is an imposing mosque erected by Randulha Khân on the site of the Raṅganâtha temple, which was destroyed. The mosque was desecrated in revenge by the ousted chief, and has never been used. The *hoṇḍa* or reservoir in front, faced round with flights of steps, had ornamental pavilions at the angles and in the centre. These were improved with elegant additions by the Muhammadans, but are in a ruinous condition. A fountain used to play from the middle one.

[1] Its dimensions are as follows,—the shaft, to the top of the cornice of the capital, 30 feet 6 inches high; the Bherundês'vara at top, about 4 feet high; the bottom of the pillar is 1 foot 6 inches square to 8 feet from the ground; above that it is circular, of the same diameter, with decorative bands. The Bhêruṇḍa is a double-headed eagle, with human body.

*Classified List of the Inscriptions, arranged in chronological order.*

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| | | ***Pânḍava*** | | | |
| ? 1193 | Janamêjaya .. | Sk 12 | ? 1193 | Janamêjaya .. | Sk 45 |
| ? 1193 | ,, . | ,, 86 | .. | .. .. | .. |
| | | ***Ayôdhya*** | | | |
| ? c 1750 | Dhammâṅgada .. | Sh 86 | .. | .. .. | .. |
| | | ***Kadamba*** | | | |
| ? c 250 | Siva[skanda]varmmâ .. | Sk 234 | ? 1075 | ... rjjuna-Dêva .. | Sk 191 |
| c 400 | Mândhâṭrivarmmâ .. | ,, 29 | 1118 | Sôma .. | ,, 117 |
| c 450 | S'ântivarmmâ .. | ,, 176 | 1129 | Taila .. | ,, 100 |
| ? c 500 | Madhuvarmmâ .. | ,, 66 | 1130 | Tailapa-Dêva . | Hl 47 |
| 870 | Indra .. | Hl 13 | ? 1154 | Purandara-Râya .. | Sh 79 |
| ? c 890 | Ajavarmmarasa .. | Sk 45*b* | c 1170 | .. .. | Sk 171 |
| ? c 1030 | Kuvara Taila .. | Sh 122 | 1174 | Sôma .. | ,, 236 |
| 1047 | Châvuṇḍa-Râyarasa .. | Sk 151 | ? 1182 | Boppa-Dêva .. | ,, 197 |
| 1048 | ,, | ,, 120 | ? 1200 | Mukkaṇṇa . | ,, 186 |
| 1060 | Satyâśraya-Dêva .. | ,, 152 | ? 1204 | Brahma .. | ,, 225 |
| 1063 | Châmuṇḍa-Nâyaka .. | ,, 11 | ? 1235 | Kadamba-Râya .. | Sh 80 |
| | ***Sendraka*** | | | ***Senavara*** | |
| c 685 | Pogilli .. | Sk 154 | c 700 | Sênavâra .. | Sk 278 |
| | | ***Gaṅga*** | | | |
| ? 357 | Taḍaṅgâla-Mâdhava .. | Sk 52 | ? 1118 | Nanniya-Gaṅga .. | Sk 127 |
| 915 | Ereyappa .. | Sh 96 | 1120 | ,, .. | Sh 12 |
| 970 | Satyavâkya .. | ,, 24 | 1122 | ,, .. | ,, 15 |
| 1058 | Vikramâditya-Dêva .. | Sk 83 | 1122 | ,, .. | ,, 4 |
| 1060 | ,, .. | ,, 152 | 1122 | ,, .. | ,, 13 |
| c 1060 | Barmma-Dêva .. | Sh 6 | ? 1122 | ,, .. | ,, 39 |
| 1070 | Udayâditya-Dêva .. | Sk 109 | ? c 1122 | ,, .. | ,, 42 |
| c 1070 | ,, .. | ,, 110 | c 1122 | ,, .. | ,, 44 |
| ? 1072 | ,, .. | ,, 132 | 1125 | Vîra-Gaṅga .. | ,, 56 |
| 1075 | ,, .. | ,, 51 | 1127 | ,, .. | ,, 99 |
| 1075 | ,, .. | ,, 130 | 1140 | Nanniya-Gaṅga .. | ,, 37 |
| 1076 | Gaṅga-Permmâḍi .. | Hl 14 | 1142 | .. .. | ,, 20 |
| ? 1085 | ,, .. | Sh 10 | 1158 | ,, .. | Sk 18 |
| ? 1103 | ,, .. | ,, 14 | 1180 | Barmmarasa .. | Ci 73 |
| ? 1103 | ,, .. | Sk 115 | 1185 | Mâra Bammarasa .. | Hl 79 |
| 1108 | ,, .. | Sh 51 | 1214 | Nârasiṃharasa . | Ci 64 |
| 1111 | ,, .. | ,, 89 | 1218 | .. .. | Sh 5 |
| 1112 | ,, .. | ,, 64 | 1220 | Vaijarasa .. | Ci 72 |
| 1113 | ,, .. | ,, 97 | 1221 | Bammarasa .. | ,, 72 |
| 1115 | ,, .. | ,, 23 | ? c 1245 | .. .. | Sh 87 |
| 1115 | Nanniya-Gaṅga .. | Sh 57 | | | |

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| | ***Rashtrakûta*** | | | | |
| c 830 | Nṛipatuṅga Amôghavarsha | Sk 283 | 934 | Suvarṇṇavarsha .. | Hl 22 |
| 870 | .. ṛasa Mârasatya .. | Hl 13 | 934 | ,, .. | ,, 23 |
| ? c 890 | Kannara Vallabha .. | Sk 45*b* | 935 | ,, .. | Sk 194 |
| 902 | ,, .. | ,, 284 | 935 | ,, .. | ,, 322 |
| 918 | ,, Akâlavarsha .. | ,, 219 | ? c 950 | Khandara-Ballaha .. | ,, 183 |
| 934 | Suvarṇṇavarsha .. | Hl 21 | 963 | Kannara-Dêva .. | Sh 22 |
| | ***S'antara*** | | | | |
| c 830 | Ja[ya]gêsi .. | Sk 283 | 1027 | Nanni-S'ântara .. | Sk 53 |
| ? c 890 | S'ântarasa .. | ,, 45*b* | 1063 | Vîra-S'ântara .. | ,, 63 |
| 902 | Vikramâditya-S'ântara .. | ,, 284 | 1068 | ,, .. | ,, 46 |
| 934 | S'ântara .. | Hl 21 | ? c 1070 | ,, .. | ,, 62 |
| 934 | ,, .. | ,, 22 | 1076 | Kaḷi-S'ântara .. | ,, 50 |
| 934 | ,, .. | ,, 23 | 1149 | Jagadêvarasa .. | ,, 103 |
| 950 | Jinadatta-Râya .. | Sk 114 | 1173 | Vîra-S'ântara .. | ,, 38 |
| ? c 1000 | .. .. | Sk 180 | 1191 | ,, .. | Sh 116 |
| 1007 | Oḍḍammana .. | ,, 195 | 1287 | Tammarasa .. | Sk 312 |
| 1027 | Vikrama-S'ântara .. | ,, 47 | | | |
| | ***Chaḷukya*** | | | | |
| ? c 640 | Polekêsi .. | Sk 10 | 1061 | Trailôkyamalla-Dêva .. | Sk 5 |
| c 685 | Vinayâditya-Râjâśraya .. | ,, 154 | 1063 | ,, .. | ,, 11 |
| c 700 | Vijayâditya-Satyâśraya .. | ,, 278 | 1063 | ,, .. | Ci 18 |
| ? c 980 | Âhavamalla-Dêva .. | ,, 184 | 1065 | ,, .. | Sk 170 |
| 992 | ,, .. | Ci 7 | 1065 | ,, .. | ,, 296 |
| 997 | ,, .. | Sk 179 | 1066 | ,, .. | ,, 19 |
| ? 1002 | Satyâśraya .. | ,, 71 | 1067 | ,, .. | ,, 169 |
| 1012 | Tribhuvanamalla-Dêva .. | ,, 287 | 1068 | ,, .. | ,, 136 |
| 1016 | Jayasiṅgha-Dêva .. | ,, 307 | c 1070 | Bhuvanaikamalla-Dêva .. | ,, 109 |
| ? 1016 | ,, .. | ,, 308 | 1070 | ,, .. | ,, 110 |
| 1017 | ,, .. | ,, 285 | 1071 | ,, .. | ,, 129 |
| 1019 | ,, .. | ,, 125 | 1071 | ,, .. | Hl 81 |
| 1021 | ,, .. | ,, 9 | 1072 | ,, .. | Sk 132 |
| 1028 | ,, .. | ,, 33 | 1074 | ,, .. | ,, 295 |
| ? 1029 | ,, .. | ,, 177 | 1075 | ,, .. | ,, 51 |
| 1030 | .. .. | ,, 81 | 1075 | ,, .. | ,, 221 |
| 1031 | ,, .. | ,, 30 | 1075 | ,, .. | ,, 128 |
| 1032 | ,, .. | ,, 20 | 1075 | ,, .. | ,, 130 |
| 1036 | ,, .. | ,, 126 | 1075 | Sômêśvara .. | ,, 67 |
| 1039 | ,, .. | ,, 153 | 1075 | ,, .. | Hl 69 |
| 1042 | Âhavamalla-Dêva .. | ,, 184 | 1076 | Tribhuvanamalla-Dêva .. | Sk 50 |
| 1046 | Trailôkyamalla-Dêva .. | ,, 323 | 1076 | ,, .. | Hl 14 |
| 1046 | .. .. | ,, 160 | 1077 | ,, .. | Sk 124 |
| 1047 | ,, .. | ,, 151 | c 1078 | ,, .. | ,, 107 |
| 1048 | ,, .. | ,, 120 | 1078 | ,, .. | ,, 135 |
| 1048 | ,, .. | Hl 107 | 1080 | ,, .. | ,, 8 |
| 1054 | ,, .. | ,, 119 | 1080 | Vikramâditya .. | ,, 218 |
| 1054 | ,, .. | Sk 118 | c 1080 | Tribhuvanamalla-Dêva .. | ,, 111 |
| 1055 | ,, .. | Hl 1 | 1080 | ,, .. | ,, 293 |
| 1058 | Âhavamalla-Dêva .. | Sk 83 | 1080 | ,, .. | ,, 297 |
| 1060 | Trailôkyamalla-Dêva .. | ,, 6 | c 1080 | ,, .. | Ci 19 |
| 1060 | ,, .. | ,, 152 | ? 1083 | ,, .. | ,, 33 |

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| ? 1085 | Tribhuvanamalla-Dêva .. | Sh 10 | 1114 | Vikramâṅka .. | Sk 137 |
| 1085 | ,, .. | Sk 16 | 1115 | Tribhuvanamalla-Dêva .. | Sh 57 |
| 1086 | ,, .. | ,, 275 | 1115 | ,, .. | Sk 60 |
| 1088 | ,, .. | ,, 17 | 1117 | ,, .. | ,, 316 |
| 1089 | ,, .. | ,, 14 | 1120 | ,, .. | Sh 12 |
| 1089 | Jagadêkamalla-Dêva .. | ,, 309 | 1122 | Trailôkyamalla-Dêva .. | ,, 4 |
| c 1090 | Vikramâditya .. | Hl 30 | 1122 | Tribhuvanamalla-Dêva .. | ,, 42 |
| 1092 | Tribhuvanamalla-Dêva . | Sk 178 | 1122 | ,, .. | ,, 44 |
| ? 1092 | ,, .. | ,, 166 | 1122 | ,, .. | ,, 13 |
| 1093 | .. .. | ,, 90 | 1122 | ,, .. | ,, 15 |
| 1094 | ,, .. | ,, 94 | ? 1122 | ,, .. | ,, 39 |
| 1096 | ,, . | ,, 114 | 1123 | ,, .. | Sk 246 |
| 1098 | ,, .. | ,, 13 | 1125 | ,, .. | Sh 56 |
| 1098 | ,, .. | ,, 106 | 1125 | ,, .. | Ci 61 |
| c 1100 | ,, .. | ,, 311 | 1127 | Bhûlôkamalla-Dêva . | Sh 99 |
| c 1100 | ,, .. | ,, 15 | 1127 | Sômêśvara-Dêva .. | Sk 280 |
| c 1100 | ,, .. | Hl 109 | 1129 | ,, Bhûlôkamalla .. | ,, 300 |
| 1103 | ,, .. | Sh 14 | 1131 | Bhûlôkamalla-Dêva .. | ,, 133 |
| 1103 | Vikramâditya .. | Sk 98 | ? 1134 | .. .. | Sh 32 |
| 1103 | Tribhuvanamalla-Dêva .. | Hl 66 | 1139 | ,, .. | Sk 266 |
| 1103 | ,, .. | ,, 67 | 1139 | ,, .. | ,, 112 |
| 1104 | ,, .. | Sk 131 | 1140 | .. .. | Sh 37 |
| 1107 | ,, .. | ,, 192 | 1141 | Jagadêkamalla-Dêva .. | Sk 290 |
| ? 1108 | ,, .. | Sh 51 | 1143 | ,, .. | ,, 276 |
| 1108 | ,, .. | Sk 294 | 1147 | ,, .. | ,, 267 |
| c 1110 | ,, .. | ,, 149 | ? 1149 | ,, .. | Ci 38 |
| c 1110 | . .. | ,, 77 | 1149 | ,, .. | ,, 39 |
| 1111 | ,, .. | Sh 89 | 1149 | ,, .. | Sk 164 |
| 1111 | ,, .. | Hl 10 | 1149 | ,, .. | ,, 165 |
| 1112 | ,, .. | Sh 64 | 1156 | Trailôkyamalla-Dêva .. | ,, 104 |
| 1113 | ,, .. | ,, 97 | c 1164 | ,, .. | ,, 108 |
| 1113 | ,, .. | Sk 99 | 1185 | Sômeśvara-Dêva .. | ,, 249 |
| 1114 | .. .. | ,, 76 | 1189 | ,, .. | Hl 46 |

## *Nolamba-Pallava*

| | | | | | |
|---|---|---|---|---|---|
| 1048 | Nanni-Nolamba .. | Hl 107 | c 1050 | Trailôkyamalla Nolamba .. | Ci 9 |
| c 1050 | Nolamba .. | Ci 8 | ? 1054 | ,, .. | Hl 119 |

## *Pândya*

| | | | | | |
|---|---|---|---|---|---|
| ? 1083 | Tribhuvanamalla-Pândya | Ci 33 | 1125 | Râya-Pândya .. | Ci 61 |
| ? 1112 | .. .. | ,, 58 | ? 1149 | Vîra-Pândya .. | ,, 38 |
| 1113 | Kâma-Dêva .. | Sk 99 | 1149 | ,, .. | ,, 39 |
| ? c 1120 | .. .. | Ci 3 | 1180 | Pândya-Dêvarasa .. | Sk 300 |

## *Kalachurya*

| | | | | | |
|---|---|---|---|---|---|
| 1158 | Bijjaṇa-Dêva .. | Sk 162 | 1162 | Bijjaṇa-Dêva .. | Sk 56 |
| 1158 | ,, .. | ,, 190 | 1162 | ,, .. | ,, 102 |
| 1158 | ,, .. | ,, 18 | 1163 | ,, .. | ,, 242 |
| 1159 | ,, .. | ,, 123 | 1164 | ,, .. | ,, 108 |
| 1160 | ,, .. | ,, 78 | 1168 | Râyamurâri-Sôvi-Dêva .. | ,, 92 |
| c 1160 | ,, .. | ,, 139 | c 1170 | ,, .. | ,, 171 |
| c 1160 | ,, .. | ,, 161 | ? 1170 | ,, .. | ,, 181 |
| c 1160 | ,, .. | ,, 146 | c 1170 | ,, .. | ,, 272 |

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
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| 1171 | Râyamurâri-Sôvi-Dêva .. | Sk 15 | 1180 | Saṅkama-Dêva .. | Hl 50 |
| ? 1171 | „ .. | „ 251 | ? 1180 | Âhavamalla-Dêva .. | Sk 158 |
| ? 1172 | „ .. | „ 269 | 1181 | „ .. | „ 119 |
| 1174 | „ .. | „ 236 | 1181 | „ .. | „ 144 |
| 1175 | „ .. | „ 75 | ? 1182 | „ .. | „ 197 |
| 1176 | „ .. | „ 206 | 1183 | „ .. | „ 159 |
| 1179 | „ .. | „ 96 | 1183 | „ .. | „ 245 |
| 1179 | Saṅkama-Dêva .. | „ 123b | ?c 1200 | „ .. | „ 227 |
| 1180 | „ .. | „ 237 | 1208 | .. .. | Hl 25 |
| ? 1180 | „ .. | „ 300 | | | |

## *Hoysaḷa*

| | | | | | |
|---|---|---|---|---|---|
| 1111 | Biṭṭi-Dêva .. | Sh 89 | 1203 | Ballâḷa-Dêva II .. | Sh 88 |
| ? 1112 | Nârasiṃha-Dêva .. | „ 64 | 1203 | „ .. | Sk 113 |
| 1120 | .. .. | „ 12 | ? 1203 | „ .. | „ 244 |
| ?c 1120 | .. .. | „ 125 | 1203 | „ .. | Hl 108 |
| 1131 | (Ballâḷa-Dêva) .. | Sk 87 | ? 1204 | „ .. | Sh 65 |
| ? 1142 | .. .. | Ci 60 | 1204 | „ .. | Sk 225 |
| 1163 | Nârasiṃha-Dêva .. | Hl 87 | 1204 | „ .. | Hl 7 |
| ? 1166 | „ .. | „ 98 | 1207 | „ .. | Sk 235 |
| 1167 | .. .. | Sh 55 | 1209 | „ .. | „ 235 |
| 1168 | .. .. | Ci 74 | 1211 | „ .. | Sh 103 |
| 1170 | „ .. | „ 36 | ? 1211 | „ .. | Sk 202 |
| ? 1172 | Ballâḷa-Dêva II .. | Sh 43 | ? 1212 | „ .. | „ 196 |
| ? 1172 | „ .. | „ 45 | 1214 | „ .. | Ci 64 |
| 1175 | „ .. | Hl 45 | 1215 | „ .. | Sk 247 |
| ? 1178 | „ .. | Sh 52 | 1216 | „ .. | Sh 54 |
| ? 1178 | „ .. | „ 53 | 1218 | „ .. | „ 5 |
| 1180 | „ .. | „ 36 | 1220 | „ .. | Ci 6 |
| ? 1180 | „ .. | „ 40 | 1220 | Nârasiṃha-Dêva II .. | „ 72 |
| 1180 | „ .. | Ci 73 | 1225 | „ .. | „ 40 |
| 1180 | „ .. | „ 77 | 1228 | „ .. | Hl 8 |
| 1181 | „ .. | Sk 212 | 1229 | „ .. | Ci 45 |
| ? 1182 | „ .. | „ 168 | 1233 | „ .. | „ 52 |
| 1184 | „ .. | „ 145 | 1245 | Sômêśvara-Dêva .. | Sh 87 |
| ? 1185 | „ .. | Hl 91 | 1287 | Nârasiṃha-Dêva III .. | „ 61 |
| ?c 1185 | „ .. | „ 111 | 1287 | „ .. | „ 62 |
| ? 1186 | „ .. | Sk 143 | 1289 | „ | Hl 11 |
| ? 1186 | „ .. | „ 148 | 1290 | „ .. | „ 90 |
| ? 1186 | „ . | „ 214 | 1291 | „ .. | Sh 78 |
| ? 1188 | „ .. | Sh 118 | 1292 | „ .. | „ 72 |
| 1193 | „ .. | Sk 105 | ? 1296 | „ .. | „ 75 |
| 1194 | „ .. | „ 138 | 1309 | Ballâḷa-Dêva III .. | „ 19 |
| 1198 | „ .. | „ 315 | 1313 | „ .. | „ 68 |
| ?c 1200 | „ .. | Sh 48 | ? 1314 | „ .. | Hl 76 |
| ? 1200 | „ .. | Sk 186 | ? 1319 | „ .. | „ 117 |
| 1200 | „ .. | Ci 37 | 1320 | „ .. | Sh 69 |
| ? 1202 | „ .. | Sk 156 | ? 1340 | .. .. | Ci 65 |

## *Sinda*

| | | | | | |
|---|---|---|---|---|---|
| ? 1061 | Kayavirasa .. | Sk 69 | 1166 | Îśvara-Dêvarasa .. | Hl 98 |
| 1117 | Chaṭṭarasa .. | „ 316 | 1172 | „ .. | „ 27 |

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| 1173 | Îśvara Dêvarasa .. | Hl 26 | 1204 | Malli-Dêvarasa .. | Hl 7 |
| 1175 | ,, .. | ,, 45 | 1208 | ,, .. | ,, 25 |
| 1176 | .. .. | Sk 206 | 1215 | Îśvara-Dêvarasa .. | ,, 41 |
| 1180 | ,, .. | Hl 50 | 1215 | ,, .. | ,, 42 |
| 1187 | Malli-Dêvarasa .. | ,, 35 | 1215 | ,, .. | ,, 44 |
| 1189 | ,, .. | ,, 46 | 1216 | ,, .. | ,, 48 |
| 1195 | ,, .. | ,, 51 | 1222 | ,, .. | ,, 20 |
| 1196 | ,, .. | ,, 37 | 1232 | Kêśava-Dêvarasa .. | ,, 43 |
| 1196 | ,, .. | ,, 38 | 1244 | Bîra-Dêvarasa .. | ,, 49 |
| 1196 | ,, .. | ,, 40 | 1245 | ,, .. | ,, 54 |
| 1197 | ,, .. | ,, 28 | 1246 | ,, .. | ,, 58 |
| 1197 | .. .. | ,, 39 | 1247 | ,, .. | ,, 55 |
| 1198 | ,, .. | Sk 315 | 1247 | ,, .. | ,, 56 |
| ?c 1200 | .. .. | Hl 123 | | | |

## *Sevuna (or Yadava)*

| | | | | | |
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| 1215 | Simhaṇa-Dêva .. | Sk 95 | 1268 | Mahadêva-Râya .. | Ci 21 |
| 1215 | ,, .. | Hl 44 | 1268 | ,, .. | ,, 22 |
| 1216 | ,, .. | ,, 48 | 1268 | ,, .. | Sk 41 |
| 1222 | ,, .. | Sk 270 | 1269 | Râmachandra-Dêva .. | ,, 172 |
| 1222 | ,, .. | ,, 273 | 1270 | ,, .. | ,, 121 |
| 1222 | ,, .. | Hl 20 | 1277 | ,, .. | Ci 2 |
| 1223 | ,, .. | Sk 175 | 1280 | ,, .. | ,, 24 |
| 1223 | ,, .. | ,, 268 | 1281 | ,, .. | Sk 140 |
| 1224 | ,, .. | ,, 243 | 1282 | ,, .. | Ci 23 |
| 1230 | ,, .. | ,, 274 | 1283 | ,, .. | Sk 203 |
| 1232 | ,, .. | Hl 43 | 1284 | ,, .. | ,, 122 |
| 1244 | ,, .. | Sk 80 | 1284 | ,, .. | ,, 291 |
| 1248 | Khandâra-Dêva .. | ,, 217 | 1286 | ,, .. | ,, 141 |
| 1256 | ,, .. | ,, 198 | 1286 | ,, .. | Hl 12 |
| 1256 | ,, .. | ,, 199 | 1286 | ,, .. | ,, 17 |
| 1256 | ,, .. | ,, 271 | ? 1294 | ,, .. | Sk 211 |
| 1265 | Mahadêva-Râya .. | Ci 4 | 1294 | ,, .. | Hl 29 |
| 1268 | ,, .. | Sk 41 | 1295 | ,, .. | Ci 26 |

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| | | | | | |
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| 1368 | Bukka-Râya .. | Sk 281 | ? 1413 | (Harihara-Râya) .. | Sh 30 |
| 1368 | ,, .. | ,, 282 | 1415 | ,, .. | ,, 31 |
| 1376 | ,, .. | ,, 57 | 1416 | Dêva-Râya .. | Sk 252 |
| 1377 | Harihara-Râya .. | ,, 35 | 1417 | ,, .. | ,, 37 |
| 1379 | ,, .. | Hl 84 | 1420 | ,, .. | ,, 288 |
| 1390 | ,, .. | Sk 313 | 1422 | Vijaya-Râya .. | ,, 93 |
| 1390 | ,, .. | Hl 6 | 1430 | Dêva-Râya .. | ,, 40 |
| ? 1396 | ,, .. | Sk 241 | 1431 | ,, .. | Sh 71 |
| 1396 | ,, .. | Hl 71 | 1442 | Immaḍi-Dêva-Râya .. | Sk 240 |
| 1396 | ,, .. | ,, 96 | ? 1445 | ,, .. | ,, 36 |
| ? 1398 | .. .. | Sk 260 | 1447 | Mallikârjuna-Râya .. | ,, 239 |
| ?c 1400 | .. .. | Sh 11 | 1485 | .. .. | Sh 109 |
| 1401 | ,, .. | Sk 302 | 1510 | Kṛishṇa-Râya .. | Sk 234 |
| ? 1403 | Dêva-Râya .. | Hl 68 | 1510 | ,, .. | Hl 101 |
| 1407 | .. .. | Sh 110 | 1513 | ,, .. | Sh 1 |
| 1409 | ,, .. | ,, 70 | 1515 | ,, .. | Sk 25 |

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| 1524 | Kṛishṇa-Râya .. | Sh 26 | 1565 | Râma-Dêva-Râya .. | Ci 62 |
| 1527 | „ .. | „ 84 | 1570 | .. .. | Sk 28 |
| 1527 | „ .. | „ 85 | 1587 | Venkaṭapati-Dêva-Râya .. | Sh 83 |
| 1545 | Sadâśiva-Râya .. | Ci 76 | 1621 | Râma-Dêva-Râya .. | „ 27 |
| 1557 | „ .. | Hl 9 | | | |

## *Kudali-matha*

| | | | | | |
|---|---|---|---|---|---|
| ? 1154 | S'aṅkara-Bhârati .. | Sh 79 | 1527 | Vyâsatîrtha-yatîndra .. | Sh 85 |
| ? 1235 | Vidyâśaṅkara-Bhârati .. | „ 80 | 1668 | Narasimha-Bhârati .. | „ 81 |
| 1527 | Nârâyaṇa-yatîndra .. | „ 84 | 1683 | S'aṅkara-Bhârati .. | „ 82 |

## *Keladi*

| | | | | | |
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| ? 1544 | Sadâs'iva-Nâyaka .. | Sk 255 | 1681 | Channamâji .. | Sk 82 |
| 1556 | „ .. | „ 55 | 1691 | „ .. | „ 79 |
| 1557 | „ .. | Hl 9 | 1696 | „ .. | Sh 17 |
| 1571 | „ .. | „ 60 | 1712 | Basavappa-Nâyaka .. | „ 29 |
| 1632 | Vîrabhadra-Nâyaka .. | „ 83 | 1718 | Sômaśêkhara-Nâyaka .. | „ 128 |
| ? 1636 | „ .. | „ 82 | 1719 | „ .. | Sk 42 |
| 1641 | „ .. | Sh 2 | ? 1722 | „ .. | Sh 7 |
| 1664 | Sômaśêkhara-Nâyaka .. | Sk 27 | ? 1724 | .. .. | „ 21 |
| 1668 | „ .. | Sh 81 | 1738 | „ .. | „ 98 |
| 1670 | „ .. | „ 28 | 1752 | Basappa-Nâyaka .. | Hl 74 |
| 1671 | „ .. | „ 3 | c 1757 | Siddappa-Nâyaka .. | Sk 209 |
| 1672 | Channamâji .. | Sk 213 | 1758 | Sômaśêkhara-Nâyaka .. | „ 210 |

## *Sante Bennur*

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| 1558 | Hire-Raṅgappa-Nâyaka .. | Sh 108 | ? c 1610 | .. .. | Ci 63 |
| 1562 | Pilapa-Nâyaka .. | Ci 69 | c 1615 | Hanumappa-Nâyaka .. | „ 47 |
| 1565 | „ Keṅgappa-Nâyaka .. | „ 62 | ? 1616 | „ .. | „ 48 |
| ? c 1565 | Keṅgappa-Nâyaka .. | „ 67 | ? 1616 | „ .. | „ 49 |
| 1576 | Raṅgappa-Nâyaka .. | Sk 107 | ? 1625 | Mummaḍi-Hanumappa-Na. | „ 35 |
| 1601 | Mummaḍi-Hanumappa-Na. | Ci 42 | ? 1667 | Basavappa .. | Hl 34 |
| ? c 1610 | Hanumappa-Nâyaka .. | „ 25 | | .. | |

## *Bijapur*

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| 1632 | Muhammad Âdil Shâh .. | Sk 324 | ? 1679 | Shâhaji .. | Hl 106 |
| 1653 | „ .. | Ci 43 | 1679 | Navâb-Divân .. | Ci 46 |
| 1653 | „ .. | „ 44 | 1758 | S'rîmanta-Sâhib .. | „ 51 |

## *Chitaldroog*

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| ? 1675 | Timmaṇṇa-Nâyaka .. | Ci 27 | ? 1689 | Bommaṇṇa-Nâyaka .. | Ci 20 |

## *British*

| | | | | | |
|---|---|---|---|---|---|
| 1863 | Bombay Government .. | Sk 324 | 1885 | Châmarâja Woḍeyar .. | Sk 9 |

## *Mysore*

# INSCRIPTIONS IN THE SHIMOGA DISTRICT.

## SHIMOGA TALUQ.

### 1

*At Shimoga, on copper plates in possession of Vûragaḍuru Sûrappa.*

(Nâgari characters.)

(Ib) S'rî-Gaṇâdhipatayê namaḥ |
namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'aṃbhavê ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṃ |
yad gajô'py Agajôdbhûtaṃ Hariṇâpi cha pûjyatê ||
asti kshîramayâd dêvair mathyamânân mahâṃbudhêḥ |
navanîtam ivôdbhûtam apanîta-tamô mahaḥ ||
tasyâsît tanayas tapôbhir atuḷair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṃ nighnataḥ |
tasy-Âyur Nahushô'sya tasya parushô yuddhê Yayâtiḥ kshitau
khyâtas tasya cha Turvasur Vasu-nibhaḥ śrî-Dêvayânî-patêḥ ||
tad-vaṃśê Dêvakîjânir didîpê Timma-bhûpatiḥ |
yaśasvî Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê ||
tatô'bhûd Bukkamâjânir Îśvara-kshitipâlakaḥ |
atrâsam aguṇa-bhraṃśaṃ mauḷi-ratnaṃ mahîbhujâṃ ||
sarasâd udabhût tasmân Narasâvanipâlakaḥ |
Dêvakî-nandanât Kamô Dêvakî-nandanâd iva ||
Kavêrîm âśu badhvâ bahuḷa-jala-bharâṃ yô vilaṅghyaiva śatrûn
jîvagrâhaṃ gṛihîtvâ samiti bhuja-balât tañ cha râjyaṃ tadîyaṃ |
kṛitvâ S'rîraṅga-pûrvaṃ tad api nija-vaśê paṭṭaṇaṃ yô babhâsê
kîrti-staṃbhaṃ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ||
Chêraṃ Chôḷam cha Pâṇḍyaṃ tam api cha Madhurâ-vallabhaṃ mâna-bhûshaṃ
vîryôdagraṃ Turushkaṃ Gajapati-nṛipatiñ châpi jitvâ tad-anyân |
â-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhṛit-taṭântaṃ nitântaṃ
khyâtaḥ kshôṇîpatînâṃ srajam iva śirasâṃ śâsanaṃ yô vyatânît ||
vividha-sukṛitôddâmê Râmêsvara-pramukhê muhur
mudita-hṛidayas sthânê sthânê vyadhatta yathâ-vidhi |
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgîtaṃ sphîtaṃ yaśaḥ punaruktayan ||
Tippâjî-Nâgalâ-Dêvyoḥ Kausalyâ-śrî-Sumitrayôḥ |
dêvyôr (IIa) iva Nṛisiṃhêndrât tasmât Paṅktirathâd iva ||
vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |
jâtau Vîra-Nṛisiṃhêndra-Kṛishṇa-Râya-mahîpatî ||

vîra-srî-Nârasiṃhas sa Vijayanagarê ratna-simhâsanasthaḥ
kîrtyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṃ vadânyân |
â Sêtôr â Sumêrôr avanisura-nutaḥ svairam â chôdayâdrêr
â pâschâtyâchalântâd akhiḷa-hṛidayam âvarjya râjyaṃ śaśâsa ||
nânâ-dânâny akârshît Kanaka-sadasi yas śrî-Virûpâksha-dêva-
sthânê śrî-Kâḷahaśtîsitur api nagarê Vêṅkaṭâdrau cha Kâñchyâṃ |
S'rîśailê S'ôṇaśailê mahati Hariharê 'hôbalê Saṅgamê cha
Srîraṅgê Kumbhakôṇê hṛita-tamasi mahâ-Nanditîrthê Nivṛittau ||
Gôkarṇê Râmasêtau jagati tad-itarêshv apy aśêshêshu puṇya-
sthâṇêshv ârabdha-nânâvidha-bahula-mahâdâna-vâri-pravâhaiḥ |
yasyôdañchat-turaṅga-prakara-khura-rajas-śushyad-ambhôdhi-magna-
kshmâbhṛit-paksha-chhidôdyattara-Kuliśadharôtkaṇṭhitâ kuṇṭhitâbhût ||
brahmâṇḍaṃ viśva-chakraṃ ghaṭam udita-mahâbhûtakaṃ ratna-dhênuṃ
saptâṃbhôdhîṃś cha kalpa-kshitiruha-latikê kâñchanîṃ kâmadhênuṃ |
svarṇa-kshmâṃ yô hiraṇyâśva-ratham api tulâpûrushaṃ gô-sahasraṃ
hêmâśvaṃ hêmagarbhaṃ kanaka-kari-ratham pañcha-lâṅgaly atânît ||
râjyaṃ praśâsya nirvighnaṃ prâjyam dyâm iva śâsituṃ |
tasmin guṇêna vikhyâtê kshitêr Indrê divaṃ gatê ||
tatô'py avârya-vîrya-śrî-Kṛishṇa-Râya-mahîpatiḥ |
bibharti maṇi-kêyûra-nirviśêshaṃ mahîṃ bhujê ||
kîrtyâ yasya samaṇtataḥ prasṛitayâ viśvaṃ ruchaikyaṃ vrajêd
ity âśaṅkya purâ Purârir abhavat phâlêkshaṇaḥ prâyaśaḥ |
Padmâkshô'pi chaturbhujô'jani chaturvaktrô'bhavat Padmabhûḥ
Kâḷî khaḍgam adhâd Ramâ cha kamalaṃ vîṇâñ cha Vâṇî karê ||
yat-pratâpa-jitô bhânuḥ pataty ambunidhau dhruvaṃ |
dussahaṃ manasas tâpaṃ sutarâṃ sôḍhum akshamaḥ ||
śatrûṇâṃ vâsam êtê dadata iti rushâ kin nu saptâṃburâśîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-pâlikâbhiḥ |
saṃśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâṃ yô vidhattê
brahmâṇ(II *b*)ḍa-svarṇa-mêru-pramukha-nija-mahâdâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthas śriyam iha suchiraṃ bhuñjatâṃ ity avêkshya
prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayaṃ dêvatânâṃ |
tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâṃs tatra tatra
sthitvâ jâta-pratishṭhâṃ vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
Kâñchî-S'rîśaila-S'ôṇâchala-Kanaka-sabhâ Vêṅkaṭâdri-pramukhyêshv
âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ |
dêvasthânêshu tîrthêshv api kanaka-tulâpûrushâdîni nânâ-
dânâny êvôpadânair api samam akhiḷair âgamôktâni tâni ||
rôsha-kṛita-pratipârthiva-daṇḍaḥ S'êsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ |
bhâshege-tappuva-râyara-gaṇḍas tôshakṛid arthishu yô raṇa-chaṇḍaḥ ||
râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
Hindurâya-suratrâṇa-dushṭa-śârdûla-mardanaḥ ||
gajaugha-gaṇḍabhêruṇḍa ity-âdi-birudânvitaḥ |
âlôkaya mahârâya jaya jîvêti vâdibhiḥ ||
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhis sêvyatê cha yaḥ |
stutyaudâryas sudhîbhis sa Vijayanagarê ratna-simhâsanasthaḥ

kshmâpâlân Kṛishṇa-Râya-kshitipatir adharîkṛitya nîtyâ Nṛigâdîn |
â pûrvâdrêr athâstakshitidhara-kaṭakâd â cha Hêmâchalântâd
â sêtôr arthi-sârtha-śriyam iha bahuḷîkṛîtya kîrtyâ samindhê ||
śakâbdê S'âlivâhasya sahasrêṇa chatuś-śataiḥ |
chatus-trimśat-samâ-yukte S'rîmukhê vatsarê kramât ||
Pushya-mâsê tathâ daśê mahôdaya-samanvitê |
puṇya-kâlê śubhê yôgê śrî-Virûpâksha-sannidhau ||
Tuṅgabhadrâ-nadî-tîrê Kṛishṇa-Râyô mahâ-matiḥ |
kandhâchâra-dvijêndrêṇa Mâdapâmâtya-sûnunâ ||
vijñaptô'mâtya-varyêṇa Tippasôma-sudharmiṇâ |
Haritânvaya-jatâya varÂpastaṃba-sûtriṇê ||
Yâjushâṇâṃ varêṇyâya Mâdhavârâdhya-sûnavê |
śrauta-smârta-pravîṇâya sadâ shaṭ-karma-vartinê ||
upâdhyâyâgraganyâya dadau Viśvêśvarâya cha |
S'rîraṅga-râjyakê chaiva Honnûrasya cha sîmani ||
Tuṅgâ-Bhadryôr antarâḷê nâḍau Yeḍetorâbhidhê |
S'iriyûrâbhidhâd grâmât di-(III *a*) śaṃ prâchîṃ samâśritaṃ ||
tathâ dakshiṇataḥ pratyag diśi Beṅkîpurâbhidhât |
Jannâpurâbhidhâd grâmâd uttarasyâṃ diśi sthitaṃ ||
Bhaṇḍâripalli-nâmânaṃ sarva-sasya-samanvitaṃ |
pratinâmnêti vikhyâtaṃ Krishṇarâyapuraṃ sadâ ||
sarvamânyaṃ chatus-sîmâ-saṃyutaṃ cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ ||
akshiṇyâgâmi-sahitam êka-bhôgyaṃ sabhûruhaṃ |
vâpî-kûpa-taṭâkaiś cha kachchhênâpi samanvitaṃ ||
putra-pautrâdibhir bhôgyaṃ kramâd â-chandra-târakaṃ |
dânasyâdhamanasyâpi vikrayâdês tathôchitaṃ ||
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |
vividhair vibudhaiś śrauta-pathikair adhikair girâṃ ||
Kṛishṇa-Dêva-mahârâyô mânanîyô manasvinâṃ |
sa-hiraṇya-payô-dhârâ-pûrvakaṃ dattavân mudâ ||
asyâgrahâra-varyasya chatus-sîmâ-vinirṇayaḥ |
sarvêshâṃ sukha-bôdhâya likhyatê dêśa-bhâshayâ ||

Bhaṇḍârihaḷḷiya pratinâma Krishṇarâyapurada chatus-sîmâ-vivara mûḍalu Kavilagoṇḍiya gaḍi | teṅkalu Chennâpurada gaḍiya madhyada hutta | paḍuvalu S'iriyûra tevara nîruvariya gaḍi | baḍaga îśânya Bhaṇḍeda gaḍi |

tad idam avanî-vanîpaka-vinuta-dharâyasya Krishṇa-Râyasya |
śâsanam uru-kavi-vaibhava-nivaha-nidânasya bhûri-dânasya ||
Krishṇa-Dêva-mahârâya-śâsanêna sabhâ-patiḥ |
abhâṇîṃ mṛidu-sandarbhaṃ tad idaṃ tâmra-śasanaṃ ||
Kṛishṇa-Dêva-mahârâya-śâsanaṃ Mallaṇâtmajaḥ |
tvashṭâ śrî-Vîraṇâchâryô vyalikhat tâmra-śâsanaṃ ||
dâna-pâlanayôr madhyê dânâch chhrêyô'nupâlanaṃ |
dânât svargam avâpnôti pâlanâd achyutaṃ padaṃ ||
sva-dattâd dvi-guṇaṃ puṇyaṃ para-dattânupâlanaṃ |
para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt ||

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ||
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṃ |
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
śâmânyô'yaṃ dharma-sêtur nṛipâṇâṃ kâlê kâlê pâlanîyô bhavadbhiḥ |
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||

*śrî-Virûpâkshа.

## 2

*At Shimoga, on copper plates in possession of Pleader Kollûrayya.*

(Nâgari characters.)

(*Ib*) S'rî-Gaṇêśâya namaḥ |
namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||
Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
jayaty Adrîndrajâślishṭa-sphaṭikâchha-kaḷêbaraḥ |
jagad-ânanda-dânâtividagdhaś śrî-Sadâśivaḥ ||
kôpa-prasâdau saphalau kṛitavân pitṛi-putrayôḥ |
Lakshmî-Nṛisimhô jayati satya-jñâna-sukhâtmakaḥ ||
asti praśastaḥ Keḷadî-Sadâśiva-mahîpatiḥ |
âchâryakaṃ vidhattê yad-rîtis sarva-mahîbhujâṃ ||
tad-garbha-jâta-Saṅkêndrâj jâtô mâna-dhanô mahân |
sarvôrvîśa-śirôratnabhûtô Vêṅkaṭa-bhûpatiḥ ||
garvitâhita-sandôha-vadanâbja-niśâkaraḥ |
Karṇâṭa-dharaṇî-vajra-kavâṭâyita-vikramaḥ ||
pratyarthi-vasudhânâtha-makuṭôdyan-marîchibhiḥ |
rañjitâṅghri-yugas satya-Hariśchandras su-dhârmikaḥ ||
khyâtaś śrî-Keḷadî-Sadâśiva-mahîpâlânvayâmbhônidhêḥ
pûrṇênduḥ pratipaksha-pârthiva-gaja-prôddaṇḍa-kaṇṭhîravaḥ |
saujanyâmbunidhir Nidhîśa-vibhavô vidyâ-vivêkâśrayô
Bhôjaś sat-kavi-santatêr vara-guṇas śrî-Vêṅkaṭa-kshmâpatiḥ ||
kheḷat-Tauḷava-râja-râji-madavan-mâtaṅga-vajrâṅkuśas
saṅkhyâtîta-kirâta-maṇḍala-bala-dhvântaugha-chaṇḍadyutiḥ |
śaśvad-dakshiṇa-dig-jayôdyata-mahâ-mlêchchhâbdhi-vêḷâchalô
nissîmârjita-vikramôrjita-bhujaś śrî-Vêṅkaṭa-kshmâpatiḥ ||
Bhadra-bhûmipatis tasya tanayô vinayôjvalaḥ |
Sadâśiva-padâmbhôja-bhramarîbhûta-mânasaḥ ||
S'iva-prasâdât sañjâtaḥ kumârô Bhadra-bhûpatêḥ |
vidvân vivêkî vikrântô Vîrabhadra-mahîpatiḥ ||
śrîmad-rajâdhirâjâkhyô yô râja-paramêśvaraḥ |
tasya śrî-Vêṅkaṭâdryâkhya-simhâsana-patêḥ prabhôḥ ||
sahâyas sarva-karyêshu dakshiṇôchcha-bhujâyitaḥ |
kîrti-pratâpa-sampannô dharma-kâmârtha-tatparaḥ ||

*In Kannada characters.

pâtuśâha-maḥâsênâ-trasta-dakshiṇa-bhûbhu(II*a*)jâṃ |
abhayasya vidhâtôdyan-nîti-śaurya-vivêkavân ||
râya-siṃhâsanârûḍhair agrahârân kṛitân purâ |
vichârya pâlayan dharma-sûkshma-tatvavidâṃ varaḥ ||
viśuddha-vaidikâdvaita-siddhânta-sthâpanôtsukaḥ |
Yaḍavôpapadôpêta-Murâri-birudôjvalaḥ ||
pratyarthi-dharaṇîpâla-kôṭe-kôlâhalâbhidhaḥ |
dêva-gô-vipra-sêvâkṛich-chhiva-bhakta-śirômaṇiḥ ||
dânâmbhaḥ-parivardhamâna-sukṛitôrvîjâmbu-viśrâṇanê
śôbhâyâm api Vîrabhadra-nṛipater hastaḥ sarôjâyatê |
tasyôdyad-bhuja-vikramâkhya-dharaṇîjâtâmbu-dânê punaḥ
kântâv udyata-śaurya-vairi-vanitâ-nêtraṃ sarôjâyatê ||
śrî-Vîrabhadra-kshitinâyakêna vidhîyamânâṃ dvija-dâna-dhârâṃ |
dṛishṭvâ vyayô mê bhavitêti bhîtaḥ svâduḥ samudraḥ sthitavân su-dûrê || 20 ||
tasyâstê su-mahâmâtyaḥ svâmi-kârya-dhurandharaḥ |
vêda-śâstra-kalâbhijñô râja-nîti-vichakshaṇaḥ ||
shâḍguṇya-naipuṇya-nidhiḥ śakti-traya-virâjitaḥ |
Vasishṭha-gôtrê sañjâta Âśvalâyana-sûtrayuk ||
Bahvṛichâṃ pravarô vidvân para-nârî-sahôdaraḥ |
Krishṇa-Râya-svarṇa-kôśâdhîśa-Nârâyaṇa-prabhôḥ ||
naptâ śrî-Râmakrishṇasya pautrô mantri-śirômaṇêḥ |
Purushôttama-mantrîndra-sûnuḥ sarva-guṇâkaraḥ ||
Râmakrishṇâhvayô mantrî S'akrasyêva Bṛihaspatiḥ |
tasya śîla-guṇais tushṭô Vîrabhadra-mahîpatiḥ ||
sva-paraṃparayâ prâpta-Âraga-kshiti-maṇḍalê |
Gâjanûrâkhya-sîmâyâṃ Tuṅgabhadrâ-taṭê śubhê ||
Nandigêrî-Kôlataḍî-Sakharêbayalâhvayaiḥ |
Taṭṭîkerê-Hebbayalu-nâmabhyâṃ saha pañchabhiḥ ||
upagrâmaiḥ śubhair yuktaṃ Triyambakapurâbhidhaṃ |
agrahâraṃ su-prasiddhaṃ chatus-sîmâ-samanvitaṃ ||
nidhi-prabhṛity-ashṭa-bhôga-têjas-svâmyaiś cha saṃyutaṃ |
âdhi-vikrayayôr dâna-parivartanayôḥ kshamaṃ ||
yajanâdi-kriyâ-shaṭka-sat-karmâsakta-chêtasê |
vidushê Râmakrishṇâya mahâpâtrâya dhîmatê ||
sa-hiraṇyâb-dâna-dhârâ-pûrvam â-chandra-târakaṃ |
sa-santânaṃ sukhî bhuñjan tishṭhêti vyataran mudâ ||
abdhy-aṅgêshu-mahî-saṅkhyâ-śakâbdê Vishu-vatsarê |
Âśvinê mâsi bahulê'mâvâsyâyâṃ ravêr dinê ||
sûryôparâga-samayê siddharshi-jana-sêvitê |
Kôṭîśvara-Siva-kshêtrê tîrê puṇya-mahôdadhêḥ ||
Vasishṭha-gôtra ṛig-vêdî Âśvalâyana-sûtrabhâk |
(II *b*) suvarṇa-kôśâdhîsaś śrî-Râmakrishṇâkhya-mantri-râṭ ||
vivâhâya dvijâtibhyas tathôpanayanâya cha |
datvâ hiraṇyaṃ paryâptaṃ kṛitvâ dânâny anêkaśaḥ ||
śrôtriyair dharma-śâstrajñaiḥ paṇḍitêndraiḥ samaṃ mudâ |
śvêtâśva-dânaṃ nirmâya yathâ-śâstraṃ tadâ punaḥ ||

Vîrabhadrâvanîśêna S'ivârpaṇa-dhiyâtmanê |
dattaṃ samagra-phaladaṃ pañchôpagrâma-śôbhitaṃ ||
Triyaṃbakêśa-Gôpâlakrishṇa-saṅjâ-prasannayôḥ |
âbhimukhyasthayôr Îśa-Vishṇvôḥ sadana-bhâsuraṃ ||
bhadrâkârasya raudrasya bhadrasya bhajakâvaḷêḥ |
Vîrabhadrasya dêvasya manôjñâlaya-maṇḍitaṃ ||
siddha-dvâdaśa-nishkâpti-yuta-vṛittibhir anvitaṃ |
ramyaṃ sa-vastubhir gêhaiḥ Triyaṃbakapuraṃ śubhaṃ ||
chid-ânanda-ghanô Lakshmî-Nṛisiṃhaḥ prîyatâm iti |
nânâ-śâkhâ-gôtra-sûtra-śrôtriyêbhyaḥ pradattavân ||
Vîrabhadrâvanîśêna Karṇâṭa-kshiti-bhûbhujâṃ |
nija-râjyâdhirâjatva-saṃsthâpana-paṭîyasâ ||
Râmakrishṇâbhidhânêna dakshâgryêṇâtma-mantriṇâ |
kâritasyâgrahârasya bhâsvad-brâhmaṇa-saṃsadê ||
sa-santânaṃ nirbhayêna bhôktum â-chandra-târakaṃ |
lêkhayitrâ sva-nâmnaiva dîyatê dâna-śâsanaṃ ||
sphuṭam asyâgrahârasya chatus-sîmâ-kuṭumbinâṃ |
viprâṇâṃ nâma-gotrâdi likhyatê dêśa-bhâshayâ ||

svasti śrî-jayâbhyudaya-S'âlivâhana-śaka-varsha 1564 neya Vishu-saṃvatsarada Âśvîja-ba 30 Âdivâradallu śrîmad-Eḍava-Murâri kôṭe-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadî-Vêṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Chinnabhaṇḍârada Purushôttamayyana maga Râmakrishṇappayyna kaiyya sûryô'parâga-puṇya-kâladali mâḍista Triyambakapurada agrahârada dêvasthânagaḷu brâhmarige saha koṭṭa tâmra-śâsanada kramav entendare namage kâṇâchiy âda Âragada-râjyakke saluva Gâjanûra-sîme-vaḷage koṭṭa svâstheya vivara | dêvasthânagaḷige Triyaṃbakêśvara-dêvaru Gôpâlakrishṇa-dêvaru Vîrabhadra-dêvarige saha dêvastâna 3 kke amṛita-paḍi-nandâ-dîpti-muntâda dêvatâ-vechchakke Nandigerî-grâma 1 kke rêkhe ga 80 Hebbayala-grâma 1 kke rêkhe ga 25 ubhayaṃ grâma 2 kke rêkhe ga 105 agrahârakke Triyaṃbakapurada grâma 1 kke rêkhe ga 120 (III*a*) Taṭṭîkere-grâma 1 kke rêkhe ga 200 Sakharebayalu-grâma 1 kke rêkhe ga 20 antu grâma 3 kke ga 340 munnûru-nâlavattu-varahakke uṇḍige-vivara | (39 *lines following contain names, &c., of share-holders*) antu Triyaṃbakapurada agrahârake saluva Triyaṃbakapura-mukhyavâda grâma 6 kke rêkhe ga 485 nânûra-eṃbhattaidu-varahana rêkheya bhûmiya grâmagaḷanu Keḷadiya Vêṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Vishu-saṃvatsarada Âśvîja-ba 30 yû Âdivâra-sûryôparâga-puṇya-kâladali Râmakrishṇappayyana kaiyya mâḍista Triyaṃbakapurada agrahârada dêvasthânagaḷu brâhmaru satra-dharmake saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi Sadâśivârpitav âgi koṭṭev âgi î-grâmagaḷa chatus-sîmeya gaḍigaḷali sthâpitava mâḍisi koṭṭa Vâmana-mudre-kallugaḷa chatus-sîme-bhûmi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgu-mâḍikoṇḍu dêvatâ-sêve satra-dharmavanu naḍasikoṇḍu nîvu nimma santâna-paramparey âgi â-chandrârka-sthâyigaḷ âgi âdhi-kraya-dâna-parivartanegaḷige salisikoṇḍu sarvamânyadali sukhadiṃ anubhavisi koṇḍu bahiri endu Keḷadî-Vêṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Chinnabhaṇḍârada Râmakrishṇappa(IV*a*) appanavara mommaga Purushôttamayyanavara maga Râmakrishṇappayyana kaiyya mâḍisida Triyaṃbakapurada agrahârakke koṭṭa tâmra-śâsana |

âditya-chandrâv anilo'nalaś cha dyaur bhûmir âpô hṛidayaṃ Yamaś cha |
ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya vṛittaṃ ||

dâna-pâlanayôr madhyê dânât śrêyô'nupâlanaṃ |
dânât svargam avâpnôti pâlanâd achyutaṃ padaṃ ||
sva-dattâd dvi-guṇaṃ puṇyam para-dattânupâlanaṃ |
para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt ||
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varusha-sahasrâṇi vishṭhyâṃ jâyatê krimiḥ ||
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṃ |
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
yâvad dadhâti dharaṇîm dharaṇîdharaughô yâvat sthitî ravi-niśâkara-târakâṇâṃ |
yâvat kathâ Raghupatêr jayatîha tâvat śrî-Vîrabhadra-nṛipa-dharma-varaḥ sthirô'stu ||
Pârvatî-pîna-vakshôja-parirambha-vilâsinaḥ |
syâd Îśasya kṛipâ nityâ Vîrabhadra-nṛipôttamê ||
sâmânyô'yaṃ dharma-sêtur nṛipâṇâṃ kâlê kâlê pâlanîyô bhavadbhiḥ |
sarvân êvaṃ bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||

*śrî-Vêṅkaṭâdri.

## 3

*In Shimoga, on a copper plate in possession of Ambigara Basava.*

(I*a*) svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varusha 1594 neya Virôdhikṛitu-saṃvatsarada S'râvaṇa-śuddha 15 lû śrîmat-Keḷadî-Sômaśêkhara-Nâyakaru S'îmoge-Tuṅgabhadrâ-nadiya harugôla-Mudaliṅga-muntâda-ambigarige barasi koṭṭa tâmra-śâsana-kramav entendare nîvu umbaḷi biḍabêk endu hêḷikoḷalâgi Sîmoge-kôṭe-havâlil i iddu hôgi-bâha-mârgastara kayya rokka tegadukoḷuta harugôla hâki dâṭisi prastutav emḅâga hêraḷada harugôla vadagisi koṭu aramanesêve mâḍikoṇḍ ihabage Gâjanûra-sîme-vaḷagaṇa Korlahaḷḷi-grâmadinda rêkhu pramâṇu ga 24 yipatu-nâlku-varahana bhûmiyanu umbaḷiyâgi biṭ idhêve î-bhûmige saluva chatur-gaḍige neṭṭa gaḍi-kallina vaḷaguḷa yên unṭâda sarva-sâmyavanû pûrva-maryâdeyali âgu-mâḍikoṇḍu nimma santâna-paramparey âgi anubhavisikoṇḍu bâ(I*b*)hadu prâku S'îmoge-muttigêlu kaṭṭi biṭa saṃbhandha hirî-kartaru Sivappa-Nâyaka-ayyanavaru barasi koṭa nirûpa pramâṇu Raṅga-Bôya Timma Saṇṇa-Mariya Muda saha ja 3 ke biṭa baṭṭegârakada teranu taḷavâra-mukhântara bâha biḍu-vakkala teru Karihuḍuga Koḍamoge-Timma Doḍḍa-Chenna saha mûvarinda saluva kâśavargada teru î-âru-mandigû harugôla-teru saha biṭṭ idhêve ishṭânu anubhavisi-koṇḍu aramanesêveyê gatiyâgi yihadu yendu koṭṭa tâmra-śâsana ||

śrî-Sadâśiva.

## 4

*At Kallûrguḍḍa (Shimoga hobḷi), on a stone lying to the east of the Siddhêśvara temple.*

S'rîmat-parama-gambhîra-syâdvâdâmôgha-lâñchanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmat-Triḷôkyamalla-Dêvara vijaya-râjyam

*In Kannada characters.

uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | Gaṅgânvayâvatâram ent endoḍe |

sale Vṛishabha-Tîrtha-kâlaṃ | sulalitam ene sakaḷa-bhavya-chittânandaṃ |
Kali-kâla-nirjjitaṃ śrî- | lalanâ-lâvaṇya-varddhanaṃ kramadindaṃ ||
sogayisuva-kâladoḷ kî- | rttige mûla-staṃbham enip Ayôdhyâ-puradoḷ |
jagad-adhinâthaṃ puṭṭida- | n aganyan Ikshvâku-vaṃsa-chûḍâratnaṃ ||
dharege Hariśchandra-nṛipê- | śvaran ôrvvane kântan âgi dôrvvaladindaṃ ||
birudaran adirppi vidyâ- | pariṇatiyiṃ neṛedu sukhadin ire pala-kâlaṃ ||
vṛi || âtana putran indu-Hara-hâsa-nibhôjvaḷa-kîrtti sad-guṇô- |
pêtan udâtta-vairi-kuḷa-bhêdanakâri kaḷâ-pravîṇan ud- |
dhûta-maḷaṃ Surêndra-sadṛisaṃ Bharataṃ kavi-râja-pûjitaṃ |
khyâtan atarkya-puṇya-niḷayaṃ su-janâgraṇi viśrutânvayaṃ ||
ṛiju-śîḷa-yuktey enisida | Vijaya-mahâdêvi tanage satiy ene vibudha- |
vraja-pûjyaṃ Bharataṃ Bhâ- | vaja-sadṛiśaṃ tâne sakaḷa-dhâtrî-taḷadoḷ ||

â-Vijaya-mahâdêvige garbbha-dôhaḷaṃ negaḷe |

taraḷa-taraṅga-bhaṅgura-samanviteyaṃ jhasha-chakravâka-bhâ- |
sura-kaḷahaṃsa-pûriteyan udgha-latâṅkita-gâtreyaṃ manô- |
hara-nava-śaitya-mândya-śubha-gandha-saṃîra-nivâseyaṃ taḷô- |
dari neṛe Gaṅgeyaṃ nalidu mîv-abhivâñchchheyan eyde tâḷdidaḷ ||
kaḷahaṃsa-yâne palaruṃ | keḷadiyar-oḍa vôgi pûrṇṇa-Gaṅgâ-nadiyaṃ |
viḷasitamaṃ pokku nirâ- | kuḷadind ôlâḍi pâḍi gâḍiyanântaḷ ||

antu manad-alampu pôge Gaṅgâ-nadiyoḷ olâḍi nija-gṛihakke vandu nava-mâsaṃ neṛedu putranaṃ paḍed âtaṅge |

Gaṅgâ-nadiyoḷu mindu la- | tâṅgi magam baḍedaḷ appa kâraṇadindaṃ |
mâṅgalya-nâmav ondud i- | ḷâṅganeg adhipatige Gaṅgadattâkhyânaṃ ||

â-Gaṅgadattaṅge Bharatan emba magaṃ puṭṭidan âtaṅge Gaṅgadattan embaṃ puṭṭi |

guṇa-nidhige Gaṅgadattaṅ- | g aṇugina putraṃ vivêka-nidhi puṭṭi dayâ- |
graṇiy âgi Hariśchandraṃ | praṇuta-nṛipêndraṃ dharitriyoḷ śôbhisidaṃ ||

mattam â-nṛipôttamaṅge Bharatan emba sutaṃ puṭṭidan âtaṅge Gaṅgadattan emba magan âgim intu Gaṅgânvayaṃ saluttam ire |

Hari-vaṃśa-kêtu Nêmî- | śvara-Tîrthaṃ varttisuttam ire Gaṅga-kuḷâṃ- |
bara-bhânu puṭṭidaṃ bhâ- | sura-têjaṃ Vishṇuguptan emba nṛipâḷaṃ ||

â-dharâdhinâthaṃ sâmrâjya-padaviyaṃ kaikoṇḍ Ahichchhatra-puradoḷu sukham irddu Nêmi-Tîrthakara parama-dêva-nirvvâṇa-kâladoḷ Aindradhvajav emba pûjeyaṃ mâḍe Dêvêndran osedu |

anupamad airâvatamaṃ | manônurâgadoḷe Vishṇuguptaṅg ittaṃ |
Jina-pûjeyinde muktiya- | n anarghyamaṃ paḍegum endoḍ uḷidudu piridê ||

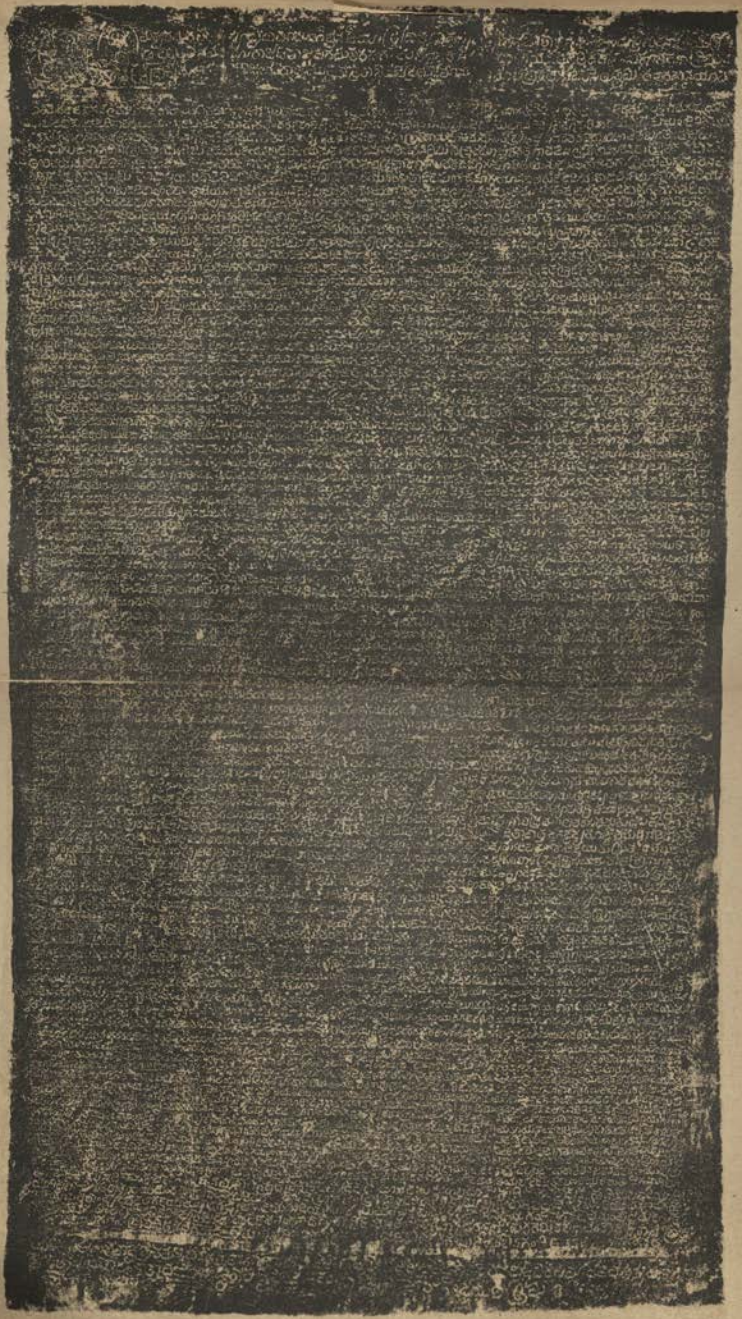
â-Vshṇugupta-mahârâjaṅgaṃ Pṛithvîmati-mahâdêvigaṃ Bhagadattanuṃ S'rîdattanum emba tanayar âge Bhagadattaṅge Kaḷiṅga-dêśamaṃ kuḍal âtanu Kaḷiṅga-dêśaman âḷdu Kaḷiṅga-Gaṅgan âgi sukhadind ire |

ittal udâtta-yaśô-nidhi | matta-dvipamaṃ samasta-râjyamumaṃ S'rî- |
datta-nṛipaṅg ittaṃ bhû- | pôttaman enisirdda Vishṇugupta-narêndraṃ ||

antu S'rîdattanind ittal âney-uṇḍige saluttam ire |

Priyabandhu-varmman udayisi | nayadindaṃ sakala-dhâtriyaṃ pâḷisidaṃ |
bhaya-lôbha-durllabhaṃ la- | kshmî-yuvati-mukhâbja-shaṇḍa-maṇḍita-hâsaṃ ||

va || ant â-Priyabandhu sukha-râjyaṃ geyyuttam ire tat-samayadoḷu Pârśva-Bhaṭṭârakargge Kêvaḷa-jñânôtpattiy âge Saudharmmêndraṃ bandu Kêvaḷi-pûjeyaṃ mâḍe Priyabandhu tânuṃ



KALLÛR GUḌḌA STONE (SH.4)

bhaktiyiṃ bandu pûjeyaṃ mâḍal âtana bhaktig Indraṃ mechchi divyav app aydu-toḍagegaḷaṃ koṭṭu nimm anvayadoḷu mithyâ-dṛishṭigaḷ âgaloḍam adṛiśyaṅgaḷ akkum endu pêḷdu Vijaya-purakk Ahichchhatram emba pesaran iṭṭu Divijêndraṃ pôpudum ittalu Gaṅgânvayaṃ saṃpûrṇṇa-chandranante perchchi varttisuttam ire tad-anvayadoḷu Kampa-mahîpatige Padmanâbhan emba magaṃ puṭṭi |

tanage tanûbhavar illade | manadoḷu chintisutam irddu Padmaprabhan âr- |
ppina-kaṇi śâsana-dêvate- | y ane pûjisi divya-mantradiṃ sâdhisida[ṃ] ||

antu sâdhisi sâdhita-vidyan âgi putrar irvvaraṃ paḍedu Râma-Lakshmaṇar emba pesaran iṭṭu |

parama-snêhadoḷ irbbaraṃ naḍape lîlâ-mâtradim chandranant |
ire saṃpûrṇṇa-kaḷâgar âgi beḷeyal vidyâ-balôdyôgam ur- |
vvareyoḷ chôdyam enal saluttam ire kîrtti-śrî diśâ-bhâgadoḷ |
pared âśâ-gajamaṃ paḷañch aleye lakshmî-bhâradind oppidar ||

antu sukhadind irppudum attal Ujjayinî-purâdhipati-mahîpâla toḍavugaḷaṃ bêḍiy aṭṭidoḍe Padmanâbhaṃ Kṛitântanante raudra-vêśamaṃ kaikoṇḍu |

emag adan aṭṭalk âgadu | tamage tuḍal yôgyam alla santam iral vêḷ |
samarakke vandan appaḍe | nimiśadoḷ ânt iṛidu vîra-rasamaṃ meṛevem ||

antu nuḍidaḍe mantri-varggadoḷ âlôchisi tanna taṅgeyaṃ kanneyuṃ nâlvatteṇbar âptar appa vipra-santânamuṃ berasu kaḷapidoḍ avar ddakshiṇâbhimukhar âgi baruttuṃ Râma-Lakshmaṇargge Daḍiga-Mâdhavar endu pesaran iṭṭu nichcha-payaṇadim |

band avargaḷ uchita-padaman a- | gundaleyim kaṇḍar amala-lakshmî-chittâ- |
nandanamaṃ Pêrûraṃ | mandâra-namêru-pushpa-gandhâdriyumaṃ ||

va || antu Gaṅga-Hêrûraṃ kaṇḍ alliya taṭâka-tîradoḷu bîḍaṃ biṭṭu chaityâlayamaṃ kaṇḍu nirbbhara-bhaktiyiṃ tṛi-pradakshiṇaṃ geydu stutiyisi samasta-vidyâ-pârâvâra-pâragaraṃ | Jina-samaya-sudhâmbhôdhi-sampûrṇṇa-chandraraṃ | uttama-kshamâdi-daśa-kuśaḷa-dharmma-rataraṃ | châritra-bhadra-dhanaraṃ | vinêya-janânandaraṃ | chatus-samudra-mudrita-yaśaḥ-prakâśaraṃ | sakaḷa-sâvadya-dûraraṃ | Krâṇûr-ggaṇâmbara-sahasrakiraṇaraṃ | dvâdaśa-vidha-tapônushṭhâna-nishṭhitaraṃ | Gaṅga-râjya-samuddharaṇaraṃ | śrî-Siṃhanandy-âchâryyaraṃ kaṇḍu guru-bhakti-pûrvvakaṃ vandisi tamma band-abhiprâyam ellamaṃ tiḷiya-pêḷe kaikoṇḍ avargge samasta-vidyâbhimukhar mmâḍi kelavânuṃ devasadiṃ Padmâvatî-dêviyaṃ bhakti-pûrvvakam âhvânaṃ geydu varaṃ baḍeḍu khaḷgamuṃ samasta-râjyaman avargge mâḍi |

muni-pati nôḍal vidvaj- | jana-pûjyaṃ Mâdhavaṃ śilâ-stambhaman âr- |
dd anugeydu poyyal adu puṇ- | mene muṛidudu vîra-purushar ênaṃ mâḍar ||

â-sâhasamaṃ kaṇḍu |

muni-pati karṇṇikârad esaḷoḷ neṛe paṭṭaman eyde kaṭṭi saj- |
jana-jana-vandyaraṃ parasi sêseyan ikki samasta-dhâtriyaṃ |
manam osed ittu kuñchaman agurvvina kêtanam âgi mâḍi bar- |
pp anitu parigrahaṃ gaja-turaṅgamumaṃ nijam âge mâḍidar ||

antu samasta-râjyamaṃ mâḍi buddhiyan avargg int endu pêḷdaru |

nuḍidudan âroḷaṃ nuḍidu tappidoḍaṃ Jina-śâsanakk oḍaṃ- |
baḍadaḍam anya-nârig ered aṭṭidaḍam madhu-mâṃsa-sêve gey- |
daḍam akulînar app avara koḷkoḍey âdoḍam artthig artthamaṃ |
kuḍadoḍam âhavâṅgaṇadoḷ ôḍidaḍaṃ kiḍuguṃ kula-kramaṃ ||

endu pêḷdu |

uttamam appa Nandagiri kôṭe poḷal Kuvaḷâlam âge toṃ- |
battaṛu-sâsiraṃ vishayam âptan anindya-Jinendran âji-raṅ- |

gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

mattam â-nâḍiṅge sîme |

uttara-dik-taṭâvadhige tâge Madarkkale mûḍa Toṇḍa-nâ- |
ḍ att aparâseg ambunidhi Chêram enipp eḍe teṅka Koṅgu mat- |
t ittoḷag uḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-toṃ- |
battaṟu-sâsiraṃ dal ene mâḍidar intuṭu Gaṅgar ujjugaṃ ||

antu dharitrig adhipatiy âgi Daḍiga-Mâdhavar irvvaruṃ Koṅkaṇa-vishaya-sâdhana-nimittaṃ baruttaṃ Maṇḍaliyaṃ kaṇḍar adaṟa prabhâvam ent ene |

nuta-Mâhêndra-puraṃ dharâ-taḷadoḷ opputt irdda vikhyâtiyiṃ |
Kṛita-kâlaṃ Madanâ-puraṃ negaḷe mikk â-Trêteyoḷ sajjana- |
stuta Maṇḍâla-puraṃ tṛitîya-pesariṃ Dvâpâradoḷ santatôn- |
natiyim Maṇḍaliy embar intu Kali-kâlaṃ sandud int î-puraṃ ||

ant â-nâlku-yugakkaṃ nâlku-pesarind oppuva Maṇḍaliya bahir-bbhâgadoḷu saugandhamaṃ kûḍe pasarisuva sahasra-patrav app alardda tâvaregaḷim nânâ-jalachchariy-ulipadind oppuva heggeṟeyaṃ kaṇḍu bîḍaṃ biṭṭu tad-giriya ramyamaṃ kaṇḍum illi chaityâlayamaṃ mâḍim endu Krâṇûr-ggaṇa-tiḷakar Siṃhanandy-âchâryyar ppêḷe mahâ-prasâdam endu chaityâlayamaṃ mâḍisi kelavânuṃ divasadiṃ Kôḷâlakke pôgi sukhadiṃ râjyaṃ geyyuttaṃ ire Gaṅgânvayaṃ perchchi varttisutt ire Daḍigaṅge Mâdhavan emba sutan âgi rajyaṃ geyyal âtana magaṃ Hari-varmman âtana putraṃ Vishṇu-Gôpan emban âgi mithyâtvakke salvuduv ant â-toḍav adṛiśyaṅgaḷ âgi pôge âtana magaṃ Pṛithvî-Gaṅgam samyag-dṛishṭiy âtana magaṃ birudaraṃ taḍaṅgâlu voyd aḍigiḍisuva Taḍaṅgâla-Mâdhavan âtana magaṃ |

Avinîta-Gaṅgan embaṃ | bhuvanakk adhinâthan âgi puṭṭi budhargg ut- |
savamaṃ puṭṭisidaṃ Mâ- | dhava-Râyana marmman abdhiyante gabhîraṃ ||

antu śata-jîviy emb âdêśamaṃ kêḷdu |

bharadindaṃ churchchu-vâydaṃ pogaḷe budha-janaṃ banda Kâvêriyoḷ bhî- |
karam âgal vîra-lakshmî-nayana-kumudinî-chandramaṃ nindu nôḍal |
parivâraṃ tanna kîrtti-prabhe baḷase diśâ-bhâgamaṃ chôdyam âgal |
parama-śrî-Jaina-pâdaṃ nelase hṛidayadoḷ Mêru-śailôpamânaṃ ||

antu churchchu-vâydu bardduṅkidan âtan-anvayadoḷu Durvvinîta-Gaṅgan âtaṅge Mushkaran emban âdan âtaṅge S'rîvikraman âtana magaṃ Bhûvikraman âtana magandir nNavakâma-śrî-Eṟagar avaroḷu Eṟeyana magan Eṟeyaṅgan âtanind udayisidaṃ S'rîvallabhan âtaṅge S'rîpurushan âdan âtaṅge S'ivamâran emban âtaṅge Mârasiṃhan udayaṃ geydaṃ |

avayavadinde sâdhisida Mâḷavav êḷuvan eyde Gaṅga-Mâ- |
ḷavav enal akkaraṃ baredu kal niṟisutte kaḷalchi Chitrakû- |
ṭavan uṟe Kannamujjeya-nṛipânujanaṃ Jayakêsiyaṃ mahâ- |
havadoḷe Mârasimha-nripan ikki nimirchchidan âtma-śauryyamaṃ ||
tanayaṃ śṛi-Mârasimhaṅg anupamita-Jagattuṅgan âdaṃ jagat-pâ- |
vana-lakshmî-vallabhaṅg int udiyisi negaḷdaṃ Râchamallâvanîśaṃ |
Manu-mârggaṃ Gaṅga-chûḍâmaṇi jaya-vanitâdhîsa-bhûvallabhêśaṃ |
Jina-dharmmâmbôdhi-chandraṃ guṇa-gaṇa-niḷayaṃ râja-vidyâdharêndraṃ ||

ant âtana marmmandir Maruḷayyaṃ Bûtuga-Permmâḍi tad-apatyan Eṟeyapaṃ tat-suta-Vîra-veḍaṅgan embaṅge |

udayaṃ geydaṃ vidyâ- | sudatîśaṃ Mâra-rûpan uchita-viḷâsaṃ |
vidita-sakaḷârttha-śâstraṃ | mṛidu-vâkyaṃ Râchamallan ahitara-mallaṃ ||

ant â-Râchamallanind Ereyaṅgan âtana magaṃ Bûtugan âtana magaṃ Maruḷa-Dêvan âtan-âtmajaṃ Guttiya-Gaṅgan âtanindaṃ marey êṛida Mârasiṅgan âtana sutaṃ Gôvindaran âtana putraṃ Saigoṭṭa-Vijayâdityan âtanindaṃ Râchamallan âtaniṃ Mârasiṅgan âtana sutaṃ Kuruḷa-Râjigan âtanindaṃ Garvvada-Gaṅgaṃ Gôvindarana tammana magan appa Mamma-Gôvindaraṃ |

teṅgan uḍid aḷardu kiḷtaṃ | kauṅgaṃ miḍukad iral eḍada-kayyoḷ mada-mâ- |
taṅgamane piḍidu nilisida | Gaṅgaṃ sâmânya-nṛipane Rakkasa-Gaṅga ||

tad-anujaṃ Kaliyaṅgan âtanind uttarôttaraṃ Gaṅgânvayaṃ saluttum ire Krâṇûr-ggaṇad-âchâryyâvatârav entendoḍe |

dakshiṇa-dêśa-nivâsî Gaṅga-mahî-maṇḍaḷika-kuḷa-samuddharaṇaḥ |
srî-Mûla-saṅgha-nâthô nâmnâ srî-Simhanandi-muniḥ ||

avara tad-anantaraṃ Arhadbalyâchâryyaruṃ Beṭṭada-Dâmanandi-bhaṭṭârakaruṃ Bâḷachandra-bhaṭṭârakaruṃ Mêghachandra-traividya-dêvaruṃ | Guṇachandra-paṇḍita-dêvar avarinda |

eḷege guṇa-ruchiyin oḷp ag- | gaḷisire guṇa-ruchi-vikâśa-vâg-raśmiyin uch- |
chaḷise vadanêndu peṃpaṃ | taḷedaṃ Guṇanandi-dêva-śabda-Brahma ||

avariṃ baḷikam Akaḷaṅka-siṃhâsanaman aḷaṅkarisi negardda târkkika-chakrêśvararuṃ | vâdîbha-siṃharuṃ | para-vâdi-kuḷa-kamaḷa-vana-mada-mâtaṅgaruṃ| Bauddha-vâdi-timira-pataṅgaruṃ | sâṅkhya-vâdi-kuḷâdri-Vajradhararuṃ | naiyyâyikâchâryya-bhûjâta-kuṭhâraruṃ |mîmâṃsaka-mata-ghanâghana-prachaṇḍa-pavanaruṃ | siddhânta-vârddhi-varddhana-sudhâkararuṃ| sakaḷa-sâhitya-pravîṇaruṃ | manôbhava-bhaya-rahitaruṃ | Jina-samayâmbara-divâkararum | appa śrî-Mûla-saṅghada Koṇḍakundânvayada Krâṇûr-ggaṇa Mêshapâshâṇa-gachchhada śrîmat-Prabhâchandra-siddhânta-dêvar avara sishyaru |

anavadyâchârar mMâ- | ghanandi-siddhânta-dêvar adhikṛita-Jina-śâ- |
sana-saṃrakshakar esedar | jJina-mata-sad-dharmma-saṃpadaṃ negaḷ-vinegaṃ ||

avara śishyaru |

Chaturâsyaṃ chaturôktiyiṃ prabhuteyind Îśaṃ guṇa-vyâpaka- |
sthitiyiṃ Vishṇu su-buddhi-vistarateyiṃ Bauddhaṃ dal î-Jaina-pad- |
dhatiyind irddum id êm vichitrataramô châturyyam âd î-samun- |
nata-siddhânta-vibhûshaṇaṅg enisidaṃ śrîmat-Prabhâchandramaṃ ||

avara sadharmmaru |

nuta-siddhântam Anantabîryya-munigaṃ śuddhâksharâkâradiṃ |
satataṃ śrî-Munichandra-divya-munigaṃ saṃvarttisutt irkkum a- |
pratimaṃ tân ene pempu-vettar uditôdâttar jjagad-vandyar ûr- |
jjitar udyôtita-viśvar apratihata-prajñar mmahî-bhâgadoḷ ||

avara śishyaru |

vâdi-vana-dahana-hutavaha | vâdi-Manôbhava-viśâḷa-Hara-niṭiḷâkshaṃ |
vâdi-mada-radani-biduvaṃ | bhêdipa mṛigarâja jayatu S'rutakîrtti-budhaṃ ||
kavi-gamaki-vâdi-vâgmiga- | ḷ avandiraṃ geldu Kanakanandi traivi- |
dya-viḷâsaṃ tri-bhuvana-mal- | la-vâdirâjaṃ dal enisidaṃ nṛipa-sabheyoḷ ||

avara sadharmmaru |

châritra-chakri saṃyama- | dhâri Krâṇûr-ggaṇâgraganyaṃ sadayaṃ |
srî-ramaṇaṃ siddhânta-vi- | śâradan ati-viśada-kîrtti Mâdhavachandraṃ ||

avara śishyaru |

vara-śâstrâmbudhi-varddhana- | hariṇâṅkaṃ biruda-vâdi-mada-visphâḷaṃ |
nirutaṃ tân enal esedaṃ | dhareyoḷ Traividya-Bâḷachandra-yatîndraṃ ||

śrî-Prabhâchandra-siddhânta-dêvara śishyaru |

vasumatig oḷpu-vetta dhavaḷâtapavâraṇav âgi kîrtti nar- |
ttisuvudu pempu-vetta mahimônnati Mêruge maṇḍapan dal â- |
g esevudu sad-guṇa-pratati mauktika-mâleya lîleyaṃ samar- |
tthisuvudu sajjanakke sahajâtam enal Budhachandra-dêvara ||
karavaṃ vâruṇig endu nîḍi piriduṃ nistêjam eyd irdd tan- |
n iravaṃ nôḍade sat-pada-prabhuteyaṃ tâḷd irppa dôshâkaraṃ |
doreyê pêḷ enutaṃ kaḷaṅka-rahitaṃ sad-vṛittadindam tiras- |
karipaṃ chandranan oḷpu-vetta Budhachandraṃ santatôtsâhadiṃ ||
nuḍigaḷ satya-suvarṇṇa-bhûshaṇa-gaṇaṃ chittaṃ su-ratnaṅgaḷaṃ |
maḍag itṭ irppa karaṇḍakaṃ tanu tapas-śrî-bhâminî-bhâsiy en- |
daḍe dush-kîrttiyan ânta mattina śaṭhar durbbôdhar aspṛiśyar êṃ |
paḍiyê sad-budha-sêvyan appa Budhachandra-khyâta-yôgîndranoḷ ||
sura-dhênu vrati-rûpamaṃ taḷedudô gîrvvâṇa-bhûjâtvî- |
dhareyoḷ tâpasa-rûpadiṃ nelasitô pêḷ embinaṃ barppudaṃ |
kared arthi-prakarakke koṭṭu vipuḷa-śrî-kîrttiyam tâḷdidaṃ |
nirutaṃ śrî-Budhachandra-dêva-munipaṃ vâtsalya-ratnâkaraṃ ||

int enisi negaḷd Âchâryya-Paramêshṭhigaḷ-anvaya-tiḷakaruṃ Jina-sadma-nirmmâpaṇarum appa Budhachandra-paṇḍita-dêvaru pravarttisutt ire | Prabhâchandra-siddhânta-dêvara guḍḍa |

jaya-jâyâ-vallabhan an- | vaya-vâridhi-sîtarôchi bhuvana-stutyaṃ |
priya-mûrtti Jina-padâbja- | dvaya-bhṛiṅgaṃ Barmma-dêva bhuja-baḷa-Gaṅgaṃ ||

ant enisi negardda Barmma-dêva bhuja-baḷa-Gaṅga-Permmâḍi-dêvaṃ Maṇḍaliya beṭṭada mêle munnaṃ Daḍiga-Mâdhavar mmâḍisida basadiyaṃ tamma Gaṅgânvayadavar ppaḍi salisuttuṃ baralu tad-anantaraṃ mara-vesan âgi mâḍisi Maṇḍali-sâsirav Eḍadoṛe-eppattara basadigaḷ inn appuva munn âduvakkuṃ Paṭṭada-basadiya pratibaddhav âgi samâdêyar mmukhyav âgi biṭṭa datti Taṭṭekeṛe sarvva-bâdhâ-parihâra mattaṃ basadiyiṃ teṅkaṇa keṛeya keḷage taḷa-vṛitti gadde gaḷeya mattalu mûṛu beddale gaḷeya mattal âṛum intu Paṭṭada-tîrtthada basadige saluttam ire âtana tanûbhavaru |

jaya-lakhmî-pati Mârasiṅgan-anujaṃ satya-priyaṃ sanda Nan- |
niya-Gaṅga-kshitipâḷakaṃ tad-anujam têjasvi vikrânta-cha- |
kra-yutaṃ Rakkasa-Gaṅgan âtan-anujaṃ vîrâgragaṇyaṃ tad-a- |
nvaya-lakshmî-gṛiha-dîpakaṃ Bhujabaḷa-śrî-Gaṅga-bhûpâḷakaṃ ||

â-Mârasiṅga-dêvaṃ Ârdravaḷḷiy emb ûrumaṃ basadiy-âgnêya-kôṇaṛeyim mûḍalu gadde gaḷeya mattal ondu beddale mattal eraḍumaṃ biṭṭaṃ | Mâghanandi-siddhânta-dêvara guḍḍaṃ Mârasiṅga-dêvaṃ mattav âtana tamma Prabhâchandra-siddhânta-dêvara guḍḍaṃ Nanniya-Gaṅga-dêvaṃ Siṛiyurage yemb ûrumaṃ â-gaddeyiṃ teṅkaṇa koḷada keḷage gaḷeya mattal ondu beddale mattal eraḍumaṃ biṭṭaṃ | Barmma-dêva saka Mârasiṅga Nanniya-Gaṅga 976 Vija 987 Su 992 Saumya | Anantavîryya-siddhânta-dêvara guḍḍaṃ Rakkasa-Gaṅgaṃ Nanniya-Gaṅgaṃ biṭṭa gaddeyiṃ teṅkalu Harakêriya sîme-varaṃ biṭṭa gadde gaḷeya mattal ondu beddale gaḷeya mattal eraḍuṃ int î-vṛitti Maṇḍaliya holada bhûmiy int î-hanneraḍu mattalu beddaleya sîme mûḍaṇa dese taḷa-vṛittiya gadde | teṅka Harakêriya sîmeya naṭṭa kalugaḷu haḍuvalu piṛi-vaḷḷa baḍaga Morasara-koḷa mattaṃ kaṭakada gôvaṃ Rakkasa-Gaṅgaṃ Hûliyakeṛeya gaddeyum adaṛa suttaṇa beddaleyumaṃ biṭṭan adaṛa sîme mûḍalu Chikka-Baṇajiganakeṛe teṅkalu Taṭṭakeṛeya guḍḍeya baḍagada . . . nîrvvari haḍuvalu naṭṭa kalliṃ baralu guḍḍeya mûḍaṇa nîrvvari baḍagalu baḍagaṇa dimbina nîrvvari Chikka-Banjiganakeṛeya baḍagaṇa kôḍi ||

Munichandra-siddhânta-dêvara guḍḍaṃ |

bhuja-baḷadiṃ śatru-mahî- | bhuja-kujamaṃ kittu mutti kôṇṭegaḷaṃ koṇ- |
ḍ ajita-baḷan enisi negardaṃ | Bhujabaḷa-Gaṅga-kshitîśan avanipa-tiḷakaṃ ||

int enisi negardda Bhujabaḷa-Gaṅga-Permmâḍi-dêvaṃ Śaka-varsha 1027 neya Sarvvajitu-Pâlguṇa-mâsada 1 Sukravârad andu Maṇḍaliya Paṭṭada-tîrtthada basadiya nitya-nivêdya-pûjegaṃ ṛishiyargg âhâra-dânakkaṃ biṭṭa datti Heggaṇagile yemb ûraṃ sarvva-bâdhâ-parihâraṃ mâḍi biṭṭan (3 *lines following contain details of boundaries*) Prabhâchandra-siddhânta-dêvara guḍḍa Nanniya-Gaṅga-Permmâḍi-dêva |

â-Bhujabaḷa-Gaṅga-. . . . | . . . . . vana-bhrâjita maga-vuṭṭida . . . |
. . . . . dik-taṭaṃ râ- | jyâbhishavâdhipatiy enipa Nanniya-Gaṅgaṃ ||
desegaḷan eyde parvvida nelakk ide tâṃ nelagaṭṭ enippa bal- |
p esevudu tôḷoḷ eṇ-deseya gaṇḍara mîseya mêle-mêle var- |
ttisuvudu gaṇḍa-garvvada jasaṃ baḍavâgniya bâyan eyde bat- |
tisuvudu têjam ên adhikan âdano Nanniya-Gaṅga-bhûbhujaṃ ||
pada-nakhadoḷ daśânanate namra-nṛipâḷi-mukhâṅkadiṃ jayâ- |
spada-bhujadalli shaṇ-mukhate durjjaya-śakti-dharatvadiṃ chatur- |
vvadanate vaktradoḷ chatura-vâṇiyin opp iral entu nôrppaḍ a- |
bhyudayaman eydidattu palavuṃ mukhadiṃ tave kîrtti Gaṅganoḷ ||
dig-ibhman otti kîḷiḍipan aggada kêsarivôle vâydaḍaṃ |
sugiye taḷa-prahâradoḷe maggipan uṅguṭadinde mînṭuvaṃ |
nagaman ivaṃ kavuṅg-uḍiva teṅg-uḍivannane Sambuśaiḷamaṃ |
negapida Panti-dôḷavanan êḷipan embudu Mârasiṅgana ||

svasti Satya-vâkya-Koṅguḷi-varmma dharmma-mahârâjâdhirâjaṃ paramêśvaraṃ | Kôḷâla-pura-varêśvaraṃ | Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ chatura-Viriñchanaṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ vichakiḷâmôdaṃ nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ | Gaṅga-kuḷa-kuvaḷaya-śarach-chandraṃ | maṇḍalika-Dêvêndraṃ | darppôddhatârâti-vanaja-vana-vêḍaṇḍaṃ | Kusumakôdaṇḍaṃ | gaṇḍara-gaṇḍaṃ | duṭṭara gaṇḍaṃ | nâmâdi-samasta-prasasti-sahitaṃ śrîman-Nanniya-Gaṅga-Permmâḍi-dêvaṃ tamm-ajjaṃ Barmma-Dêvaṃ mâḍisida Maṇḍaliya Paṭṭada-tîrthada basadiyaṃ kalu-vesan âgi mâḍisida Paṭṭada-basadige Saka-varsha 1043 neya Śubhakṛit-saṃvatsarada Bhâdrapada-mâsada śuddha 5 Bṛihaspativârad andu Kuruḷiya-basadiy âdiy-âgi pañchaviṃśati-chaityâlayamaṃ dharmma-prabhâvaneyinda mâḍisida Prabhâchandra-siddhânta-dêvara śishyar mukhyav âgi biṭṭa vṛitti basadiya munde gadde gaḷeya mattar ondu beddale gaḷeya mattar eraḍu Basadiyahaḷḷiya suṅkamumaṃ biṭṭaru mattaṃ Nanniya-Gaṅga-Dêvanuṃ paṭṭa-mahâ-dêvi Kañchala-Dêviyaruṃ Padmâvatî-dêvige harasi Hermmâḍi-Dêvanaṃ haḍedu kâṇikeyaṃ tanu-âḷva nâḍ-ûrggaḷoḷu śara-mita-paṇavaṃ koṭṭar â-chandrârkka-târambaraṃ | Budhachandra-paṇḍita-devara guḍḍaṃ |

munisiṃ dig-danti-dantaṅgaḷan avayavadind otti bêgaṃ chhaḷall eṃ- |
binegaṃ kitt ettanê târagegaḷan adaṭind âlikallandadiṃ sû- |
sane vârddhi-vrâtamaṃ surr ene tavuvinegaṃ pîranê kôpadiṃ poy- |
yane beṭṭaṃ piṭṭu-piṭṭâgire samaradoḷ î-vîra-Permmâḍi-Dêvaṃ ||

(*usual final verse*)

## 5

*At Basavana-Gaṅgûr (same hobli), on a stone to the south of the Gaṅgâdhareśvara temple.*

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarâraṃbha-mûla-staṃbhâya Śaṃbhavê ||

svasti śrî Satya-vâkya-Koṅguḷi-varmma dharmma-mahârâjâdhirâja paramêśvaraṃ Kôḷâla-pura-varâdhîśvaraṃ Nandagiri-nâthaṃ daḷita-ripu-yûthaṃ mada-gajêndra-lâñchhanaṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ vichakiḷâmôdaṃ Gaṅga-Gâṅgêyaṃ satya-Râdhêyaṃ jayad-uttaraṅgaṃ sad-guṇa . . . . paripanthi-Pârttha Gaḍaga-tîrttha-rathyâ-Gaṅgâ-pravâhaṃ vâra-vanitâ-saṃmôhaṃ Gaṅga-kuḷa-śêkharaṃ samyaktva-ratnâkaranum appa Daḍiga-Mâdhava . . . . . ḍânvayaṃ jayad-uttaraṅga Rakkasa-Gaṅga Bhujabaḷa-Gaṅga Vîra-Gaṅga Nanniya-Gaṅga Hermmâḍi-Dêvanind ittalu Ma . . . . . laḷânvayadoḷu |

Chôḷana jûbu Mâḷavana gôṇmuri Chêraran aṭṭi timba Mâ- |
kâḷi Varâḷanaṃ tuḷiva gandha-gajaṃ Khachan-aḷḷey-ambu Nê- |
pâḷana benna-chammaṭige yiṃ naḍetandane vîra-Vishṇu-bhû- |
pâḷakan emba saṃbhramavo vairi-nripâḷara manḍalaṅgaḷoḷ ||

va || â-Vishṇuvarddhana-tanûjan enisida Nârasiṃha-bhûpaṅg Êchala-Dêvigaṃ |

vṛi || Kali-kâla-kshatra-puṭra-prabaḷatara-durâchâra-sandôhadindaṃ |
pole porddal pêsi bêsaradiv aḷida mahî-kânteyaṃ rakshisal tâṃ |
Jalajâkshaṃ tâne band ant udayisidavol Vîra-Ballâḷu-Dêvaṃ |
kula . . . . janâchâra . . nṛipavaran udayaṃ-geydan âścharyya-śauryyaṃ ||

va || antu sukha-saṅkathâ-vinôdadiṃ Dôrasamudrada nelavîḍinoḷu râjyaṃ geyyuttam ire |

dhareg îgal koḍey ondu Puṛpaśarar irbbar dṛishṭigaḷ mûṛu sat- |
purushar nnâlvaru tâve vâridhigaḷ ayd . . . âṛe ṛitût- |
karav ĕḷ â-muni-mukhyar eṇba . . mîrdd-â-dantiy ombatt id a- |
chchari ma . . nidhi patt enal negaḷdapaṃ Ballâḷa-bhûpâḷakaṃ ||
poḍevaṭṭal Chôḷa bâ kollaṇig ele Kâḷiṅga . . . . . mmara Chêraṃ |
naḍe Koy[t]ûrakke nîm iṃ gaḍiyoḷe bharadiṃ vîḷe Pâñchâḷa bîḍaṃ |
naḍe sand âdrîsa pôg aggaṇig enute besaṃ bêḷvar âkshêpadindaṃ |
paḍevaḷḷaṃ Vîra-Ballâḷana vijaya-[ya]śô-yâtreyoḷ vêtra-hastar ||
kêḷa vasanta-bâḷa-sahakârada taṇ-ṇeḷal âśritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mey-neḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa-bâḷu-neḷaḷ âdudu dhâtrige vajra-pañjaraṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ paramabhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Vâsantikâ-dêviyariṃ labdha-vara-prasâdaruṃ mṛigamadâmôdaṃ malerâja-râja maleparoḷu gaṇḍaṃ gaṇḍa-bhêruṇḍaṃ êkâṅga-vîra Sanivâra-siddhi giri-durgga-malla vairîbha-kaṇṭhîrava nissaṅka-Hoysaṇa śrîmat-pratâpa-chakravartti śrî-Vîra-Ballâḷa-Dêvaru Dôrasamudrada nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttaṃ ire | tat-pâda-padmôpajîviy appa Madhusûdana-Dêvan-uditôditânvayav entendaḍe |

haḍevaḷa-Goggi tâṃ negaḷda-Rakkasa-Gaṅgana râjya-vistaraṃ |
kaḍu-gali-gaṇḍa Râcheṇan-ûrjjita-kîrtti-viḷâsa-mûrttiyaṃ |
Poḍeyalar âtma-jîvita . . . nata kaḷpa-mahîjan endu |
. . . . . pogaḷe mûrttisida . . sad-artthi-vallabha ||

vachana || ant enisida negaḷda pauruśa-patâkanuṃ . . . . . pramadâvaḷôkanuṃ sukavi-jana-vêshṭitanuṃ vairi-latikâ-lavitranuṃ san-mârggadoḷu atiśayaṃ Manu-mârggi paḍevaḷa-Goggigaṃ |

paḍevaḷa-Goggigaṃ negaḷda-Mailave-râṇigam âta puṭṭidaṃ |
Muḍiyaṇan aty-udâtta-yaśan âhava-dhîran udâra-sampadaṃ |

jaḍa[ni]dhig abja mûrtti-Makaradhvajam ântana Mêru-su-sthiraṃ |
nuḍi toḍaḷ illade negaḷda-Nanniya-Gaṅgana râjya-bhûsaṇaṃ ||

mattav âtanuṃ sarbba-kâbya-saṃsêbya-puruśanuṃ saṃpakvâmṛita-gêya-rasôtkarśa-haruśanuṃ âśrita-jana-nidhânaṃ dâridrya-dâvânaḷaṃ sva-varṇṇa-tâpa-nivârakanuṃ nija-vaṃśa-vanaja-vana-vikasana-prakaruśanum enisida negaḷda

paḍevaḷa-Muḍiyaṇaṅgaṃ Jakkale-mahâ-satigaṃ Vîbhuv intu puṭṭidaṃ |
jaḍanidhig Indra-sindhûrav ad ento sura- . . . . . |
poḍaripa dânadind amama chandra-sa-lakshaṇa-châru-mûrtti . . |
driḍha-nuta-dhairyyadind adhika-śauryyadin î-Vibhu-Gaṅgan ûrjjitaṃ ||
ati-gambhîradin aty-udâradin anûnôpâya-san-mantradiṃ |
. . ti-sammôhana-mûrttiyiṃ jaḷadhi tâṃ kalpa-druma Padmajaṃ |
satu-Pushpâyudha bârpu tâṃ Muḍiyaṇa prô . . . . . n- î-Gaṅgaṇaṅg |
ati-rûpâvati-Jakkalâmbikeya putraṃ nôrppaḍ î-dhâtriyoḷ ||
Guru-Kâmândaka-Damanaṃ | nirupama-Châṇâkya-Bhaṭṭi-Yôgandharaniṃ |
parikipaḍ iva mantrajñaṃ | dhareyoḷ Muḍiyaṇṇa-sûnu yî-Vibhu-Gaṅgaṃ ||

va || . . naḷina-daḷa-nêtranuṃ sallalita-gâtranuṃ kâryya-Bṛihaspatiyuṃ vâchaka-Vâchaspatiyuṃ mûrtti-Makaradhvajanuṃ kîrtti-Garuḍadhvajanum enisida Gaṅgaṇaṃ |

nayavidan endu satyavidan endu kaḷâvidan endu sauryyadoḷ |
bhaya-rahitâtman endu vara-châru-charitran udâran emba per- |
mmeya nele kîrttig âṇman ene dhâraṇi baṇṇipud eyde sajjanâ- |
śraya-guṇa-Mêruvaṃ Muḍiyaṇâtmaja-Gaṅganan uttarôttaraṃ ||
guṇavatiy endu rûpavatiy endu kaḷâvatiy endu pêḷi . . . |
gaṇanege vappute . saleyuṃ dhareyoḷ saman appaḍ appa tâṃ |
phaṇi-[gaṇa]-râjanaṃ sura-vadhû-janav endapud eyde sajjanâ- |
graṇi Vibhu-Gaṅgan-aggada-manôhari Vijjaḷe-râṇiy î-jagaṃ ||
parikipoḍ îgaḷ îgaḷina kâḷ-satiyarkkaḷan entu pôlipeṃ |
parama-pavitreyaṇi kamaḷa-nêtreyan unnata-karmma-pâtreyaṃ |
parama-guṇâḍhyeyaṃ . . . . . kânteyaṃ karaṃ |
vara-guṇiy endu kîrttisuva permmeyan êṃ pogaḷveṃ dharitriyoḷ ||
. . rijêsaniye petta | Siriyaṃ kaustubhama kâmadhênuvan ant â- |
sura-taru Gaṅgana kântege | nirupama . . . Muḍigan osed udayisidaṃ ||
Harigaṃ Rugmaṇigaṃ Manôbhava Bhavaṅg â-Gaurigaṃ Shaṇmukhaṃ |
Puruhûtaṃ Sachi-dêvigaṃ maga Jayantaṃ puṭṭuv ond-anḍadiṃ |
paramânandade Gaṅgaṇaṅge sati-Vijjâ-Dêvigaṃ puṭṭidaṃ |
sura-rûpaṃ Madhusûdanaṃ sogayipaṃ saujanya-kandâṅkuraṃ ||
goravar brâhmaṇar âsritar bbaḍavar ishṭar ppaṇḍitar ppâṭhakar |
ppiriyar ggâyaka-vâdakar kkathakar ant â-narttakar-vvandigaḷ |
saraṇâyâta-digaṃbarar bbadhirar andhar shôḍaśa . . de tâṃ |
kared îvaṃ Madhusûdanaṃ sogayipaṃ bhû-lôka-kalpa-drumaṃ ||
sthiratara-mûrttigaṃ vibudha-sêbya-mahônnata-rûpegaṃ mahô- |
tkara-Madhusûdanânvita-yaśô-vadhugaṃ vara-siddha-sârasô- |
tkara-kavi-chitta-jâta-nuta-pârśva-budhârkige vôle vâgyam o- |
ppiral eseguṃ payôdhi-ravi-chandrar iḷâ-vadhu-Mêru-nilvinaṃ ||
Maṇḍaḷi-nâḍoḷag esevudu | Khaṇḍaḷipurav enisi negaḷda Mudu-Gaṅgaüraṃ |
gaṇḍara tîrthaṃ Gaṅgan a- | khaṇḍitav ene mâḍisidan eseva Gaṅgêśvaramaṃ ||
su-ruchira-Matsya-Kûrmma-driḍha-Sûkaran â-Narasimha-Râman â- |

vara-Raghu-Râma-Râmaṃ . . alli su-Vâmana-Kalki-Tivikramô- |
rurajita-Lakshmi-Nârâyaṇan ûrjjita-puṇya-daśâvatâratâ- |
nirupama Gaṅga-sûnu-Madhusûdanag îg abhivânchhitârtthamaṃ ||
sthirav aty-unnata-ramyav end enipuv â-Harmyâchaḷaṃ Târa-bhû- ||
dhara-Hêmâdri-samâna-sâmya eṇe emb ant âvagaṃ nôrppaḍ iṃ |
paramârtthaṃ Madhusûdanaṃ prabhu-lasad-Gaṅgêśvara-dvâramaṃ |
dhareyoḷ nirmmisi pempu-vettud enisuṃ traiḷôkya-sammôhanaṃ ||

śrîmatu Saka-varsha 1139 teneya Bahudhânya-saṃvatsarada Vaiśâkha-suddha 3 Sômavâradandu svasti śrîman-nâḷ-prabhu Madhusûdana-Dêvaṃ tamm ayyana hesara Gaṅgêśvara-dêvara dêvâlyavaṃ mâḍisi â-dêvara śrî-kâryyake Amṛitarâsi-gurugaḷa momma Sômêśvara-gurugaḷa kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa datti Gaṅgasamudrada keṛeya keḷage gadde kamba 40 â-keṛeyoḷage kamba 50 â-dêvara nandâ-divigege eḷḷa keyi kamba 30

## 6

*At Harakere (same hobli), on a north-west pillar in the raṅga-maṇṭapa of the Râmesvara temple.*

Svasti śrîman-mahâ-maṇḍaḷêśvara bhuja-baḷa-Gaṅga permmâḍi-Barmma-Dêva Maṇḍaliya-tîrtthada Paṭṭada-basadige biṭṭa datti (2 *lines following contain details of gift*) mattam âtana-paṭṭadarasi Gaṅga-mahâdêvi biṭṭa vṛitti Sûḷeya-bayalu | mattam atana maga Marasinga-Dêva biṭṭa vṛitti Ârdravaḷḷi | mattam âtana biṭṭa taḷa-vṛitti basadiy-âgnêya Kôṇaṛeyiṃ mûḍalu gadde gaḷeya mattal ondu beddale gaḷeya mattal eraḍu | mattam âtana tamma Satya-Gaṅga biṭṭa vṛitti Siriyûru | mattam â-gaddeyim teṅkalu biṭṭa taḷa-vṛitti gadde gaḷeya mattal ondu beddale geḷeya mattal eradu | mattam âtana tamma Rakkasa-Gaṅga Huliyakeṛeya gaddeyum adara suttaṇa beddaleyama biṭṭa | mattaṃ Harakêreya sîme-paryyanta biṭṭa gadde gaḷeya mattal ondu beddale gaḷeya mattal eradu | mattam âtana tamma Bhujabaḷa-Gaṅga Heggaṇaleya biṭṭa | Harakêriya vṛittiya keṛeyolage biṭṭa gadde gaḷeya mattal ondu | mattam â-keṛeyim haḍuvaṇa koḷada keḷage biṭṭa sâḷa-keyi gaḷeya mattal ondu mattam â-koḷadim baḍagalu biṭṭa beddale gaḷeya mattal ondu | mattam âtana maga Marasiṅga-Deva Nanniya-Gaṅga-Permmâḍi basadiya munde biṭṭa gadde gaḷeya mattal ondu | mattaṃ basadiya baḍagaṇa heggeṛege parida kâla-keḷage biṭṭa beddale gaḷeya mattal eraḍum adakke sîme mûḍaṇa koḷa haḍuvalu Morasara-koḷa | mattam Basadiyahaḷḷiya suṅkamaṃ biṭṭa | mattaṃ taun âḷva-nâḍ-ûrggoḷoḷu Padmâvati-dêvige kâṇikeyaṃ koṭṭa śara 5 mita paṇaman â-chandrârkka-târaṃ-baraṃ || mattaṃ Vîra-Gaṅganapaṭṭakke hiriyakeṛeya keḷage biṭṭa gadde gaḷeya mattal ondu (3 *lines following contain details of gift*)

## 7

*At the same place, on a stone in the old site of the Matt.*

S'ri-Guru-liṅga-svâmiyavara pâdavê gati śubham astu | ôṃ namaḥ |
namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusa sâ 1664 ya S'ubhakṛitu-nâma-saṃ | Mârgasira ba 7 yû Budhavâra śrîmat-Keḷadî-Sômaśêkhara-Nâyakara mâva Nirvâṇ-aiyanavarige Hoḷe-Basavaiyana bhakta Harakêri-Tuṅgâ-tîrada sthaḷadalu Guru-liṅga-svâmiyavara samâdhiya mêle kaṭṭisida virakta-maṭhake Hayinûroḷage kaṭṭisida Basavana-vaḍḍu Guru-Basava-svâmiyavara mukhântra ||

## 10

*At Taṭṭekere (same hobli), on a stone in front of the Râmêśvara temple.*

'Svasti Saka-varsham 1001 neya Krôdhana-saṃvatsarada Jyêshṭha-bahuḷa-chaṭṭi-Vaḍḍavâra śâsana nindudu

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

namô Vîtarâgâya svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya . . tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvana-malla-Dêvar kKalyâṇada-nelavîḍinoḷ sukhadiṃ râjyaṃ geyyuttam i . . . .

jîyât samasta-kakubhântara-vartti-kîrttir
Ikshvâku-vaṃśa-kula-vâridhi-varddhanênduḥ |
Kaiḷâsa-śaiḷa-Jina-dharmma-su-rakshaṇârttham
Bhâgîrathî-vi . . . . . tô dvitîyaḥ ||

svasti samasta-bhuvanâdhîśvarêkshvâku-vaṃśa-kuḷa-gagana-gabhasti-mâlinî parâkramâkrânta-Kanyakubjâdhîśvara-śirô . . . . . ḷi-mukhô pârtthiva-Pârtthaḥ | samara-kêḷî-Dhanañjayô Dhanañjayaḥ | tasya vallabhâ Gândhâri-Dêvî tat-sutô Hariśchandraḥ | Rôhi . . . . . Daḍiga-Mâdhavâpara-nâmadhêyaḥ| â-Gaṅgânvayad-arasugaḷ-ellav êḷge-pâḍivada-chandranant uditôditav-âgi pala . . . . jyaṃ geyyutt ire tad-anvayâmbara-dyumaṇiyuṃ Gaṅga-chûḍâmaṇiyum enisida bhuja-baḷa Gaṅga-Permmâḍi . . . . . .

guṇi bêḷv-artthi-janakke dâna-maṇi dôr-ggarbbôddhatâdhmâta-nir- |
ghṛiṇa-vairi-prakarakke bal-kaṇi kaḷâ-vinyâsa-vârâsi sat- |
pa . . . . vêshṭita-yaśaṃ vikrânta-tuṅgaṃ nṛipâ- |
graṇiy âdaṃ Kali-Gaṅga-Dêvana sutaṃ śrî-Barmma-bhûpâḷakaṃ ||

kanda || . . . . . rvvi bâhâ- | parighadiṇ ari-nṛiparan aledu seleyoḷ voyd ur- |
vvare baṇṇisal esedaṃ Gaṅ- | gara-Bhîmaṃ lôkadoḷage bhuja-baḷa-Ga . . . ||

. . . . ḷiy enisida Permmâḍi-Barmma-Dêvaṅgaṃ Pâṇḍya-kuḷôdbhavey enisida Gaṅga-mahâ-dêvi-yarggaṃ ratna-trayaṃ puṭṭuvante . . . . . .

vṛi || śrî-Mârasiṅgan avanî-taḷa-raksha-pâḷaṃ |
Kâmôpamaṃ Bhagirathânvaya-ratna-dîpaṃ |
bhîma-pratâpan ahitâ . . . . . |
sâmânyan allan uditôditan êka-vâkyaṃ ||

âtan-aṇmum ârppuṃ lôka-vikhyâtam âda tad-anantaradoḷ | svasti Satya . . . . . varmma-dharmma-mahârâjâdhirâja paramêśvaraṃ Kuvaḷâḷa-pura-varêśvaraṃ | Nandagiri-nâthaṃ râja-Mândhâtaṃ | Padmâvatî-labdha-vara-pra . . . . . chakiḷâmôdan | asatî-sahôdaraṃ vîra-Vṛikôdaraṃ | samyaktva-ratnâkaraṃ Jina-pâda-sêkharaṃ | maḍa-gajêndra-lâñchhanaṃ chatura-vi . . . . . ga-Gâṅgêyaṃ śauchÂñjanêyaṃ | Gaṅga-kuḷa-kamaḷa-mârttaṇḍaṃ duṭṭara-gaṇḍaṃ | nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ | śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvana-malla-Gaṅga-Permmâḍi-dêvar gGaṅgavâḍi-tombhattaṟu-sâsiramaṃ bâykêḷisi tad-âbhyantarada Maṇḍaḷi-sâsiramaṃ śrîmat-Tribhuvana-malla-Dêvar ddaye-geyye nidhi-ṅidhânam oḷagâgi tri-bhâgâbhyantara-siddhi-yinde sukhadiṃ râjyaṃ geyyutt ire |

kanda || śrîge neley âgi vachana- | śrîg âgaram âgi nija-bhujârjjita-vijaya- |
śrîg aruhan âgi kîrtti- | śrîg adhipatiy âgi sukhadin ire Gaṅga-nṛipaṃ ||

vṛi || nuḍidude nanni mâḍidude śâsanaṃ ittude Râmar-êsu mâr- |
ppiḍidude vajra-lêpam uṛad iṛdude mṛityu parôpakâradoḷ |
naḍedude baṭṭe shaḍ-guṇame meyy ene dharmmadoḷ ondi ninnavôl |
naḍeva nṛipêndran âvan akhiḷâvaniyoḷ Kali-Gaṅga-bhûpatî ||

sthiranê Mêru-girîndradoḷ seṇasuvaṃ gaṃbhîraṇê vârddhiyoḷ |
puruḍippaṃ kaliyê Surêndra-sutanaṃ mechchaṃ mahâ-dâniyê |
sura-bhûjakk oṛegaṭṭavaṃ chaduraṇê Pâñchâḷaniṃ mikkan en- |
d irad îgaḷ dhare baṇṇikuṃ raṇa-jaya-prôttuṅganaṃ Gaṅganaṃ ||

ka || amaḷa-charitraṃ purushô- | ttaman enisida Gaṅga-bhûpan âtana tammaṃ |
vimaḷa-yaśaṃ Gôvindara- | n amôgha-vâkyaṃ kumâra-chûḍâ-ratnaṃ ||

ant irvvaruṃ sukhadiṃ râjyaṃ geyyutt ire |

ka || dharmmakk ârmmaṃ dayege ta- | var-mmane sishṭêshṭa-kaḷpa-bhûjaṃ gôtrâ- |
śarmmaṃ kuḷôttamaṃ Pole- | yamman enal nal-guṇakke machcharam uṇṭê ||

â-guṇôttaman enisida Poleyammaṅgaṃ ramaṇî-ratnam enisida Keḷeyabbegaṃ su-putraḥ kuḷadîpaka enisi Nokkayyaṃ puṭṭi samartthan âgi Maṇḍaḷiya Keñcha-Gâvuṇḍana makkaḷu Kâḷeyabbeyum Malliyabbeyumaṃ maduvey âgi Kâḷabbe-gâvitige Gujjaṇaṃ puṭṭi tandege padirmmaḍiyâgi Permmâḍi-Gâvuṇḍan emba pesaraṃ paḍedaṃ | Malliyabbe Jinadâsan emba maganaṃ paḍedaḷ ant irvvar mmakkaḷ verasu Nokkayyaṃ sukhadin irppuduṃ Gaṅga-Permmâḍi-dêvar Taṭṭekeṛege bijayaṃ geydu samastâdhikâramaṃ kuḍe Dêvêndraṅge Bṛihaspatiyantu Balîndraṅge Bhârggavan ent ante samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna-mânônnata-prabhu-mantrôtsâha-śakti-traya-saṃpannaṃ mahâ-mahimôtpannaṃ | sujana-janâdhâraṃ bândhava-prâkâraṃ | purusha-ratnâkaraṃ para-baḷa-bhîkaraṃ | pati-kâryya-bhâra-kraman asahâya-vikraman | upârjjanâchâryyan achaḷita-dhairyyaṃ . . . kshâra-samudraṃ lañchakâra-mukha-mudraṃ | patige kaḷâpaṃ jaya-lakshmî-nikshêpaṃ | kôdaṇḍa-Pârttham saujanya-tîrttham | Jina-pâdâradhakaṃ | Kali-yuga-sâdhakaṃ | Gaṅgana Hanumantaṃ | jaya-lakshmî-kântaṃ | śrîman-mahâ-pradhânaṃ | piriya-perggaḍe Nokkayyaṃ |

vṛi || pârttthivaraṃ nirâkaripa dâna-guṇôktiyin artthig artthamaṃ |
prârttthisad îva-kâraṇade perggaḍe Nokkaṇan î-paṛôpakâ- |
rârttham idaṃ śarîram ṇip ondu purâṇa-varôktiyindam a- |
prârtthita-dânadinde negaḷv unnati sandud iḷâ-taḷâgradoḷ ||
mârggadoḷ oḷpinoḷ guṇadoḷ aṇminoḷ ârppinoḷ âdud ondu peṃ- |
p ârggam asâdhyam int iṛiva-kâva-guṇaṅgaḷe sâjam endu kêḷ- |
dargg edegoṇḍu jêṇkarise râja-guṇakk aḷavaṭṭa Nokkaṇaṃ |
perggaḍey embudê dhurake mârggaḍeyaṃ patig êka-sâdhanaṃ ||

ka || perggaḍetanamaṃ ballar | khkhaḷgaman aṇaṃ aṛiyar uḷid amâtyar nNokkaṃ |
perggaḍe-Gaṅgana maneyoḷ | mârggeḍe saṅgarada moneyoḷ ene mechchadar âr ||
kiṛidaṛoḷ aḷavaḍada manaṃ | neṛe piridakk âse-geyva buddhiyin âtaṃ |
teṛe-viḍidu jonnadandina | peṛey andade Nokkan uttarôttaram âdam ||
agaḷisida keṛege mâḍisi- | da gaḷdeg ettisida dêvatâ-gṛihak aṛavaṇ- |
ṭageg anna-dânad eḍeg î- | jagadoḷ pavaṇ ill ad êṃ kṛitârtthano Nokkaṃ ||
saranidhi baḷasidud emb an- | t iral itt â-Taṭṭekeṛeya perggeṛe suttal |
paliya naḍuv Amarasaiḷada | dorey enisida teṛade basadi sogayisi tôrkkuṃ ||
piriya-magaṃ Gujjaṇan an- | tarâyav âg iḷdan âtan eyduge sarggaṃ |
baral indu Nokka-Perggaḍe | Haṛigeyal ettisidan eraḍu Jina-mandiramaṃ ||
tanage para-hitame hitam en | d anumânisi Nokkan oldu mâḍise viśvâ- |
vaniyoḷage Nellavattiya | Jina-bhavanaṃ ṛibhu-vimânamaṃ pôlt irkkuṃ ||

â-Nellavattiya Taṭṭekeṛay eraḍuṃ basadiyumaṃ Jinadâsaṅge parôksha-vinayaṃ âge mâḍisida perggaḍe-Nokkayyana parôpakârârtthakkaṃ vîrakkaṃ vitaraṇakkaṃ śrî-Gaṅga-Permmâḍidêvar mmechch iru-gaḷe-guḍi-châmara-mêghâḍaṃbarâdi-râjya-chinhaṅgaḷan itt adakke tellaṇṭiy endu modala-mûla-dhana Taṭṭekeṛe Kîḷûru Aṛeyûru Heṛige Kaḍavûru Sîmoge Taṛikêri Henna-

vurada-gâvuṇḍa-vṛittiyuman irppattu-kuduregav aynûr-âḷgaḷan itt ûrggaḷa siddhâyavan ittu chandrârkka-târaṃ-baraṃ sarvva-namasyam âge Panasavâḍiyaṃ biṭṭ anitu mahâ-mahimeyaṃ tâḷdida perggaḍe-Nokkayyaṃ Mûla-saṅgada Krâṇûr-ggaṇada Mêshapâshâṇa-gachchhada śrî-Prabhâchandra-siddhântigara guḍḍan âgi nâlkuṃ basadiyaṃ mâḍisi Taṭṭekeṛeya basadiyaṃ pûjisuvar â-Gaṇa-gachchhada-sthâna-patigaḷge tamma baḷiyal Taṭṭekeṛeya keḷage gaḷde galeya mattar ondu oḷa-geṛeyalu beḷdale mattar ondu alli paṛekârargge gaḷde Guṇigana mattaru mûru beḷdale galeya mattar ondu | kumbâṛargge gaḷde Guṇigana mattar ondu beḷdale Guṇigana mattar ondu Taṭṭekeṛeya aṅgaḍiya teṛeyuṃ suṅkamaṃ basadige Gaṅga-Permmâḍi-dêvaṃ biṭṭa yî-dharmmamaṃ rakshisidâtaṃ sâsira-kapileyaṃ dânaṃ geydaṃ kiḍisidaṃ Gaṅgeyoḷ sâsira-kapileyaṃ tindaṃ | sandhi-vigrahi Dâma-Râjaṃ sâsana-gabbamaṃ pêḷdu baredaṃ poydaṃ Sântôjanuṃ Padmanuṃ maṅgaḷa śrî |

## 11

*At Gâjanûr (same hobli), on a stone in Malla's garden.*

S'ubhaṃ astu

namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

(5 *lines illegible*) dalu Âragada-râjyake saluva Gâjanûra . . . . . Âragada Dêvapa-Daṇṇâyaka-voḍeyara makkaḷu Timma . . . voḍeyaru mâgaṇiy âḷuvâga . . . . . Gâjanûra-grâmadalu . . . . . bayalina . . . . . Maṇḍalada-râjyada voḷagaṇa . . . . . , Vêṅkaṭa-Nâyaka . . . . . Raṅganâtha . . . . . vara gaddeya samîpadalu . . . . . Handige . . kaṭṭeya . . . . . entu aksharadalû . . . hâgada . . . . . chinna-varada . . . . . Gâjanûra-gavuḍa tamma . . . . . Kaṭṭeya Nâgaya . . . . . chatus-sîme-sthâna-pratishṭheya mâḍi koṭṭaru aḷupida . . . Vâranâsiyali sahasra-gôvanu vadhisida pâtaka brûṇa-hatyâśritav ahudu (*usual final verse*) yî-dêvasthâna . . . . . kaḍadu nilisi â-dêvâlyava nilisidâta Gâjanûra-Mallôjayyana magaṃ S'iriyôjanu barada-śâsanakke â-dêvate . . . śubhaṃ astu |

## 12

*At Gondichaṭṭanahaḷḷi (same hobli), on a vîrakal in the waste-weir of the tank.*

S'vasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Tribhuvana-malla bhuja-baḷa-Gaṅga Permmâḍi-dêvargge śrîmach-Châḷukya-Vikrama-varsa 46 neya S'ârbari-saṃvatsa . . . Chaitra-suddha 5 Âdivâradandu śrîman-mahâ-maṇḍaḷêśvara Poyaśaḷa-Biṭṭi-Dêvana daṇṇâyaka Boppaṇan etti baralu Halasûra kâḷagadalu tanna dhuramaṃ svâmi nôḍutt iralu Chambavâṇasi-maga avar-abe Bûtabbege puṭṭida lêṅka Bammaya-Nâyakaṃ sura-lôka-prâptan âda |

## 13

*In the same place, on another vîrakal.*

Svasti śrîmach-Châḷukya-Vikrama-varshada 47 S'ubhakṛitu-saṃvatsarada Bhâdrapada-śuddha 10 Âdivâradandu śrîman-mahâ-maṇḍaḷêśvara Tribhuvana-malla Nanniya-Gaṅga Permmâḍi-dêvaru . . . . . hôgalu . . . . . taḷt iṛidu sura-lôka-prâptan âda.

## 14

*At the same place.*

Svasti samasta . . . . . (4 *lines gone*) śrîman-mahâ . . . . . Dêvaru . . . . . maṇḍaḷêśvaraṃ Tribhuvana-malla . . . . . ire : . . . . . Châḷukya-Vikrama-kâlada . . ne Subhânu-saṃvatsarada Kârttika-śuddha 5 Brihavâradandu liṅga-pratishṭeyaṃ mâḍi dêvâlyamaṃ kaḷasa-nirmmâṇaṃ mâḍi śrîmatu-Parvvatâvaḷḷiya Jagadindu-Paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jakkêśvara-dêvarige tâṃ kaṭṭisida piriya-keṛeya modal êriya keḷage gaḷeyal are-mattala gaḷde gaḷeya vondu mattaru beḷdale (*usual final phrases*)

## 15

*At Mêlina-Huṇasavâḍi (same hobli), on a vîrakal in the south of the Îśvara temple.*

. . nayadim nilal eḍe vâk- |
śrîyaṃ satyade bhuja-pratâpade . . . . . |
śrîyan udârate kîrtti- |
śrîyaṃ taḷed esedan . . . . . ||

. . . . . śrîmatu-Châḷukya-Vikrama-varshada 47 neya S'ubhakṛi . . . . . rada Kârttika-śuddha-bidige-Âdivâradandu śrîmat-Tribhuvana-malla-Nanniya-Gaṅga-Permmâḍi-dêvaru nôḍi mechchi bichchaḷisutt ire |

sâhaṇi Mâraṃ ripu-san- | dôhaman avayavade kondu mechchisi palaraṃ |
bâhâ-baḷadiṃ pariye ma- | hâhavadoḷ nindu dêva-lôkakk ôdaṃ ||

## 17

*At Kaḍôkallu (same hobli), on a stone in the Patel Channappa's back-yard.*

Dhâtu-saṃvatsarada Mâgha-śu 6 Â śrîmat-Keḷadî-Chennamâjiyavaru Dêvappa . . . ge barasi kaḷisida kâryya chinada kante Gâjanûra . . . . . dêvarige daṇḍige umbaḷi-bage Gâjanûra-sîme-Kaḍukalu-grâma (*after details of the grant*) yî-paṇavina grâmavanu S'ivârppitav âgi biṭṭu yî-bhûmige liṅga-mudre śilâ-sthâpitava mâḍisuvallige âbage hujûrinda ûḷiga-janavanna kaḷuhisi ade veḍavu grâmadavara karisi koṇḍu gaḍi . . kâra barada-rîtiy iḷana mâḍ-iṭṭu silâ-sthâpitava maḍisi koṭṭu yî-kâgadava sênabhôvara kaḍitake barisi tirigi ivara vasake koḍuvad âgi . . . .

## 18

*At Kâśîpura (same hobli), on a stone in the field of Achchamma, wife of Râma-S'âstri.*

Subhaṃ astu nirvighnaṃ astu |
namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'aṃbhavê ||

svasti śrî-jayâbhyudaya-S'âlivâhana-śaka-varusha 1637 neya Jaya-saṃvatsarada Âśvîja-śuddha 15 yalu śrîmatu aḷiya-Nirvâṇaiyanavaru Gâjanûra-śîme-sthaḷada sênabhôva Mari-Basavaṇṇana mommaga Mariyaṇṇanu Harakêri-Tuṅgabhadrâ-tîradallu brâhmarugaḷige manegaḷa kaṭṭisi koṭṭu S'ivârppitav âgi naḍesuva agrahârada dharmmake uttârava mâḍisi koṭṭa Kâśînâthapurada-grâmakke śilâ-sthâpita mâḍisi ade |

## 19

*At Kuskûru-agrahâra (same hobli), on a stone in the north-west corner in the raṅga-maṇṭapa of the Bhîmêśvara temple.*

Śrî-Bhîmanâtha saraṇu || svasti śrî jayô'bhyudayaś cha Saka-varusha 1231 neya Saumya-saṃvatsarada Jêshṭa-śudha 13 Bṛi | svasti śrîmatu pratâpa-chakravartti Hoyisaṇa śrî-Vîra-Ballâḷa-Dêvarasaru Dôrasamudradalu sukha-saṅkatâ-vinôdadalu chatus-samudra-mudrita-prakhyâtav âgi râjyaṃ geyivalli â-râyana maneya sandhi-vigrahi Lakkaṇṇanavara balu-manusya Dêvappa-Hariyappanavaru Haḍavaḷike-nâḍiṅge sarvvâdhikârigaḷ âgiddalli Gaṅga-maṇḍali Haḍavaḷike-nâḍa aṟuvattu-gavuḍu nûṟ-ippattu-stâna sâsirad-êḷu-nûru-gavaṟe-gaṇḍaru muntâgi â-Kusugûralu neradu Haḍavaḷika-nâḍa sarvvâdhikâri Dêvappa-Hariyappanavarige Svayambhu-liṅgadibya-kshêtra-ghaṭita-sthâna yî-Bhîmanâtha-dêvarige nîvu muntâgi aṟuvattu-gavuḍu nûṟ-ippattu-sthânavû hadineṇṭu-samayavû neradu sarvva-bâdhey ill endu sarvvamânyav âgi yî-dêvarige koṭṭa dharmma sva-ruchiyinda dhârâ-pûrvvakav âgi biṭṭa dharmma nâḍa-voppa śrî-Bhîmanâtha Malaparoḷu-gaṇḍa maṅgaḷaṃ ahâ śrî śrî ||

## 20

*On a vîrakal in the south of the same temple.*

Svasti śrîmatu[châlukya-]Vikrama-kâlada 67 neya Dundubhi-saṃvatsara ..... d amavâseya ..... śrîman-mahâ-maṇḍaḷêśvaraṃ Nanniya ... sara permma .... ... muduka ..... ḷavâḍiya Kudâṇarasana ..... kamabôvana Bôvaṃ Maṇaliya .... ... dalu sâmi-kâryyake ... ḷbaran iṛidu sura-lôka-prâptan âda || maṅgaḷaṃ ahâ ||

## 21

*At the same temple, on a stone in the north wall of the Basavana aṅkaṇa.*

Krôdhi-saṃvassarada Mâgha-ba 14 Sômavâradalu ..... Nâyakaru Gâjanûra-sîme-samasta-prajegaḷu Eṟaganahura-Basavappa-Nâyakara Bâgaṇa-Gavuḍaru Uttarâji-Basavappana .... ..-Gavuḍa ..... ppa-Gavuḍa Basavi ..... Vîraṇa ..... ... samasta-gavuḍa-prajegaḷu ..... binnaha sthânika Tammaṇanu gaṇâchârada kaṭṭugeya teruva haṇavanu Sivarâtri-puṇya-kâladalu dhârâ-pûrvakav âgi nandâ-dîptig en .... ..... yî-terige-haṇavi ..... nandâ-dîptiyanu naḍasudu (*usual imprecatory phrases*) ... .... yî-dharmavanu naḍasuvad endu koṭṭa śâsana ||

## 22

*At Arakere (same hobli), on a vîrakal at the Chîlâra-tevaru.*

Svasti Saka-varisha 88 aydaneya Rudhirôdgâri-samvatsaraṃ pravarttise Kannara-Dêva ... thivî-râjyaṅ geyyutt ire ..... Sântaḷigeyoḷ ..... dyaḷige-nâḍa Aṛigeriya-nâḷ-gâvuṇḍa ..... Gellûra Mâra-Gâvuṇḍa .... keṛeya-Gâvuṇḍa pasidu dêgulava mâḍisidoṃ âtana tamma Beṭṭuga tuṛugaḷoḷ sattu ..... Gôvi-Gâvuṇḍa kalla mâḍisida .....

## 23

*At the same place, on another vîrakal.*

Svasti śrîmach-Châḷukya-Vikrama-kâlada 40 ttaneya Manmatha-saṃvaścharad andu śrîman-mahâ-maṇḍaḷêsvara Tribhuvana-malla Permmâḍi-Gânnara-Dêvaru samasta-prasasti-sahitar appa śrîman-mahâ-sâmanta Eḍavale-eppattaṛa Manneya-Bammarasana maga Manneya-Goggarasanana biḍisi kṛiti-geydu koṇḍu-hôgi naḍepido . . koṇḍa nambid âḷḍana kayyalu sattu sura-lôka-prâptan âdan âtana tamma Manneya-Oḍamarasaṃ tanna naḍapida eḷeyaru Agachi-Taḍaketanu paṭṭav aḷiye Masaṇana kûḍe kâdu kalla mâḍisi eḷeyar-irvvarigaṃ biṭṭa gaḷḍe mattalu 2 beḷḍele mattalu 4 Goggarasage chatrake Arakereyalu biṭṭ gaḷde kamma 25 beḷdele kamma 50 Elavaṭṭiyalu biṭṭa gaḷde kamma 25 beḷdele kamma 50 î-dharmmamaṃ tappade pratipâḷisuva Oḍḍamarasa î-dharmmavaṇ aḷidava Gaṅgeya taḍiyalu kavileyan aḷida

## 24

*At Bairekoppa (same hobli), on a vîrakal in Hanumantayya's field.*

Svasti Satya-vâ . . . . Koṅguṇivarmma dharmma-mahârâjâdhirâja paramê . . . . . ḷâla-pura-paramêśvara śrîmat-Permmânaḍigaḷ pṛithivî-râjyaṅ geye Kôṭe . . Maṇḍali-nâḍu-sâsiramuman âḷe Gaṅgavurada tuṛugaḷoḷaṃ . darada Aḷḷamma-Gávuṇḍara maga Chôḷaṃ si . .

jitêna labḥyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

. . . . . sîḷdida Âyduganuṃ Mâḷanuṃ Mâraganuṃ Nâga . . . . Muddanu oḍane-siddhisidar ||

## 26

*At Mattur-agrahâra (same hobli), on copper plates in possession of the Paṭêl Tirumalâvadhâni.*

(Nâgarî characters.)

(*First* 53 *lines beginning "śrî-Gaṇâdhipatayê namaḥ" are the same as No.* 1 *of this Taluq*)

śatrûṇâṃ vâsam êtê dadata iti rushâ kin nu saptâmburâśîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-paḷikâbhiḥ |
saṃśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâṃ yô vidhatte
Brahmâṇḍa-svarna-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthâś śrîyam iha suchiraṃ bhuñjatâm ity avêtya
prâyaḥ pratyûha-hêtôs tapaṇa-ratha-gatêr âlayaṃ dêvatânâṃ |
tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâṃs tatra tatra
stambhân jâta-pratiṣṭhân vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
Kâñchî-S'rîśaila-S'ôṇâchala-Kanaka-sabhâ-Vêṅkaṭâdri-pramukhyêshv
âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ |
dêva-sthânêshu tîrthêshv api kanaka-tulâ-pûrashâdîni nânâ-
dânâny êvôpadânair api samam akhiḷair âgamôktâni tâni ||
rôsha-kṛita-prati-pârthiva-daṇḍaḥ
S'êsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ |

bhâshege tappuva râyara gaṇḍaḥ
tôshakrid arthishu yô raṇa-chaṇḍaḥ ||
râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
mûru-râyara gaṇḍas cha para-râya-bhayaṅkaraḥ ||
Indu-râya-suratrâṇô dushṭa-śârdûla-mardanaḥ |
vîra-pratâpa ity âdi-birudair uchitair yutaḥ ||
âlôkaya mahârâya jaya jîvêti vâdibhiḥ |
Aṅga-Vaṅga-Kâḷiṅgâdyair râjabhis sêvyatê cha yaḥ ||
stuty-audâryas sudhîbhis sa Vijaya (*III a*) nagarê ratna-siṃhâsanasthaḥ
kshmâpâlâṅ Kṛishṇa-Râya-kshitipatir adharîkṛitya nîtyâ Nṛigâdîn |
â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd
â S'êtôr arthi-sârtha-śriyam iha bahuḷîkṛitya kîrtyâ samindhê ||
S'âlivâhana-nirṇîtê śakâbdê daśabhiś śataiḥ |
chatuś-śataiś chatuś-chatvâriṃśatâ gaṇitê kramât ||
Svabhânu-vatsarê Pushya-mâsê Makara-saṅkramê |
Hastarkshê Bhaumavârê cha Krishṇâ-tîrê'ti-pâvanê ||
Âśvalâyana-sûtrâya Vasishṭhânvaya-bhûshiṇê |
Ṛik-śâkhâdhyâyinê vêda-vêdântâgama-vêdinê ||
viśvâmôdana-śîlâya viśvâsâya vapushmatê |
âśv arpita-jushâṃ puṃsâṃ âśvâsaika-vidhâyinê ||
Haṇṇê-Tipparasâmbôdhi-pûrṇa-chandrâya bhûshṇavê |
bhûsurâya hṛidi dhyâta-Vishṇavê ripu-jishṇavê ||
sarvâtiśâyinê sarva-maṅgaḷâślêsha-śôbhinê |
vibhavê Tryambakâkhyâya virôdhi-pura-bhêdinê ||
prâjyasyÂraga-râjyasya Gâjanûru-sthaḷasya cha |
Gaṅga-maṇḍali-nâdôś cha bhûshaṇaṃ bhuvi viśrutaṃ ||
prâchyaṃ śrî-Tuṅgabhadrâyâḥ Sûḷêbailôś cha dakshiṇaṃ |
Sôgânê-nâmakâd grâmâd Râmanâthâlayâd api ||
paśchimâśâ-sthitaṃ grâmât Kusugûrôś cha viśrutât |
grâmâch cha Honnahaḷḷy-âkhyâd uttarasyâṃ diśi sthitaṃ ||
khyâtâṃ grâmaṭikâm Ûrukaḍuvûraṃ sva-sîmayâ |
sahitâṃ cha Daṇâyaka-Hosahallîm upâśritaṃ ||
(*III b*) Krishṇarâyapuraṃ chêti prati-nâma-samâśritaṃ |
sarvadâ sarva-sasyâḍhyaṃ Mattûru-grâmam uttamaṃ ||

(5 *stanzas following beginning "sarvamânyaṃ chatus-sîmâ" are the same as No.* 1 *of this Taluq*)

yaśasvî yajamânô'sau Tryaṃbakaḥ prabhu-śêkharaḥ |
tatraiva vatsarê mâsi tatraiva samayê śubhê ||
Kôṭiśânvaya-mûrdhanyô dhanyô mânyô manîshiṇâṃ |
shaḍ-darśanâṃbudhêḥ pâra-dṛiśvâ viśvâdhikô guṇaiḥ ||
mahâtmâ Mâdhavârâdhya-mahâṃbhônidhi-chandramâḥ |
varÂpastaṃba-sûtrô yô Yâjushô Haritânvayaḥ ||
tasmai Hari harârâ (*IV a*) dhya iti khyâtâya dhîmatê |
prâdâd grâmaṭikâm Ûrukaḍavûrv iti viśṛutâṃ ||
Âśvalâyana-sûtrâya ślâghya-Kâśyapa-gôtriṇê |
Ṛik-śâkhâdhyâyinê vêda-vêdine guṇaśâlinê ||
Hosahaḷḷi-Marêkaṭṭe-Saṅkalâpura-nâmakaṃ |

Tryaṃbakô vyatarad Daṇḍaubhaḷâyaubhaḷayâya cha ||
viṃśaty-abhyadhikaṃ vṛitti-śatam atra samâśritê |
triṃśad-vṛittîr vihâya svâ viprêbhyô vyatarat parâḥ ||
Mattûru-nâmadhêyê'smin grâmê tê tê mahîsurâḥ |
vṛittimantô vilikhyantê vêda-vêdâṅga-pâragâḥ ||

(139 *lines following contain names of vṛittidars and details of boundaries; the following verses beginning "tad idam avanî" are the same as No.* 1 *of this Taluq*)

śrî-Virûpâksha. (*in Kannaḍa characters*)

## 27

*At Yaraganahâḷu-agrahâra* (*same hobli*), *on copper plates in possession of Nârâyaṇâvadhâni.*

(Nâgarî characters.)

(*Ib*) S'ubhaṃ astu

namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||
rakshâyai jagatâṃ bhûyâd dayâḷur Dviradânanaḥ |
Indrâdi-dêva-nikarais stûyamânas sadâ vibhuḥ ||
ratna-siṃhâsanâsînô dhîraś chaṇḍa-parâkramaḥ |
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ ||
vairi-maṇḍala-dôr-daṇḍa-shaṇḍa-khaṇḍana-kêsarî |
Râma-Dêvô mahârâyaḥ sarva-śâstra-viśâradaḥ ||
tasmin śâsati bhûpâlê dharaṇîṃ sakalâm imâṃ ||
tasyâsann anujîvinô jitatamâ mânyâḥ prajâ-pâlakâs
tan-madhyê jita-śatru-bhûpa-nikaraḥ Keṅgâbhidhô'bhûn nṛipaḥ |
satyaṃ têna mahîtaḷaṃ ripu-vadhû-nêtrâṃbubhiḥ plâvitaṃ
tat-sûnuś cha parâkramî vara-guṇô nâmnâ Hanûmân abhût ||
vadânyê'smin bhûpê kṛita-sakala-dânê śubha-dinê
kadâchit tasyâsîn matir avani-dânê śruta-phalê |
vivâhê'sau sûnôr bhuvana-tilakaṃ grâmam amalaṃ
dadau dhârâ-pûrvaṃ Vijayi-Biḷigê-Puṭṭa-vidushê ||
sô'yaṃ bhûmisuras sadâ S'iva-pada-dvandvârchanê tatparô
vêdântârtha-vichâra-śuddha-hṛidayas sat-tîrtha-gâmî sadâ |
tyâgê yêna mahî-taḷê vitaraṇî Karnô'pi vismâritô
gâmbhîryê cha payônidhir hi nitarâṃ bhêjê'sya sâmyaṃ na vâ ||
Viśvâmitrasa-gôtrô'yaṃ Bôdhâyana-su-sûtravân |
Yajur-vêdî mahâ-prâjñô dhîmân Gaṅgâdharâtmajaḥ ||
vêdâṃbudhi-śara-kshôṇi-gaṇitê S'aka-vatsarê |
Durmaty-âkhyê vatsarê cha mâsê Mâdhava-nâmakê ||
śukla-pakshê tṛitîyâyâṃ śubhê cha Sthiravâsarê |
Puṭṭapâkhyô mahî-dêvô vidvaj-jana-śirômaṇiḥ ||
Âragâkhyasya vêṇṭhyê cha Gâjanûrôś cha sîmani |
Gaṅgê-maṇḍala-nâḍau cha Tuṅgabbhadrâ-nadî-taṭê ||
vidyamânaṃ mahâ-grâmaṃ svîkṛitaṃ bhûmipâlakât |
Yaraggahâḷv iti khyâtaṃ sêvyañ cha vibudhôttamaiḥ ||
Mallêśa-dêvataṃ chaiva pra (*IIa*) ti-nâmnâ tu S'aṅkaraṃ |

upa-grâmêṇa sahitaṃ Kâḷîkoppâbhidhêna cha ||
sarvamânyaṃ chatus-sîmaṃ gṛihârâmâdi-saṃyutaṃ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ ||
akshiṇy-âgami-saṃyuktaṃ śubha-vṛikshâdi-saṃyutaṃ |
vâpî-kûpa-tatâkaiś cha kachchhârâmaiś cha saṃyutaṃ ||
putra-pautrâdibhir bhôgyaṃ kramâd â-chandra-târakaṃ |
dânâdhi-kraya-yôgyaṃ cha yôgyaṃ cha parivartanê ||
Puṭṭapâkhyô mahî-dêvô mânanîyô manasvibhiḥ |
sa-hiraṇya-payô-dhârâ-pûrvakaṃ brahmavittamaḥ ||
svayaṃ dadau cha viprêbhyô daśabhyô brâhmaṇôttamaḥ |
kṛitvâ cha tasya ghôshasya saṃbhâgaṃ vṛitti-nâmakaṃ ||

(29 *lines following contain names of vṛittidârs and details of boundaries*)

sâkshiṇô'tra vilikhyantê sûrya-chandra-mukhâs surâḥ ||

(*usual final verses*) || śrî-Gôpâla-Kṛishṇa

śrî-Râma*

## 28

*At Sakrebail (same hobli), on a copper plate in possession of the Patel.*

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'aṃbhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1593 neya Sâdhâraṇa-saṃvatsarada Jêshṭha-śu 1 lu śrîmat-sajjana-śuddha-S'ivâchâra-saṃpanna dyâvâ-pṛithvi-mahâ-mahattina voḷagâda Kuppastakanthe-Manôhara-Dêvara śisyaru Kempunañjê-Dêvarige śrîmad-Eḍava-Murâri kôṭê-kôḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadî Sadâsiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru Sivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav entendare Bidirûra Bâḷêkoppadallu namma hesarallu maṭhava kaṭṭisi nimage śaraṇu-mâḍida Vaśîkṛita-maṭhada dharmmake hêruva mânyada ettu naḍe 50 ayivattu yettina mânyavanu S'ivârppitav âgi biṭṭ idhêve yî-yettinalu tâvu jinisu aḍake meṇasu jhalli-paṭṭe khobari kavâḍa akki bhatta râgi uppu huḷi bella yeṇṇe tuppa vidaḷa bûsakâyi katta hogêsoppu javaḷi muntâgi Yikkêri-durgga Vasudâre S'akkarêpaṭṭaṇa Kâmanadurggada hôbaḷi ghaṭṭada keḷagaṇa hôbaḷi Chandâvarada suṅka sahâ yî-ṭhâṇegaḷalli yettugaḷa varna vayasa barasi hêrikoṇḍu shaḍ-darusana . . . . . dharmavanu naḍasikoṇḍu | (*back*) nimma śisya-paraṃparey âgi â-chandrârkka-sthâyigaḷ âgi sukhadiṃ anubhavisikoṇḍu bahudu endu koṭṭa yettina-mânyada dharma-śâsana | dêva-sâkshi (*final verses*) ||

śrî-S'adâśiva

## 29

*On copper plates in possession of the same Patel.*

(*IA*) Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'aṃbhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1634 neya Khara-saṃvatsarada Phâlguṇa-ba 10 lu śrîmat-sajjana-śuddha-S'ivâchâra-saṃpanna dyâvâ-pṛithvî-mahâ-mahattina voḷagâda

*In Kannaḍa characters.

Charamûrti-Mahêśvararu Mêlaṇa-gavi-Basavaliṅga-Dêvara śisyaru Basavaliṅga-Dêvarige Yeḍava-Murâri-kôṭê-kôḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadî-Sadâśiva-Raya-Nâyakara vaṃśôdbhavar âda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennaṃmâjiyavara putraru Basavappa-Nâyakaru barasi koṭṭa bhû-dâna-dharma-śâsanada kramav entendare yîvarige uttâra koṭṭa svâsthige śâsanava barasi-koḍabêk endu Mariyappanavaru hêḷiddarinda barasi-koṭṭadu Gâjanûra-sîmê Triyaṃbakapurada agrahâradinda Lôkayanu tanna yajamânike-vṛittibagye uttârav âda svâsteya voḷage uttâra koṭṭadu Sakharebayala-grâmadinda viṅgaḍisi-koṭṭaddu (16 *lines following contain details of the grant*) mûvattu-vare varahana svâstheyanu S'ivârppitav âgi koṭṭev âgi yî-bhûmige neṭṭa liṅga-mudre-kallin-oḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-saddhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma śisya-pâraṃparyav âgi âchandrârka-stâyigaḷ âgi sukhadiṃ anubhavisikoṇḍu yihari endu barasi-koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*)

yatra yôgîśvaraḥ kuryât Siva-liṅgârchanaṃ sakṛit |
vasanti tatra tîrthâni sarvâṇi satataṃ Guha ||
Harasya prîṇanârthaṃ tu S'iva-bhaktâya dîyatê |
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ||

śrî-S'adâśiva

## 30

*At Benkipura, on a stone to the south in the enclosure of the Lakshminarasimha temple.*

. . . . . rasiṃhâya namaḥ |
namas stuṅ . . . . . vê |
trailokya-nagarârambha-mûla . . . . . ||
. . . . . bhyudaya-Yudhishṭhira-Vikrama . . . . . sanda Kali-varusha 4515 sanda . . . . . rgasira-śuddha 5 Gu bhaṇḍâri Saṅgamêśa para . . . . . ja râja-paramêśvara śrî-vîra-pratâpa Harihara . . . . . mahârâyaru śrî-Virûpâksha-sîmeya . . . . . yâ-nagarada nelavîḍinalu varnâśrama-dharmaṅga . . . . . iha kâladalu â-mahârâyara nirû . . . . . n âḷutt iha brâhmaṇya-kula-saṃbhâvita . . . . . mahâ-mantri-manôharar apa Siru . . . . . ya Dakshiṇa-Bâraṇâsi mahâ-Varâha-sambhûti . . . . . kha-chakrâṅkite mahâ-tîra-saṃmandhiy apa . . . . . Lakshmî-manôhara śrîmad-bhakta-jana-priya śrîmad-vêda . . . . . namad-Bhava-Brahmêndrâdi-samasta-ṛishi-jana-pratipâla . . . . . ṃha-dêvara divya-śrî-pâda-padmaṅgaḷige dattav âda dêva . . . . . t endare ||
śrî-Narasiṃhaṅg âlaya- | van â-bahu-ratna-suvarna . . . . . |
. . . . . rchane mahâ- | viniyôgava nôntu bhaktiyind â-nâ . . . . . ||
. . . . . kâlav atîta . . . . . -mânava-dâna-tat-prabheyanu . . . . . num ||
Yeṛe-Bamma-nṛipana suta jagav | aṛivaṃ . . . . . |
. . . . . la-dîpa-sêveya | neṛe mâḍida Lakha-Râjanu . . . . . ||

. . . . . |
Kamalâmbakan olid îye tat-paramparеyam |
. . . . . Lakshumiya sam- |
bhramad Eṛe-Lakha-nṛipa-kumâ . . . . . ||

. . . . . Saṅgamêśa-vaṃśâdi-mahârâyara yajña-pratâpa . . . . . nishṭaruṃ dushṭa-nigraha-sishṭa-pratipâlakaruṃ Basa . . . . . baḷaruṃ Vishṇu-bhakti-virachitâ-laṅkritaruṃ jêshṭha . . . . . ha-râjêna kṛita-prati . . . . . pemmaḍi . . . . . Narasiṃhaṃ || śrîman-mahâ-Nâyakâchâryyarum appa . . . . . Yeṛa-Lakhe-Nâyakaru Dummiya-nâḍu Bâṇûra . . . . . nâḍanu âḷuva kâḷadalu Baṅkiyapurada kâḷuvaḷi . . . . . ya prântadalu mahâ-araṇyav âgi yidda haḷuvanu . . . . . yanu sthaḷa-nirdêśava mâḍi taṭâka-pratishṭheya mâḍi â . . . . . nâdiyalu kaṭṭirda Nârasiṃhapurada grâma 1 â-taṭâkada mû . . . . . , Laksh-mîpurada grâma 1 ubhayaṃ grâma yeraḍaṛa ashṭa-bhôga-têja . . . . . ya sakala-svâmyavanu śrî-Lakshumî-Nârasiṃha-dêvarige samarpisi . . . . . nyav âgi naḍadu . . . . yeraḍu pura-varga . . prajegaḷu mâḍuva maduveya suṅ . . . . . yeṛe hiṇḍi hasu yemme kôṇa kudure naḍevu baṇḍi yettina suṅka â-purada . . . . . sîmeyalu beḷada tôṭa tuḍike kabbin-âle . . . suṅka Baṅkiyapuradalu dêvarige naḍeva mânyada tôṭada aḍakeya suṅka prativâ- . . . . banda yeleya-hêṛina suṅka antu yishṭaṛa suṅka Bârandû . . lu dêvarige naḍava mânyada tôṭada aḍakeya suṅka â-puradalu yippattu . . . ggaḍe suṅka yishṭaṛalu yênu huṭṭuva dharmavanu â-mahârâyara nirûpadiṃ â-Sidapaṇṇaga . . . saha Baṅkiyapurada-ṭhâṇeyada suṅka guttigeya mâḍuva hoḷeya hora-suṅka Agastya-gôtra-Ṛik-śâkheya Daṇṇapana maga Nâgaṇṇa-gaḷu . . . . yarige Yajuś-śâkheya Bhâradvâja-gôtrada Mârkaṇḍêya . . . . daṇṇagaḷu Lakshumî-Nârasiṃha-dêvara śrî-pâda-sama . . . . . dhârâ-pûrvakadinda koṭṭa sthira-dharma-śâsanakke śubham astu ||

dâna-pâlanayôr madhyê dânât sreyônupâlanaṃ |
danât svargam avâpnôti pâlanâd achyutaṃ padaṃ ||
vâchâ-dattaṃ manô-dattaṃ dhârâ-dattaṃ na diyatê |
shashṭi-varsha-sahasraṇi vishṭâyâṃ jâyatê krimiḥ ||
nashṭam kulaṃ bhinna-taṭâka-kûpaṃ
prabhrashṭa-râjyaṃ śaraṇâgata . . |
. . . . . ṇaṃ dêva-grihaṃ cha jirnnaṃ
ya uddharê . pûrva-chatur-guṇam . . . ||
êkaiva bhaginî lôke sarvêshâm êva bhûbhujâṃ |
na bhô . . ṇa kara-grâhyâ dêva-dattâ vasundharâ ||
sâmânyôyaṃ dharma-setur nṛipânâṃ kâlê kâlê pâlanîyô bhavadbhiḥ |
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
śrî-Vaikhânasar uttamâ-samayajar vêdânta-sampanna-sad- |
bhâvâchâra-su-gôtra-Kâsyaparu . . santâna-Vaṅkîpurî- |
dêvasthâna-su-sampadâdhipati-tat-pâramparâ- |
sambhavar . . . . ttamârya-sutan end â-Chennapâchârya[nu]ṃ ||
. t-pîtâṃbara-Vishṇu-Vâmana-Muradhvaṃsî Nṛikanṭhiravaḥ |
[ta]t-pâdâmbuja-sêva-sannahitan â-Chennappa-viprôttamâ |
tat-putraḥ . . . . . tat-sthâna-samrakshakar |
tat-kâlâga . . . . . ||

na visham visham ity âhur brahmasvaṃ visham uchyatê |
visham êkâkinaṃ hanti brahmasvaṃ putra-pautrakaṃ ||

. . . . . kshumîkânta kṛipâ-jaladhi sarvare . . . . . enn-antaraṅgadalli nilisid int î-śubha-śâsana-kramava nirmisidaṃ ||

dharma-gaṇṭakana kulav adu | nirmûlavan eyidi naraka-vârdhiyoḷ âḷguṃ |
dharma-sahâyi . . . mala- | nirmaḷa-saubhâgyav âyuv akke . . vakkuṃ ||

yintu sakaḷa-lôkaika-nâtha . . . . . śrî-Lakshumîg amaḷa-nirmita-śâsanakke śubham astu maṅgaḷam ahâ śrî śrî śrî.

## 31

*At the same village, on a stone in the field of the Patel Usmân Sâhib.*

Svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha sâvirada-mûnûru-ippattêḷu sanda vartamâna-Pârthiva-saṃvatsarada S'râvaṇa-suddha 10 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Harihara-Râya-mahârâyaru Vidyânagaradalli sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttav ihalu . . . . . dhârâ-pûrvakav âgi . . . . . Bidareya Siṅgaya-Nâykanu Lakshmî- . . . . . (*usual final verses and imprecatory phrases*)

## 32

*At Hutta (same hobli), on a vîrakal in the field of the Shanbhog Râmappa.*

Svasti śrî pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya-varishada 51 neya Ânanda-saṃvatsarada Vaiśâkha-bahuḷa-pâḍiva-Budhavârad andu . . . . . Dêvarigaṃ . . . . . gaṃ puṭṭida su-putra . . . . . dâna snâna-pûrvvakaṃ mâḍi sûryya-lôka-prâptan âdaṃ || âtana sati Dêviyakkaṃ purusha-bratamaṃ kaikoṇḍu Maṇḍali-sâsirada Eḍaṭore-nâḍa Uttavada-grâmadalu sura-lôka-prâptaḷ âdaḷ | â . . . . . kallu Niḷu-guḍ-ḍada . . . . . .

## 34

*At Antaragange (same hobli), on a stone at the village entrance.*

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||

Sâdhâraṇa-saṃvatsarada Chaitra-ba 5 lu Honnahaḷiya Râmi-Nayakana maga Kêti-Nâyakana maga Antaragaṅge-Saṇṇeyaru grâma-gauḍike

## 35

*At Timmalâpura (same hobli), on a stone in the tank.*

Yî-kere-nîru purusha-pramâṇa nintu Timmalapurakke sallabêku ||

## 36

*At Hiriyûr (same hobli), on a vîrakal to the south of the S'iddhêśvara temple.*

Svasti śrîman-mahâ-maṇḍaḷêśvara Hoysaḷa-Vîra-Ballâḷu-Dêvaru Dôrasamudrada nelavîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire || tat-pâda-padmôpajîvi || svasti śrîmat-Hiṛiyappanu Maṇḍali-sâyarada nâḷ-prabhu vaḍḍa-vyavahâriy aḍavig-oḍeya Hoysaḷa-Gôyi-Seṭṭiyara suputra Kalli-Seṭṭiya kuva[ra] Balla-Gâvuṇḍan â-vûra tuṛuva haḷḷiya gaṇḍ uyyal Sârvvari-saṃvatsarada S'râvaṇa-sudda 15 Budhavârad andu Sîbayya haridu halaraṃ kondu tuṛuv ellaṃ magulchi sura-lôka-prâptan âdaṃ || matta . . . . . oḍedu mûdalsi halaraṃ kondu svâmikâryya . . . . sura-lôka-prâptan âdaṃ ||

## 37

*At the same place, on a second vîrakal.*

Svasti śrîmach-Châḷukya-Virkama-varśada 65 neya Raudri-saṃvatsarada Âśvayuja-suddapâḍiva-Âdivârad andu śrîman-mahâ-maṇḍaḷêśvaraṃ Nanniya-Gaṅga-Permmâḍi-Dêvara nâḍoḷage mahâ-prabhu Aḍavigâveya Sinda-Gâmuṇḍana . . . okkalu telliga Biṭṭimayyana magaṃ gôtrapavitraṃ Lokiguṇḍige beraṃ . . . kaṃ bôg iṛdalli â-grâmada tuṛuvaṃ Toṛahara-Kâḷaya â-puyyaliṅg eṛagi mêl-âḷann iṛidu kudureyaṛ piḍidu tamma Kûsana kayya mârkôlu maguḷe âḷevaridu mârbbalaman kâdisi tuṛuvaṃ magurchchi telliga Barmmaṇṇa sura-lôka prâptan da || śrî śrî.

## 38

*At the same place, on a third vîrakal.*

Vibhava-saṃvatsarada Jeshṭha-su 10 Sô Aḍavi . . ya śrî-Siddhêśvara-dêvara pâdârâdhakarum appa nâḍiga-Dâseyana magaṃ Bârike-Beddammanu tanagaṃ mukti-padârtthav âgi . . . . . manaḍiṃ sura-lôka-prâptan âdaṃ śrî ||

## 39

*On a stone to the south of the same temple.*

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
traiḷôkya-nagarârambha-mûla-staṃbhâya S'aṃbhavê ||

. . . . gati || . . . . . svasti samasta-bhuvanâśrayaṃ śrî-pṛithvîvallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vija . . . . . râbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || . . . . . tat-pâda-padmôpajîvi ||

uttamam appa Nandagiri kôṭe poḷal Kuvaḷâla . . . toṃ- |
bhattaṛu-sâsiraṃ viśayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

uttara-dik-taṭâvadhige tâge Madarkkale mûḍa Toṇḍe-nâ- |
ḍ att aparâśeg aṃbunidhi . . . . . Koṅgum at- |
t itt oḷag uḷḷa vairigaḷan ikki vaḷâvrita-Gaṅgavâḍi-toṃ- |
bhattaṟu-sâsiraṃ . . . mâḍidan intuṭu Gaṅgan ujjugaṃ ||
. . . . Gaṅganiṃ . ya | . . . Harivarmma-Vishṇu-nṛipaniṃ nijadiṃ |
. . . . . | . . . . . Gaṅga-nṛipâḷaṃ ||
S'rîpuruśaṃ S'ivaṃâraṃ | . . . . . |
. . . dvîpadoḷ ari-nṛipa- | kôpânaḷa-śikhey enippa Vijeyâdityaṃ ||
. . . . . yereda Mârasiṅga- | . . . kuruḷar-ôjigaṃ pesarvett â- |
Maruḷaṃ tan-nṛipa-tiḷakana | piriya-magaṃ S'atyavâkyan achaḷita-dhairyyaṃ ||
Garvvada-Gaṅgaṃ vasudheyoḷ | orvvane kali châgi śauchi Guttiya-Gaṅgaṃ |
dôr-vikramâbhirâman a- | gurvvina kali Râchamalla-bhûbhṛit-tiḷakaṃ ||
. . . . . | . . . . . kîḷva nâmada kariyaṃ |
piṅgade nilisuva sâhasa- | tuṅgaṃ kêvaḷame negaḷda Rakkasa-Gaṅgaṃ ||

. . . . enisi negardda Gaṅga-vaṃśôdbhavaroḷ â-Daḍigana magaṃ Churchchuvâyda-Gaṅgan âtana sutaṃ Pṛithvî-Gaṅgan âtana taneyaṃ S'rîvikraman âtana putraṃ Bhûvikramaṃ . . . . . ||
S'rîpurushaṃ . . . . . ant â-râjana taneya Sivamâra-Dêvaṃ tat-tanûbhava Kêtaya-Permmâḍi tat-putraṃ . . ruga-Permmâḍi . tad-âtmajaṃ Maruḷa-Dêvaṃ tad-anujaṃ Guttiya-Gaṅgan âtana magaṃ Mârasiṅgan âtana magaṃ Yaṟeyaṅga-Dêvan âtana magaṃ Barmma-Dêva yint î-Gaṅga-vaṃśôjjâtaru râjyaṃ geyye śrîmat-Prabhâchandra-siddhânti-dêvara guḍḍa bhuja-baḷa-Gaṅga Hermmâḍi-Barmma-Dêva . . . . . śaraṇaru S'rîpa . . . . . giri-vajra . . . . . . . . . . . . âtana paṭṭa-mahâdêviy ent endaḍe . . . . . hita . . . yenisida . . maḥâdêviya putra . . . t oḍa-vuṭṭida Mârasiṅgaṃ . . . Gaṅga-Bhujabaḷa-Gaṅga-bhûbhujar ârjjisida . . perme nirantaraṃ ||

sthiranê Mêru-girîndradoḷ seṇasuvaṃ gaṃbhîranê vârddhiyoḷ |
puruḍ irppaṃ kaliyê Surêndra-sutanaṃ mechchaṃ mahâ-dâniyê |
sura-bhûjakk oṟeg aṭṭuvaṃ chaduranê Pâñchâḷanaṃ geldan and |
irad î-dhâraṇi baṇṇikuṃ raṇa-jaya-prôttuṅganaṃ Gaṅganaṃ ||
nuḍidude nanni mâḍidude śâsana . . . . . mâr- |
ppiḍidude vajra-lêpa . . . ṟdude mṛityu parôpakâradoḷ |
naḍedude baṭṭe . . . . . meyyane . . . vôl idu . . . . . |
naḍeva-nṛipêndran âvan akhiḷâvaniyoḷ Kali-Gaṅga-bhûpatî ||

. . . . âtana paṭṭa-mahâdêvi Paddiga-bhûpana magaḷ Gaṅga-mahâdêvigaṃ agra-tanûja . . . . . entendaḍe|| svasti Satyavâkya-Koṅgoṇivarmma dharmma-mahârajâdhirâja paramêśvara Kuvaḷâla-pura-varêśvara Nandagiri-nâtha daḷita-ripu-yûtha mada-gajêndra-lâñchchhana chatura-Viriñchana Padmâvatî-dêvî-labdha-vara-prasâda vichakiḷâmôdaNanniya-Gaṅga jayad-uttaraṅgaGaṅga-kuḷa-kuvaḷaya-śarach-chandra maṇḍaḷika-Dêvêndra darppôddhatârâ . . . . . gaṇḍara gaṇḍa duṭṭara gaṇḍa nâmâdi-praśasti-sahitaṃ śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Eḍehaḷḷiya vîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire tat-pâda-padmôpajîvi || svasti śrîmat-Eḍedoṟe-yeppattara nâḷ-prabhu Jinêndra-pâdâravindâmṛita-bhṛiṅgan ensida Sinda-Gâvuṇḍan âtana mahâsati mahêśvara-gaṇâgragaṇyey ensida Nâga-Gâvuṇḍiyuṃ | Vîragrâmeyali sukhadiṃ jîvisutt ire | Châḷukya-Vikrama-saṃvatsarada 9 . neya S'ubhakṛit-saṃvatsarad uttarâyaṇa-saṅkramaṇa-sûryya-grahaṇa-byatîpâta-puṇya-kâladalu śrîmat-Siddhêśvara-Dêvar-âchâryya Brahmêśvara-Dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍiy â . . . . . bhôgakkaṃ âhâra-dânakkaṃ jîrṇṇô (7 *lines following contain details of grant and usual final phrase and verse*)

## 40

Svasti samadhigata-pañcha-mahâ-śabdaṃ [ma]hâ-maṇḍaḷêśvaraṃ Dvârâvati-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi saṃyaktva-chûḍâmaṇi maḷaparoḷu gaṇḍa gaṇḍa-prachaṇḍa . . . . . kshatriya-dharmma-nirmmaḷa-paripûrṇṇârṇṇavaṃ kadanaika-Bhairavaṃ Bâsantî-dêvî-labdha-vara-prasâdanum appa Hoysaḷa-Dêvana permme entendaḍe ‖

Nîḷagiri Hadiyaghaṭṭaṃ | Yêḷuṃmale Kañchi Tuḷuva Râjêndrapuraṃ |
Kôḷâla-Bayalu-nâḍuma- | n âḷ âpade koṇḍa Vishṇuvarddhana-Dêvaṃ ‖

va ‖ mattam entendaḍe ‖ Taḷakâḍu Gaṅgavâḍi Noḷaṃbavâḍi Koṅgu Naṅgali Banavase Hânuṅgalu Halasige Ve . grâme Uchchaṅgi Baḷḷâri Rodda Vallûru yint î-samasta-durggaṅgaḷaṃ tad-dêśa-mumaṃ tanna parâkrama . koṇḍu vîra-lakshmiyumaṃ jaya-lakshmiyumaṃ lakshmiyumaṃ ârjisi iha-lôka-khyâtiyumaṃ para-lôka-sukhamumaṃ paḍed î-mahâ-maṇḍaḷêśvaraṃ Vishṇuvarddhana-Hoysaḷa-Dêvaṃ pṛithvî-râjyaṃ geyye ‖ yâtana putraṃ Vîra-Nârasiṃha-Dêvan âtan-agra-tanûjaṃ Vîra-Ballâḷu-Dêvaru Dôrasamudrada neḷavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire ‖ tat-pâda-padmôpajîvi ‖ svasti śrîmat-Eḍedoṛel oppuva Maṇḍali-sâyirada nâḷ-prabhu vaḍḍa-vyavahâri Jinêndra-pâdârâdhakarum appa Hoysaḷa-Goydi-Seṭṭiya-râyan-agra-tanûjaṃ Balla-Gâvuṇḍan âtana tamma Boppa-Gâvuṇḍan int î-suputrar vverasu dîrgghâyur-ârôgyaiśvaryyâdiyan taḷarddu parôpakârârtthadiṃ sukhadiṃ jîvisutt irdd ondu-devasaṃ Siva-dharmma-kathanavaṃ kêḷdu Châḷukya-Vikrama-varshada 149 neya Sârvvari-saṃvatsarad uttarâyaṇa-saṅkrânti-sûryya-grahaṇa-vitîpâtaṃ int î-sudinam kûḍalu śrî-Siddhêśvara-dêvar-aṅga-bhôgakkaṃ nivêdyakkam âhâra-dânakkaṃ jîrṇṇôddhârakaṃ . . . da dêvasvada gaddeya hiriya-haḷḷa . . . . . haḷiyalu gadde kaṃba ippattu ‖ (*usual final verse*)

## 41

Dundubi-saṃvatsarada Phâlguṇa-suddha-pâḍiva-Sômavârad andu Boppa-Gauḍa Gôvinda-Gauḍa Haḍavaḷa . . . . . Siddhêśvara-dêvara dêvâlyada khaṇḍa-sphutita-jîrṇṇôddhârakkaṃ âhârada . . . . . kamba hattu 10 beddale kamba ippattu 20 . . . . tôḷa kamba 3 (*rest illegible*)

## 42

*At the same village, on a stone lying in Sâlêra Puṭṭa-Basappa's back-yard.*

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
traiḷôkya-nagarârambha-mûla-staṃbhâya S'ambhavê ‖

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallâbhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama- . . . . . Satyâśraya-kuḷa-tiḷakaṃ . . . . . śrîmat-Tribhuvanamalla . . . . . vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salvuttam ire . . tat-pâda-padmôpajîvi ‖ svasti Satyavâkya-Koṅguḷivarmma dharmma-mahârâjâdhirâja . . . . . Kôḷâla-pura-varêśvara Nandagiri-nâtha . . . . . chatura-Virañchana Padmâvatî-dêvi-labdha-vara . . . . . ya-Gaṅga jayad-uttaraṅga . . . Gaṅga-kuḷa-kuvaḷaya . . . . . maṇḍaḷika-Dêvêndraṃ . . . . arâti-vanaja-vana-vêḍaṇḍa . . . . . prasasti-sahitaṃ śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Eḍehaḷḷiya vîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire ‖ tat-pâda-padmôpajîvi . . . . . Gaṅgayan âtan-agra-tanûjaṃ Haḍavaḷa Hemmâḍi-Dêvarasaru sukhadiṃ jîvisutt irdd ondu-devasaṃ Siva-dharmma-kathanavaṃ . . . . . Haḍavaḷa . . . . . Châkabbekeṛeya baḍagaṇa . . . . . gadde

kaṃba . . . . keṛeya baḍagaṇa kôḍiyiṃ beddale . . . . . yint î-bhûmiya Nanniya-Gaṅga-Dêvaṃ kuḍe paḍedu . . . . . bhâgi Siṅga-Gavuḍana san-matadiṃ yiha-lôkakke khyâtiyaṃ para-lôkakke sukhaman ârjjisidaṃ maṅgaḷam ahâ śrî śrî ‖ (*usual final verse*)

## 43

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâṃbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷu gaṇḍa kadana-prachaṇḍa śaucha-Gaṅgêya kshatriya-dharmma-nirmmaḷa-paripûrṇṇârṇavaṃ kadanaika-Bhairavaṃ Vâsantikâ-dêvî-labdha-vara-prasâdanum appa Hoysaḷa-Dêvana permmey entendaḍe ‖

Nîlagiri Hadiyaghaṭṭaṃ | Yêḷuṃmale Kañchi Tuḷvu Râjêndrapuraṃ |
Kôḷâla Bayalu-nâḍuman | âḷ âpade koṇḍa Vishṇuvarddhana-Dêvaṃ ‖

âtana suputraṃ Vîra-Nârasiṅgha-bhûpâḷan âtan-agra-tanûjaṃ Vîra-Ballâḷa-Dêvaru Dôrasamudrada nelavîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvutt ire‖ tat-pâda-padmôpajîvi ‖ svasti śrîmad-Ededoṛe-yeppattu Maṇḍali-sâyirada nâḷu-prabhu Nêma-Veggaḍey âtana magaṃ Chiṇṇa-Gaüḍa-mahâ-prabhu Hoysaḷa Goydi-Seṭṭiya-râyan-agra-tanûjaṃ Balla-Gauṇḍan âtana tammaṃ Prabhu-śêna-Seṭṭi Boppayan int ivaru verasi sukhadim jîvisuttam irddu Nandana-saṃvatsarad Âśâḍa-suda 11 Gu Karkkaṭaka-saṅkramaṇadal â-dêvarige gadde kamma hanneraḍu 12 Tâvareyakeṛeya keḷagey â-keṛeya voḷage beddale kamba mûvattu 30 maṃ Bâgavâḍiya Sômêsvara-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍal âtaṃ . . . . ḷa âsthânamaṃ Gôḷibîḍina Dâsaya-Jîyara maga Nâgarâsige koṭṭan â-Goydi-Seṭṭiya besavagaṃ akkaśâle Chaṭṭôjana tammaṃ Mallôjaṃ ürinda baḍagalu keṛeyaṃ kaṭṭisidaṃ dêvâlayavaṃ ettisidaṃ â-dharmmavaṃ pratipâḷisutt irdaṃ maṅgaḷm ahâ śrî śrî (*usual final verses*)

## 44

*At the same village, on a stone lying in Patel's wet land, to the west.*

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
traiḷôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ‖

. . . . . gati ‖ svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salluttam ire tat-pâda-padmôpajîvi ‖ svasti Satyavâkya-Koṅguḷi-varmma dharmma-mahârâjâdhirâjaṃ paramêśvara Kôḷâla-pura-varâdhîśvaraṃ Nandagiri-nâtha daḷita-ripu-yûtha mada-gajêndra-lâñchhana chatura-Viriñchana Padmâvatî-dêvi-labdha-vara-prasâda vichakiḷâmôda Nanniya-Gaṅga jayad-uttaraṅga Gaṅga-kuḷa-kuvaḷaya-śarach-chandra maṇḍaḷika-Dêvêndra darppôddhatârâti-vanaja-vana-vêdaṇḍa Kusmakôdaṇḍa gaṇḍara-gaṇḍa duṭṭara-gaṇḍa nâmâdi-samasta-prasasti-sahita śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Eḍehaḷḷiya bîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire ‖ tat-pâda-padmôpajîvi ‖ Haḍavaḷa Gaṅgayyan âtan-agra-tanûjaṃ Haḍavaḷa Permmâḍi-Dêv-arasu sukhadiṃ jîvisutt irdd ondu-devasaṃ S'iva-dharmmâ . . . . . poḍavig âścharyya śrî-Kamaṭhêśvara-dêvara dêgulamaṃ garbbha-gṛiha . . . . . kalu-gelasavam mâḍisi â-dêvara nivêdyakke Châkiyakeṛeya keḷage Gaṅgana . . . . . gadde bedaley âgi kamba 70 Avveyakeṛeya keḷage gadde bedale kaṃba 80 yint î-bhûmiyaṃ Nanniya-Gaṅga-Dêvaṃ koḍe paḍedu Taṅgôbhâgi Siṅga-Gauvuṇḍana san-matadiṃ biṭṭ iha-ḷôkake khyâtiyaṃ para-lôkake sukhamaṃ yârjjisi koṇḍa maṅgaḷam ahâ śrî śrî ‖ (*usual final verse*)

## 45

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhî . . . . . va-kulâṃbara-dyumaṇi samyaktva-chûḍâmaṇi maleparoḷu ga . . . . . chaṇḍa śaucha-Gâṅgêya kshatriya-dharmma-nirmmala-paripûrṇṇârṇava kadanai . . . . . tî-dêvî-labdha-vara-prasâdanum apa Hoysaṇa-Dêvana permmey enten . . . |

. . . ri Haḍiyaghaṭṭaṃ | Yḷuṃmale Kañchi Tuḷvu Rajêndrapuraṃ |
Kôḷâla Ba . . . . . man | âḷ-âpade koṇḍa Vishṇuvarddhana-Dêvaṃ ||

âtana suputraṃ Vîra-Nâra . . . . pâḷan âtan-agra-tanûjaṃ Vîra-Ballâḷa-Dêvaṃ Dôrasamudrada nelavîḍinalu su . . . . kathâ-vinôdadiṃ râjyaṃ geyuttam ire | tat-pâda-padmôpajîvi | svasti śrîmatu . . doṛe-yeppattu Maṇḍali-sâyirada nâḷ-prabhu Nêma-Veggaḍey âtana maga Chinna-Gauṇḍa mahâ-prabhu Hôsaṇa Gôvima-Seṭṭiya-râyan-agra-tanûjaṃ Balli-Gauṇḍan âtana tammaṃ Prabhu . . Setti Bôayyan int avaru verasi sukhadiṃ jivisuttaṃ irddu Nandana-saṃvatsarada Âsâḍa-suda 11 Gu Karkaṭaka-saṅkramaṇadal â-dêvarige Mallikârjjuna-gurugaḷa kâlaṃ toḷadu dhârâ-pûrvvakaṃ mâḍi â-dharmmavaṃ pratipâḷisuvaru yiha-lôkakke sukhamaṃ para-lôkakke gatiyaṃ paḍavarû maṅgaḷam ahâ śrî śrî ||

dayeyind int idan eyde kâyda-purushaṅg âyuṃ mahâ-śrîyum ak- |
key idam kâyade koḷva pâpige Guru-kshêtraṅgaḷoḷ Vâraṇâ- |
siyoḷ êḷ-kôṭi-munîndraraṃ kavileyuṃ vêdâdhyaraṃ kond ad ond- |
ayaśaṃ sârgugum endu sâṛidapud î-śailâksharaṃ dhâtriyoḷ ||
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varsha-sahasrâṇi visṭhâyâṃ jâyatê krimiḥ ||
vâka-dattaṃ maṇô-dattaṃ dhârâ-dattaṃ tathaiva cha |
narakân anuvarttantê yavach chandra-divâkarau ||

## 46

*At Doḍḍêri (same hobli), on a stone under a tamarind tree in the Patel's inam land.*

Sarvadhâri-saṃvacharada Puśya-ba 1 lu śrîmatu Râghava-Timmars-ayyanavaru Narsîpurada Kallagoṇḍa-Gaüḍage koṭṭa kerre mânyada gadeya kramav entendare | nînu namma Baṅkiya-purada sîmeyoḷagâda Doḍḍêriya kerreya kaṭṭisi rûpu-mâḍisidake koṭṭa gadde kerreya keḷage maṇṇu khaṇḍuga kerre mêle maṇṇu khaṇḍuga antu ma kha 2 aksharadalû maṇṇu khaṇḍuga bîjavariya gadenu nînu geyisi rûpa-mâḍikoṇḍu sarvamânyav âgi ninna putra-paütrâbhivṛiddhiy âgi anubhavisikoṇḍu sukhadalli yiral uḷḷavanu | yî-mânyakke âr-obbaru aḷupidarû tama mâtru-gaḷige aḷupidaru | tamma tande-tâyanû Vâraṇâsili konda pâpakke hôharû | endu koṭa kerre mânya-gadeya śâsanakke śubham astu maṅgaḷam ahâ Biḷike Malli-Goṇḍana baraha || kammâṛa . . . . | baḍagi . . . ûra akkasâle Halage || śrî.

## 47

*At Chamaṭîhâḷu, a bêchirak village attached to Gaṅgûru, on a stone lying in the north of the Hanumanta temple.*

Śrîmatu Vibhava-saṃvatsarada Palguṇa-su . va | śrîmatu Kûṭinamaḍuvina śrîmad-aśêsha-mahâ-janaṅgaḷu tamma haḷi Kempiḍiyanu dêvâsa horatâgi Bidireya-Nâykana magaḷu Kâchama-Nâykiti . tamma harivâṇakke koṭṭadu . . . . . ga 12 . . . . . tettu sukhadiṃ bâḷuvadu idake aḷuhi-daḍe kaḷteya . . . . karaḍugu|| Kûṭinamaḍuvina-haḷḷiya . . . . . nda . . . muntâgi . . . maṅga-ḷam aha śrî śrî ||

## 48

*At Bâbanahaḷḷi (same hobli), on a stone lying on the bank of the Bhadra river.*

Ôṃ namaś Śivâya ||

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
traiḷôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||

namas Siddhêbhyaḥ guru . . . . svasti samadhigata-pañcha-mahâ-sabda mahâ-maṅḍaḷêsvaraṃ śrîma . . . . . Dvârâvatî-pura-varâdhîsvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyktva-chûḍâ-maṇi malaparoḷu gaṇḍa kadana-prachaṇḍa saucha-Gâṅgêya kshatra-dharmma-nirmmaḷa-paripûr-ṇṇârṇṇavaṃ satya-Râdhêya kadanaika-Bhairavaṃ . . . . . kâṛa raṇa-raṅga-dhîra virôdhi-maṇḍaḷika-kuraṅga-kaṇṭhîrava vairi-maṇḍaḷika . . . . . samasta-lôkaika-nâtha śrî-Puru-shôttama-dêvara pâdâbja-bhriṅga sâhasôttuṅgan anêka-nâmâdi . . . . . śrîman-mahâ-maṇḍaḷê-śvara Tribhuvana-malla Vîra-Gaṅga Hoysaḷa . . . Vîra-Ballâḷa-Dêvaru Koṅgu-Naṅgali-Taḷakâḍu-Banavase-Hânuṅgalu-Halasige-Beḷuvala-Noṇambavâḍi-Uchchaṅgi-goṇḍa-gaṇḍa bhuja-bala Vîra-Ballâ[ḷa]-Dêvaru Dôrasamudrada nelevîḍinoḷu dushṭa-nigraha-sishṭa-pratipâḷanaṃ geydu sukha-saṅkathâ-vinôdadiṃ râjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | tat-pâda-padmôpajîvigaḷ appa śrîmat-Siṅga-Nâyaka Mâkanahaḷḷiya Mûlastâna-dêvarige Mâdhava-Paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa datti matta dê 1 kaṃba 50 || (*usual final verse and imprecatory phrase*)

## 51

*At Siddâpura (same hobli), on a stone to the south of the Siddhêsvara temple.*

Ôm ||

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
traiḷôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ śrîmatu Tribhuvanamalla-Dêvara vijeya-râjyam uttarôttarâbhivṛiddhi-pravarddha-mânam â-chandrârkka-târaṃ-baraṃ salluttam ire śrîmat-Tribhuvana-malla Kôḷâla-pura-varâdhî-śvaraṃ Padmâ[va]tî-labdha-vara-prasâda duṭṭara-gaṇḍa Bhujabaḷa-Gaṅga-Permmâḍi-Dêvaru Gaṅgavâḍi-tombattâṛu-sâsiraṃ Mêghuṭṭi-Maṇḍali-sâsiramumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ gaiyyuttam ire tat-pâda-padmôpajîvigal appa śrîmatu Baḷḷigâveya Chaṭṭi-Gâmuṇḍaṅge puṭṭida La . . ḍiya Kêta-Gâmuṇḍa śrîmatu Châḷukya-Vikrama-kâlada mûvatteneya Sarvvajitu-saṃvatsa-rada Phâlguṇa-suddha-paurṇami-Vaḍḍavârad andu S'rîkaṇṭha-Paṇḍitara kâlaṃ karchchi kaige dhâreyan eṛedu heggaḍe-Gêtaṇṇanu Siddhêsvara-dêvargge paḍi-salike-bhôga-nivêdyake biṭṭa datti dêguladinde Kagaluhaḷḷadiṃ teṅkalu Maṇḍali gaḷeyalu mattale 1 beddale gadde Guṇigana mattalu 1 intu pramâṇinalu dharmmamaṃ pratipaḷisidaṃ Gaṅga-Gâmaṇḍa sakalôrbbî-stutam appa dharmmaman idaṃ kâyda-purushaṅg âyuṃ śrîyum aisvaryamum akkud idaṃ kâyade kâva pâpigaṃ . . . Vâraṇâsi-Kurukshêtraṅgaḷoḷu ekkô . . . . . draraṃ vêdâḍhyaruṃ konda-pâtakav akkuṃ . . . . . sthânamumaṃ || (*usual final verse*)

## 52

*At the same place, on a virakal.*

Svasti śrîman-mahâ . . . . . ṇa-Vîra-Ballâḷa-Dêvara . . . . . sukha-saṅkathâ-vinôda . . . . . iralu Viḷambi-saṃvatsarada S'râ . . . . . Âdivâra (2 *lines gone*) Biṭṭe-Bôvaṃ kâḍi tuṛu-

vaṃ maguchi saggastan âda . . . . Bamma-Gauṇḍa Kêta-Gauṇḍa Mâdi-Gauṇḍa Kâma-Gauṇḍa nâlvar-gauḍugaḷuṃ Biṭṭe-Bôvana makkaḷige â-chandra-târaṃ saluvant âgi biṭṭa gade bedali kaṃba 20 î-dharmaman aḷidaḍe naraka ||

## 53

*On a virakal under a kânchâḷa tree in front of the same temple.*

(*The upper part is gone*) śrîman-mahâ-maṇḍaḷêsvaraṃ Ballâḷa-Dêv-arasaru Dôrasa . . . . . **sukha-**saṅkathâ-vinôdadiṃ râjyaṃ geyutta . . . . . .

## 54

*At Sôgâne agrahara* (*same hobli*), *on a stone in the Śaṅkara temple.**

Namas tuṅga-śiras-chumbi-chandra-châmara-châraye |
traiḷôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||
nityôdbhâsi-mṛiṇâḷa-kômala-nija-prôttuṅga-daṃshtrôtthitaṃ
kshôṇî-chakram abhiprasârita-payaḥ-pûrâbhirâmaṃ mahat |
sânandaṃ vikasat-sarôruha-dhiyâ sadyas Sarôjâlayâm |
ârûḍhâm avalôkya jâta-hasitaḥ pôtrî Hariḥ pâtu vaḥ ||
asti sarvatra vikhyâtô bhû-bhujânâṃ śikhâmaṇiḥ |
Vîra-Pratâpa-putraś cha Dêvî-garbhâbdhi-chandramâḥ ||
Ikshvâkûṇâṃ yathâ Râmaḥ Yadûnâṃ Kamalâ-patiḥ |
tathâ śrî-Vîra-Ballâkhyô yaśasvî bhuvi viśrutaḥ ||
dharmê châsya Yudhishṭhirô bhuja-balê Pârthô dvishâṃ nighnataḥ
yuddhê Bhârgava-Râma êva sa Hariśchandraś cha satyê'bhavat |
śauryê S'antanujô †bhuvi śṛitir iva châyur-guṇê Drôṇajô
audârye châtkasûnuḥ prathita-guṇa-gaṇô Vîra-Balla-kshitîśaḥ ||
S'iva-pûjâ-rataś śrîmân kshâtra-dharmma-dhurandharaḥ |
vadânyânâṃ S'ibir iva bhôgê Rati-patir yathâ ||
vîraś śrî-Balla-Râyaḥ prathita-guṇa-gaṇaḥ Jausaḷâkhyê purîndrê
tasmin siṃhâsanasthas sa mudita-hṛidayaḥ kîrttimân râja-varyaḥ |
nîtyâ rîtyâ nirasyan Naḷa-Nahusha-Nṛigân apy avanyâm athânyân
â S'êtôr â Sumêrôr api sakala-maḥîṃ prâjya-râjyaṃ śasâsa ||
putra-pautraih parivṛitas sâmantais sachivais tathâ |
samaṃ†śâsati bhû-chakraṃ Ballâlâkhyô mahîpatiḥ ||
sa kadâchid agâd râjâ Dûrvâsâśrama-maṇḍalaṃ |
tatraiva Tuṅgabhadrâyâs tîrê chaivâtipâvanê ||
dânâni vividhaṃ datvâ brâhmaṇêbhyô bahûni cha |
tataś cha bhûmi-dânañ cha datvâ tv â-chandra-târakaṃ ||
S'âlivâhana-nirṇîtê sakâbde daśabhiś śataiḥ |
êkaś śatas trayaḥ pañcha śakâbdê gaṇitê kramât ||
S'rîmukhê vatsarê Mâghê paurṇamâsyâṃ śubhê dinê |
Bhaga-ṛikshênduvârê cha Tuṅgâ-tîre'ti-śôbhanê ||
chandrôparâga-samayê śrî-Bhîmêśvara-sannidhau |

*From the Nâgari copy supplied by the people of the village. †So in the original.

Ṛig-Yajus-Sâma-śâkhêbhyô brâhmaṇêbhyô mudânvitaḥ ||
râjyasy Âraga-veṇthasya Svarna-grâma-sthaḷasya cha |
Gaṅga-maṇḍala-nâḍôś cha bhûshaṇam bhuvi viśrutaṃ ||
prâchyâṃ Mattûra-grâmasya Dummaḷasya cha dakshiṇaṃ |
pratîchîṃ paśchimâm âśâṃ S'iriyûrôś cha viśrutât ||
grâmasya Julidhârasya uttarasyâṃ diśi sthitâṃ |
sthâpya-grâva-yutâṃ sîmâm upagrâmais su-śôbhanâṃ ||
Jôsalêśapurañ chêti pratinâma-samâśritaṃ |
sarvadâ sarva-sasyâḍhyaṃ Sôgânê-grâmam uttamaṃ ||
sarvamânyaṃ chatus-sîmâ-saṃyutaṃ cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ ||
akshiṇy-âgâmi-saṃyuktaṃ pṛithag bhôgyaṃ sa-bhûruhaṃ |
vâpî-kûpa-taṭâkaiś cha kachchhênâpi samanvitaṃ ||
putra-pautrâdibhir bhôgyaṃ kramâd â-chandra-târakaṃ |
dânasyâdhamanasyâpi vikrayasyâpi chôchitaṃ ||
parîtaiḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |
vividhair vibudhaiś śrauta-paṭhikair adhikair girâ ||
Vîra-Ballâḷa-Râjêndrô mânanîyô mahâ-matiḥ |
yataś chaikâdaśavidhaṃ kṛitvâ têbhyaḥ pṛithak pṛithak ||
sa-hiraṇya-payô-dhârâ-pûrvakaṃ dattavân mudâ |
vibudhair gîyamânasya grâma-dêvasya Chakriṇaḥ |
tri-niṣhka-saṅkhyakâ bhûmir Viṭṭhalêśasya kalpitâ ||
ṛishibhis stûyamânasya grâma-dêvasya Dhûrjaṭêḥ |
tri-nishka-saṅkhyakâ bhûmiś S'aṅkarasya cha kalpitâ ||
Sôgânê-nâmadhêyê'smin grâmê tatra mahîsurâḥ |
bhâgavantô vilikhyantê vêda-vêdâṅga-pâragâḥ ||

(18 *lines following contain names of vṛittidârs, details of boundaries and usual final verses*)

sva-dattâ putrikâ dhâtrî pitṛi-dattâ sahôdarî |
anya-dattâ cha mâtâ cha tasmâd dattâṃ parityajêt ||
yas sva-dattâm parair dattâṃ harêta sura-viprayôḥ |
vṛittiṃ sa jâyatê viḍ-bhug varshâṇâm ayutâyutaṃ ||
sâmânyô'yaṃ dharma-sêtur nṛipâṇâṃ kâle kâle pâlanîyô mahadbhiḥ |
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
samuddharanti yê vipraṃ sîdantaṃ mat-parâyaṇaṃ |
tân uddharishyâmy achirâd âpadbhyô naur ivârṇavât ||
sarvâs samuddharêd râjâ pitêva vyasanât prajâḥ |
âtmânam âtmanâ dhîrô yathâ gaja-patir gajân ||
êvaṃ-vidhô narapatir vimânênârka-varchasâ |
vidhûyêhâśubhaṃ kṛitsnam Indrêṇa saha môdatê ||

maṅgaḷam ahâ śrî śrî ||

## 55

*At Bidare* (*Bidare hobli*), *on a stone lying on the tank bund, behind the Sâlêśvara temple.*

(50 *lines gone*) yuṃ dhâtri . . . . . dêvirkka . . . . . chatur-bbhujaṅgaḷa . . . . . la-nârige puṇya-saṃpada . . . . . riga Bûchaṇa . . . . . n atuḷa-śaurya-

nidhi guṇa-mahitaṃ bhû-nuta-Ballâḷa-dharitrînâthana . . . . . Chaturânananante . . . . . ante Bhâskara-sutanante . . . . . para-hita . . . . . || kuḍu . Arkkaja nuḍidan appaḍe da . . . . . n âji-raṅgaḍoḷe toḍardaḍe . . . . . udgha-śîḷanoḷ paridôrepud î . . . . . viśruta-viśva dhâ . . . . . kaḍu-gali Vîra-Hoysa . . . . . jana-kalpa-mahîruham endu bhû . . . . . abhivarṇṇiku . . . . . mmaṇan-agra-sûnu . . . . . oḷ asuhṛit-kuḷa-nirmûḷano . . . . . dhipatya . . . . . krama-sarôja-nata-janatâ-manôhara . . . . dgha-kîrtti-sahita . . . saṃstuta-sûkti-bandhura . . . . jaya . . . . sthiratara-puṇya-mûrtti sirigaṃ . . . . . kârmmuka-nûtanârjjunaṃ |

niṭṭura . . . . . | . . . . . dânakk |
aṭṭigaḷ âdaṃ sirigaṃ | neṭṭane . . . . Hemmana putraṃ ||
â-chandrârkkaṃ sakaḷô- | rvvî-chakradoḷ ogeda kîrtti negaḷdaṃ . . . . |
. . . . . | . . . pratipanna-Karnnan ahita-Kṛitântaṃ ||
nirupama-daśâvatâraṃ | sphurita-sudarśanan udagra-lakshmîśaṃ bhâ- |
sura-vinuta-vṛitti yesedaṃ | niruta . . . . . Gôvindaṃ ||
paḍevaḷa-Kâḷaṅg oḷpina | geḍe Kâmale-nâri negaḷda Permmâḍiya per- |
maḍadiyar ene sogayisida . | Mṛiḍaṅge sogayipavol Agajeyuṃ . . . . . ||
kaḷa-haṃsa-yâne raṃbhâ- | laḷitô . . . . . kacha-bharôllâsini kô- |
kiḷa-nâde sogayipaḷu Kâ- | maḷe-nâri nijâdhipati . . tôdyânaṃ ||
. . . . . manô- |
. . . . vibhrama-kaḷâvati Permmale-nâri santataṃ |
Sarasatig eṃ-beral . . Girijag eṃ-beral aggada . . . eṃ-beral |
. . . . . Kâlana kânte rañjipaḷ ||
Kâmale-nâri sakaḷa-ka- | ḷâ-mahitege negaḷda . digaṃ Ballugan eṃb î- |
. . . dhairyyar akhiḷa-di- | sâ-maṇḍala-datta-kîrttigaḷ sutar âdar ||
permmege tâyveney enisida | Permmale-nârige tanûjar âdar gguṇadiṃ |
nûrmmaḍi nija-kulajargg ene | dharmma-yutar negaḷda Baichaṇaṃ Siṅgaṇanuṃ ||
â-nâlvaroḷaṃ piriya |
paḍevaḷa-Mâdanuṃ Madananuṃ vanitâ-jana-chitta-hârigaḷ |
paḍevaḷa-Mâdanuṃ Ravijanuṃ nikhiḷârtthi-janârtti-hârigaḷ |
paḍevaḷa-Mâdanuṃ negaḷda Śûdrakanuṃ ghana-śauryya-śâḷigaḷ |
paḍevaḷa-Mâdanuṃ Mṛiḍanum âśrita-rakshakar entu nôḷpaḍaṃ ||
. . . . . mallaṃ | . . . . vadhû . . . . . |
. . . . . | jaya-lakshmî-vallabhaṃ virôdhi-jana-hṛit-sellaṃ ||
anupama-vitaraṇa-guṇadoḷ | Dinanâtha-sutaṅge . . Baligaṃ Śibigaṃ |
vinuta-Khacharaṅgam aggaḷa | m ene no . . . . . Dadhîchigam eḷeyoḷ ||
anuvaradoḷu ripu-sakaḷa- | ghana-kari-ghaṭeyaṃ . . . . . |
. . . siṅgan enisi negaḷda- | jana-mahitaṃ Siṅgan amaḷa-lakshmî . . . ||
. tuṃ paḍevaḷa-Hemmâḍi tamm-avve Kâḷavve-haḍevaḷitiya hesariṃ Kâḷêśvara-dêvara dêvâlayamaṃ mâḍisidan â-paḍevaḷa-Hemmâḍiya maga paḍevaḷa-Kâḷaya . . . . . haḍevaḷiti Kâḷavveya hesara Kâḷêśvara-dêvâlayamaṃ kal-besanaṃ mâḍida Śaka-varusha 1089 neya Sarvvajit-saṃvatsarada Chaitra-śuddha-bidige-Bṛihaspativârad andu śrî-Kâḷêśvara-dêvarige Kalyâṇa-Paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa bhûmi(3 *lines following contain details of grant and usual final verse*) || Kâḷêśvara-dêvara dêvâlayava mâtra . . . . . mâḍida | ada . . . . . gâveya . . . mâḍida . . . . . maga Mallôja mâḍida garbbha-gṛiha || antu haḍevaḷanavaru haḍada pûrvvada janma-bhûmiy-ûrggaḷu Bidirey Aḍavigâve . . . . . Hiriyûru . . . . . adakke halli

Haḍavaḷanahaḷḷi | Kommanahâḷu | Maḷalakeṛe | Kilasûru | adakke kàluvaḷḷi Haḍavaḷanahaḷḷi | Jâvaḷi | Beḷagali ||

## 56

*At the same village, on a vîrakal in Maṭṭi Basappa's waste land in the bed of Doddakere.*

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
traiḷôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi |

uttamam appa Nandagiri-kôṭe poḷal Kuvaḷâlam â . . . toṃ- |
bhattaṛu-sâsiraṃ vishayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

int enisi negartte-vetta Gaṅgâmnâyada . . . . . ru râjyaṃ geyyuttam ire (ire) | svasti samasta-prasasti-sahitaṃ srîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvana-malla-Vîra-Gaṅga-Permmâḍi-Dêvaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire śrîmach-Châḷukya-Virkama-kâlada 50 neya Visvâvasu-saṃvatsarada Mâgha-suddha-bidige-Sômavârad andu svasti dustarârâti-mastaka-sthagita-dôr-ddaṇḍa kadana-prachaṇḍaṃ nija-kuḷa-kuvaḷaya-sudhâkara ripu-nikara-bhîkaraṃ Harahasana-ruchira-kîrty-aṅganâ-bhuja . . . . . âdhîśvara parama-Mâhêśvaraṃ nâmâdi-samasta-praśasti-sahitan appa paḍevaḷa-Gaṅgimayya Beḷagavarttiya . . . . mêle dhâḷiyan iṭṭ aḷevaḷidu palar-aḷivinalu tanna parichchhêdisi |

dhuradoḷu pati-hita-śauryya . . | . . varisuva manujar ellara pempaṃ |
doregiḍisi Vîra-Gaṅgana | Hanumaṃ dhare pogaḷalu sura-gati pôpa . . ||
. . . . paḍevaḷa-Gaṅga ||
adirdudu dhare khura-ghâtadi- | n udirdavu târagegaḷ î . . ya-rasa-vasadiṃ |
bidirdav ari-narara hṛidayaṃ | kadanadoḷ î-Gaṅgan êṛi pariyise hayamaṃ ||
pati-hitan endu . . . . . .

## 57

*At Nidigi (same hobli), on a stone in Doḍḍamane Navilappa-Gauda's field.*

S'rîmat-parama-gaṃbhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam u . . ttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | tat-pâda-padmôpajîvi |

uttamam appa Nan . . . . . toṃ- |
bhattaṛu-sâsiraṃ vishayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

uttara-dik-taṭâvadhige tâge Ma . . . mûḍa Toṇḍe-nâ- |
ḍ att aparâśeg aṃbunidhi Chêrvoḷey ippa . . . . Koṅgu ma- |
tt itt oḷaguḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-toṃ- |
battaṟu-sâsiraṃ . dale mâḍidar intuṭu Gaṅgar ujjugaṃ ||
. . . Gaṅganiṃ bhaya- | m illada Harivarmma Vishṇu-nṛipaniṃ nijadiṃ |
balle Taḍaṅgâl-Mâdhava- | n allim baḷi Churchchuvâyda-Gaṅga-nṛipâḷaṃ ||
S'rîpurushaṃ S'ivamâraṃ | bhûpâḷa-Kṛitânta bhûpan â-Sayigoṭṭaṃ |
dvîpâdhiparoḷ ari-nṛipa- | kôpânaḷa-śikhey enippa Vijayâdityaṃ ||
*ma . yêṛida Mârasiṅgan â- | Kuruḷa-Râjigaṃ pesarvett â- |
Maruḷaṃ tan-nṛipa-tiḷakana | piriya-magaṃ Satyavâkyan achaḷita-sauṛyyaṃ ||
Garvvada-Gaṅ . . vasudheyo- | ḷ orvvane kali châgi śauchi Guttiya-Gaṅgaṃ |
dôr-vvikramâbhiraâman a- | gurvvina kali Râchamalla-bhû-nṛipa-tiḷakaṃ ||
teṅgaṃ mu . . . hasiya kau- | vuṅgaṃ piḍid aḍasi kîḷvan â-mada-kariyaṃ |
piṅgade nilisuva sâhasa- | tuṅgaṃ kêvaḷame negaḷda Rakkasa-Gaṅgaṃ ||

int enisi negaḷda Gaṅga-vaṃśôdbhavaroḷ â-Daḍigana magaṃ Churchchuvâyda-Gaṅgan âtana sutaṃ Durvvinîtan âtana taneyaṃ S'rîvikraman âtana putraṃ Bhûvikramaṃ | tat-sûnu S'rîpurusha-mahârâjaṃ | tat-taneyaṃ Sivamâra-Dêvaṃ | tat-tanûbhavan Eṛeya . . . . . tat-putraṃ Bûtuga-Vermmâḍi | tad-âtmajaṃ Maruḷa-Dêvaṃ | tad-anuja Guttiya-Gaṅgan âtana marmmaṃ Mârasiṅga-Dêvan âtana . . gaṃ Ka . . ga-Dêvan âtana magaṃ Barmma-Dêvan intu Gaṅga-vaṃśôdbhavaru râjyaṃ geyye |

dakshiṇa-dêśa-nivâsî Gaṅga-mahî-maṇḍaḷika-kula-sandharaṇaḥ |
śrî-Mûḷasaṅgha-nâthô nâmnâ śrî-Siṃhanandi-muniḥ ||
śrî-Mûḷasaṅgha-viyad-amṛi- | tâmaḷa-ruchi-ruchira-Koṇḍakundânvaya-la- |
kshmî-mahitaṃ Jina-dharmma-la- | lâmaṃ Krâṇûrggaṇaṃ janânanda-karaṃ ||

â-gaṇad-anvayadoḷu |

maṇir iva vanarâśau mâlikêvâmarâdrau tiḷakam iva lalâṭê chandrikêvâmṛitâṃśau |
iva sarasi-sarôje matta-bhṛiṅgî-nikâyaḥ samajani Jina-dharmmô nirmmaḷô Bâḷachandraḥ ||

avara śishyaru |

vimaḷa-śrî-Jaina-dharmmâṃbara-himakaṛan udyat-tapô-râjya-lakshmî- |
ramaṇaṃ bhûmaṇḍaḷâdhîśanum ubhaya-siddhânta-ratnâkaraṃ jaṅ- |
gama-tîrthaṃ bhavya-vaktrâṃbuja-kharakiraṇaṃ śrî-Prabhâchandra-siddhâ- |
nta-munîndraṃ kshîra-nîrâkara-viśada-yaśô-vêshṭitâśâ-vibhâgaṃ ||

avara śishyaru |

guṇiy ene Jina-mata-rakshâ- | maṇiy ene kavi-gamaka-vâdi-vâgmi-pravarâ- |
graṇiy ene paṇḍita-chûḍâ- | maṇiy ene Guṇanandi-Dêvar esedar ddhareyoḷ ||

tat-sadharmmaru |

aḷavê pêḷ nuḍiyalke . . birudaṃ mâṇ mâṇ elê Sâṅkhya vâ- |
g-baḷamaṃ nachchade nîn aḍaṅg eḍaṛad ir chChhârbbâka Naiyyâyikâ |
maleyal bêḍ iru maṭṭam êke chaladind î-bandapaṃ kemmanaṇ- |
ḍaleyal śrî-Guṇachandra-Dêvan amaḷaṃ vâdîbha-kaṇṭhîravaṃ ||

tat-sadharmmaru |

Gaṅgâ-vâri su-śaivaḷaṃ sura-karî dânârdra-gaṇḍa-sthaḷaḥ |
S'aṃbhuḥ kaṇṭha-vilagna-ghôra-garaḷaś chandraḥ kaḷaṅkâṅkitaḥ |
Kaiḷâsô vana-vallarî-parivṛitas sâmyaṃ kathaṃ vachmy ahaṃ |
kîrtyâ . saha Mâghaṇandi-yaminas chandrâtapôdyach-chhriyâ ||

â-châritra-chakrêśvara-muni-râja-râjana śishyaru || svasti samadhigata-pañcha-mahâ-śabda mahâ-

*So in the original.

kalyâṇâshṭa-maḥâ-prâtihâryya-chatus-triṁśad-atiśaya-virâjamâna bhagavad-Arhat-paramêśvara-parama -bhaṭṭâraka -mukha -kamaḷa -vinirggata -sad-asad-âdi-vastu -svarûpa -nirûpaṇa -pravaṇa-siddhântâmṛita-vârddhi-vâr-ddhauta-viśuddhêddha-buddhi-samṛiddharuṁ sakaḷa-bhuvana-prasi-ddharuṁ śama-dama-yama-niyama-niyamitântaḥkaraṇaruṁ vâk-sundarî-stana-maṇḍana-ratnâ-bharaṇarum appa śrîmat-Prabhâchandra-siddhânta-dêvar entendaḍe |

âśîd âśântarâḷa-prathita-pṛithu-yaśô-vyôma-Gaṅgâ-taraṅgaḥ |
chañchach-châritra-dhâtrî-bhavad-ati-lalitôdâra-gaṁbhîra-mûrttiḥ |
vâk-kântôttuṅga-pîna-stana-kaḷaśa-lasan-nûta-chûta-pravâḷaḥ |
siddhânta-kshîra-nîrâkara-himakiraṇaś śrî-Prabhâchandra-Dêvaḥ ||
abhinava-gaṇadhara-rûpaṁ | tri-bhuvana-jana-vinuta-charaṇa-saṛasiruha-bhṛiṅgaṁ |
śubha-mati-traividyâspada- | n ubhaya-kavîndrôttamaṁ Prabhâchandra-budhaṁ ||

avara sadharmmaru |

sasi-viśada-kîrtti nirmmada- | n asadṛiśa-guṇa-ratuna-vârddhi Krânûrggaṇa-sad- |
bisaruha-vanârkkan embudu | vasumatiyoḷ Anantavîryya-siddhântigaraṁ ||

tat-sadharmmaru |

mana-vachana-kâya-guptiya- | n anunayadiṁ taḷedu pañcha-samitiya vaśadin- |
d anuvaśan âda tapônidhi | Munichandra-bratipan akhiḷa-râddhântêśaṁ ||

int enisi negartteyaṁ taḷeda śrîmat-Prabhâchandra-siddhânta-dêvara guḍḍaṁ bhuja-baḷa-Gaṅga-Permmâḍi-Barmma-Dêva |

baḷavad-vairigaḷaṁ paḍalpaḍisi geld ugrâjiyoḷ mâṇḍanê |
chaladindaṁ pariyiṭṭu vairi-puramaṁ tat-kôṭeyaṁ tad-mahî- |
taḷamaṁ koṇḍu dharitri baṇṇisuvinaṁ śrî-Barmma-Dêvaṁ mahî- |
taḷamaṁ tôḷ-valadiṁ nimirchchidan id êṁ Permmâḍi śauryyâtmanô ||
bharadind ânt adaṭaṅgaṁ | śaraṇ enda nṛipaṅgav eradu banda naraṅgaṁ |
suragiri vajrâgâraṁ | sura-bhûjaṁ Barmma-Dêvan adaṭara dêvaṁ ||

int enisida Barmma-Dêvana paṭṭa-mahâdêviy entendaḍe |

Jinêndra-pâdâmbuja-matta-bhṛiṅgî guṇâvaḷî-bhûshaṇa-bhûshitâṅgî |
nitambinînâṁ kaḷaśâyamânâ virâjatê Gaṅga-mahâdhidêvî ||
nijav enip î-negartteya mahâsatig utsavamaṁ nimirchchuv â- |
tmajar enisirdda tammut-oḍahuṭṭidar oppuva Mâra . . . . |
sa-jayade Satya-Gaṅga-nṛipanuṁ kali Rakkasa-Gaṅga-Dêvanuṁ |
Bhujabaḷa-Gaṅga-bhûbhujanum ârjjisidar jjasamaṁ nirantaraṁ ||
sthiranê Mêru-girîndranoḷ seṇasuvaṁ gambhîranê vârddhiyoḷ |
puruḍippaṁ kaliyê Surêndra-sutanaṁ mechchaṁ mahâ-châgiyê |
sura-bhûjakk ore-gaṭṭuvaṁ chaduranê Pâñchâḷanaṁ geldan an- |
d irad î-dhâraṇi baṇṇikuṁ raṇa-jaya-prôttuṅganaṁ Gaṅganaṁ ||
nuḍidude nanni mâḍidude śâsanam ittude Râma-rêsu mâr- |
ppiḍidude vajra-lêpam uṛad irddude mṛityu parôpakâradoḷ |
naḍedude baṭṭe sad-guṇame meyy ene ninnavol intu nîtiyoḷ |
naḍeva nṛipêndran âvan iḷeyoḷ kali-Gaṅga-bhûpatî ||

âtana tammaṁ |

gaja-ripu-vishṭarâḷi-vibhavôdaya Pârśva-Jinêndra-pâda-paṅ- |
kaja-mada-bhṛiṅga Gaṅga-kuḷa-maṇḍana daṇḍita-vairi-vargga Bhâ- |
vajanibha-mûrtti dig-valaya-varttita-kîrtti samasta-dhâtriyoḷ |
Bhujabaḷa-Gaṅga-bhûpa ninag âr ddore maṇḍaḷikaika-bhairava ||

âtana paṭṭa-mahâdêvi ‖

paṭṭada . . . ran anujaṃ | paṭṭa .. bhûpaṅge Gaṅgavâḍige taḷedaḷ |
paṭṭaman endaḍe Gaṅgana | paṭṭa-mahâdêviyantu . . . . . ‖

Gaṅga-mahâdêviyarggaṃ Bhujabaḷa-Gaṅga-Dêvan-agra-tanûjan entendaḍe |

kaliy anad irdda . . . endu nimṛid ettida bâhuve . . . . |
. . llaḷad . . . . . maṛe . . . . . saḷe . . . . . |
. . . n âsê-geyan . . aḷavi . . . . Nanniya-Gaṅgan intu maṇḍaḷika |
. . prada . . vesaraṃ desey antu varaṃ nimirchchida ‖
. . d âjñâ-late parvvid eṇ-deseyoḷaṃ vidyuj-jaya-stambhav int |
iv enal dig-gajav artthi . . . . . kaṭṭal kettid uttuṅga-has- ‖
tavan ânt anya-baḷakke dôrppa-nevadiṃ Kôdaṇḍadattaṅge nî- |
ḷuva nîn a . ye Gaṅgan-âtma-kara . . saṅgrâma-raṅgâgradoḷ ‖
jasa . . . . . akhiḷâśâ-dêvatâpâṅga-raś- |
mi-sahasraṃ chamaraṃ karîndra-ripu . . . vikramaṃ . . . . â- |
ge su-sâmrâjya . . tâbhivṛiddhi-vibhavaṃ mechchutt iral . . . |
. . . . . ire Satya-Gaṅgan esedaṃ viśvâvanî-bhâgadoḷ ‖

svasti Satyavâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvaraṃ Kuvaḷâla-pura-varâdhîśvaraṃ Nandagiri-nâtha . . . . . mada-gajêndra-lâñchchhanaṃ chatura-Viriñchanaṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ vichakiḷâmôdaṃ nanniya . . . . ttaraṅgaṃ Gaṅga-kuḷa-kuvaḷaya . . . vêndraṃ darppôddhatârâti-vanaja-vana-vêḍaṇḍaṃ Kusumakôdaṇḍaṃ gaṇḍara gaṇḍaṃ duṭṭara gaṇḍaṃ nâmâdi-samasta . . . . . śrîman-Nanniya-Gaṅgaṃ . . . . . nele-vîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire śrîmatu Kaḷaṃbûru-nagarâdhipati paṭṭa-ṇastha . . . . . mâḍisida basadiy entendaḍe |

idu Bhû-dêvate hotta hoṅ-gaḷaśamô śrêyas-sudhâ-bhâra-pû- |
radin â . . . . . traya-maṇḍanâ- |
spadamô tân endu . . . . . lôkaṃ manô- |
mudadiṃ baṇṇise Barmmi-Seṭṭi Jina-chaityâvâsamaṃ mâḍidaṃ ‖

bhuvana . . . . . mahatvadiṃ . . . . châtur-vvarṇṇa-saṅghakk abhîshṭaman itt ettisi Jaina-gêhamanan utsâha-sandôha . .

. . . . . |
. . d anujan ishṭa-śishṭa-jana-kaḷpa-kujaṃ sadanôpaśôhbitâ- |
bhyudaya-vibhûtig âspadan udâtta-kaḷâdhipan îtan emba . . |
. . . . . uditôditaṃ negaḷdan î-vasudhâ-taḷadoḷ nirantaraṃ ‖

Barmmi-Seṭṭiya vanite |

tanag anuvaśey enisi jaga- | j-jana-saṃstuta-śîla-guṇa-gaṇâḷa . . . . |
. . . . . | . . . . . râjisut irddaḷ ‖
avar-irvvarggam agaṇya-puṇya-janita-śrîr-âyur-ârogya-vai- |
bhava-sampan-mahimaugha . . . . . |
. . . . . mâḍut ir- |
ppa viḷâsaṃ beras oḷpuvettan avanî-chakraṃ maṇaṃ-goḷvinaṃ ‖

ant avar mmâḍisida basadiya pûjâ-vidhâna . . . . . rshîyargg âhâra-dânakkaṃ śrîmach-Châḷukya-Vikrama-kâlada 42 nâlvatt-eraḍaneya Manumatha-saṃvatsarad uttraâya-ṇa-saṅkra . . . . . puṇya-tithiyandu śrîman-Nanniya-Gaṅga-Permmâḍi-Dêva-nindaṃ kuḍalu paḍedu Barmmi-Seṭṭiyar mMêshapâshâṇa-gachchhâmbara-śarach-chandra . . Śu-bhakîrtti-Dêva-bhaṭṭârakara kâlaṃ karchchi dhârâ-pûrvvakaṃ sarvva-namasyaṃ sarvva-bâdhâ-

parihârav âgi basadige koṭṭa vṛitti (*following 5 lines contain details of grant and boundaries and final phrases*)

bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ ||

(*usual final verses*)

## 61

*At Hârôbenavaḷḷi (same hobli), on a virakal in front of the Sômêśvara temple.*

Svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kula-tilakaṃ para-nârî-sahôdaraṃ chalad-aṅka-Râma S'anivâra-siddhi giri-durgga-mallan êkâṅga-vîraṃ malerâja-râja malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa . . . . . Yâḍava-kuḷâmbara-dyumaṇi . . . . . mêśvara-Dêv-arsara maga Nârasiṅga-Dêv-arsaru Dôrasamudrada nelevîḍinalu sukha-saṅ . . . râjyaṃ geyyuttam iddalli śrîmanu mahâ-pradhâni Yimmaḍi-Râvuta-Râya-râya-kumâra . . . . . ṇâyakanu Janneya-Daṇṇâyakanu .. râja . . . . . kula . . . . . . . . . aṇṇana . . . . . Saka-varusa 1208 neya Beya-saṃvatsarada Phâlguṇa . . Sômavaradalu Hosagundada Bomm-arsanavaru Kûḍaliya yiṛidu .. tuṛuva koṇḍu . . . . . dina Beṇṇevaḷi-Janne-gurugaḷa vûr alidu huyala haridu kâdi taḷt iṛidu â-Bome-Nâykana heṇḍati. . . . bave-Nây(k)akitti tôḷu-kaye goṭṭu sargga-prâptar âdaru avara ûrddhva-kriyeya avara maga Piḷḷeya-Nâyakanu mâḍi śrî-Honnêsvara-dêvara sannidhiyalu bîragalla nilsi â-Honnêsvara-dêvara amrita-paḍigevû bîragalla pûjeya naḍasuvant âgi Kabinakaṭeya keḷage 10 kamba · gaḷdeyanu â-Piḷḷeya-Nâykanu â-Janneya-gurugaḷige kâla toḷadu dhârâ-pûrvvakav âgi koṭṭaru â-bîragalla pûjeya naḍasuvant âgi â-Janneya-gurugaḷa avara santatiyanu nâvu tri-śuddhiyinda nambidavaru | maṇgaḷam ahâ || śrî śrî śrî

## 62

*At the same place, on another virakal.*

Svasti samasta-bhuvanâsrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja para[mê]svara parama-bhaṭṭârakaṃ Satyâśraya-kula-tilakaṃ para-nârî-sahôdaraṃ chalad-aṅka-Râma Sanivâra-siddhi giri-durgga-mallan êkâṅga-vî . . . . . suka-saṅkatâ-vinôdadi . . . . . yakaru Madugeya-Daṇṇâyakaru Kûḍaleya nelavîḍinalu sukha-saṇkatha-vinôda-diṃ râjyaṃ geyyuttam irddalli â .. rama . . .. ti-Nâyka svasti śrîmatu mahâ-sâvantâdhipati . . .. kala jâta . siḍila mârkkoṃba . . . . . Biṭṭi-Dêvana bîḍiṅge Baḷḷâ . . . . . purava sâdhisa .. . . . . Chokkiya-Nâykana Bommalamma-Nâyka . . . . . yana Bommeyana .. S'aka-varusha 1208 Byaya-saṃvatsarada Pâlguṇa-su 7 Sômavâradalu Hosagundada Bomm-arasanavaru Kûḍaleya . . . . . tuṛuva koṇḍu hôhalli bîḍina Beṇṇavaḷḷiya Janneya-gurugaḷa ûr aḷidu huyala haridu kâdi taḷt iṛidu meṛadu svarga-prâptar âdaru | avara vûrdhva-kriyaṃ avara aṇṇa Piḷeya-Nâyakanu mâḍi śrî-Honnêśvara-dêvara sannidhiyalu bîragalla nilsi â-Honnêśvara-dêvara amrita-paḍigevû bîragalla pûjenû naḍasuvant âgi Kabinakaṭeya keḷagaṇa bhûmi | â-biragala pûjeya-nu naḍasuvant âgi â-Janneya-gurugaḷanu avara santatiyanu nâvu tri-suddhiyinda nambidevû || maṅgaḷaṃ ahâ || śrî śrî śrî

## 64

*At Purale (same hobli), on a stone lying in front of the Vîra-Sómêśvara temple, south-west of the village.*

S'rîmat-parama-gaṃbhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrî-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire |

enag end â-Vikramâṅkaṃ gaḍa nigaḷaman ikk iṭṭanô vôvo Kînâ- |
śanavôl eytandu kâypim kiḷade taḷeyan â-vîran êṃ mâṇban ê-geṛ- |
ven enuttaṃ bhîtiyaṃ-paṭṭ adane kanasu-gaṇḍ ummaḷaṃ-goṇḍu chôdyaṃ |
nanas end echchatt irut ... tanneya taḷeyan ati-bhrântan and indu nôḷkuṃ ||

tat-pâda-padmôpajîvi || śrîmad-Ereyaṅga-Hoyisaḷan-aḷiyaṃ Hemmâḍiy-arasana kîrtti-viśâradam entendaḍe |

ivanindaṃ kaṇḍen êḷuṃ-kaḍala kaḍeyan êḷum-kubhṛit-kûṭamaṃ dig- |
dhava-danti-brâtamaṃ lôkada pavaṇan enuttuṃ yaśô-lakshmi . . . . |
. . . . . taṃ tann ond aṛivin aḷavu tann ârpu tann êḷge tann . . |
. . viḷâsaṃ tanna pemp attaḷagam enisidaṃ Hermma Mâṇdhâta-bhûpaṃ ||
svasti śrî-janma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ |
vistârôpâtta-bhû-maṇḍaḷam amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ |
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambaṃ gabhîraṃ |
prastutyaṃ ṇityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vaṃśam ||
adaṛoḷ Kaustubhad ond anargha-guṇamaṃ dêvêbhad uddâma-sa- |
tvad agurvvaṃ himaraśmiy-ujvaḷa-kaḷâ-sampattiyaṃ pârijâ- |
tad udâratvada pempan orvvane nitântaṃ tâḷdi tân alte puṭ- |
ṭidan udvêjita-vîra-vairi Vinayâdityâvanîpâḷakaṃ ||
madavad-bhûpa-baḷâṇdhakâra-haraṇaṃ têjôdhikaṃ santatâ- |
bhyudayaṃ samhṛita-vidvishat-kuvaḷaya-(ṃ)śrîkaṃ suhṛich-chakra-sam- |
mada-sampâdana-hêtu sat-patha-gataṃ padmôdbhavôdbâvakaṃ |
viditârtthânuga-nâman alte Vinayâdityâvanîpâḷakaṃ ||
Vinayâditya-nṛipaṃ saj- | janargam durjjanargam âtma-vinayaṃ têjaṃ |
janiyise nayamaṃ bhayamaṃ | vinûtan âḷdoṃ viśâḷa-bhûmaṇḍaḷamaṃ ||
â-Vinayâdityana vadhu | Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâva-guṇa-bhavanam akhila-ka- | ḷâ-viḷasite Keḷayabarasiy embaḷ pesariṃ ||
â-dampatige tanûbhava- | n âdoṃ Sachigaṃ Surâdhipatigaṃ munn ent |
âdaṃ Jayantanante vi- | shâda-vidûrântaraṅgan Ereyaṅga-nṛipaṃ ||

vṛi || âtaṃ Châḷukya-bhûpâḷakana balada-bhujâ-daṇḍam uddaṇḍa-bhûpa- |
brâta-prôttuṅga-bhûbhṛid-vidaḷana-kuḷiśaṃ vandi-saśyaugha-mêghaṃ |
svêtâmbhôjâta-dêva-dviradana-śarad-abhṛêndu-kundâvadâta- |
dyôta-prôdyad-yaśaś-śrî-dhavaḷita-bhuvanaṃ dhîran êkâṅga-vîraṃ ||
Mâlava-sêneyaṃ tuḷidu Dhâreyan ôvade suṭṭu tûḷdi tach- |
Chôḷanan îḷdu tat-kaṭakamaṃ kaḍupin neṛe sûṛe-goṇḍa dôś- |
śâḷi Kaḷiṅganaṃ muṛidu bhaṅgisid âtma-bhuja-pratâpamaṃ |
kêḷe diśâdhipaṃ negaḷdan î-teṛadin[d] Ereyaṅga-bhûbhujaṃ ||
ereyan akhiḷôrvvig enisirdd- | Ereyaṅga-nṛipâḷakan-aṅgane chelviṅg- |
ereyaṭṭu śîla-guṇadiṃ | neṛed Êchala-Dêviy-antu nôntarum oḷaṛê ||
ene negaḷd avar-irvvarggaṃ | tanûbhavar nnegaḷdar alte Ballâḷaṃ Vi- |
shṇu-nṛipâḷakan Udayâdi- | tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

vṛi ‖ avaroḷ madhyaman âgiyuṃ dharaṇiyaṃ pûrvvâparâmbhôdhiy ey- |
duvinaṃ kûḍe nimirchchuv ondu-nija-bâhâ-vikrama-krîḍey-ud- |
bhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmaṃ dharâ- |
dhava-chûḍâmaṇi Yâdavâbja-dinapaṃ śrî-Vishṇu-bhûpâḷakaṃ ‖
eḷeg eseva Kôyatûr ttat-T- | aḷavanapuram ante Râyarâyapuraṃ baḷ- |
paḷa baḷada Vishṇu-têjô- | jvaḷanade bendavu balishṭa-ripu-durggaṅgaḷ ‖
kamaḷâkshaṃ purushôttamaṃ . . . kâhlâdanaṃ dvishṭa-dai- |
tya-mada-dhvaṃsan ananta-bhôga-yutan urvvî-bhâra-dhaurêyan ut- |
tama-satvânvitan udgha-Yâdava-kuḷâḷaṅkâran end intu Vi- |
shṇu-mahîśaṃ sale tâne Vishṇuv enipaṃ Lakshmî-vadhû-vallabhaṃ ‖
ka ‖ Lakshmî-dêvi Khagâdhipa- | lakshmaṅg esed irdda Vishṇug yant ante valaṃ |
Lakshmâ-Dêvi lasan-mṛiga- | lakshmânane Vishṇug agra-satiy ene negaṛdaḷ ‖
avarge Manôjanante sudatî-jana-chittaman iḷkoḷalke sâlv- |
avayava-śôbheyind atanuv emb abhidhânaman ânad aṅganâ- |
nivahaman . . . . . vîraran echchi yuddhadoḷ |
tavisuvan âdan âtmabhavan apratimaṃ Narasiṃha-bhûbhujaṃ ‖
ripu-sarppad-darppa-dâvânaḷa-bahaḷa-śikhâ-jâḷa-kâḷâmbuvâhaṃ |
ripu-bhûpôddîpra-dîpa-prakara-paṭu[tara]-sphâra-jaṭjhâ-samîraṃ |
ripu-nâgânîka-Târkshyaṃ ripu-nṛipa-naḷinî-shaṇḍa-vêtaṇḍa-rûpaṃ |
ripu-bhûbhṛid-bhûri-vajraṃ ripu-nṛipa-mada-mâtaṅga-siṃhaṃ Nṛisimhaṃ ‖
svasti śrî-Yadu-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-chûḍâmaṇis |
têjaḥ-puñja-vinirjjitâṃbara-maṇis sad-vandya-chûḍâmaṇiḥ |
yasyôdyat-su-yaśas-suparvva-saritâ lôka-trayaṃ śôbhatê |
jîyât pâda-yugânaman-nṛipa-kuḷaś śrî-Nârasiṃhô nṛipaḥ ‖
śrî-Mûlasaṅgha-vikhyâtê Mêshapâshâṇa-gachchhakê |
Krâṇûr-ggaṇa-Jinâvâsô nirmmitaṃ Hemma-bhûbhṛitaḥ ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ . . . . . dâvânaḷa Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâra paramaṇḍaḷa-sûṛekâra saṅgrâma-bhîma Kali-kâla-Kâma sakaḷa-vandi-brinda . santarppaṇa-samartha-vitaraṇa-vinôda Vâsantikâ-dêvi-labdha-vara-prasâda mṛigamadâmôda Yâdava-kuḷâṃbara-dyumaṇi maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa maleparoḷ gaṇḍa nâmâdi-samasta-praśasti-sahitaṃ śrîmat-Tribhuvana-malla Taḷekâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgalu-Huligeṛe-Beḷuvalaṃ-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa-Nârasimha-Dêvaru sakaḷa-mahî-maṇḍaḷamaṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ sukha-saṅkathâ-vinôdadiṃ Dôrasamudrada nelevîḍinoḷu râjyaṃ geyyuttam ire | tat-pâda-padmôpajîvi |
tad-râjyê budha-kôṭi-sampad-avana-prâjyê pradhânâgraṇîr ‖
unmîḷat-sukṛitâmburâsi . . . . sampatti-chandrôdayaḥ |
śrîmat-Tippaṇa-bhûpatis samudagâd uddâna-dhârâ-jaḷair |
ddhâtrî sampratipadyatê pratidinaṃ .. mâ .. sasyâśrayâ ‖
tasya ślâghya-gunôdayasya dharaṇî-vandyô'nujâtas svayaṃ |
śrîman-Nâga-chamûpati . . . . . yatta yaḥ |
yat-têjaḥ-prakarair ajâyata paraṃ padmânurâga-pradair- |
dṛipyad-vairi-tamô-ghaṭâ-vighaṭanair ddêvô'gra .. grâmaṇîḥ ‖
śrîmach-Châmala-Dêvi bhâti bhavatîty êvaṃ budhair yyâ stutâ |
tad-vamśê guṇa-saṅgamê nara-maṇi . . . . . ṇiḥ |

sâ jâtâ bhuvanâbhirâma-vibhavair llâvaṇya-puṇyôdayair |
ddêvî (samprati) yan-mukha-paṅkajê vijayatê vâṇî jagt-pâvanî ||
Gaṅgara dhâtriyoḷ avanî- | maṇgaḷam enisiṛda . . . â-strî-ratunaṃ |
tuṅga-jana . . . . . | . . . . . âg ire koṭṭaḷ ||

vachana || (y)Ikshuvâka-vaṃśâvatâram ad entendaḍe |
sale Vṛishabha-Tîrttha-kâlaṃ | su-lalitam ene sakaḷa-bhavya-chittânandaṃ |
Kali-kâla-nirjjitaṃ śrî- | lalanâ-lâvaṇya-varddhana-kramadindaṃ ||
sogeyisuva-kâladoḷ kî- | rttige mûla-stambham enip Ayôdhyâ-puradoḷ |
jagad-adhinâthaṃ puṭṭida- | n aganyan Ikshvâku-vaṃśa-chûḍâratnaṃ ||
dharege Hariśchandra-nṛipê- | śvaran orvvane kântan âgi dôr-vvaladindaṃ |
birudaran adirppi vidyâ- | pariṇatiyiṃ neṛedu sukhadin ire pala-kâlaṃ ||

vṛi || âtana putran indu-dara-hâsa-nibhôjvaḷa-kîrtti sad-guṇô- |
pêtan udâtta-vairi-kuḷa-bhêdana-kâri kaḷâ-pravîṇan ud- |
dhûta-maḷaṃ Surêndra-śadṛisaṃ Bharataṃ kavi-râja-pûjitaṃ |
khyâtan atarkkya-puṇya-niḷayaṃ su-janâgraṇi viśrutânvayaṃ ||
ṛiju-śîḷa-yuktey enisida | Vijaya-mahâdêvi tanage satiy ene vibudha- |
vraja-pûjyaṃ Bharataṃ Bhâ- | vaja-sadṛiśaṃ negaḷe sakaḷa-dhâtrî-taḷadoḷ ||

vachana || â-Vijaya-mahâdêvige garbha-dôhaḷaṃ negaḷe |

vṛi || taraḷa-taraṅga-bhaṅgura-samanviteyaṃ jhasha-chakravâka-bhâ- |
sura-kaḷa-haṃsa-pûriteyan udgha-latâṅkita-gâtreyaṃ manô- |
hara-nava-śaitya-mândya-śubha-gandha-samîra-nibhâsyeyaṃ taḷô- |
dari neṛe Gaṅgeyaṃ nalidu mîv-abhivâñchchheyan eyde tâḷdidaḷ ||
kala-haṃsa-yâne palaruṃ | keḷadiyar-oḍa vôgi pûrṇṇa-Gaṅgâ-nadiyaṃ |
viḷasitamaṃ pokku nirâ- | kuḷadind ôlâḍi pâḍi gâḍiyan ântaḷ ||

antu manad-alampu pompuḷi-vôge Gaṅgâ-nadiyoḷ ôlâḍi nija-gṛihake vandu nava-mâsaṃ neṛedu putranaṃ paḍed âtaṅge |

Gaṅgâ-nadiyoḷu mindu la- | tâṅgi magaṃ baḍedaḷ appa kâraṇadindaṃ |
mâṅgalya-nâmam âdud i- | ḷâṅganeg adhipatige Gaṅgadattâkhyânaṃ ||

va || â-Gaṅgadattaṅge Bharatan emba magaṃ puṭṭidan âtaṅge Gaṅgadattan embaṃ magaṃ puṭṭidaṃ |

kaṃ || guṇa-nidhige Gaṅgadattaṅ- | g aṇugina putraṃ vivêka-nidhi puṭṭi dayâ- |
graṇiy âgi Hariśchandra- | praṇuta-nṛipêndraṃ dharitriyoḷ śôbhisidaṃ ||

mattam â-nṛipôttamaṅge Bharatan emba sutaṃ puṭṭidan âtaṅge Gaṅgadattan emba magan âg intu Gaṅgânvyayaṃ saluttam ire |

kaṃ || Hari-vaṃśa-kêtu Nêmî- | śvara-Tîrttaṃ varttisuttam ire Gaṅga-kuḷâṃ- |
bara-bhânu puṭṭidaṃ bhâ- | sura-têjaṃ Vishṇuguptan emba narêndraṃ ||

va || â-dharâdhinâthaṃ sâmrâjya-padaviyaṃ kaykoṇḍu Ahichchhatra-puradoḷu sukham irddu |

va || Nêmi-Tîrtthakara parama-dêvara nirvvâṇa-kâladoḷ Aindra-dhvajam emba pûjeyaṃ mâḍe Dêvêndran osedu |

kaṃ || anupamad Airâvatamam | manônurâgadoḷe Vishṇuguptaṅg ittaṃ |
Jina-pûjeyinde muktiya- | n anarghyamaṃ paḍegum endoḍ uḷidudu piridê ||

va || â-Vishṇugupta-mahârâjaṅgaṃ Pṛithvîmati-mahâdêvigaṃ Bhagadattaṃ Śrîdattan emba tanayar âge |

va || Bhagadattaṅge Kaḷiṅga-dêśamaṃ kuḍal âtanuṃ Kaḷiṅga-dêśaman âḷdu Kaḷiṅga-Gaṅgan âgi sukhadin ire |

(y)ittal udâtta-yasô-nidhi | matta-dvipamaṃ samasta-râjyamumaṃ S'rî- |
datta-nṛipaṅg ittaṃ bhû- | pôttaman enisirdda Vishṇugupta-narêndraṃ ||

antu S'rîdattanind ittal âney-uṇḍige saluttam ire |

Priyabandhu-varmman udayisi | nayadindaṃ sakaḷa-dhâtriyaṃ pâlisidaṃ |
bhaya-lôbha-durllabhaṃ la- | kshmî-yuvati-mukhâbja-shaṇḍa-maṇḍita-hâsaṃ ||

ant â-Priyabandhu sukhadiṃ râjyaṃ geyyuttam ire tat-samayadoḷu Pârśva-Bhaṭṭârakargge Kêvaḷa-jñânôtpattiy âge Saudharmmêndraṃ bandu Kêvaḷi-pûjeyaṃ mâḍe Priyabandhuvuṃ tânuṃ bhaktiyiṃ bandu pûjeyaṃ mâḍal âtana bhaktig Indraṃ mechchi divyam app ayduṃ tuḍugegaḷaṃ koṭṭu nimm-anvayadoḷu mithyâ-dṛishṭigaḷ âgaloḍam adṛiśyaṅgaḷ akkum endu pêḷdu Vijayapurakk Ahichhatram endu pesaran iṭṭu Divijêndraṃ pôpud ittalu Gaṅgânvayaṃ sampûrṇṇa-chandranante perchchi varttisuttam ire tad-anvayadoḷu Kaṃpa-mahîpatige Padmanâbhan emba magaṃ puṭṭi |

kaṃ || tanage tanûbhavar illade | manadoḷ chintisutam irddu Padmaprabhan â- |
rppiṅa kaṇi sâsana-dêvate- | yane pûjisi divya-mantrdiṃ sâdhisidaṃ ||

va || antu sâdhisi (di)śâdhita-vidyanâgi putrar-irbbaraṃ paḍedu Râma-Lakshmaṇar endu pesaran iṭṭu |

vṛi || parama-snêhadoḷ irbbaraṃ naḍapi lîlâ-mâtradiṃ chandranan- |
t ire saṃpûrṇṇa-kaḷâṅgar âgi beḷeyal vidyâ-balôdyôgam ur- |
bbareyoḷ chôdyam enal saluttam ire kîrtti-śrî diśâ-bhâgadoḷ |
pered âśâ-gajamaṃ paḷañchaleye lakshmî-bhâradind oppidar ||

va || antu sukhadim irppudu mattal Ujjeniya-purâdhipati-Mahîpâḷan â-tuḍugegaḷaṃ bêḍiy aṭṭidaḍe Padmanâbhaṃ Kṛitântanante raudra-vêshamaṃ kaikoṇḍu |

ka || yemag adan aṭṭalik âgadu | tamage tuḍal yôgyam altu santam iral vêḷ |
samarkke vandan appaḍe | nimiśadoḷ ânt iṛidu vîra-rasamaṃ meṛevem ||

va || antu nuḍid aṭṭi mantri-varggadoḷ âḷôchisi tanna taṅgey Âḷabbeyuṃ nâlvateṇabar âptar appa vipra-santânamaṃ berasi kaḷipidaḍ avar ddakshiṇâbhimukhar âgi baruttaṃ Râma-Lakshmaṇargge Daḍiga-Mâdhavar endu pesaran iṭṭu nichcha-vayaṇadiṃ baruttam ire |

ka || band avargaḷ uchita-padaman a- | gundeleyiṃ kaṇḍar amaḷa-lakshmî-chittâ- |
nandanamaṃ Pêrûraṃ | mandâra-namêru-pushpa-gandhâdriyumaṃ ||

va || antu Gaṅga-Hêrûraṃ kaṇḍ alliya taṭâka-tîradoḷu bîḍaṃ biṭṭu Chaityâlayamaṃ kaṇḍu nirbbhara-bhaktiyiṃ tṛi-pradakshiṇaṃ geydu stutiyisi samasta-vidyâ-pârâvâra-pâragarum Jina-samaya-sudhâmbhôdhi-sampûrṇṇa-chandrarum uttama-kshamâdi-daśa-kuśaḷa-dharmma-niratarum châritra-chakra-dhararaṃ vinêya-janânandaraṃ chatus-samudra-mudrita-yaśaḥ-prakâśaraṃ sakaḷa-sâvadya-dûraraṃ Kâṇûr-ggaṇâṃbara-sahasra-kiraṇaraṃ dvâdaśa-vidha-tapônushṭhâ[na]-nishṭhitaraṃ Gaṅga-râjya-samuddharaṇaraṃ śrî-Siṃhaṇandy-âchâryaraṃ kaṇḍu guru-bhakti-pûrvvakaṃ bandisi tamma band-abhiprâyam ellamaṃ tiḷiya pêḷe kaykoṇḍ avargge samasta-vidhy-âbhimukhar mmâḍi kelavânu-divasadiṃ Padmâvatî-dêviyaṃ vidhi-pûrvvakam âhvânaṃ geydu varaṃ baḍedu khaḷgamumaṃ samasta-râjyaman avargge mâḍe |

ka || muni-pati nôḍalu vidva- | j-jana-pûjyaṃ Mâdhavaṃ śilâ-staṃbhaman â- |
rdd anugeydu poyyal adu pu- | ṇmene muṛidudu vîra-purushar ênaṃ mâḍar ||

va || â-sâhasamaṃ kaṇḍu |

vṛi || muni-pati karṇṇikârad esaḷoḷ neṛe paṭṭaman eyde kaṭṭi sa- |
j-jana-jana-vandyaraṃ parasi sêseyan ikki samasta-dhâtriyaṃ |
manam osed ittu kuñchaman agurvvina kêtanam âgi mâḍi be- |
rpp anitu parigrahaṃ gaja-turaṅgamumaṃ nijam âge mâḍidar ||

va ‖ antu samasta-râjyamaṃ mâḍi buddhiyan ivargg int endu besasidaru |

vṛi ‖ nuḍidudan âroḷaṃ nuḍidu tappidaḍaṃ Jina-śâsanakk oḍam- |
baḍadaḍam anya-nârig ered aṭṭidaḍam madhu-mâmsa-sêve ge- |
ydaḍam akuḷînar app avara koḷkoḍeyâdaḍam artthig artthamaṃ |
kuḍadaḍaṃ âhavâṅgaṇadoḷ ôḍidaḍaṃ kiḍuguṃ kula-kramaṃ ‖

vṛi ‖ uttamam appa Nandigiri kôṭe poḷal Kuvaḷâlam âḷke toṃ- |
bhattaṛu-sâsiraṃ vishayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urbbiyaṃ ‖
uttara-dik-taṭâvadhige tâge Moda[rkka]le mûḍa Toṇḍe-nâ- |
ḍ att aparâśeg ambunidhi Chêr-oḍey irppa teṅka Koṅgu ma- |
tt itt oḷag uḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-toṃ- |
bhattaṛu-sâsiraṃ daḷ ele mâḍidan intuṭu Gaṅgan ujjugaṃ ‖

antu śata-jîviy embud â-śabdamaṃ kêḷdu |
bharadindaṃ churchchuvâydaṃ hogaḷe budha-janaṃ bandu Kâvêriyoḷ bhî- |
karam âgal vîra-lakshmî-nayana-kumudinî-chandramaṃ nindu nôḍal |
parivâraṃ tanna kîrtti-prabhe baḷase diśâ-bhâgamaṃ chôdyam âgal |
parama-śrî-Jaina-pâdaṃ nelase hṛidayadoḷ Mêru-śaiḷôpamânaṃ ‖

ka ‖ kar . . aṛida Gaṅganiṃ bhaya- | m illada Harivarmma Vishṇu-bhûpaniṃ nijadiṃ |
balle Taḍaṅgâḷ-Mâdhava- | n allim baḷi Churchchuvâyda-Gaṅga-nṛipâḷaṃ ‖
S'rîpurushaṃ S'ivamâraṃ | . . ḷaṃ kṛitânta-bhûpan â-Sayigoṭṭaṃ |
dvîpâdhiparoḷ ari-nṛipa- | kôpânaḷa-śikhey enippa Vijayâdityaṃ ‖
. . . re yêṛida Mârasiṅgan â- | Kuruḷa-Râjigaṃ pesar-vvett â- |
Maruḷaṃ tan-nṛipa-tiḷakana | piriya magaṃ Satya-vâkyan achaḷita-śauryyaṃ ‖
Garvvada-Gaṅgaṃ vasudheyo- | ḷ orvvane kali châgi śauchi Guttiya-Gaṅgaṃ |
dôr-vvikramâbhirâman a- | gurvvina kali Râchamalla-bhûbhṛi . . . . . ‖
teṅgaṃ muṛivaṃ hasiya ka- | ṅgaṃ piḍid-aḍasi kîḷvan â-mada-kariyaṃ |
piṅgade nilisuva sâhasa- | tuṅgaṃ kêvaḷame negaḷda Rakkasa-Gaṅgaṃ ‖
avayavadinde sâdhisida Mâḷavam êḷuman eyde Gaṅga-Mâ- |
ḷavam enal akkaraṃ baredu kal niṛisutte kaḷalchi Chitrakû- |
ṭaman uṛe Kannamajjeya-nṛipânujanaṃ Jayakêsiyaṃ mahâ- |
havadoḷe Mârasiṅga-nṛipan ikki nimirchchidan âtma-śauryyamaṃ ‖
tanayaṃ śrî-Mârasiṃhaṅg anupama-jagad-uttuṅgan âdam jagat-pâ- |
vana-Lakshmî-vallabhaṅg int udayisi negaḷdaṃ Râchamallâvanîśaṃ |
Manu-mârggaṃ Gaṅga-chûḍâmaṇi jaya-vanitâdhîśa-bhûvallabhêśaṃ |
Jina-dharmmâmbhôdhi-chandraṃ guṇa-gaṇa-niḷayaṃ râja-vidyâ-dharêndraṃ ‖

int enisi negaḷda Gaṅga-vaṃśodbhavar â-Daḍigana magaṃ Churchchuvâyda-Gaṅgan âtana sutaṃ Durvvinîtan âtana tanayaṃ śrî . . . . nu Srîpurusha-mahârâjaṃ tat-tanayaṃ . . . Dêva tat-tanûbhavan Ereyaṅga-Hemmâḍi tat-putraṃ Bûtuga-Hemmâḍi tad-âtmajaru . . . Dêva tad-anuja Guttiya-Gaṅgan âtana momma Marasiṅga-Dêvan âtana magaṃ Kaliyaṅga-Dêvan âtana magaṃ Barmma-Dêvanin â-Gaṅga-vaṃsôdbhavaru râjyaṃ geyye |

dakshiṇa-dêśa-nivâsî | Gaṅga-mahî-maṇḍalika-kuḷa-sandharaṇaḥ |
śrî-Mûla-saṅgha-nâthô | nâmnâ śrî-Simhanandi-muniḥ ‖

śri-Mûla-saṅgha-viyad-amṛi- | tâmaḷa-ruchi-ruchira . . . . jaya-la- |
kshmî-mahitaṃ Jina-dharmma-la- | lâmaṃ Kâṇûr-ggaṇa-janâ . . . karaṃ ||

**â-gaṇada anvayadoḷu** |

maṇir iva vanarâśau Mâḷikêvâmarâdrau
tiḷakam iva lalâṭê chandrikêvâmṛitâṃśau |
iva sarasi sarôjê matta-bhriṅgî nikâmaṃ
samajani Jina-dharmmâ nirmmaḷô Bâḷachandraḥ ||

**avara** sishyaru |

vimaḷa-śrî-Jaina-dharmamâmbara-himakaran udyat-ta . . . . lakshmî- |
ramaṇaṃ bhûmaṇḍalâdhîśa-nutan ubhaya-siddhânta-ratnâkaraṃ jaṅ- |
gama-tîrthaṃ bhavya-vaktrâmbuja-khara-kiraṇaṃ śrî-Prabhâchandra-siddhân- |
ta-munîndraṃ kshîra-nîrâkara-viśada-yasô-vêshṭitâśâ-vibhâgaṃ ||
manamaṃ niyamisal aṛiya- | r ttanuvaṃ . . . tôrppa muniyuṃ muniyê |
manamaṃ tanuvaṃ niyamisa- | l anudinam î-Nêmi-Dêvan orvvane ballaṃ ||

**avara** śishyaru |

guṇiy ene Jina-mata-rakshâ- | maṇiy ene kavi-gamaka-vâdi-vâgmi-pravarâ-
graṇiy ene paṇḍita-chûḍâ- | maṇiy ene Guṇanandi-Dêvar esedar ddhareyoḷ ||

**tat-sadharmmaru** |

aḷavê pêḷ nuḍiyalke ninna birudaṃ mâṇ mâṇ elê Sâṅkhya vâ- |
g-baḷamaṃ nachchade nîn aḍaṅg eḍarad ir chChârbbâka Naiyyâyikâ |
maleyal bêḍ iru mattam êke chaladind î-bandapaṃ kemman aṇ- |
ḍaleyal śrî-Guṇachandra-Dêvan amaḷaṃ vâdîbha-kaṇṭhîravaṃ ||

**tat-sadharmmaru** |

Gaṅgâ-vâri su-śaivaḷaṃ sura-karî dânârdra-gaṇḍa-sthaḷaḥ |
S'ambhuḥ kaṇṭha-vilagna-ghôra-garaḷaḥ chandraḥ kaḷaṅkâṅkitaḥ |
Kaiḷâsô vana-vallarî-parivṛitas sâmyaṃ katham vachmy ahaṃ |
kîrtyâ tais saha Mâghanandi-yaminas chandrâtapôdyachchhriyâ(ṃ) |

**â-châritra-chakrêśvara-muni-raja-râjana śishyaru svasti samadhigata-pañcha-mahâ-śabda mahâ-kalyâṇâshṭa-mahâ-prâtihâryya chatus-trimśad-atiśaya-virâjamâna-bhagavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-kamaḷa-vinirggata-sad-asad-âdi-vastu-svarûpa-nirûpaṇa- pravaṇa-râddhânta-âmṛita-vârddhi-varddhana-râtry-âbharaṇarum appa śrîmatu-Prabhâchandra-siddhânta-dêvar entendaḍe** |

âsîd aśântarâḷa-prabaḷa-pṛithu-yaśô-vyôma-Gaṅgâ-taraṅgaḥ
chañchach-châritra-dhâtrîbhavad-atilalitôdâra-gambhîra-mûrttiḥ |
vâk-kântâ-tuṅga-pîna-stana-kaḷaśa-lasan-nûta-chûta-pravâḷaḥ
siddhânta-kshîra-nîrâkara-himakiraṇaḥ śrî-Prabhâchandra-Dêvaḥ ||
abhinava-Gaṇadhara . . . | tri-bhuvana-jana-vinuta-charaṇa-sarasiruha-yugaṃ |
śubha-mati . . . ruha-vanârkkan embudu | vasumatiyoḷ Anantavîryya-siddhântikaraṃ ||
vâdi-vana-dahana-hutavaha | vâdi-Manôbhava-(vâdi)-viśâḷa-Hara-niṭaḷâkshaṃ |
vâdi-mada-radani-biduvaṃ | bhêdipa mṛigarâjaṃ jayatu S'ṛitakîrtti-budhaṃ ||

**tat-sadharmmaru** |

kavi-gamaka-vâdi-vâgmiga- | ḷ ev embaraṃ geldu Kanakanandi-traivi- |
dya-viḷâsaṃ tribhuvana-ma- | lla-Vâdirâjaṃ dal enisidam nṛipa-sabheyoḷ ||

avara sadharmmaru |
mana-vachana-kâya-guptiyo- | ḷ anunayadiṃ taḷadu pañcha-samitiya vaśadin- |
d anuvaśan âda tapônidhi | Munichandra-bratipan akhiḷa-râddhântêśaṃ ||
avara sishyaru |
piridaṃ pogaḷvaḍ ên gaḷa | puruḷ unṭ ê-mâḍal endu muni-patiy emb î- |
vara-chintâmaṇi . . . . | Kuruḷi su-saumâna-dhyânad-uruḷiy enikkuṃ ||
tapônushṭhâ[na]-nishṭhitar âr endaḍe |
Kanakachandra-munîndrana pâdaṃaṃ | neneva bhavya-samûhada pâpa-saṃ- |
hananam appudu tappadu niśchayaṃ | mana . . . . . nichchaluṃ ||
avara sadharmmaru |
muniya . . . . . anavadyâchâranê Jaina-śâ- |
sana-rakshâmaṇi śântanê sakaḷa-râga-dvêsha-dôsha-prabhañ- |
janan urvvî-nutanê guṇa-praṇayitaṃ tân embinaṃ vîra mê- |
diniyo . . dhavachandra-Dêvan esedaṃ châritra-chakrêśvaraṃ ||
tat-sadharmmaru |
vara-śâstrâṃbudhi-varddhana- | hariṇâṅkaṃ biruda-vâdi-mada-visphâḷaṃ |
nirutaṃ tân enal esedaṃ | dhareyoḷ Traividya-Bâḷachandra-munîndraṃ ||
avara sadharmmaru |
vṛi ||. . . . . âḷduṃ dharmmaman upêkshisi tak[k]-eḍeg îyad âgaḷuṃ |
pîna-nitambamaṃ ghana-kucha-dvayamaṃ maṛegoṇḍu ma-thô- |
dyânaman oldu pokku neṛe nîla-paṭâśritar appa yôgigaḷ |
dâna-vinôdanoḷ dorege-vappare Mâdhavachandra-Dêvano . ||
. . . . . Satya-Gaṅgaṃ kuḍe Kuruḷiyoḷ âd anna-dâna-prabhâ-vi- |
staradiṃ śrî-Bâḷachandra-brati-pati paḍedaṃ dânadiṃ jîy analk ur- |
vvareyaṃ sampûrṇṇam âgal taṇisidam idu bal-chôdyam akshîṇa-riddhi- |
sphuritaṃ kayganmi poṇmutt ire . . . . . jyan âdaṃ ||
avara sadharmmaru |
Chaturâśya-kôṭi-kûṭado- | ḷ atiśayam enisirdda Kopaṇa-tîrthadoḷ îgaḷ |
nutiyipa Vaḍḍâchâryya- | brati-patiyê Nêmi-Dêvarindame pûjya ||
sthâvara-jaṅgamam anituṃ | pâvanam âda . . . . . |
. . . jîy enisi bâḷv-aḍigaḷa | jîyaṃ śrî-Nêmi-Dêvar udayise śubhadaṃ ||
avara sadharmmaru |
adhanargg âśritarg ishṭa-santatige châtur-vvarṇṇa-saṅghakke tân |
adhikôtsâhadin . . . . bayakeyam bêrpp artthamaṃ vâñchchheyaṃ |
budha-chintâmaṇi . . . . . kûrtt ittu Mâ- |
dhavachandraṃ paḍedaṃ samasta-bhuvana-prastutyamaṃ stutyamaṃ ||
avara sadharmmaru |
sâdhisi gurûpadêśado- | ḷ âdhikyatey âytu sakaḷa-shaṭ-karmmagaḷu |
vêdântar ma . . d ariba- | r ggôdhûma-gharaṭṭan oḍane toḍarvvama . . . ||
śâkini-ḍâki . . . . . | . kini-chôrâri-mâri-devyeyar anituṃ |
lôkam aṛiyalke . . . | sakaḷaman aṛiye birudaṃ Dêvêndranumaṃ ||
int enisi negaḷteyaṃ taḷeda śrîmat-Prabhâchandra-siddhânta-dêvara guḍḍa Bhujabaḷa-Gaṅga-Hermmâḍi-Barmma-Dêva |
balavad-vairigaḷaṃ paḍal-vaḍisi geld ugrâjiyoḷ mâṇḍanê |
chaladindaṃ pariyiṭṭu vairi-puramaṃ tat-kôṭeyaṃ tad-mahî- |

taḷamaṃ koṇḍu dharitri baṇṇisuvinaṃ śrî-Bamma-Dêvaṃ mahî- |
taḷamaṃ tôḷ-vaḷadiṃ nimirchchidan id êṃ Hermmâḍi sauryyâtmanô ||

**âtana paṭṭa-mahâdêviy entendaḍe |**

Jinêndra-pâdâmbuja-matta-bhṛiṅgî . . . . -bhûshaṇa-bhûshitâṅgî |
nitambinînâṃ tiḷakâyamânâ virâjatê Gaṅga-mahâdhidêvî ||

**vṛi** || nijav enip î-negartteya mahâsatig utsava[ma]ṃ nimirchchuv â- |
tmajar enisirdda tammut oḍahuṭṭidar oppuva Mârasiṅganuṃ |
sa-jayaḍe Satya-Gaṅga-nṛipanuṃ kali-Rakkasa-Gaṅga-Dêvanuṃ |
Bhujabaḷa-Gaṅga- . bhujanum ârjjisi perj-jasamaṃ nirantaraṃ ||
gajaripu-vishṭarâji-vibhavôdaya-Pârśva-Jinêndra-pâda-paṅ- |
kaja-maḍa-bhṛiṅga Gaṅga-kuḷa-maṇḍana daṇḍita-vairi-vargga Bhâ- |
vaja-nibha-mûrtti dig-vaḷaya-varttita-kîrtti samasta-dhâtriyoḷ |
Bhujabaḷa-Gaṅga-bhûpa ninag âr ddore maṇḍaḷikaika-Bhirava ||

**âtana paṭṭa-mahâdêvi |**

[. . . . . ]âḷuvaran anuja | diṭṭa . bhûpaṅge Gaṅgavâḍige taḷedaḷ |
paṭṭaman endaḍe Gaṅgana | paṭṭa-mahâdêvi yantu nôntarum oḷarê ||

**vṛi** || mâriṭṭ âśântamaṃ baḷḷadal aḷed udadhi-brâtamaṃ tûge sand â- |
Mêru-kshôṇîndramaṃ trâśiyoḷ eṇisi taraṅgoṇḍu nakshatramaṃ pê] |
ârânuṃ ballarê ballaḍe pogaḷge . . viśvambharâ-bhâra-vîra- |
śrî-râmâḷîḍha-vajra-draḍhima-ghana-bhuja-stambhanaṃ Gaṅga ninnaṃ ||
anneyavâg id ûṭisuva . . mole . . prakâsa yellavô |
rannave heṇḍiroḷ maneg orvvar udâreyar aṇṇa huṭṭarê |
hunniyav uḷḷaḍ êṃ jagadoḷ orvvaḷe bhâgiye tâne lêse huḥ- |
nanniyoḷ intu garbbiteyar âr ggaḷa Chandala-Dêviy-andadiṃ ||

**śrîmad-Bhujabaḷa-Gaṅ[ga]-Dêvaṅgaṃ Gaṅga-mahâdêvigaṃ puṭṭida Satya-Gaṅgana pratâpam entene |**

jasam udyad-dhavaḷâtapatram akhiḷâśâ-dêvatâpâṅga-ra- |
śmi-saha . . . . . gajêndra-ripu-pîṭhaṃ vikramaṃ tân ad â- |
ge su-sâmrâjya-latâbhivṛiddhi-vibhavaṃ mayvett iral ballidar |
bbesakeyyutt ire Satya-Gaṅgan esedaṃ viśvâvanî-bhâgadoḷ ||

**âtan-arasi |**

pati Satya-Gaṅga-Dêvaṃ | gati . . . . dâra-lakshmi tân enisi . . . . |
. . . . . taḷedaḷ êm . . . | . . . . . âro râṇi Kañchala-Dêvi ||
Bhâvabhavaṅge rûpu maḍa-sâmaja-vairige vikra(ma-kra)maṃ Surên- |
drâvanijakke dâna-guṇam abdhige guṇp Amarâchaḷakke saṃ- |
bhâvita-dhairyam aggalipud endaḍe Gaṅga-kubhṛit-kumâra . . |
. . . . . pâḷakaṅge dorey appare mikka kubhṛit-kumârakar ||
. . . . . yindaṃ kshîrâbdhiyu- | m asavasadiṃ perchchuvante Gaṅgânvayamuṃ |
pasarise perchchuge ninnin- | d asadaḷam audâryya-śauryya Gaṅga-kumârâ ||

**śrîmanu mahâ-maṇḍaḷêśvaran Ereyaṅga-Hoysaṇa-Dêvan-aḷiyaṃ gaṇḍara dâvaṇi husivara sûḷa mâvana gandha-vâraṇaṃ Hermmâḍi-Dêvan Eḍedoṛe . . . . sâyiramumaṃ Harigeya nelevîḍinoḷu sukhadin âḷutt irddu Kuntalâpuradoḷu Chaityâlayamaṃ mâḍi dêvara pûjâ-vidhânakkaṃ châtur-vvarṇṇa-saṅgha-samudâya-chatus-samayad âhâra-dânakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ**

samudâya-mukhya-sthânaṃ mâḍi Yeḍadoṛe-Maṇḍali-nâḍa prabhu-gâvuṇḍugaḷaṃ kareyal aṭṭi dharma ârayke yɛndu S'aka-varsha 989 neya Plavaṅga-saṃvatsarada Pusya-su 13 daśi-Guruvâra-vuttarâyaṇa-saṅkramaṇad andu tamma gurugaḷu śrî-Prabhâchandra-siddhânta-dêvara kâlaṃ karchchi dhârâ-pûrvvaka mâḍi biṭṭa dattiy â-grâmad ubhaya . . sarvva-namaśyav alli huṭṭuv âya-dâyasuṅka-nidhi-nikshêpa sarvva-bâdhâ-parihâra ‖

matt â-râja-sarvvanya Satya-Gaṅga-Dêvan Eḍehaḷḷiya nelevîḍinoḷu sukhadiṃ râjyaṃ geyyutt irddalli Kuruḷiya-tîrtthadalu Gaṅga-Jinâlayamaṃ mâḍi Saka-varśa 1054* neya Nandana-saṃvatsarada Chaitra-su-puṇṇamiy-Âdivâra-sôma-grahaṇad andu tanna gurugaḷu śrî-Mâdhavachandra-Dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa datti . . . baṇṇa . . . . . .

svasti śrîman-mahâ-maṇḍaḷêśvara Gaṅga-Hermmâḍi-Dêvara sannidhiyalli sarvvâdhikâri Bâgiya-Heggaḍe Lokkimayyana maga Heggaḍe-Chandimayyaṃ Kuruḷiya tamma gauḍikeyaṃ Kaliyara-Malli-S'etti mâṛaṃ koṇḍu arasara sannidhiyalu Bâḷachandra-Dêvargge dhârâ-pûrvvakaṃ mâḍi biṭṭaru ‖

matta Siriyama-Seṭṭiyum âtana makkaḷu . . . . . âtana gauḍikeya Nanniyarasa-Dêva Haḷḷavuradalu Bâḷachandra-Dêvargge dhârâ-pûrvvaka mâḍi koṭṭaru ‖ ant ubhaya-grâmada . . . . . sâmya suṅka sahita sarvva-bâdhâ-parihâra . . . . . (5 *lines following contain details of boundaries and usual final verses*)

## 65

*At the same temple, on the pedestal of the liṅga.*

Raktâkshi-saṃvatsarada Bhâdrapada-śuddha 13 Â svasti śrî Vîra-Ballâḷa-Dêvaru [. . .]samudrada nelevîḍinalu sukhadiṃ râjyaṃ geyyutt ire śrîmanu-mahâ-pradhâna Hiriya-Heḍeya-Asavara-Mârayyaṅgaḷa sannidhânadalu . . . daṇṇâyaka Vishu . . . . Hema-Gâvuṇḍa Haḍavaḷa-Kâḷayya Gaṅga-Gâvuṇḍa Bappa-Gâvuṇḍa Gâyi-Gâvuṇḍa Mâñcha-Gâvuṇḍa Lakka-Gâvuṇḍugaḷu Bayichayya Honnayya-mukhyav âda samasta-prabhu-gâvuṇḍugaḷu tammag âgi . . Kuntaḷâpuradalli sad-âchâryyar appa Nêmichandra-Bhaṭṭâraka-dêvarige nâḷu-prabhu . . . sâvanta-Mârayyanu vichârisi . . . Kâḷa-Gâvuṇḍa . . . . . mayaṇa Pemma . . . . diyaraṃ kaṇḍu tava . . . . . barada śîlâ-śâsanavaṃ toḍadu balâtkâradi tamma bhaktiy âge salutta . . . . . Beṇṇavaḷḷiyalli . . . . . koṇḍu nâḷ-prabhugaḷu adhikâri sâvanta-Mârayyanuṃ manaddhârey âgi Nêmichandra-Bhaṭṭâraka-dêvara kâlaṃ toḷadu dhârâ-pûrvvakav âgi . . . . śilâ-śâsanavaṃ baredu Benavaseya Doḍikeya . . . . (*usual final phrases and verses*)

## 66

*At the same village, on a pillar in Basa-Sḗṭṭi's field.*

*East face.*

Vyaya-saṃvatsara-Pushyada | bahuḷada bârasiya Kujana vâradoḷ sad- |
vinaya-nidhi Bâḷachandraṃ | su-samâdhiyaṃ muḍipi nâkam eydidan îgaḷ ‖
atithigam . . . . . | pratibhâ-prâgalbhya . . Manu-munig . . |
. . ruta-vâdigaḷa dânam a· | v atiśayam î-Bâlachandran uḷḷannevaraṃ ‖
. ḷale budha-samiti sishṭara | baḷagaṃ melmellane maṛuge dâna-vinôdaṃ |
praḷaya-prakshôbhadavol | kaḷi . śrî-Bâḷachandran abhinava-chandraṃ ‖

* So in the original, but 1054=Paridhâvi; Nandana =1034.

*West face.*

manamamṃ niyamisal ariyar | ttanumamṃ . . . tôrppa muniyuṃ muniyê |
manamamṃ tanuvamṃ niyamisa- | l anudinam î-Nêmi-Dêvan orvvane ballamṃ ||

## 67

*At the same village, on a mástikal to the north.*

Îśvara-samvatsarada prathama-Jyêshṭha-śu 10 Âdityavârad andu Honnê-Nâyakana maga Tirumala-Nâyakana kûḍe Mâyakkanû bhaya . . kke hôdarâgi nilisida vîra-lôkakkê . . . . . .

## 68

*At Kúdli, (same hobli), on a beam of the raṅga-maṇṭapa of the Rámêśvara temple.*

Svasti śrîmat-pratâpa-chakravartti Hoyisaṇa-śrî-Vîra-Ballâḷa-Dêv-arsaru sukha-râjyaṃ geyyuttam ire Turaka-vigrayâdalli (d)Ḍiḷiyinda makkaḷu Vîra-Ballâḷa-Râya paṭṭaṇa-pravêsa mâḍuvavasaradalli | Pramâdi-saṃvatsarada Jêshṭa-sudha-dasamiyalli Kûḍaliya Râmanâtha-dêvarige âguva Chikka-Kûḍaliya Hanasavâḍiya pûrvvâya apûrvvâya aḷuy anyâya yênû yill endu dhârâ-pûrvvaka mâḍida dharmma (*usual final verse*)

## 69

*In the same temple, on a stone to the south.*

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî jayâbhudaya-Saka-varuśada 1242 neya Raudri-samvatsarada Âsvayuja-bahuḷa 5 Sômavârad andu | śrîmat-pa . . . . . tepuvaroḷu gaṇḍa Yâ[da]va-Nârâyaṇa . . . . . .sandha apûrvva-rûpa | rûpa-Kandarppa | . . . . Chôḷa-Mâḷava-Gauḷa-Gûrjjara-bhaya-jvara | svasti. Vishṇuvardhana | teṅkaṇâditya | teṅkaṇa-chakravartti . . . . ya para-râyara gaṇḍa-bhêruṇḍa | Sanivâra-siddhi | giri-durgga-malla | Vîra-Ballâḷa-Dêv-arasaru | nija-sakala-râjyavan appukeyyuva vîra-Bhairava | tôra-hatta | gaja-bhîma | siṅgâra-hâra | vîra . . . | vîradaṇḍa . . | sûrimâḍuva râvuttara gaṇḍa pradhâna-Bembeya-daṇṇâyakaṃ . . . putraṃ virôdhi . .

ka || . . . . . ya Bembana guṇa | . . . . . gôva Mâdhavan upa- |
châris Kûḍali-Râma . . | . . . . aṅgaraṅga-bhôgava nenadaṃ ||
mundaṇa dharmmava dharmmaga- | ḷinda nilalk adu . . . . . |
sanda . . . . . â- | nandadi Mâdhava . . . va-Râyana putraṃ ||

ant â-Mâdhava . . . . . gôvâḷa gaṇḍa . . . . uddaṇḍa-maṇḍaḷikara gaṇḍa praje-mechche gaṇḍaṃ | â-Gaṅgana-nâḍu neradali â-Gaṅgana-nâḍiṅge âṛu-deṛe bandali Kûḍaliya vûru-dâriṅge âaruvatu-honnu aṛuvattu-honnina kuḷav anubhavisi â-Mâdaṇṇanavaruṃ | aṛuvattu-gauḍuṃ | nûrippattu-stânamaṃ muntâgi â-Râmê-dêvar-aṅga-bhôgakke koṭṭa dharmmav idake pûrvvâyav apûrvvâyav ond illa nandâ-vuḷake vondu-gâṇada mân-enne saluvadu î-dharmavan âvan aḷipidavanû nis-santânav ahanu |

paḍe-mâtên î-dharmamava | toḍadava ravarava-narakada kaḍaloḷ keḍadava |
biḍad ujjîvisidavan ava | Mriḍan end ettidenun î-mrudu-hasta-dhvajavan ||
idu baresidâta kavîsvara-Bramma-Deva . . . . .

## 70

*At the same place, on another stone.*

(Nâgari characters)

Namas tuṅga &c. ‖
Ṛik-śâkhî Śiva-bhakti-pallava . . . . . pushpôdgama . |
. . . . . yaḥ paṇḍita . . . . . nô dvijaiḥ |
santôsha . . . . . âkhyâpanê chchhâyayâ |
śrîmân Viṭhṭhala-mantri . . . râjâ . . . . . ‖

Saka-varsha [1] 330 sandu varttamâna-Sarvvadhâri-saṃvatsarada Phâlguṇa-śuddha . . . . . ‖ śrî . . . . adhirâja râja-paramê . . . śrî-vîra-pratâpa-Harihara-mahârâyara biṃba-pratibiṃba-bhûta . . . . . Dêva-Râya-mahârâyaru Vijayanagariyali śrî-Virûpâksha-dêvara sannidhiyali varṇâśrama . . . . sukha-saṅkathâ-vinôdadiṃ râjyava pâlisutt iha kâladalu tadîya-râjya-sâmrâjyada . . . . . samâna-sambhâvana . . khyâti . . . . . dashṭâ . . . . . dadhi-sudhâkarôdaya śrî . . . . . gabhîra . . . . . sahita sâhitya-kaḷâ-kaḷânidhi . . . anudinaṃ hêma . . . . sakala-dâna . . . . . saka sâgara . . tatratya . . . svanamaṃ . . . . manâs taṅ gîyamâ . . . mûrdhaja-kîrtti . . . . . yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭkarma-nirataru . . . . . Yajuś-śâkhâdhyâyigaḷu Gâyatrî-mantra-prasâ . . . pramukhar aha . . Kôṭîśvara-Dîkshitara kula . . karu Narasiṃha . . . . . kaṇṇa-Bhaṭṭarige koṭṭa śilâ-śasanada kramav entendare śrî-vîra-Pratâpa-Dêva-Râya-(mahârâja)-mahârâyara nirûpadinda Viṭhṭhaṇṇa-Oḍeyaru Âragada râjyavan âḷuva kâladalu śrîmat-Tuṅga-Bhadrâ-saṅgama-dakshina-Vâraṇâsi-mahâ-Prayâgavâda Kûḍaliya Râmanâtha-dêvarali purâṇava hêḷuva Veṅkaṇṇa-upâdhyarige Âragada-râjyada Kûḍalinâḍoḷage â-Râmanâtha-dêvara amṛita-paḍige saluva Hanasavâḍiy-em[ba]-grâmadalu aramaneya bhaṇḍârakke . . . . . gadyâṇa 15 aksharadalû hadinaidu honna . . . . . grâma gadyâṇa abali . . . . . sarvvamânyavanu â-Viṭhṭhaṇṇa-Oḍeyaru â-Veṅkaṇṇa-upâdhyara kûḍa . . . . . grâma-vâsaḥ . . sukara-jîvitav âgi . . . naḍavahâge kaṭṭaley âgi . . . . . Muchukundâśrama-Viśvarûpa-dêvara sannidhiyali dêvatôddêśa-pitruddêśav âgi . . . . . 15 . . . . hiraṇyôdaka-dâna . . pûrvakav âgi â-Viṭhṭhṇṇa-Voḍeyaru â-Veṅkaṇṇa-upâdhyarige â-chandrârka-sthâyiy âgi koṭṭev âgi â-Veṅkaṇṇa-upâdhyaru aha . . saṅkada kulada ga 15 . . . . . â-Râmanâtha-dêvarali purâṇa-hêḷutta śrî-vîra-Pratâpa-Dêva-Râya-mahârâyarige âyur-ârôgya-aiśvaryyâbhivṛiddhigaḷ ahahâge î-dharmakartṛigaḷu Viṭhaṇṇa-Oḍeyarige vêdôktâyushyâbhivṛiddhigaḷ ahahâge munde î-dharmava pâlisuva pâlakara âyushyâbhivṛiddhi ahahâge tri-sandhyânushṭhâna-samayadalu dêvara bêḍikoḷuva . . î-dharmapâlakarugaḷige Vâraṇâsiya Visvêśvara-dêvara sannidhiyali sôma-suryôparâga-puṇya-kâladalli alaṅkâra-sahitav âgi sâvira-gova koṭṭa-phalavan aiduva

sârdha-kôṭi-trayaṃ Vishṇu tat-samaṃ Siva-mandiraṃ |
êka-Vishṇuṃ pratishṭâpya tat-samaṃ labhatê nṛipa ‖

(9 *lines following contain final phrases and verses*) śrîmatu Viṭṭhaṇṇa-Voḍeyaru Veṅkaṇṇa-Bhaṭṭarige koṭṭa śâsanakke maṅgalaṃ

*Viṭhaṇṇagaḷa baraha śrî

## 71

*At the same place, on another stone.*

(Nâgari characters)

Śrî-Gaṇâdhipatayê namaḥ |
namas-tuṅga &c. ‖

*In Kannada character.

svasti śrî jayâbhyudaya-S'aka-varsha 1352 sandu varttamâna-Sâdhâraṇa-saṃvatsarada Pushya-ba 30 Âdi śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Pratâpa-Vijaya-Râyara kumâraru Pratâpa-Dêva-Râya-mahârâyaru Vijayanagariyali simhâsana-sthar âgi śrî-Virûpâksha-dêvara sannidhiyalu varṇâśrama-dharmagaḷanu sukha-saṅkathâ-vinôdadiṃ râjyavanu paripâlisutta sâmrâjya-dhurandharar âgi yiha kâladalu |

tulâpurusha-mukhyâni mahâ-dânâny . . . |
Dêva-Râjêna Dêvêndrô na tulâm adhirôhati ||

â-Pratâpa-Dêva-Râya-mahârâyara nirûpadinda avara maneya śrîman-mahâ-pradhânaru ||

śrîmad-râja-kiriṭa-jushṭa-charaṇaḥ śrî-Bukka-Râjaḥ purâ
pûrṇârthaḥ Puruhûta-kîrtti-valitô bhûpas śriyâ S'rîpatiḥ |
âsîd Baichapa-daṇḍanâyaka-mahâ-dôr-daṇḍa-sajjîkṛitaiḥ
kôdaṇḍair bhuvi khaṇḍitâri-nikaraś śrî-S'ambhu-pûjâ-paraḥ ||
râjñas tasya samasta-bhâra-bharaṇê dakshasya śikshâ-vidhau
râjñâṃ châhata-rakshaṇaṃ budha-varaḥ santanvataḥ sarvataḥ |
âsîd Baichapa-daṇḍanâyaka-mahâmâtyasya pûrvâkhiḷa-
kshmâdhîśâdhipa-mastakârpita-padô Maṅgappa-daṇḍâdhipaḥ ||
tat-putraḥ puru-puṇya-labdha-mahimâ Mâhishmatî-râjavat
khyâtaḥ kshmâ-taḷa-maṇḍanâya janitô Dhâtrâ dharitrî-patiḥ |
dhîmân Baichapa-daṇḍanâyaka-mahâ-nâmnâ guṇaiś châṅvitô
Dêvêndrâdi-marud-gaṇêshu gaṇitaḥ prithvîṃ chirâyâ(n)vatât ||
tat-putraḥ sarasaḥ samasta-guṇa-yuk sarvârtha-sampat-pradaḥ
sarvêshâṃ vidushâṃ dvishâṃ cha haraṇê durvâra-durgâdhipaḥ |
śrî-S'arvârchana-tatparaḥ pratidinaṃ sarvair guṇair Dêvarât
bhûpâḷâvaḷi-pûjitô vijayatê Râyaṇṇa-Râjaḥ kshitau ||
jayati jita-Manôjaḥ S'ambhu-pâdâbja-pûjaḥ |
smita-vadana-sarôjas sampadâ Râjarâjaḥ |
phalita-sukṛita-bîjô lâlitâśêsha-râjô |
jita-ripu-kṛita-pûjô vîra-Râyaṇṇa-Râjaḥ ||

â-Râyaṇṇa-Oḍeyaru Âragada-râjya Ânevêriya-nâḍa Hanagavâḍiya Bhâgada-nâḍu Hoḷeyahonnûra-nâḍanu sa-dharmadinda pâlisutta iha kâladalu â-Râyaṇṇ-Oḍeyarige Ânevêriya-nâḍoḷagaṇa Hanagavâḍiya Bhâgada samasta-gauḍa-prajegaḷu Hoḷeyahonnûra-nâḍa samasta-gauḍu-prajegaḷu tammoḷu sarvaikamatyav âgi kotta bhû-dâna-sâsanada kramav entendare Sâdhâraṇa-saṃvatsarada Pushya-ba 30 Â ardhôdaya-puṇya-kâladalu śrîmat-Tuṅga-Bhadrâ-saṅgama-dakshiṇa-Vâranâsî-mahâ-Prayâgâdi-Harihrarav âda Kûḍaliya samasta-dêvatâ-sannidhiyalu śrî . . . . Mahêśvra-śrî-Lakshmî-Nârâyaṇa-prîtiy âgi sarvamânyav âgi Râyaṇṇ-Oḍeyaru mâḍuva chhatra-dharmagaḷige sahiraṇyôdaka-dânâ-dhârâ-pûrvakav âgi dhâreyan eradu chatus-sîmege Vâmana-mudreya kallugaḷa neṭṭu â-Daṇṇâyakapuravanu sarvamânyav âgi Râyaṇṇ-Oḍeyaru mâḍuva chhtrada dharmaṅgaḷige namma sukṛita-sâkshiy âgi koṭṭevu | â-Daṇṇâyakapurada grâma ondakke hiriyara-maneyavaru âḷa-kaṭṭalege barasikoṭṭ iha pramâṇa-rêkhe 155 honnige Âragada-nâḍa Nâyakavâḍigaḷu pûrva . . . nubhavisi baha huṭṭuvaḷi . . pramâṇu honnu | â-Daṇṇâyakapurake saluva chatus-sîmeyoḷag uḷḷa tôṭa tuḍike gadde beddalu êta êri kalu nîrârambha kâḍârambha aḍakeya mara teṅgina-mara halasu mâvu nêrile huṇise bâḷe badane muntâda ên uḷḷa kîḷu-pachehe tṛiṇa-kâshṭa-muntâda dhânyada . . . . . hiriyara-maneyinda banda biṭṭi biḍhâra marada biṭṭi kraya kaḍḍâya â-nâḍugaḷa bageyi sarva . . . . . || suṅka-kâruka grâma-gadyâṇa pañcha-kâruka gâṇa-deṛe âme-deṛe magga-mudre oḷavâru horavâru maduve . . . . muntâda ên uḷḷa suṅka taḷa-

vârikege saluva aṃbali vuḍugore gauṇḍumbaḷi sahav âgi â-Nâyakavâḍigaḷu koḍuvaha huṭṭuvaḷi prâku pramâṇa varaha ga 35 aksharadalu mûvattaidu honnanu tettu baha â-Daṇṇâyâkapurada chatus-sîmeya vivara (11 *lines following contain details of boundaries*) int î-chatus-sîmeyoḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâddhyav emba ashṭa-bhôga-têjas-svâmya-sahav âgi Daṇṇâyakapuravanu Baichaya-daṇṇâyaka-oḍeyara makkaḷu Rayaṇṇ-Oḍeyaru Kûḍaliyali mâḍuva dharmagaḷige nâv eraḍu-nâḍa gauṇḍa-prajegaḷu namma namma strî-putra-jñâti-dâyâdya-sâvantânumatav âgi â-Daṇṇâyakapurada mûvattaidu-honnanu namma namma grâmagaḷa mêle . . . . . koṇḍu . . . . santâna-paramparey âgi â-chandrârka-sthâyiy âgi â-dharma naḍeyabêk âgi dhâreyan eradu â-Daṇṇâyakapurada grâmada chatus-sîmege Vâmana-mudreya kallu neṭṭu sarvamânyav âgi koṭṭevu int appudakke tamma yaraḍu-nâḍa samasta-gauḍu-prajegaḷa yâvaj-jîvada dharmagaḷê sâkshi î-maryâdeyaḷi sarvamânyav âgi namage koṭṭa Daṇṇâyakapuravanu śrôtriyav âgi 20 vṛittiya mâḍi nimma Kûḍaliya mahâjanaṅgaḷige koṭṭev âgi â-Daṇṇâyakapura sarva-bâdhe-parihârav âgi iruvadu muvatta-aidu honnu kereya kaṭṭikoṇḍu tôṭavan ikkuva sammandha eṇṭu-honnu ubhayaṃ nâlvatta-mûr-honnanu namma chhatrada dharmava naḍasuvavarige tettu santâna-paramparey âgi anubhavisi bahiri || int appudakke â-Râyaṇṇa-Voḍeyara sva-hastada voppa śrî-Triyambaka | â-Daṇâyakapurada dhana sâlada kaḍemege Nârasiṃha-devara Beḷuguliya suṅka-kâruka saha yêḷu-varaha ubhayaṃ aivattu-honnanu nâvu Kûḍaliyalli mâḍuva dharmmagaḷige ardhôdaya-puṇya-kâladalu dhâreyan eradu koṭṭevu | â-dharma-vittada vivara (8 *lines following contain details of gift*) Daṇṇâyakapurada mahâjanaṅgalu Kûḍaliya Chauḍi-Dîkshitaru Rêkaṇṇaṅgaḷu Ananta-Bhaṭṭaru Liṅgaṇṇaṅgaḷu Chaṇḍa-Bhaṭṭaru-ṃodalâda 20 vṛittimantaru teruvadu va ga 43 Beḷuguliya suṅkadinda ga 7 ubhayaṃ aivattu-honnanu ettikoṇḍu dêvatâ-sthânagaḷa dharma-chhatrakke prati-divasa 14 Brâhmara kaṭṭaleya oḷage nyûnâtiriktav illada hâge nimma yâvaj-jîvada sukṛita-sâkshiy âgi tappade naḍui sûtta bahiri yandu koṭṭa dharma-śâsana Râyaṇṇa-Oḍeyara oppa | śrî-Triyambaka

## 72

*On a stone in the south way to the same temple.*

Namas tuṅga &c.||

. . . . svasti śrî jayâbhyudayaś cha S'aka-varushada 1215 neya Khara-samvatsarada Vayiśâkha-su 15 lu śrîmatu pravuḍa-pratâpa-chakravartti-Hoysaṇa-śrî-Vîra-Nârasiṅga-Dêv-arsara râjyâi bhyuda . . . . . râya . . . . . yendu . . . . . yimmaḍi . . . . . madaneya . . . . . Nâraṇa (7 *lines gone*) . . śrî-Râmanâtha-dêvara amṛita-paḍige dhârâ-pûrvvakav âg-Mahâdêvara . . . . . â-chandrârkka-târaṃ-baraṃ barasi . . . . . koṭṭa dharmma (*usual final phrases*) . . . . . Dêviya suta . . . . . ratnaṃ châturyya . . ra-nâḍa (*usual final verse*) . . . . . gaḷam ahâ śrî śrî . . . . . ṇṇâyakarû tan (*rest illegible*)

## 75

*At the same temple, on a virakal near the entrance.*

Svasti śrî pṛithvî-vallabhaṃ mahâ-râjâdhirâ . . . . . Manmatha-samvatsarada Phâlguṇa-su 13 Bṛi pratâ . . . . . Nârasinga-Dêvana maneya hiriya-pradhâna . . . . . daṇṇâyakara maneya Bale-Sômeya-Nâyakana Mâ . . . Nâyakanu vukhaḍileg endu bahalli maley . . kûḍe kâdi taḷit-iṛidu biddalli avar-aṇṇa Hari . . . . . nilisida bîra-galu maṅgaḷam ahâ śrî śrî

## 77

*On a virakal to the east of the Hanumanta temple, in the way leading to the same village.*

Namas tuṅga &c.‖

svasti śrîmanu mahâ-pasâyi . . . . . kaligaḷ-aṅkusa Bîraya-Nâyakana âḷu aṅga-jâva . . . Mâreya-Nâyaka âtana maga Hiṭeya Chandanakeṛeya baḍa . . iṛidu danava koṇḍu hôhalli tuḷu maraḷti dêva-lôka-prâptar âdaru maṅgaḷam ahâ śrî śrî śrî

## 78

*At the same village, on a stone in the enclosure of the Narasimha temple.*

Srî

namas tuṅga &c.‖

svasti śrî jayâbhyudayaś cha S'aka-varusada 1214 neya Khara-saṃvatsara-Vaiśâkha-su 15 lu svasti śrîmatu pravuḍa-pratâpa-chakravartti Hoysaṇa-śrî-Vîra-Nârasimha-Dêv-arsaru râjya . . . lli | svasti śrîmanu mahâ-maṇḍaḷêśvaraṃ ari-râya-gaja-kôsari | . . . . ranna maṇḍalâ . . . raṇamaṃ nûrmmaḍi-chakravartti | mahâ-maṇḍaḷêsvaram mahâ . . rsara . . . Dêv-arsaru svasti śrîma . . .. râyaru . . . . . yirmmaḍi . . . . râya śrîmanu mahâ-pradhânaṃ Madaneya-daṇṇâyakanû Chika-Madaneya-daṇṇâyakanû svasti samasta-praśasti-sahitaṃ praje-mechche-gaṇḍa . . . magadige lâḷa-guṇḍige svâmi- vañchakara gaṇḍa parivâra-sannâhanuṃ Madaneya-daṇṇâyakara maga Âṇṇaya-Nâyakana nirûpadiṃ | śrîmatu sarvvâdhikâri satya-Râdhêya Suṅkada-Nâraṇa-Dâvanû Kâmaṇṇanû | Nameya-Mâyi-Nâykana Sôyi-Dêvanû bhagavat-Garuḍa . . . Nâyakana maga Viḷeya-Nâykanû int inibarû mukhya-samasta-bhakatamottamarû Narasimha-kshêtrada Tuṇga-Bhadrâ-saṅgamada dakshiṇa-Vâraṇâsi Kûḍaliya svayambhu-śrî-Narâsimha-dêvara nandâ-dîvigege Gaṅga-maṇḍaliya râjyada Sûgûra anupu-suṅkadavoḷage dinam-prati târa . . danaṃ dhârâ-pûrvvakav âgi koṭṭaru â-Madaneya-daṇṇâyakarû | Chikka-Maḍaneya-daṇṇâyakarû tamma Gaṅga-nâḍ-oḷagaṇa Beḷugaliya voḷa-suṅka hoṛa-suṅka staḷa-nibandhiy âgi amṛita-padige â-chandrârkka-târaṃbara sira-dhârâ-pûrvvakav âgi koṭṭa dharmma ‖ (*usual final phrases and verse*)

chittadoḷ int î-dham . ma- | n ettânuṃ keḍipe ninde manadand â-naragaṃ |
suttida koṭumba-sahitaṃ | tvô . . . koḷe ravuravake gaḷa-gaḷan iḷiguṃ ‖

maṅgaḷam ahâ śrî śrî śrî ‖

## 79

*At the same village, on a copper plate belonging to Kûḍḷi Śṛiṅgêri matt.*

(Nâgari characters.)

(*Front*) S'rî-Vidyâ

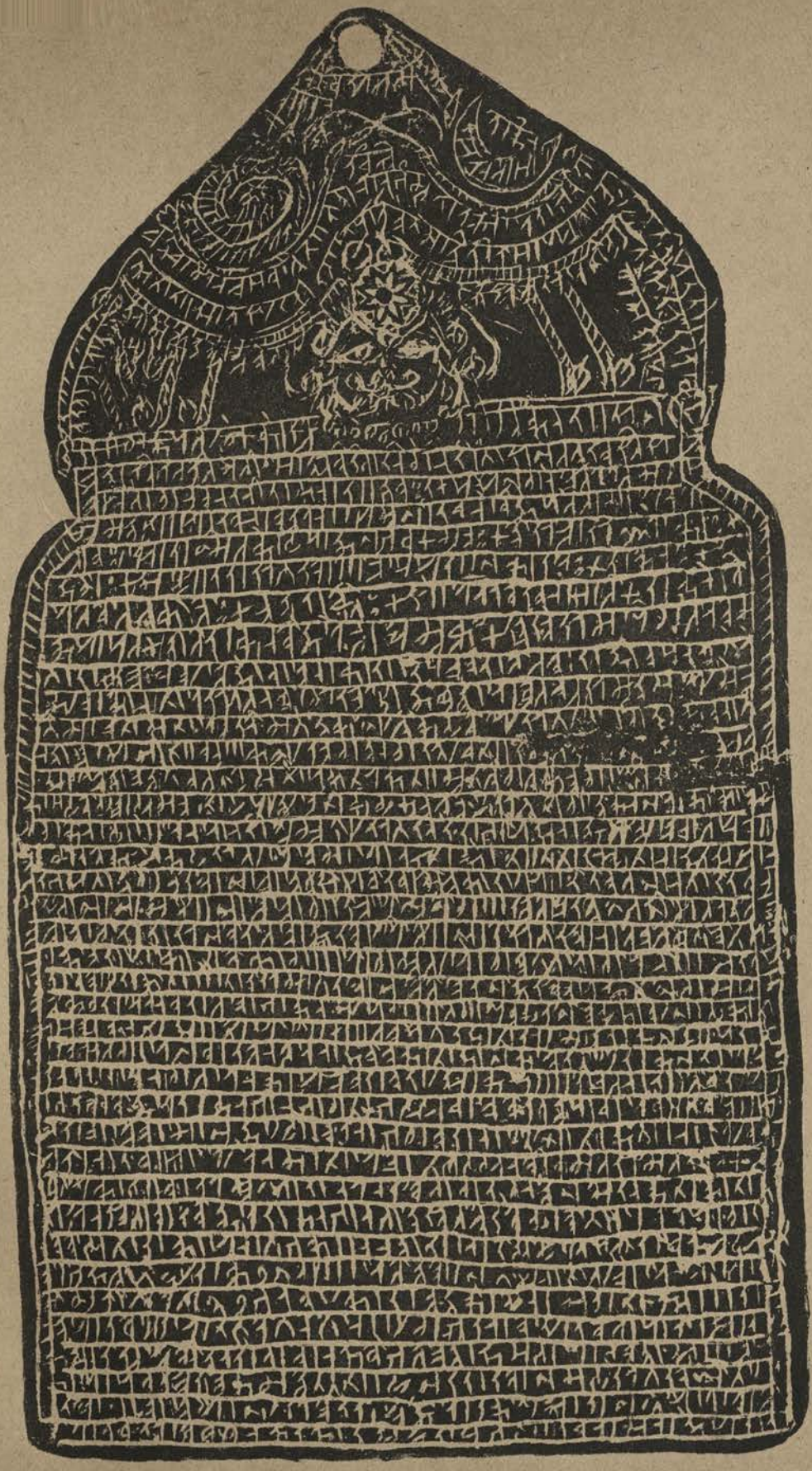
namas tuṅga &c.‖

. . . . . .

Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖

. . . . śrîmat-parama-guravê jaya-sampadô . . . . . .sandêśa . . . . advitîya vandê guru-pâdukâṃ śrî Gajapaty anêkô'stu śrî-S'aṅkara-śâsana

asti svastimatî dharâ su-vidita-S'ṛiṅgêri-siṃhâsanaṃ
tatra svasti-Sarasvatî-guru-varaś śrî-S'aṅkarâṃśôdbhavaḥ |



KŪḌALI MAṬHA COPPER PLATE (SH 79).

śrî-Vidyânagarê pratishṭhita-mahâ-bhû-maṇḍalâdhîśvarô
Vidyâraṇya-munîśvarô vijayatê Gaṇgâdharaḥ pâtu vaḥ ||

pañchâśan-mita-kôṭi-yôjana-bhuva + guruḥ + dvi-saptâsal-lôkâḥ + janaiḥ + ashṭâdaśa-sahasrâṇi ṛishayas S'aunakâdayaḥ + S'aṅkaraḥ + jayati vitata-kîrttiḥ + Rudra-śaktiḥ + sô 'yaṃ Sarvêśvarô bhâti + S'aṅkarô vijayâya tê + iti S'aṅkaravijayê tv âdyam uktaṃ + svasti samadhigata-pañcha-mahâśabda pṛithivy-ap-têjô-vâyv-âkâśâdi-pañchavimśati-tatvâṃśa-jîva-Parabrahmaikya-(v)ôṅkâra-layasyêtara-Brahma-sṛishṭa-Jambû-dvîpâvṛita-chatus-samudra-madhya-Mêru-Himâchala-Malaya- . . . Mahêndra-Kanya-Trikûṭa-Vindhya-Sahya . . . . . Varâha-Bhadrâ-Brahma-Nîlâ-Varuṇa-Kanya-S'riṅga-Agastyâchalâdi . . . . . chatura Ândhra-Drâviḍa-Haiva-Tuḷu-Malaya-Kalara-Kalâmûla-Traigartta-Kuru-Gândhâra . . . . . Karṇâṭa-Vihvaya-Matra-Lâṭa-Pâṇḍya-Puḷâka . . Kuru-Turushka-Simhaḷa-Gauḍa-Kêraḷa . . Koṅkaṇa . . Aṅga-Karâṭa (ṃ)ôḍhra-Pâra-Sindhu-mukhya-sahasra-dêśa-bhâshâ-jña râja-mânya-pra-châturya . . mastaka prakaṭa-satya- . . pramâṇa kalâkôlâhala sat-kalâ-râja . . . . . Bhâratîndra-guru-sthânâchârya Vasishṭha-Viśvâmitra-Kâśyapâtri-Dêvala-Nâradâdi-dêva-sthânâ(nâ)nushṭhânâtta-prâgâdi-ṛishi-muni-gaṇa-stuta-prastuta-lalâmatara-dêvatâ-dvâtrimśad-âsana-vidita-prâjña svâdhishṭhânâdi-sahasrârântar-vṛitti-bala-pratâpa-jña purâṇa-kâlâdika-gaṇa-yôga-mahâ-yôga-brahma-yôga-pariṇata dêva-dânavâdi-śakti-gaṇair Hrî-S'rî-mâtṛi-sthâna-sthiti-prada nija-svarûpa-jña nigamâgama-kûṭa-dôshajña vêdânta-Prâbhâkara-nyâya-gaṇita-gândharva-chhandô-nighaṇṭu-kâvya-nâṭakâlaṅkâra -akshara-lakshaṇa-kâya -dhâraṇa -tantra-mata-rakshaṇa sâmudra-śakuna - chhâya-śâstra-Bharata-gâyana-vâstu-ratna-parîkshâ-chitra-kalâdy-anêka-prasiddha-sakala-śâstra-śravaṇa-pâraṅgata para-kâya-pravêśa-vaśyâdy-âkarshaṇâdi-chatur-asîti-vidyâ-pati śrî-Vijaya -śaṅkara-Bhâratî-guru-bhaṭṭâchârya Viśvarûpâchârya Vaishṇava-praṇavadâchârya Râmânujâgama-śrî-Bhagavad-ârâdhya-Nîlakaṇṭhârâdhya-Vajranakhara-Dêvârâdhya para-mâhâ-yantra . . . śrî–vimata-sammata-Samantârâdhya Kâśî-vâsa-Brahmâmśa-Sarasvatî-guru-Maṇḍanamiśra-kalâ-kâlajña-Sarasvatî-vâg-vijaya S'aṅkara-Bhâratîndra svatantra-svêchhâ-vihâra-pura-pâraṅgata vada-mahâ-śaṅkâparâhatakâri Rudrâlayâdi-ashṭa-shashṭi-S'iva-kshêtra 68 Vishṇu-kshêtra 56 S'akti 21 Gaṇapati-sthâna 12 Âditya chaushashṭi-Yôginî-mukhya-sthaḷa 32 Bhairava Êkâmśa-Rudra-kôṭi-Râmêśa-Lakshmaṇêśa-Rudrapâda-Vishṇupâda-Harihara-Hiraṇyagarbha-śrî-Vidyâ-dêvatâ-pâda-padmârâdhaka âdi-śuddha-miśra-S'aivâchâra-jña vibhûti-rudrâksha-matôddhâra Rudrâcharaṇa-para kâshâya-vastra-daṇḍa-kamaṇḍalu-lâñchhana S'ri-sthâna-maṭha-sahasra-nilaya-sthânâchârya-mânya sarva-dêśa-pûjya-pâduka aśana-tṛishâyâchita Yâdava-Sriṅga-varya-rakshâ-daksha Kâdambara-Râya-bharaṇa Dêva-Râja-râjaiya . . (*back*)śrî-pṛithvî-uddhâraka-Hari-śrî-Varâha-yukta-ubhayaṅkita-sâkshi nâga-mudrâ Âraga 1 Chandraguptâ . . 1 râja-pûjita-pâdukâ-samêta svânubhava-paratara-śrêshṭha-Kâdamba-vaṃśânvaya-Purandara-Râya S'âlivâhana-śaka 1073 neya S'rîmukha-Mâgha-ba 14 Sômavâra-puṇya-kâladalu + śrî + dvâdaśa-sam .. ta-dêśa-madhya-dêśa Râmachandra + śrî + Benûra-kampaṇadallu Sâmbapurê vṛitti 13 trayôdaśa bhû-saṅkêta-śilâ-sthâpita-śrî-Vidyâśaṅkarârpita-dharmâbhisêkam + liṅga-śaila-samjñêya-vṛitti 3 trayasya Varadâ-dakshiṇa-sthitâ nâga-mudrâ + Brahma-Rudra-âḍige bahi-grâmai S'ivapura-Bhadra-nagarê pratyêkaṃ nishka-dvâdaśâḥ Kamaṭha-kshêtrê Kalaśânvayaika-putra Brahma-pûgârâma Channe-haruvu gadyâṇa 10 Âḍâpura-vṛitti 2 nâga-mudrâ + 3 + . . + Purandara-bhârya vahâma + śrî-guru Âdi-Kaiṭabhêśvara-sanmaddha-satra-dharma-Bhâratî-yôgânvaya-Mâhishâpura Châṭi-gaḍiyallu vṛitti 12 ubhaya nâga-mudrâ-śilâ mûla-guru-Kâginela-Tilavaḷi-Taḍasa-Vûrugâla-Hastinâvatî-Bhîmêśa-Pâṇḍuraṅga-mukhya-satra-Mânyapura . . . . . nagara Gaurîpura-vṛitti 128 âḍige Sudhâpura-S'ivapura . . . . . Gôkarṇâdi-Gômanta-Kâśîpura tatra sthânê ma. . . . Saradâpura-S'rîśaila-dêśa-Râmasêtu-Ananta-mukhya-Padmanâbhanagara-Pattûraka-paṭṭaṇa-Aggalâpura-Pulikoppa-modalâda agra-pûjâ-ârâdhana 7 vâma 14 jâti 101 kula Saiva-sammata-bhûti-

rudrâksha-kâshâya-vastraka-dêha śrî-Bhâgîrathî-mukhya-saha-nadî-tîrtha-kamaṇḍalu-jala-sumâtra-dêha pavitrîkṛita-vâma-jita-kula-vidyâ-guru śrîmat-parama-hamsa-parivrâjakâchârya-varya pada-vâkya-pramâṇa-pârâvâra-pâriṇa yama-niyama-mauna-tapaś-chakravarti anâdi-guru-paramparâ-prâpta-shaḍ-darśana-sthâpanâchârya vêdânta-vyâkhyâna-simhâsanâdhîśvara Sâṅkhya-traya-pratipâlaka sakala-vidyâ-viśârada nigamâgama-sâra-hṛidaya vaidika-mârga-pravartaka bhûmaṇḍalâchârya ṛishy-âśrama-Narasimha-kshêtra-Vidyânagara-stha- Vidyâśaṅkara-Sarasvaty-ârâdhaka sarva-dêśa-sâla-mûlage paratara-śrî-saparyâ-vaibhavakke guru-sthâna-mânya-maṭha-mudrâchâra ândôḷikâ-dvaya-sammukhâśva-padâti-chhatra-châmarâdi-tâḷa-nṛitya-tôraṇa-dhvaja-śaṇkha-chakra-pañcha-vâdya-ḍhakkâ-ḍiṇḍima-jhallarî-paṭaha-jâghaṭikâdi-vâdya bhâṭṭa-stôtra svarṇa-rajata-karâṅkita-nija-śêvaka bhakta-pâlana manôbhîshṭa-prada Hari-Hara-Hiraṇyagarbhâdi-śrîmad-Vijayaśaṅkara-Bhâratî-śrî-pâda-pûj(y)aka śrî-guru-paramparâdigaḷige + Sômâmśa-Kâdamba-kula-tilaka-Purandara-Râya . . . . . (*usual final verses*) dharmêṇa vardhatê putraḥ ‖ dharmêṇa puṇya-vardhanaṃ |

sva-dattâ putrikâ dhâtrî pitrâ dattâ sahôdarî |
anya-dattâ svayaṃ mâtâ tasmât tâṃ pâlayêt sadâ ‖

śrî-guru-dêva Dharma-Râja pâlyatê . . . janaiḥ . . maṅgaḷa mahâ śrî śrî (*around*) purâditya-sindhu-kṛita-pâtram chakrê kshiti-vimśati-kṛita-dharma-kîrtiḥ . . . . . âha Harihara-kara-nityaṃ paripûrita-dharma-kîrti-śriyaṃ bhavatu ‖ śrî-guru sâmânyôyaṃ &c ‖ śrî-guru-Vidyâśaṅkara-Sarasvatî śrî.

## 80

*On another copper plate belonging to the same maṭha.*

(Nâgarî characters.)

(*On the seal*) śrî-Vidyâśaṅkara śrîṃ klîṃ sauḥ prathamaṃ smarâmi Harihara śrî śri-Varâhasya śâkshi

(*front*) svasti Tripurasundarî-S'rîchakra-nâyakîm Bhâratîṃ vaudê śrî-guru-pûja . . . śrî namas tuṅga-śiraḥ=ananyâś chintayantô mâṃ=my ahaṃ × gôtrêṇa shaḍ-vairi-chchhêda-chakram=S'aivâgamê × S'aṅkarâchâryam îḍe + bindu-tri-kôṇa aiṃ jananîṃ Brâhmîṃ jagan-mâtaraṃ + chakra-rûpîṃ bhajê + êkâra-nilayâ dêvî ê kâma-rûpiṇî + aksha-mâlâmṛita-karâ = Sarasvatî = iti S'ankaravijayê = Dêvîrahasyôktaṃ = namô Brahmaṇê = mamâyushya-śrîm = iti mantram = nigamôktaṃ

svasti śrî samadhigata-pañcha-mahâ-śabda mahârâja-râjêśvarî- . . . . . bhuvana-nâyakî-bhagavatî-pâda-padmârâdhaka svânubhava-prâjñânuga=dîksha. . . . . Bhaṭṭâraka Gauḍa-Gôvinda S'aṅkara-pâramparya-mukhya-śishyâdi=śrîmat-parama-ga . . . . . srîmat-Kâśî-vâsa-Maṇḍanamiśrâśrama-sthita-Sarasvatî-nija-pâda-cha . . . . . vidyâ sakala-śâstrêshu jaya-prada śrî-guru-Vijayaśaṅkara-Bhâratî S'rîvidyârâdhaka-sampradâyika S'rîvidyârâdhakasya svarṇa-vṛishṭy-âgamana-kâle tasya prêma-kâruṇya-Yâdava-Nârâyaṇa bhuja-bala pratâpa-chakravarti = samasta-bhuvanâśrayaṃ = pṛithvî = ashṭâdaśa-pîṭhâchârya-mata-sammata-pratishṭhâpanâchârya + śrî + saparyâdi-dvâdaśa-kâla-niyamârâdhana-chatush-shashṭy-upacharya-dvâtrimśat-sêvakâdi-râjôpacharya-vaibhava-brahma-prâṇâdigaḷige dattaṃ = Himavad-girîndra-dakshiṇa-sthita-Sahyâdri-dêśa-madhyê + mahâ-râ = śrî-pratâ = Kadamba-Râyaru = Sâmantadurga = Banavase = Âraga-kampaṇadalu = sukha = prati = śrî-S'âli-samjñô vimśati-Manmathê mâsi Mâghô Śiva-sêndu-cha-samyuktê ‖

śrî-S'riṅgapury-âdi-mahâgrahârân ishṭâni pûrtâni manôrathâptim + Hari-Hara-Hiraṇyagarbha- . . . . . kara + ishṭâpti . . . . nâdigaḷige = agni-hô . . . . . vêdânâm chânupâlanam ishṭam ity abhidhîyatê = vâpî-kûpa-taṭâkâdi-dêvatâyatanâ iti S'aṅkaravijayôktam = sarva-dêśa-dêva-guru-sthâna-varṇâśrama-Hariha . . . . . yutâ-samsthâna = darśanâdi-dêha-janita .. shṭuraḥ = bhaṭâchâryâdi + tamata . . . . . svasti samasta-praśasti-sahita-kula-pûjârchanâdy-aṅga-bhaikshamâhâtmya-japa-pârâyaṇa-aṅga-raṅga-nitya-naimittikôtsava-tantra-kriyâ-mânya = Kaśyapa-Gautama-Bharadvâja-Vasishṭha-Kauśika-Viśvâmitra-Kauṇḍinya-Jamadagni-Jâbâli-Atri . . . . . dvâdaśôttara-śatân gôtriṇâḥ S'riṅgapura-Vidyâraṇyapura-Padmanârâyaṇapura . . . . . vṛitti-nishka-pratyêka pratyêka 360 saṅkhyâ prathamâdi-kramêṇa sa-hiraṇyôdaka-dhârâ-pûrvaka śrî-Vidyâraṇyasaya dattam = Vasishṭhaḥ Kâsyapô'tri-Visvâmitrô'tha Gautamaḥ = tasya mukhyâgrahâra tathâ Gaṇa-puṅgavâm ‖ . . . . . śri-guru-śrî-guru-dêva-Nârâyaṇa-Gauḍa-Gôvinda-Dattâtrêya-darśanânantaram sva-bhavana-sthâpana-sampradâya-sthâna = râja-gaṇâdhîśvara-sâkshiṇaḥ Hiraṇyagarbha-Chandraśikhâ-S'âradâ-śrî-Vidyâśaṅkara-varada-Vibhâṇḍakâśrama-Mahâlakêśvara = śrî-Narasimha = śrî-Tuṅgabhadrâ = . . . . . S'riṅgalêśvara = Bhairavâdi-mukhya-dêvatâ . . . . . S'riṅga-sthânâdi = antarâḷê = śrî-śrî-mahârâja 4 ‖ 18 ‖ 101 . . . . . rmêṇa pâlyatê = vardhatê = śrî-Bhagavatî-dêvi varadê śrî = aiśvaryasya samagrasya = śriyaḥ = sâla-mûlage . . . . . vṛidhyâdi = gajânta = guru-prasâdâbhimâna-dêha-janâḥ mahâ-lakshmî-prâpti = saparyâ . . . . saṅkêta S'riṅgapura-Vidyâraṇyapura = Amṛita = Sachidâ = S'ivapu = S'âtavaḷḷi = Narasiṃha = Hâravaḷḷi = Vuḍavâ = Belagudihaḷi = Gauḍava = Bêlupura = Âlavaḷ Bhâgyapura = Sarasvatîpura = Hariyaṭṭi = Saigalahaḷḷi = Vîrâpura = Sidanal = Tuṅgâpu = Parvata-Sâmbapura = Beluku = Saṅkarîkâ = Mâha = Vidyâpu = Chakranagara = Varada-mûla-grâmâdi-dvâdaśa-sahasra-nishka-parimita-bhû-saṅkêta-bhû-râśayaḥ svarṇa-râśayaḥ svarṇâśaya ..... sa-hiraṇyôdaka-sêkâdi-śilâ-sthâpita-Vâmana-mudrâdi - śaṅkha-chakra-liṅga-lâñchhana-bhûshaṇa = nagara - paṭṭaṇâgrahâra - pura - palli - koppa - sarva - janapadâdi - sarva - dêśa - maṭha - sthâna - guru-râja-dvijâdi = 1 = 18 = 101 = kulâdi - chhapanna - dêśa - dêśa - sthâna - madhyê = gajâśva-sammukhândôḷika-chhatra-châmara-tôraṇa-kalaśa-dhvaja-patâkâ-rathâyudha -padâti-samêta-vîthi-prastâra-kuraju-maraguḍi-makara-chakra-trisûlâyudha ubhaya-pârśva-svarṇa-vêtrâṅkita-bhaṭa- pañcha-mahâ-vâdya-jhallari- ḍiṇḍima-ḍamaru- ḍhakka - patâkâ-paṭaha -śaṅkha-chakra-ubhaya-tâla-kâhala-sammêlâdi-jâghaṭakâdi - vâdya râjôpacharya - vaibhava dêśa-dêśa - dêva-guru -râjas-thânâchâra-dôsha-prâyaśchitta-vyavahârâdi-agra-tâmbûla-agra-pûjâ-paurôhityâdi-mahâjana-sarva - yajamâna mudrâ-vichâraṇa-kâraṇa-śrêshṭha ‖ śrî-guru śrî-(*back*)śrî-Vijayaśaṅkara-Bhâratî-svâmi-svânugraha-kaṭâksha-dêha - pavitrîkṛita-bhavâbdhi-magna-dêha-pavitrîkṛita = S'iva-śakti -Vishṇu - lâñchhana-mukhya-shaḍ-darśanâdi-âkôttara-śata - sthalâdi-shashṭi-S'iva - Vishṇu-śakti - mukhya-êkâśiti-samsthânâdhishṭhita-Jambûdvîpâvṛita-(ma) dakshiṇa-dêśâ = bhaṭâchârya śata-sthaḷâdi

Ândhrâś cha Drâviḍâ Chôḷâ Karṇâṭâ . . . . . |
Kaḷiṅgâś cha Turushkâś cha Kêraḷâ Barbarâdayaḥ ‖
Gûrjarâ Pârasîkâś cha Maḷayô Koṅkaṇâdayaḥ |
Gaula-Pâñchâla-Hammîra-Sûrasêna-Prasamhakaḥ ‖
Kurukshêtraṃ cha Kâśmîraṃ Yauvanaḥ Kâśikâdayaḥ |
dakshiṇôttara-madhyê tu Jambûdvîpô viśishyatê ‖
â-Sêtu-Himayôr madhyê S'aṅkarârya-guruṃ bhajé +

śrî dvâtriṃśad-dvi-sahasra-dîkshita-varâchârân mahâ-Brâhmaṇân |

iti S'aṅkaravijayôktam śrî-guru-Vidyâ-Vijaya-śaṅkara śrî-Vidyâraṇya . . . . . .

tîrthâśrama-vanâraṇya-kula- parvata-sâgaram |
Sarasvatî-Bhâratîndraś chachâra vasudhâ-talam ‖

(2 *lines illegible*)

dêva-dravya guru-dravya vipra-dravya Sivârchanê |
(1 *line illegible*)
(*usual final verses*) śrî * śrî-Kadamba śrî * śrî maṇgaḷa mahâ śrî śrî

## 81

*On copper plates in the same maṭha.*

(I*a*) namas tuṅga &c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1591 neya Kîlaka-saṁvatsarada Vaiśâkha-śuddha 15 llû śrîmat-parama-hamsa-parivrâjakâchârya-varya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭâṅga-yôga-niratar âda Kûḍali-maṭhada Âmmâji-svâmigaḷa sampradâyada Vidyâraṇya-Bhâratî-svâmigaḷa kara-kamala-saṅjâtar âda śrî-Narasiṁha-Bhâratî-svâmigaḷige | śrîmad-Yeḍava-Murâri koṭe-kôḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-paṭâyaṇar âda Keḷadi-Sadâśiva-Râya-nâyakara vaṁśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Sidapa-Nâyakara pautraru Sivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav entendare | prâku Hiri-Veṅkaṭapa-Nâyakaru Âmmâji-svâmigaḷige Kûḍali-maṭha-dharmake | biṭṭa Kerehaḷḷi-Gâvaṭûra-grâmagaḷu | madhyadali viśakalitav âgiddalli (II*b*) Plavaṅga-saṁvatsarada Mârgaśira-śudha 15 Saumyavâra-sômôparâga-puṇya-kâladallu punar-udhârava mâḍi S'ivârpitav âgi biṭṭadu (*here follow details of gift*) namma hesarallu nîvu mâḍida Sômaśêkharapurada agrahârada brâhmarige nîvu barasikoṭṭa paṭṭê pramâṇu ‖ (37 *lines following contain names of vṛittidars, &c.*) yinnûra-arvatu-varahanu vandu-haṇavina bhûmiyanu Sômaśêkharapurada agrahâra-dêvasthâna-Kûḍali-maṭhada dharma-satra-Kâśi-dharmake sahâ | S'ivârpitav âgi biṭev âgi î-grâmada bhûmige saluva chatur-gaḍi vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa- (III*a*) bhôga-têja-svâmyavanu pûrva-mariyâdêli âgumâḍi-koṇḍu nimma śishya-parampareyâgi â-chandrârka-sthâyigaḷ âgi agrahâra-maṭha-dharmavanu naḍasikoṇḍu sukhadiṁ anubbavisi-bâhadu yendu koṭṭa dharma-śâsana dêva-sâkshi ‖ (*usual final verses*) śrî-Sadâśiva.

## 82

*On another copper plate belonging to the same maṭha.*

(*Front*) śubham astu
namas tuṅga &c.‖

svasti śrî vijayâbhyudaya- S'âlivâhana-śaka-varusa 1605 neya sanda varttamâna-Rudhirôdgâri-saṁvatsarada S'râvaṇa-ba 10 llu śrîmat-parama-hamsa-parivrâjakâchâryya-varyya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭâṅga-yôga-niratar âda S'riṅgêri- śrî-Âmmâji-svâmigaḷavara sampradâyasthar âda Narasimha-Bhâratî-svâmigaḷaiyanavara kara-kamala-saṅjâtar âda srí-S'aṅkara-Bhâratî-svâmigaḷavaru | Tûdâviyalli namma maṭhada nivêśanadalli Sabugisa-Kṛishṇapayanu nirmâṇa-mâḍista śilâmaya-dêvasthânadalli pratishṭhe-mâḍida Chandramaulî-śvara-dêvara abhishêka-sahasrarâma-mantrapushpa-amṛitapaḍi-nandâdîpa (kti) ·pañcha-parva-vâdya-muntâda viniyôgaṅgaḷige nâvu Sivârpaṇav âgi koṭṭa-svâste-śâsanada kramav entendare pûrvadali namma maṭha-dharmake naḍadu bandanthâ Honnûra sîme-vaḷagâṇa Ânuvêri-pâlige saluva Kanasinakaṭe-grâmadali prâku utâra Chauḍapana-Narasapage ga 6(and three others named)

*In Kannada characters.

antu uttâra ga 22 yippatt-eraḍu varahana bhûmin uḷidu mêlâda bhûmi âdy-anta-grâmavannu tat-samvatsarada Âshâḍha-ba 30 yu Sthiravâra-sûryôparâga-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi Sivârpaṇav âgi biṭṭidhêve î-grâmada chatur-gaḍivaḷage yênu âgâmi âdanth-âddanu dêvatâ-sêvege naḍadu-bâha-rîti biṭṭidêve î-grâmake saluva chatus-sîme-vaḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavannu namma sishya-parampareyav âgi yî-arthakke tappade naḍasi-bâha-rîti S'ivârpaṇa mâḍi barasi koṭṭa dharma-śâsana | yîdakke dêva-sâkshigalu (*usual final verses*) *śrî-Vidyâśaṅkara.

## 83

*Another copper sasana belonging to the same maṭha.*

(Nâgari characters)

(I*b*) śrî-Vêṅkaṭêśâya namaḥ |
yasya samparka-puṇyêna nârî-ratnam abhût silâ |
yad upâsyaṃ sumanasâṃ tad vastv [a]dvandvam âśrayê ||
yasya Dviradavaktrâdyâḥ pârishadyâḥ paraś-śataṃ |
vighnaṃ nighnanti bhajatâṃ Vishvaksênaṃ tam âśrayê ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṃ |
yad gajô'py Agajôdbhûtaṃ Pañchâsyênâpi lâlitaṃ ||
jayati kshîra-jaladhêr jâtaṃ savyêkshaṇaṃ Harêḥ |
âlambaṇaṃ chakôrâṇâm amarâyush-karaṃ mahaḥ ||
pautras tasya Purûravâ Budha-sutas tasy-Âyur asyâtmajaḥ
sañjajñe Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |
tad-vamśê Bharatô babhûva nṛipatis tat-santatau S'antanus
tat-turyô Vijayô 'Bhimanyur udabhût tasmât Parîkshit tataḥ ||
Nandas tasyâshṭamô' bhût samajani navamas tasya râjñaś Chaḷikka- |
kshmâpas tat-saptamaś S'rîpati-ruchir abhavad râja-pûrvô narêndraḥ |
tasyâsî [d] Bijjalêndrô daśama iha nṛipô Vîra-Hemmâḷi-Râyas
târttîyikô Murârau kṛita-natir udabhût tasya Mâyâ-purîśaḥ ||
tat-turyô 'jani Tâta-Pinna [ma]-mahîpâlô nijâlôkana-
trastâmitra-gaṇas tatô 'jani haran durgâṇi saptâhitât |
ahnaikêna sa Sômi-Dêva-nṛipatis tasyaiva jajñê (II*a*) sutô
vîrô Râgh[ava]-Dêvarâḍ iti tataś śrî-Pinnamô ' bhûn nṛipaḥ ||
Âravîṭi-nagarî-vibhôr abhûd asya Bukka-dharaṇîpatis sutaḥ |
yêna Sâḷuva-Nṛisiṃha-râjyam apy êdhamâna-mahasâ sthirî-kṛitaṃ ||
svaḥ-kâminîś cha tanu-kântibhir âkshipantîṃ
Bukkâvanîpa-tilakô budha-kalpaśâkhî |
kalyâṇinîṃ Kamalanâbha ivâbdhi-kanyâṃ
Ballâmbikâm udavahad bahu-mânya-śîlâṃ ||
sutêva kalaśâmbudhêḥ Surabhitâśugaṃ Mâdhavât
Kumâram iva S'aṅkarât kula-mahîbhṛitaḥ kanyakâ |

*In Nâgari characters.

Jayantam amara-prabhôr api S'achîva Bukkâdhipât
satî jagati Ballamâlabhata Râma-Râjam sutam ||
sahasrais saptatyâ sahitam api yas Sindhu-janishûm
Sapâdasyânîkam samiti bhuja-śauryêṇa mahatâ |
vijityâdattê'smâd Avani-giri-durgam vibhutayâ
vidhûtêndraḥ Kâsapp-Uḍayam api vidrâvya sahasâ ||
Kandannavôḷi-durgam uru-kandaḷad-abhyudayô
bâhu-balêna yô bahutarêṇa vijitya Harêḥ |
sannihitasya tatra charaṇâmbushu bhaktatayâ
jñâtibhir arpitam sudhayati sma nishêvya visham ||
śrî-Râma-Râja-kshitipasya tasya chintâmaṇêr arthi-kadambakânâm |
Lakshmîr ivâmbhôruha-lôchanasya Lakkâmbikâmushya mahishy alâsît ||
tasyâdhikais samabhavat tanayas tapôbhiḥ
S'rî-raṅga-Râja-nṛipatiḥ śaśi-vamśa-dîpaḥ |
âsan samullasati dhâmani yasya chitram
nêtrâṇi vairi-sudṛiśâñ cha nir-añjanâni ||
satîm Tirumalâmbikâm charita-lîlayârundhatî-
prathâm api titikshayâ vasumatî-ya (II *b*) śô rundhatîm |
Himâmśur iva Rôhiṇîm hṛidaya-hâriṇîm sad-guṇair
amôdata sadharmiṇîm ayam avâpya vîrâgraṇîḥ ||
rachita-naya-vichâram Râma-Rajam cha dhîram
vara-Tirumala-Râyam Vêṅkaṭâdri-kshitîśam |
ajanayata sa êtân ânupûrvyâ kumârân
iha Tirumala-Dêvyâm êva râjâ mahaujâḥ ||
sakala-bhuvana-kaṇṭakân arâtîn
samiti nihatya sa Râma-Râja-vîraḥ |
Bharata-Manu-Bhagîrathâdi-raja-
prathita-yaśâḥ praśaśâsa chakram urvyâḥ ||
vitaraṇa-paripâṭîm yasya Vidyâdharîṇâm
nakhara-mukhara-vîṇâ-nâda-gîtâm niśamya |
anukalam ayam âvalâmbu-bimbâpadêśâd
amara-nagara-śâkhî lajjayâ majjatîva ||
vyarâjata śrî-vara-Vêṅkaṭâdri-Râjaḥ kshitau Lakshmaṇa-châru-mûrttiḥ |
jyâ-ghôsha-dûrîkṛita-mêgha-nâdaḥ kurvan su-mitrâśaya-harsha-pôsham ||
trishu S'rîraṅga-kshmâ-paribṛiḍha-kumârêshv adhi-raṇam
vijityâri-kshmâpâms Tirumala-mahârâya-nṛipatiḥ |
mahaujâs [sâmrâjyê] su-matir abhishiktô nirupamê
praśâsty urvîm sarvâm api tisṛishu mûrtishv iva Hariḥ ||
yaśasvinâm agrasarasya yasya paṭṭâbhishêkê sati pârthivêndôḥ |
dânâmbu-pûrair abhishichyamânâ dêvî-padam bhûmir iyam dadhâti ||
yasyâti-praudha-têjas-savitari vima (III *a*)ta-dhvânta-bhêdiny udîtê
kîrti-kshîrârṇavântas-sphuṭatara-vikasat-puṇḍarîkôpamasya |
s'vêta-chchhatrasya madhyê kanaka-[ka] las'ikâ bhâsatê karṇikâbhâ
tasyôpântê marâḷa-dvayam iva vichalach-châmara-dvandvam âstê ||
Kâñchî-S'rîraṅga-S'êshâchala-Kanaka-sabhâhôbalâdrîśa-mukhyê-
shv âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê s'rêyasê yaḥ |

dêva-sthânêshu tîrthêshv api kanaka-tulâ-pûrushâdîni nâ[nâ]-
dânâny êvôpadânair api samam akhilair âgamôktâni tâni ||
anantaram tat-tanayaḥ pratîtaś chakâsti hastâpajita-dyu-śâkhî |
śrî-Vêgalâmbâ-chira-puṇya-râśiḥ S'rîraṅga-Râyaś śrita-bhâgadhêyaḥ ||
Uddagirau sthitaḥ parivîjitya cha durga-chayân
durgama-Koṇḍavîḍu-Vinikoṇḍa-pura-pramukhyân |
bhû-valayaika-ratna-Penugoṇḍa-purê nivasan
râjati yaḥ sa makarâdima-lâñchhanataḥ ||
yathâ-vidhi mahî-surôttama-kṛitâbhishêkôtsavê
yadîya-kara-vâridê kanaka-vṛishṭi-dê sarvataḥ |
yaśômaya-taraṅgiṇî daśa-dig-antarê jṛimbhatê
satâṃ praśamitô ' bhavat kṛipaṇatôru-dâvânalaḥ ||
nîtyâ nirastâdi-ripê sapatnân saṃhṛitya samrakshita-sarva-lôkê |
S'rîraṅga-Râya-kshitipâlakê 'smin padaṃ Murârêḥ paramaṃ prapannê ||
vidvat-trâṇa-parâyaṇas tad-anujaś śrî-Vêgalâmbâ-purâ-
puṇyôtkarsha-phalâgamas Tirumala-śrî-dê[va]-râyâtmabhûḥ |
(III*b*) santâna-drur iva sthitas sura-giran sâmrâjya-simhâsanê
sarvâṃ śâsti nayêna Vêṅkaṭapati-śrî-dêva-râyaḥ kshamâṃ ||
yathâ Raghu-kulôdvahas svayam Arundhatî-jâniuâ
sva-gôtra-guruṇâ sudhî-tilaka-Tâtayâryyêṇa yaḥ |
yathâ-vidhi mahî-surôttama-kṛitâbhishêkôtsavê
yadîya-kara-vâridê kanaka-vṛishṭi-dê sarvataḥ ||
yathâ-vidhi yaśasvinâ virachitâbhishêka-kshaṇô |
vibhidya Yavanâśarân vijayatê praśâsan mahîṃ ||
śrî-Vêṅkaṭâmbâ vara-Râghavâmbâ Pedôbamâmbâ cha Pinôbamâmbâ |
nîtyâ samêtâ iva śaktayô yaṃ dêvyô'nurundhanti pavitra-śîlâḥ ||
yasyâti-prathitaujasô raṇa-mukhê sênâ-bhaṭair udbhaṭais |
sâṭôpâhṛita-saindhava-dvipa-ghaṭâ-śastrâtapatrâdimaḥ |
nirviṇṇô Malukîbhu-râmu-tanubhûs samprâpya gêhaṃ mahau (r)
marddas san Mahamad[d]a-S'âhur ayatê sârthâbhidhâm anvahaṃ ||
yasminn aṅgada-nirviśêsham akhilâm urvîṃ bhujê bibhrati
prîtâḥ pannaga-maṇḍalâdhipa-kulakshôṇîbhṛitô nir-bharâḥ |
sêvantê Vṛisha-śailatâm adhigatâś śrî-Vêṅkaṭâdhîśvaraṃ*
vârâśi-gâmbhîryya-viśêsha-dhuryyaś Chaurâśi-durgaika-vibhâḷa-varyyaḥ |
parâshṭa-dig-râya-manaḥ-prakâma-bhayaṅkaraś S'ârṅgadharântaraṅgaḥ
hata-ripur animêshânôkahô yâchakânâṃ
hosa-birudara-gaṇḍô râya-râhutta-miṇḍaḥ | †
śishṭa-saṃrakshaṇa-parô dushṭa-śârddûla-mardanaḥ |
arîbha-gaṇḍabhêruṇḍô Ha(IV *a*) ri-bhakti-sudhâ-nidhiḥ ||
Âtrêya-gôtrajânâm agrasarô bhûbhujâm udâra-yaśâḥ | †
ity-âdi-birudair vandi-tatyâ nityam abhishṭutaḥ |
jaya jîvêti vâdinyâ janitâñjali-baddhayâ ||
Kâmbhôja-Bhôja-Kâḷiṅga-Karahâṭâdi-pârthivaiḥ |
pratîhâra-padaṃ prâptaiḥ prastuta-stuti-ghôshaṇaḥ ||
sô ' yaṃ nîti-jitâdibhûpati-tatas Sutrâma-śakhî sudhî-

*Last pâda is wanting.

†Other half is wanting.

sârthânâṃ bhuja-têjasâ sva-vaśayaṅ Karṇâṭa-simhâsanaṃ |
â Sêtôr api châ-Himâdri vimatân samhṛitya śâsan mudâ
sarvôrvîṃ prachakâsti Vêṅkaṭapati-śrî-dêva-râyâgraṇîḥ ||
daśa-bâṇêndu-saṅkhyâka-kâlê tu S'aka-vatsarê |
Sarvajid-vatsarê śuddha-Kârtikyâṃ dvâdaśî-tithau ||
srî-Vêṅkaṭêśa-pâdâbja-sannidhau śrêyasâṃ nidhau |
vêda-vêdânta-siddhânta-mîmâmsâ-pâra-dṛiśvanê ||
sad-âchâra-dhurîṇâya sarva-vidyaika-bandhavê |
tri-skandha-jñâna-vidushâṃ śêkharâya dvijanmanê ||
nityânna-dâna-santushṭa-nikhiḷa-dvija-saṃsadê |
Rathîtara-mahâ-gôtra-pârâvâra-sudhâmśavê ||
Âśvalâyana-sûtrâya Ṛik-śâkhâya mahâtmanê |
Harhê-grâma-stha-Honnêndra-pautrâya prathitaujasê ||
Matsômayâji-putrâya sarva-siddhânta-vêdinê |
jâtakâdishv ati-prauḍha-kuśalâya cha dhîmatê ||
Malla-Jyôsyâya śântâya śêkharâya dvijanmanâṃ |
Penugoṇḍa-mahâ-râjyê vâṭa-sîmâ-samanvitaṃ ||
prakhyâtaṃ cha mahâ-grâmaṃ Mâlnûru-sthaḷa-śôbhitaṃ |

(7 *lines following contain details of boundaries*)

valaya-Vâmana-gambhaiś cha pallîbhiś cha samanvitaṃ |
Vandaṇ- (a) ûru-mahâ-grâmaṃ gṛihârâmaiś cha samyutaṃ ||
śrî-Vêṅkaṭa-mahârâya-samudrau prati-nâmakau |
sarva-mânyau chatus-sîmâv ubhau grâmau samantataḥ ||
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitau |
askshiṇy-âgâmi-samyuktâv êka-bhôgau sa-bhûruhau ||
vâpî-kûpa-taṭâkaiś cha kachchhârâmaiś cha samyutau |
putra-pautrâdibhir bhôgyau kramâd â-chandra-târakaṃ ||
dânâdhamana-vikrîti-yôgyau vinimayôchitau |
parîtaḥ prayataiḥ snigdhaiḥ purôhita-purôgamaiḥ ||
vividhiar vibhudhaiś śrauta-pathikair adhikair girâ |
Vêṅkaṭêndra-mahârâyô mânanîyô manasvinâṃ |
sa-hiraṇya-payô-dhârâ-pûrvakaṃ dattavân mudâ || śrî |
(V *a*) śrî-Vêṅkaṭapati-Râya-kshitipati-varyyasya kîrti-dhuryasya |
śâsanam idaṃ sudhî-jana-kuvalaya-chandrasya bhû-mahêndrasya ||
śrî-Vêṅkaṭapati-Râya-kshmâpa-nidêśêna sâsana-ślôkân |
Kṛishṇa-kavi-Kâmakôṭis sa-rasam abhâṇît Sabhâpatêḥ pautraḥ ||
śrî-Vêṅkaṭa-mahârâya-sûktyâ Gaṇapayâtmajaḥ |
śrî-Vîraṇa-mahâchâryô vyalikhat tâmra-śâsanaṃ ||

(9 *lines following contain usual final verses*)

śrî-Vêṅkaṭêśa *

*In Kannada characters.

## 84

*At the same village, on copper plates belonging to the Kallu-maṭha.*

(Nâgarî characters.)

(I *a*) śrî-Gaṇâdhipatayê namaḥ ||

namas tuṅga &c. ||

Harêr lîlâ-varâhasya damshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṃ |
yad gajô'py Agajôdbhûtaṃ Harêr api cha pûjyatê ||
asti kshîramayâd dêvair mathyamâna-mahâmbudhêḥ |
navanîtam ivôdbhûtam apanîta-tamô [ma]haḥ ||
tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṃ nighnataḥ |
tasy Âyur Nahusho'sya tasya parushô yuddhê Yayâtiḥ kshitau
khyâtas tasya tu Turvasur Vasu-nibhaś śrî-Dâvyânî-patêḥ ||
tad-vaṁśê Dêvakî-jânir didîpê Timma-bhûpatiḥ |
yaśasvî Tuḷavêndrêshu Yadôḥ Kṛishṇa ivânvayê ||
tatô ' bhûd Bukkamâ-jânir Îśvaraḥ kshitipâlakaḥ | *
Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ||
vividha-sukṛitôddâmê Râmêśvara-pramukhê muhur
mu[di]ta-hṛidayas sthânê sthânê vyadhatta yathâ-vîdhi |
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgîtaṃ sphîtaṃ yaśaḥ punar-uktayan ||
Kâvêrîm âśu badhvâ bahaḷa-jala-rayâṃ tâṃ vilaṅghyiava śatruṃ
jîva-grâhaṃ gṛihîtvâ samiti bhuja-balât tañ cha râjyaṃ tadîyaṃ |
kṛitvâ S'rîraṅga-pûrvaṃ tad api nija-vaśê pattanaṃ yô vabhâsê
kîrti-stambhaṃ nikhâya tri-bhuvana-bhavana-stûyamânâpadânah ||
Chêraṃ Chôḷaṃ cha Pâṇḍyaṃ tad api cha Madhurâ-vallabhaṃ mâna-bhûshaṃ |
vîryôdagraṃ Turushkaṃ Gajapati-nṛipatiṃ châpi jitvâ tad-anyân |
â Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhṛit-taṭântaṃ nitântaṃ
khyâtaḥ kshôṇîpatînâṃ śrajam iva śirasâṃ śâsanaṃ yô vyatânît ||
Tippâjî-Nâgalâ-(I *b*) Dêvyôḥ Kausalyâ-śrî-Sumitrayôḥ |
dêvyôr iva Nṛisimhêndrât tasmât Paṅktirathâd iva ||
vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |
jâtau Vîra-Nṛisimhêndra-Kṛishṇa-Râya-mahîpatî ||
vîra-śrî-Nârasimhaḥ sa Vijayanagarê ratna-simhâsana-sthaḥ
kîrtyâ nityâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṃ athânyân |
â Sêtôr â Sumêrôr avanisura-natas svairam â chôdayâdrêr
â paśchâtyâchalântâd akhiḷa-hṛidayam âvarjya râjyaṃ śaśâsa ||
nânâ-dânâny akârshît Kanaka-sadasi yaś śrî-Virûpâksha-dêva-
sthânê śrî-Kâḷahastîśitur api nagarê Vêṅkaṭâdrau cha Kâñchyâṃ |
S'rîśailê S'ôṇa-śailê mahati Hariharê ' hôbalê Saṅgamê cha
S'rîraṅgê Kumbhakôṇê hata-tamasi maḥâ-Nanditîrthê Nivṛittau ||

*Next two lines are wanting.

Gôkarṇê Râma-sêtau jagati tad-itarêshv apy aśêshêshu puṇya-
sthânêshv ârabdha-nânâ-vidha-.. ... mahâ-dâna-vâri-pravâhaiḥ |
yasyôdañchat-turaṅga-prakara-khura-rajaś-śushyad-aṃbhôdhi-magna-
kshmâbhṛit-paksha-chchhidôdyad-vara-Kuliśa-dharôtkaṇṭhitâ kuṇṭhitâbhût ||
brahmâṇḍaṃ viśva-chakraṃ ghaṭam udita-mahâ-bhûtakaṃ ratnasânuṃ
saptâmbhôdhîṃś cha kalpakshitiruha-tilakaṃ kâñchanîṃ kâmadhênuṃ |
svarṇa-kshmâṃ yô hiraṇyâśva-ratham api [cha] tulâ-pûrushaṃ gô-sahasraṃ
hêmâśvaṃ hêma-garbhaṃ kanaka-maya-ratha pañcha-lâṅgaly atânît ||
prâjyaṃ praśâsya nir-vighnaṃ râjyaṃ dyâm iva śâsituṃ |
tasmin guṇêna vikhyâtê kshitêr indrê divaṃ gatê ||
tatô'py avârya-vîrya-śrîḥ Kṛishṇa-Râya-mahîpatiḥ |
bibharti maṇi-kêyûra-nirviśêshaṃ mahîṃ bhujê ||
kîrtyâ yasya samantataḥ prasṛitayâ viśvaṃ ruchaikyaṃ vrajêd
ity âśaṅkya purâ Purârir abhavad phâlêkshaṇaḥ prâyaśaḥ |
Padmâkshô 'pi chatur-bhujô 'jani chatur-vaktrô 'bhavat Padmabhûḥ
Kâḷî khaḍgam adhât Ramâ cha kamalaṃ vîṇâñ cha Vâṇî karê ||
śatrûṇâṃ vâsam êtê (II *a*) dadata iti rushâ kinnu saptâmburâśîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-pâḷikâbhiḥ |
samśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâ yô vidhattê
brahmâṇḍa-svarṇa-mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthâś śriyam iha su-chiraṃ bhuñjatâm ity avêtya
prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayân dêvaṭânâṃ |
tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâṃs tatra tatra
stambhân jâta-pratishṭhân vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
Kâñchî-S'rîśaila-S'ôṇâchala-Kankasabhâ-Vêṅkaṭâdri-pramukhyê-
shv âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ |
dêva-sthânêshu tîrthêshv api ka[naka]tulâ-pûrushâdîni nânâ-
dânâ[.. .. ]padânair api samam akhilair âgamôktâni bhûyaḥ ||
rôsha-kṛita-prati-pârthiva-daṇḍaś Sêsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ |
[ bháshege tappuva râyara gaṇḍaḥ tôsha-kṛid arthishu yô raṇa-chaṇḍaḥ ]
râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
mûru-râyara-gaṇḍaś cha para-râya-bhayaṅkaraḥ ||
Hindu-râya-suratrâṇô dushṭa-śârdûla-mardanaḥ |
vîra-pratâpa ity-âdi-birudair uchitair vṛitaḥ ||
âlôkaya mahârâja jaya jîvêti vâdibhiḥ |
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhis sêvyatê cha yaḥ ||
stutyaudâryaḥ sudhîbhiḥ sa Vijayanagarê ratna-simhâsana-sthaḥ
kshmâpâlân Kṛishṇa-Ráya-kshitipatir adharîkṛitya nîtyâ Nṛigádîn |
â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd |
â Sêtôr arthi-sârtha-śriyam iha bahaḷîkṛitya kîrtyâ samindhê ||
S'akâbdê S'âlivâha (II *b*) sya sahasrêṇa chatuś-śataiḥ |
navâbhyadhikayâ chatvârimśatâ gaṇitê kramât ||
Sarvajin-nâmakê varshê mâsi Kârtika-nâmani |
śukla-pakshê cha puṇyâyâṃ Utthâna-dvâdaśî-dithau ||
Tuṅgabhadrâ-nadî-tîrê [tva]ṅgat-kallôla-śîtaḷê |

sannidhau Viṭhalêśasya sarva-sampad-vidhâyini ||
śrîmât-paramahamsâkhya-parivrâjê mahâtmanê |
pada-vâkya-pramâṇâkhya-sarasvat-pâradṛiśvanê ||
Vaishṇavâgama-siddhânta-pratishṭhâchârya-mauḷayê |
nigamâgama-nirṇîta-Nirjarâdhîśa-mantriṇê ||
nṛipêndra-makuṭî-ratna-nîrâjita-nijâṅghrayê |
nir-ahaṅkâra-chittâya nîti-mârgôpadêśinê ||
Kuḍalyârya-maṭhîyâya kalushâspṛishṭa-mûrttayê |
śishyâya śrî-Raghupatêr yatîndrasya mahâtmanaḥ ||
(śrî-)Nârâyaṇa-yatîndrâya śṛita-kâmita-dâyinê |
Âragâkhya-mahâ-grâma-vêṇṭheyê vihita-sthitam ||
Hvaḷêhatyâbhidham grâmam Huruḷîhaḷi-nâmakam |
tathâ Buḷâpuram grâmam Bîran(a)haḷîti-nâmakam ||
Molên(a)haḷîti-nâmânam sarva-sasyôpaśôbhitam |
sarvamânyam chatus-sîmâ-samyutam grâma-pañchakam ||
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam |
akshîṇy-âgâmi-samyuktam êka-bhôgyam sa-bhûruham ||
vâpî-kûpa-tatâkaiś cha kachchhârâmaiś cha samyutam |
śishya-praśishya- sambhôjya[m] kramâd â-chandra-târakam ||
dânâdhimata-vikrîti-yôgyam vinimayôchitam |
parîtaḥ prayataiḥ sishya-purôhita-purôgamaiḥ ||
vibhudhair vividha-śrauta-pathikair adhikair girâ |
Kṛishṇa-Râya-mahârâyô mânanîyô manasvinâm ||
sa-hiraṇya-payôdhârâ-pûrvakam dattavân mudâ |
śishya-praśishya-sambhôjyam kramâd â-chandra-tâ (III *a*)rakam |
dânâdhimati-vikrîti-yôgyam vinimayôchitam |
tais tais samyak tataś chinhair dikshu prâchyâdishu kramât ||
samyag Vâmana-mudrâṅka-śilâyâḥ parivartanam |
dêva-sâkshiṇaḥ || (*here follow final verses and details of boundaries*) śrî-Virupâksha*

## 85

*Another set of copper plates belonging to the same maṭha.*

(Nàgarì characters.)

(I *b*) śrî-Gaṇâdhipatyê namaḥ | (49 *lines following are the same as in No.* 84 *above.*)
bhâshege-tappuva-râyara-gaṇḍas tôsha-kṛid-arthishu yô raṇa-chaṇḍaḥ |
(15 *lines following are the same as in No.* 84 *above.*)
S'eshâya nara-vêshâya śikshitântara-vairiṇê |
purâṇa-purusha-dhyâna-pushyat-pulaka-mûrttayê ||
Madhvâchârya-matâmbhôja-mârttâṇḍâyita-têjasê |
Brahmaṇya-tîrtha-śishyâya brahma-nirmala-mûrttayê ||
Vyâsa-tîrtha-yatîndrâya vidvad-indîvarêndavê |
Baṅkâpura-mahâ-grâma-vêṇṭhayê vihita-sthitim ||
Hânugallu-mahâ-sîmni vikhyâtim adhikâm śritam |
prâchyâm Kâmanahaḷyâś cha Koḍakopvâś cha dakshiṇam ||

*In Kannada characters.

Sirumâpura-nâmnô ' pi sîmâ-paśchimatas sthitaṃ |
Gaḍiyaṅkanahaḷyâś cha samprâptaṃ diśam uttarâṃ ||
śrîmad-Vyâsapurâbhikhyâm aparâṃ samupâśritaṃ |
Gaurâpurâbhidhâṃ grâmaṃ sarva-sasyôpaśôbhitaṃ ||
sarva-mânyaṃ chatus-sîmâ-samyutaṃ cha samanṭataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ |
akshîṇy-âgâmi-samyuktam êka-bhôgyaṃ sa-bhûruhaṃ ||
vâpî-kûpa-taṭâkaiś cha kachchhârâmaiś cha samyutaṃ |
śishya-praśishya-sambhôjyaṃ kramâd â-chandra-târakaṃ ||
dânâdhamana-vikrîti-yôgyaṃ vinimayôchitaṃ |
parîtaḥ prayatais snigdhaiḥ purôhita- purôgamaiḥ ||
vividhair vibudhaiś śrauta-pathikair adhikair girâ |
.....mahârâyô mânanîyô manasvinâṃ |
sa-hiraṇya-payô-dhârâ-pûrvakraṃ dattavân mudâ ||
yaśasvî yajamânô ' sau yatinâ sa-purôgamaḥ |
vidhâya tam imaṃ grâmaṃ triṃśad-vṛitti-samanvitaṃ ||
vṛittîs samsthâpya pañchâtra maṭhâvani-sutâ-patêḥ |
nânâ-gôtra-dvijâtibhyô vṛittîr anyâ dadau mudâ ||
vṛittimantô ' tra likhyantê viprâ vêdânta-pâragâḥ |

(*here follow names of vrittidars, details of boundaries and usual final verses*) śrî-Virupâksha*

## 86

*At the same village, on copper plates in possession of the archaka of the Brahmêśvara temple.*

(Nâgarî characters.)

(I *b*) namas tuṅga &c. ||

svasti samsata-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvaraA yôdhyâ-puravarâdhîsvara Sûrya-[ku]lôdbhava...suvarṇṇa-mayûra-lâñchhana-dhvaja êkâdaśî-dhura-dhavaḷa Viashṇava-chakravarti ripu-râya-mastaka-śûla saucha-Gâṅgêya pratâpa-Laṅkêsvara para-nârî-sahôdara sharaṇâgata-vajra-pañjara nâmâdi-samasta-râjâvaḷî-samâḷaṅkṛita Hêmachakravâva-suta Rukumâṅgada-chakravartti Rukumâṅgada-chakravartti-suta Dharmâṅgada-chakravartti Ayôdhyâ-purîṃ sukha-saṅkathâ-vinôdê râjya-karîtâ Ânanda-samvachharî dakshiṇa-diśâvarâsi'vijaya-yâtre bijayaṃkaraûna Palaḍa-vvârâ-sahasra-mânya-sampaṇṇa mudale...kam...sthaḷi.....Machhaṇu Vâchaṇa Kêtaṇa .....(II *a*) ṇu Sântaṇu Râmaṇu yâsi daivu... vanajaṇaiju . bhatu hôvûna sarvvâlaṅkâra-bhûshita hôvute vai tyâsi sanmukha-hôvûna âpaṇa panarasaṇḍa-maṇḍitâte yârayaṇa ityudâsi ... etâṃ Vumhare-yâ-grâmâchi ṭhavâvaviva kari tumhi appuliyê-grâmi sukhe achâ mahâ-unnati ... adhi-dêvatâ saptakavva.....Vighnêsvara-sannidha...apuḷî Brahma-vâcha Vishṇu-Vâma-Rudra-vâcha tri-vâchâ dêvûna te samastâ paṭṭâre ..vîrâ pratishṭâ-karvu...gelleyâchi ḍavayi sôlâ-jeṇai miḷavu...Vasudêvivaṃ grâmu amhhi vasavu mahutaṃ grâsâsi âla ..... ..... mukhya hôvuna a (II *b*) sêsha-dêsu chau-paṭṭaṇichâ miḷavûna dô-vargâ anaghu vârûna sakhya-karavûna dô-vargâsi dhîrâvulâsi nêvûna châvulâ karviyâ sakhâ karaviyele yâ uppari rayête yâ sôlâ-jaṇa vviḍaveyâsi Akaravâtôttare grâmu sarvva-namsya karavuna dilhalâ têyâ paṭṭâreyâ vîrâ aḍḍhâsiteyâchi grâmâ-madhyê aṅgavaḍi gharaṭe...bhûmi agavaḍi vvârâ vvârâ nivarttane karavûna te yâche yâ âvihaḍâ-madhye paḍi-

*In Kannada characters.

ya daṇari khâvu siṅghavvaṭṭâ ashṭa-bhôga-têja(III *a*) sâmya-sahita gharaṭe bhûmi Akaravâtôttara sarvvamânya sarvvâ-bhâdhâ-parihâra-karavuna dilhale punar api te yâ virâ-madhyê namvâ bîru Srîdhara-dêva-mukhya-bâvannâche bharaṇa-karavûna Brâhmaṇa-bâvannâsi chhinnâ âvihaḍu karavuna Akaravâtôttarê bhûmi dilhalli êvitîm vargârâyê chhinnahâne karauna kâdanatallibêyâ sa.. devâ-sannidhânêshu punar dhârâ-pûrvvake datta hâ-dharmu jô kavaṇu lôpâto svâna-garddapu châṇḍâlu karma-châṇḍâlu Brahmahatyêcha na pâpe ghhêghho (*usual final verse*)

## 87

*At Isalâpura* (*same hobli*), *an a stone near the eastern gate.*

namas tuṅga &c. ‖

svasti śrî Satyavâkya-Koṅguḷi-varmma-dharmma.....svara Kôḷâla-pura-varâdhîsvaram Nandagiri-nâthaṃ.....Padmâvatî-dêvî-labdha-vara-prasâda vichakiḷâmôda .....yaduttaraṅga sad-guṇôttuṅga paripanthi-Pârttha gaṇḍara.....samûhaṃ Gaṅga-kula..... ... ... samyaktva-ratnâkaranuṃ.....jayad-uttaraṅgaṃ Rakkasa-Gaṅga Bhujabaḷa-Gaṅga Vîra-Gaṅga Nanniya-Gaṅga.....nvayadoḷu.. |

Chôḷana jûbu Mâḷavana gôṇmuri Chêranan aṭṭi..... |
. . . . . aḷley aṃbu ... ... |
. . . . . maṭige yêṃ naḍetandane vîra..... |
. . . . . maṇḍalaṁ...‖

.....â-Vishṇuvarddhana-tanûjan ensida Nâra.....
..... putra-prabalatara... ... ... |
(3 *lines gone*)
...antu sukha.....râjyam geyyuttam ire |
dhareg îgal koḍey .. Puṛpaśara..... |
. . . . . |
. . . . . |
..... enal negardapaṃ Ballâḷa-bhûpâḷakaṃ ‖

svasti sama.....râjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ.....
dyumaṇi samyaktva-chûḍâmaṇi.....kâde.....
ga-madâmô.....Sômêśvara-Dêva .....ômêś.....
bappa.....Sôma.....Sômêśvara-Dêv-arasaru Kaṇṇanûra.....
râjyaṃ geyutt iralu âtana śrî-pâda.....pratâpav entendoḍe ‖ .....
mada.....ḷadin anduv â-makuṭa-ratna-chayaṃ sale sanda ..... vara-kîrtti-jyôtiy êṃ
tapanan.....sâmrâjya bâha[ta]ra niyôgâdhipatiya ..... aḷeya.....
Mêru-têja.....mânava..... oḍaputṭida.....
iduv enag irdudaṃ ... oḍa-vuṭṭiy êṃ sama-gu ..... ... ḷ ad êna baṇṇipeṃ ‖ ... Paḷyaṇṇananuja ..... ent endaḍe ‖

kara-têjaśviya bhâskara-priya-suta.....S'rî-Dêviy âtmî..... |
sthira-sal-lakshmig uras-stha.....tma-sadmane..... ‖

pâṭin orppud î-nîla-latâṅgi mâ ..... samasta-gôtra-pavitran enisiyuṃ.....
..... na râjya-samuddharan appa Paḷiyaṇ ..... mônânushṭhâna-japa-samâdhi .....
..... dêvatâ-pûjâ-tatparan appa Dharmmarâ ..... Harigeya-grâmadoḷu ..... pâda
paṅkaja-sadâ-samsêveyaṃ ..... chakravartti Basava .. .. Siva-mûrti..... Dammaya.....
.... tâm permmeyoḷ â ..... san-muniyaṃ ‖ (*rest gone*)

## 88

*At Santegaḍûr (same hobli), on a stone lying in the south of the Mallappa temple.*

namas tuṅga &c. ‖

tri-jagad-yantra..... vasudhâ ..... |
... prathita-nṛityô ..... rmmiyaṃ ‖
... ksha-vastu-vishayâya jagadd-hitâya
sṛishṭi-sthiti- ..... vâya |
sa .. ... nê vijita-kôpa-manôbhavâya
tubhyaṃ namas tri ... ... ... ‖

.....śri-prithvî-vallabha mahârâjâdhirâja paramêsvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Vâsantikâ-dêvî-labdha-vara-prasâda Maḷayaja-kastûrikâmôda ..... ja-râja manuja-Manôja maleparoḷu gaṇḍa kadana-prachaṇḍa | S'anivâra-siddhi giri-durgga-malla ..... chalad-aṅka-Râma .....bhîman a-sahâya-śûra | raṇa-raṅga-dhîra niś-śaṅka-pratâpa-chakravartti Hoyisaḷa-Vîra-Ballâ.....Dôrasamudrada nelevîḍinoḷu dushṭa-nigraha-śîshṭa-pratipâlanaṃ geydu sukha-saṅkathâ ... dadiṃ prithvî-râjyaṃ geyyuttam ire ‖

vṛitta ‖ kêḷa* vasanta-bâḷa-sahakârada taṇ-neḷal âśritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mey-neḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa-bâḷa-neḷal âdudu dhâtrige vajra-pañjaraṃ ‖

lasa ..... pallava-sôbhi samâkrântâṅgan aṅga-hṛita ..... haḷan adhikṛita .... jvaraṃ Gûrjjaraṃ .....perchchuvud â ... ...Mâḷan Uchchaṅgiy enippa....yegaḷ nirjjita ... .....Mâḷaṃ kusid irkkuuṃ ‖

vachana ‖ antu sogayisuva Yâdava-chakravartti ..... ... Vishṇuvarddhana malerâja-râja malaparoḷu gaṇḍa Yâdava-vaṃśa-vârddhi-varddhana-sudhâkara Poyisaḷa-Vîra-Ballâḷa-Râyana divya-śrî-pâda-padumôpajîviy appa mahâ-pradhâna hiriya-paḍiyâṛa...Mâraya...anvayam ent endoḍe ‖

kanda ‖ châtur-vvarṇṇadoḷ adhika- | khyâtiyan oḷa ... . dugudha-vâridhiyoḷu La- |
ksmî tanu-vogev-ant ogedaḷ | kshmâ-taḷadoḷ Lokkiy-akka vanitâ-ratunaṃ ‖
śrî-Mâri-Seṭṭi-vibhugaṃ | tâmarasêkshaṇey enippa Lokkâmbikegaṃ |
Râma-Lakshmaṇara teṛadin- | d î-mahiyoḷ puṭṭidar.....ganuṃ ‖

chaṃ ‖ Hari-Baḷabhadrar â...voḍa-vuṭṭida ... dushṭaraṃ pari- |
harisale puṭṭidaṃ Mali- ..... vibhu- Mâri-Seṭṭigaṃ |
sarasija-vaktre .... ḷage Mâraya Keñchave Chikka-Tamma mû- |
varu padapinde pu .... vâridhiyoḷ sudhe puṭṭuvante .. ‖
avaroḷ ati-prakhyâtaṃ | dhavaḷa-yaśaṃ sâvanta-Mâra dhîrôdâttaṃ |
kavi-guru ..... ja- | na-vinûta-pradhâna-chûḍâratunaṃ ‖
Mâraṃ vâra-viḷâsinî-jana-vatamsâkâradiṃ sôlisal |
dhîraṃ ... prakaṭa .. nante pageyaṃ .....l ugrâjiyoḷ |
târaṃ Bannama-Sômeyaṃ pati-hita-vyâpâradoḷ kûḍe gaṃ- |
bhîra-kshîra-samudradant ire .. sâmanta-Mârôttamaṃ ‖
śruiti-karṇṇaṃ daye rêtrav a-pratima-dâkshiṇyaṃ manaḥ pravuḍhi-vâk |
nuta-śauryyaṃ param atyudâraṃ.... embant ir ûr- |
jjita-têjaṃ malerâja-râja- mahipaṃ Ballaḷa-Râya..... |
... irddan entu nôḷpaḍaṃ .. ... sâmanta-Mârôttamaṃ ‖

kaḍaguva ripugaḷa śiramaṃ | poḍe-seṇḍaṃ poḍe .. kanduka-krîḍeyan .. |
gaḍisade raṇadoḷag âḍuva- | paḍiyalu sâvanta-Mâra ...-vîraṃ ||
êḷidar enisuva ..... | âḷâpade pêḷal appud ên avariṃ Ba- |
llâḷana paḍiyaṛa-Mâraṃ | pûḷi .. .. bîradoḷ ari-nṛi ... gaḷaṃ ||

..... t ati.. khyâta...Vîra-Ballâḷa-Râyana hiriya-haḍiyaṛa...Mârayaṃ tanna tammaṃ Vaishṇava-chûḍâma...Kali-yuga ... ja mahâ-pasâyta Ballâḷa-Dêvana pâdârâdhakan appa paḍiyaṛa-Chikka-Ta .. ... .. âtaṅge priya .. tanag âyur-ârôgyaiśvaryyâbhivṛiddhi-tad-artthav âgiy â ... pesarali dêvâlayaman ettisi puramaṃ mâḍisi dêvargge pûje punaskârav aṅga-bhôga ... ... prati-divasa ... ... tapôdhanar-âhâra-dâna-khaṇḍa-sphuṭita-jîrṇṇôddhârakaṃ mahâ-naivêdyakkaṃ Mâṛagôḍu ... ..... .. kramav ent endaḍe ||

śrîma ... ... ga-nâḍoḷag ati-prakhyâtiyaṃ tâḷdi bhû- |
râmâ-kântege ... ... jana-stômaṃ Gaṅga-Gâvuṇḍan â- |
Masaṇa-Gâvuṇḍaṃ Bâchale Mâkanu ... ... ... . |
... ... ... neya Chikka ... ..... ... ... yaṃ ||
neṛey omma tarugaḷa .. .. .. haḷugaṃ chandrârkkar uḷḷanna ko- |
ṭṭ eṛedaṃ ... .. ... ... ... ... ... ... Per- |
ggeṛeyind uttara- dêvamâtṛikam enipp â-bhûmiyam..... |
..... ... sandôhadiṃ ||

vachana || antu Gaṅgana-nâḍa sakaḷa-guṇa-niḷaya.... vasudheya Hoṭṭeyya haḍavaḷa-Kâḷayyanuṃ | palavaḷiyiṃ ... ... . Mâcha-Gavuṇḍan-oḷagâd- ... ṛa-yeppatta ... ... sâyirada samasta-prabhu-gâvuṇḍugaḷ oḍambaṭṭu Chikkêśvara-dêvarige koṭṭa suṅkada kramav ent endede (8 *lines following contain details of gift*)

sâmanta-Mârayya Gaṅgana-nâḍ-adhikâriy âgiddu mâḍida dharmma || S'aka-varshada ... ... Dundubhi-saṃvatsarada Pushya-suddha 10 Âdivârad uttarâyaṇa-saṅkramâṇad andu Chikkêśvara-dêvara sthânamaṃ S'rîparuvatada pûrvva-dvârada Tripurântakad-âchâryyaṃ S'ûryyâbharaṇa-Dêvara śishyaṃ Mallikârjjuna-paṇḍitarige sâvanta-Mâreya kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭa ... . Chikkêśvara-dêvarige biṭṭa nûṛ-ettinoḷage â-paṭṭaṇasâmi-Goydi-Seṭṭige ett ippattu ... ... sarrva-bhâdhâ-parihâra 20 dêvarige 80 (*final phrases*) maṅgaḷa mahâ śrî

## 89

*At Hebbaṇḍe* (*same hobli*), *on a stone near the south wastewier of the tank.*

srîmat-parama .. .. ..... ..... ||

..... Châḷukhyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrâkka-târaṃ saluttam ire || .. .. .. .. .. âtana magaṃ Eṛeyaṅga ( 4 *lines gone* ) Vishṇuvardhana-ma ..... .. ..... . enisi Kêta-verggaḍe(6 *lines gone*) śrî-S'ubhachandra-dêvaḷ ... .. ... ... ... .. ... .. .. ... .. tuṇḍaruṃ vâdi-kôḷâhaḷa ... ... ... ... sva-samaya-rakshaṇa-pakshapâti ..... ..... .. ... ... enisida Kanaka- .... traividya-siddhânta-dêvara śishyar appa Munichandra-siddhânta-dêvara guḍḍi Kêtavve .. ... ... ... ... Biṭṭi-Dêvanuṃ Bhujabala-Gaṅga-Permmâḍiyuṃ Bamma-Gâvuṇḍanu nâḷ-prabhu Châḷukya-Vikrama-kâlada 35 neya Vikruta-samvastarada Phâlguṇa-mâsada śuddha- pañchamî-Bṛihavârad andu .. ..... mukhya-sthânav âgi.. ...Chandraśêkhara-verggaḍe kaṭṭisida keṛeya keḷage gaḷde kamma mûvottu â-keṛeya teṅkaṇa-kôḍiyallu beddale maṭṭar ondu mane âṛu gâṇa vondu (*usual final verse*) śrîmatu Kanakanandi-traividya-dêvara guḍḍaṃ sênabôva-Bôga-dêvana baraha|| śrî

## 91

*At Hoḷalûr (Hoḷalûr hôbli), on a stone in paṭêl Doḍḍa-Channappa's field.*

srîmanu mahâ-maṇḍaḷêsvara ari-râya-gajâ-kêsari Vîra-Komârara mayiduna Mahâdêv-arasaru Hoḷalûra bhûmi pañchôttara-mariyâdey âgi Hoyisaḷa-Mâdi-Gavuḍage salvu umbaḷiya mattaru 10 kamba 13½ koṭṭa bhûmi maṅgaḷa mahâ śrî

## 92

*At the same village, on the slabs around the dîpamâle-kamba in front of the Hanumanta temple.*

śrîmatu | Haṭi | Hoḷalûra | gauḍugaḷa | mammakkaḷu | Muttaja | Badrappa-Gauḍana maga | Kare Chikkappana maga | Masaṇe-Vîrappa-Gauḍana maga | Badrappa-Gauḍana maga Kare-Keñchappa-Gauḍana maga Kañchagâranahaḷḷi-Vîrappana maga Masaṇe-Vîrappa-Gauḍana maga | Vîra ppa-Gauḍanu mâḍiddu dêva-sthâna dîpa-mâlê-kambha sahâ || kerê sahâ 2

## 93

*At the same village, on a copper plate in possession of Pâladâra-Channappa.*

(I *a*) śrî-Gaṇâdhipatige || namas tuṅga &c. ||

jayâbhyudaya-nṛipa-Sâlivâha-varushaṅgaḷu | Vîrabhadra-dêva-pâdavê gati | Raudri-nâma-saṃvacharadalu râja-śrî-râjaru Sâlivâhana-[śa]ka-varusa *1002099 varusav iratâge yikaṭu ..... ..... .. .. Bamma-Vîra-Râjuge Vîrapa-Gauḍaru saluge koṭadu kha 300 .....yisukoṇḍu Mâga-bhahuḷa Maṅgaḷavârada 10 yallu Vîrapa-Gauḍage koṭadu Âlapahaḷi-bûmi-vaḷagaṇa bhûmi ga 15 varaha Harumagaṭe-vaḷagaṇa bhûmi ga 15 varaha bhûmige vi ... (I *b*)... vare maḍu kha 2 ... bîjavari ga bhûmiyaṃ ga ..... Gauḍa bhûmi-chandra.. ..... anubhavisi baru[va]d endu barasi koṭṭaru ... ... ... sênabôva-Râmappa ... ... ... ... ... sîmege Yirapa-Gauḍa .. ... ... kaivaḍa-muntâgi sîme..... muntâgi doreva-ṭaru-muntâgi bhûmige nâlku mûlege kallu naṭṭaddu râja-śrîyaru kaṭôke tamma apaṇiya koṭṭaddu tamma Vîrapa avina nôḍi mahâ-Kilihaḷḷige sad-utta [ra]va koṭṭaddarinda Savigoṇḍanahaḷḷi yendu hesaru naḍiyabêku grâmade hoyidu hanneraḍu kaivaḍa-muntâgi huṅgi hoyidu avara parampariyalli uṇḍu-barôdu (*imprecatory phrases*) sênabhava-Ramapa barada barahu

## 94

*At Sûgûr (same hobli), on a stone in Muruḍaiya's field, north of the village.*

Pârtti[va]-samvatsara-Âśâ-ba 11 Bu Sûgûra Gôpâḷa-dêvana maga Gayaṇṇanu Bairavôjaṅge akkasâle-Liṅganu hoṭṭayisi koṭṭa bhûmiya krama (5 *lines following contain details of gift*) Gôpa-Gavuḍa hanneraḍu hiṭu mund-iṭṭu koṭṭanu maṅgaḷa śrî

## 96

*At Âlahaḷḷi (same hobli), on a stone to the north of the Vîrabhadra temple.*

(*west face*) svastî samasta-bhuvana-vikyâta naya-vinaya-vinuta gagana-nirmmaḷâchâra châru-chari . . ku-bhaṭa-samâja . sasi . baḷa-paṭu-paṭaha-svaṇa Nandagiri-nâtha Gaṅga-vamsôdbhavan atisaya-... . sana sahaja-Kandarppa sakaloḷḷido śrîmat-Bûtuga Eṛeyappa-Permmâḍi-paṭṭaṅ gaṭṭuvandu Bûtugaṃ Maṇḍali-nâ (*south face*) ḍan âḷvandu tann-arasi Chikkabbege Baḍaganni-keṛeya ba- (*east face*) ḍagaṇa badariya pintaṇa-keṛeyaṃ biṭṭa dêvargge Biḷḷara-Pôcharasarum âḷvandu î-sâ[sa]na-Sivaṅge biṭṭa

*Probably a mistake for 1299.

## 97

*At the same village, on a stone in the talavâra's field.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja parmêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire Kalyâṇapurada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire tat-pâda-padmôpajîvi |

svasti samasta-vastu-guṇa-bhûshaṇan abdhi-parîta-bhûtaḷa- |
prastuta-kîrtti Bhâvabhava-mûrtti Jayâ-vanitâ-prapûrṇṇa-vṛi- |
tta-stana-hâra ... ... vâñchhita-kalpa-kujânusâran a- |
bhyasta-kaḷâgama-jñan ene Gaṅgarasaṃ sarasaṃ dharitriyoḷ ||
vinayâdhâram udâram unnati kulaṅg . . śvaryyam emb |
initum śôbhise śôbhe-vettan enutum dhâtrî-taḷaṃ kûrttu kî- |
rttane-geyguṃ jayad-uttaraṅganan aśêsha-śrî-varddha ...prasaṅ- |
gan ... ... ... ... vitaraṇa-vyâsaṅganaṃ Gaṅganaṃ ||

ant enisi negardda Nîtivâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvaraṃ Kuvaḷâḷa-pura-varâdhîśvaraṃ Nandagiri-nâthaṃ sakaḷa-guṇa-sanâthaṃ mada-gajêndra-lâñchhanaṃ paripûrṇṇîkṛita-vibudha-jana-manô-vâñchhanaṃ Padmâvatî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Gaṅga-kuḷa-kuvaḷaya-śarach-chandraṃ maṇḍaḷika- .. draṃ darppôddhatârâti-maṇḍaḷikavanaja-vana-vêḍaṇḍa durddhara-gaṇḍa nâmâdi-smaasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvâraṃ Tribhuvanamalla Bhujabaḷa-Gaṇga-Permmâḍi-Dêvara paṭṭa-mahâdêvi ||

puṭṭida ...anujaṃ | Paṭṭiga-Dêvaṅge Gaṅgavâḍige taḷedaḷ |
paṭṭaman esed ire Gaṅgana | paṭṭa-mahâdêviy-antu nôntarum oḷarê ||
parivâra-surabhig antar- | pura-mukhya-maṇḍanege Gaṅga-mâdêvige nâyaki- |
yaran ad ... oḍaṃ sati | dore ... ... nṛipa ... ... paḍeye ||

ant avargge ||

Gaṅga-kuḷa-tiḷakar enisida | Gaṅga-nṛipaṃ Mârasiṅga-nṛipa Goggi-nṛipaṃ |
tuṅga-yaśan enisidaṃ Kaliy- | aṅga-nṛipaṃ negardar eḷege kumârâgraṇigaḷ ||
Kôḷâla-pura-varêśa-nṛi- | pâḷa-sutar mmada-gajêndra-lâñchhanar ari-bhû- |
pâḷa-kuḷa-vanaja-vana-śuṇ- | ḍâḷar nnegardar ssamasta-su-bhaṭâgraṇigaḷ ||

ant enisi negardda Gaṅga-Permmâḍi-Dêvaruṃ Gaṅga-mahâdêviyaruṃ kumâra-varggamuṃ Maṇḍaḷi-sâsirad-oḷagaṇ-Eḍehaḷḷiya vîdinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iral â-mahâmaṇḍaḷêśvaran-arddhâṅga-lakshmi ||

śrî-vadhu jaya-vadhu kirtti- | śrî-vadhu vâg-vadhuv enippa vadhu Gaṅga-nṛipaṅg |
î-vadhuv enisida Bâchala- | Dêviyoḷ eney enben uḷida nṛipa-vaniteyaraṃ ||
î-chatur-ambhudhi-vêshṭita- | bhû-chakrada satiyar ennal âḍaḍav ênô |
Bâchala-Dêvige saman.. | . cha-maṇi-pratati doreye chintâmaṇiyol ||
Kâma-madêbha-gâminige . name pûjyam enippa pempinind |

îva . . . . maṃ taṇupi kaḷpa-kujakk eṇe . . . . . |
d . . . . . ra-dâna-guṇa-bhûshaṇe dâna-vinôde dâna-chin- |
tâmaṇi dâna-kalpa-latey emb idu Bâchala-Dêvig oppadê ||
eṛagad arâti-bhûbhujaran âjiyoḷ añjisi . . . nijâṅghrigaḷg |
eṛagisut irppa darppada poḍa . . . . gaṇḍan appa ta- |
nn eṛeyana . . . . . tanage Gaṅga-mahîbhujanaṃ vilâsadind |
eṛagisi . . . bhâgya-bharad unnati Bâchala-Dêvig oppuguṃ ||

antum allade ||

ari-biruda-pâtra-jagadaḷa | dhareg ellaṃ nîne râya jagadaḷe nân î- |
dhareg ellam endu pirid-â- | daradind . . . si pâtra-jagadaḷe-vesaraṃ ||
kuḍe râya jagadaḷe-pesar | vaḍeda . . . . . ḍeya kaḍeya baḍavugaḷ îyal |
paḍedaḷ râyaroḷ appaṃ | kuḍe Bâchala-Dêvi pâtra-jagadaḷe-vesaraṃ ||

mattaṃ ||

. . . . . . . m êvude . naḍe . tanna mahatva-vṛittiyaṃ |
bêḍade nôḍirê negaḷda Bâchala-Dêviya kîrtti . . . . |
âḍi dig-aṅganâ-naṭiyaroḷ taṇiv illade mattav innu . . . |
. . . . . bira . . . pâtra . . . . . mêle pâtramuṃ ||

mattaṃ svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini lalita-karaṇa-grihîta-bhâva-prayôgini Bhujabaḷa-Gaṅga-bhûpâḷa-viśâḷa-vaksha-sthaḷa-nivâsini | nṛitya-vidyâ-prabhâva-prabhûta-nirmmaḷa-yaśô-vibhâsini . . . sthâna-pâtra-mukha-maṇḍane | pratipaksha-gâyikâ-gâna-mâna-parikhaṇḍane | anavarata-dâna-janita-vibudha-jana-harshe | dêvâ . na-sa-tarshe . . . | chatura-vidyâ-vinôde | kastûrikâmôde | ari-biruda-pâtra-jagadaḷe | Jina-gandhôdaka-pavitrîkṛita-viniḷa-niḷa-kuntaḷe | nikhiḷa-kuḷa-pâḷikâ-gîyamâna-viśada-yaśô-gîti . . . sthâna-. . . Jina-śâsana-sâmrâjya-yaśaṛ-patâke | parôpakâra-kamaḷâkara-chakravâke | saubhâgya-Sachî-dêvi śrîmad-Bâchala-Dêviyar Bannikeṛeya tri-bhôgâbhyantara-siddhiyinda . sukhadin irappa |

jana-nute Bâchala-Dêviya . . . |
jananige sari dore samânam enalke kêḷ a- |
vaniyoḷ paḍavaḷati . . . |
jananiya . . . . . jananiyar eṇeye ||
paḍed-oḍame dâna-dharmma- | kk oḍalu viśêsha-vratakk iv ene negaḷda jasaṃ |
baḍedaḍ av . . . matige . | . . . . . vasudhâ-taḷadoḷ ||

â-mahânubhâvey-oḍaputṭidaṃ ||

Jina-padâmbuja-bhṛiṅgaṃ | Jina-samaya-sarôjinî-mârtâ . . . |
. . . . . prabha- | v ene negarda Bâhubali dharâ-maṇḍaladoḷ ||
eḷeyaṃ mûr-aḍiyaṃ koṭṭ | aḷipadan Abjô . . . . . |
. . . . . dind | iḷisidapaṃ namma Bâhubaliy â-Baliyaṃ ||

ant enisi negarda śrîmad-Bâchala-Dêvi . . . hubaliy-aṇṇanu dharmma-kâryyâḷôchanaman âḷôchisi ||

î-bhavanadoḷ enduṃ pari- | śôbhitam . . . . . |
. . . . . end end âhâ- | râbhaya-baishajya-śâstra-dânaman eseyal ||
mâḍuva bageyiṃ Maṇḍali- | nâḍ oḷagaṇa Banni . . . . . anunayadindaṃ |
mâḍisidaḷ Jina-gṛihamaṃ | nâḍâḍig aḷumbam endu dhare pogaḷvinegaṃ ||
saṅgaṅgaḷoḷag id uttama- | saṅgaṃ . . . Mûla-saṅgam â-saṅga . . . . |
ttuṅgaṃ Dêsiga-gaṇam â- | saṅgadoḷ â . . . . . guḍḍi Bâchala-Dêvi ||

dêsadoḷ uttamam eṇisuva | Dêsiga-gaṇada . . . . . mâḍisidaḷ idaṃ |
Dêsiga-gaṇakke Maṇḍali- | sâsirakaṃ tiḷakam enipa chaityâlayamaṃ ||
allige Dêsiga-gaṇadava- | rg allade matt âva-gaṇadal ârgg and eḍakûḷ |
allade têjaṃ bondipa- | rg allad ad entuṃ budhâbja-vana-kaḷa-haṃsâ ||
sura-manuja-bhujaga-bhuvanâ- | ntaradoḷ mund âdav inn udippuv âv int im |
doreyê Jina-bhavanam all em- | bara mâtu diṭaṃ budhâbja-vana-kaḷa-haṃsâ ||
jaḷadhi-parîta-bhû-vaḷaydoḷ negard oppuva Gaṅgavâḍi-nâ- |
doḷage negarttе-vett eseva Maṇḍali-nâḷke mukhakke mûg enipp |
aḷaviyan ânta Bannikeṛeyoḷ neṛed oppuva Pârśvanâthan îg |
aḷi-kuḷa-nîḷa-kuntaḷege Bâchala-Dêvig abhîshṭa-siddhiyaṃ ||

ant enisi negarda śrî-Pârśvanâtha-dêvargge Châlukya-Vikrama-varshada 37 neya Nandana-saṃvatsarada Pushya-śuddha 5 Bṛihavârad-uttarâyaṇa-saṅkrântiy andu Maṇḍali-sâsirada baḷiya bâḍaṃ Bûdaṅgeṛeyal Bannikeṛeyal taḷa-vṛitti gardde mattar mûṛu tôṭṭa mattar ondu gâṇav eraḍu Purada Koliyo . . â-yeraḍûra taḷa-bhaṇḍada suṅkav oḷagâgi yint initumaṃ Bhujabaḷa-Gaṅga-Permmâḍi-Dêvaruṃ Gaṅga-mahâdêviyaruṃ varggaḍe-Bâchaḷa-Dêviyaruṃ Kumâra-Gaṅgarasanuṃ Mârasiṅga-Dêvanuṃ Goggai-Dêvanuṃ Kaliyaṅga-Dêvanuṃ samasta-pradhânara nâḍa-prabhugaḷa sannidhânadalu sarvva-bâdhâ-parihâra sarvva-namasyam âgi dêvara śrî-pâda-padma-mûḷadoḷ dhârâ-pûrvvakaṃ mâḍi biṭṭaru ||

dhare pusivôgade beḷag î- | dhareyaṃ bhuja-baḷadin âḷda Bhujabaḷa-Gaṅgaṃ |
pared irkke Jaina-dharmmaṃ | dhareyoḷ chandrârkka-târam uḷḷannevaraṃ ||
sakaḷôrvvî-stutam appa dharmmaman idaṃ kâdaṃ chiraiśvaryya-bhuṃ- |
bhukan akkuṃ viparîtadiṃ naḍedavaṅg â-Gaṅgey â-Vâraṇâ- |
si-Kurukshêtradoḷ eyde gô-dvija-muni-strîyarkkaḷaṃ konda pâ- |
takan akkuṃ biḍad irkkum â-purushan entuṃ raurava-sthânamaṃ ||
(*after usual final verse*)
śâsanam id âvud elliya | śâsanam âr ittar êke salisuve nân î- |
śâsanaman emba pâtaka- | n â-sakaḷaṃ rauravakke gaḷagaḷan iḷiguṃ ||

dêvara śrî-pâdadoḷu dhârâ-pûrvvakadiṃ pura-varggada suṅkavaṃ dêvargge bittar Bannikeṛeyalu kallukuṭiga Kâḷôja dêva-dâsigaḷige biṭṭa beddale gaḷeyalu mattar ondu ||

śrî-Dêśî-gaṇa-vârddhi-varddhana-karaś chandrô 'kaḷaṅkâṅkitas
sthêyân śrî-Maladhâri-Dêva-yaminaḥ putraḥ pavitrô bhuvi |
sad-dharmmaika-śikhâmaṇir Jina-pa . . . . chintâmaṇis |
sa śrîmân S'ubhachandra-Dêva-munipas siddhânta-ratnâkaraḥ ||

śrî-Lokkiguṇḍiya prabhu Eṛakaṇṇaṃ śrî-Pârśvadêvar-aṅga-bhôgakke baḍḍiyind akshayamâgi koṭṭa Lokkiya gadyâṇaṃ 1 || mattaṃ biṭṭa gardde mattar ondu berddale mattaru mûṛu ||

## 98

*At Sâvagoṇḍanahaḷḷi (same hobli), on a stone in the south-east lane.*

Piṅgaḷa-saṃ | Puśya 6 srimatu Keḷadi-Sômaśêkara-Nâyakaru Kûḍali-Kalumaṭha-Raghurâja-tîrtha-svâmigaḷige | Gâjanûra-sîmeyallu | Chennagoṇḍana-kopada badalu | Yeḍatoṛe-Harumagaṭṭey-allina Sâvagoṇḍanahaḷḷi S'ivârppitav âgi koṭṭu yidhâre śrî

## 99

*At Bannikere (same hobli), on a stone, south of the Kallêśvara temple.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhûlôkamalla-Dêva vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire || tat-pâda-padmôpajîvigaḷ appa Satyavâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâjaṃ paramêśvaraṃ Koḷaḷa-puravarêśvara Nandagri-nâthaṃ sakaḷa-guṇa-sanâthaṃ mada-gajêndra-lâñchhanaṃ chatura-Virinchanaṃ Padmâvatî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Gaṅga-kuḷa-kuvaḷaya-śarach-chandraṃ maṇḍaḷika-Dêvêndraṃ Nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ darppôddhatârâti-vanaja-vana-vêḍaṇḍaṃ duṣṭara gaṇḍaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîmâd-Bhûlôkamalla-Vîra-Gaṅga-Perṃmâḍi-Dêva[ś chi]raṃ jîyât || svasti samasta-guṇa-gaṇâḷaṅkaraṇa satya-śauchâchâra-châru-charitra-naya-vinaya-śîḷa-guṇa-sampanna su-jana-prasannan âśrita-jana-kalpa-vṛiksha sakaḷa-kaḷâ-sikshâ-dakshan akhiḷa-sâmanta-santâna-sandhâraṇa Jina-dharmma-harmya-ramya-ratna-tôraṇa nija-kula-kuvaḷaya-sudhâkara samyaktva-ratnâkaran âhârâbhaya-bhaishajya-śâstra-dâna-vinôda sakaḷa-janâhlâda râya-śrêshṭhi-mukha-tiḷaka Jina-pûjôtsava-harsha-puḷakaṃ śrîman-mahâ-vaḍḍa-vyavahâri Siddhige-SeṭṭiyaraVîra-Gaṅgarasara suêham anavarataṃ saluttam ire | śrî-Vîra-Gaṅgarasaru Gaṅgavâḍi-tombhattaru-śâsiradoḷage Maṇḍali-nâḍoḷage Kannakâpurada kôṭeyaṃ mâḍi tri-bhôgâbhyantaraṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu Siddhige-Seṭṭiyara viśishṭar appa Aṅkamayya-Nâyakaruṃ Bhâskara-Seṭṭiyaruv â-kôṭeya pûrvva-bhâgada Mûlasthâna-dêvara munde bâviyan agaḷisidoḍ â-bâvigaṃ dêvarggav avaran uddêśisi Gaṅgarasaruṃ Bannikerey-ûr-oḍeya Rudramayyanuṃ śrîmach-Châḷukya-Vikrama-varsha[57th]neya Plavaṅga-saṃvatsarada Vaiśâkha-śuddha 15 Âdivâra-byatipâta-sôma-grahaṇad andu dhârâ-pûrvvakaṃ mâḍi biṭṭa bhûmi (*here follw details of gift*) int î-dharmmamaṃ âvan orvvaṃ pratipâḷisidavarige tri-bhuvanâdhipatyam akkum î-dharmman âvan-orabban aḷi .. n ene pâtakaṃ sa-kuṭumbame 21 taleya pitṛigaḷum rauravakk iḷivaru (*usual final verse*)

## 101

*At Hoḷehaṭṭi (same hobli), around the dîpamâle pillar of the Raṅgasvâmi temple.*

śubam astu namas tuṅga &c.* ||

śrîmatu Haṭṭihoḷalu-purada gavuḍara mommakkaḷu Muttajja-Bhadrappa-Gauḍana maga Kare-Chikkappa-Gauḍana maga Masaḷi-Vîrappa-Gauḍana maga Bhadrappa-Gauḍana maga Kare-Keñchappa-Gauḍana maga Kañchugâranahaḷḷi-Vîrappa-Gauḍana maga Pasaṇi-Chikkappa-Gauḍana maga Vîrappa-Gauḍana dharmma-patniyaru Keñchama Śiva-puṇyârppaṇa-bhakti dêvasthâ[na]-dîpa-mahala-kamba | kallu-kuṭiga Kâna-sâbina maga Baḍê-Kâna kelasa

## 102

*At Anavêri, (same hobli), on a stone in the old site of the Mahantayya's maṭha.*

(25 *lines gone*) svasti samasta-bhuvnâśraya śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêśvaraṃ Dvârâvati-pura-varâdhiśvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi malerâja-râja

*In Nâgarî characters.

malaparoḷu gaṇḍan a-sahâya-śûran êkâṅga-vîra Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma nissaṅka-pratâpa chakravartti srî-Vîra-Ballâḷa-Dêvanum suka-saṅkatâ-vinôdadim râjyam geyyutt iralu Ba[l]lâḷa-Dêva-varushada Bhâva-samvatsarada Puśya-Mârgaśira 13 Sômavâra-vuttarâyaṇa-saṅkramâṇa-byatîpâta-puṇya-dinam dorakoḷalu Ballâḷa-Dêvana paṭṭa-sâhaṇikaḷum Ayibeya-sâhaṇi śrî-Mallikârjjuna-dêvara jîrṇôddhâravanu tanna aḷiyandiru Ballayya-Kêtayya-mukhyav âgi suvarṇa-kalasava mâḍisi dharmmava pratipâḷisidaru Baḍa-Setti Mottada samasta. . . . . śrî-Mallikârjuna-dêvarige Mutagepahaḷiya mûḍaṇa . . . . . yanu dêvarige biṭṭaru Baḍa-Seṭṭi Mottada samasta-sâhaṇi . . . . . sâhaṇikaḷu Ayibeya śrî-Mallikârjuna . . . . . . . . . . . . . . . âdiyâgi yeradu mâḷada naḍuva . . . . . śrî-Mallikârjuna-dêvara . . . . . .

## 103

*At the same village, on a stone lying in Rangappa's field.*

svasti śrîmatu . . yaṇandi-bhaṭṭâraka-devaru . . . . Arahanta-Bôvi-Seṭṭi śrî-Mûlasaṅga-Sûra- . . . . gaṇa Mâra-Seṭṭiya maga Biṭṭi-Seṭṭi dharmmavam . . . . . mâḍisida . . Prajâpati-samvatsarada Chaitra-śuddha 10 Sômavâra śrîmatu Hoysaṇa-Vîra-Ballâḷa-Dêva pṛithvî-râjyam geyvutt iralu Kaḷu . . -Tippayaṅge ... ..... 20 kamba keyya ..... pûrvvakam mâḍi bhûmi .....

... ... ... ... ... ... ... ... ... lâñchhanam |
jîyât traiḷôkya-nâthasya śâsanam Jina-śâsanam ||

(*final verse*)

## 104

*At Arasanakaṭṭe (same hobli), on a virakal under a banyan tree, north of the village.*

svat śrî jayâbhyudaya-Śaka-varusha 1312 neya Pramôdûta-samvatsarada Âśvîja-su 5 Śu Hagaṇara Bommaṇa.. ..... Kâma-Goṇḍana kâdi sura-lôka-prâptan âda

## 106

*At Ablagere (same hobli), on a stone near the village gate.*

srî-Gaṇâdhipatayê namaḥ Chika-pe .. Gurupadha-dêvarige Abaligere-gavu...Bhâva-samvatsarada Mâgha-ba 10 lu appaṇe âgi nirûpavâgi iddalli śilâ-sthâpita âgade yiddadarinda Yuva-samvatsarada Śrâvaṇa-ba 7 lu yî-maṭhada charanti-hirêru . . kâvarada-guru Basavappa-svâmiyavaru hêḷikoṇḍalli śiḷa-sthâpita mâḍisuva-hâge appaṇe âdadarinda śilâ-sthâpita âyitu

## *107

*At Nâgasamudra (same hobli), on a copper plate in possession of the Patel Channa-Basappa.*

(*Front*) Gaṇâdhipatayê namaḥ || namas tuṅga &c. ||

śrî-jaya | Śâlivâhana-śaka-varuśa †1499 varuśa Siddhârti-nâma-sam | da·Âśvîja-su 10 lu Ra || Hire-

*The composition of Nos. 17 and 18 is very corrupt.

†So is in the original : 1499=Dhatu ; Siddharthi=1482.

Hanumappa-Nâyaka ..... âtana kumâra Raṅgapa-Nâyakaru ..... ... ... Mayagoṇḍa-Gauḍ Koḍamagi gaḍege . . . vâḍi âta manige bandu yivara hoṇe koḍi yandu kêḷidalli Mayagoṇḍa-Gavuḍanu Timmappanu hoṇe koṭanu | Kariyaṇṇanu Hoḷehonnura gauḍa Mallappana hoṇe koṭanu | appaṇe kêḷikoṇḍu Mayagoṇḍa-Gavuḍanu haṇḍege kêḷikoṇḍanu | sâtorige ga 10 ge pârige ga 50 mâḍi..... kuḷitu hanneraḍu | nâva-dhânyava kuḍisi kuḷitu bhisi heṇḍe-mâḍi tukada bâki tukada tupa | haṇḍenu Mayagoṇḍamaṃ Goṭe-Gavuḍana menayoḷage pûjisi Mayagoṇḍa-Gavuḍanu tamma bandhu-baḷagava kûḍikoṇḍu uṇḍu simê-gauḍike vuṭam idisi ûṭada akki ma gaṇḍuga karurchu . . poṭara | heṇḍe hotu Mayagoṇḍa-Gavuḍa hotu mude mumḷu âne-hinde Ânavêri-Hanumanta-dêvaru horaṭu nimma sâkharu sahavâgi horaḍisikoṇḍu | heṇḍe hotu munde nâḍavaru â-heṇḍe mundake sâgihôguvâga nâḍiga Yaṅkapanu aḷa-biddu vêḍikoṇḍâga âlaḍa-marake gotu maḍi | alle sura-chandra mêle kallu neṭu â-kallu salugallu neṭu yitake heṇḍe holake kalu neṭṭu | yivu chandra yirita âbhôpadu (*back*) heṇḍe holâḍ abhivare...2 akaḍi 60 maru 5 Mayagoṇḍa-Gavuḍage palisi koṭa vuḍugore(re)mêḷu varahada hachaḍa koṭaru idake tapidare Gôpi-dêvi-padake tapida hâge | koṭṭanta dharma tapidare Bhîma-Râma-padake tapida hâge | Mayagoṇḍa-Gavuḍana mani-dêvaru Makaḍi-Maḷlêśvara-dêvaru yidake heṇḍe holan anubhavisi baruvadu tanna âyusa-parambhapariyadalli anubhavisi baruvadu nâyikaru guṇikararu muntâgi yiddakke sakshi (*here follow names of other witnesses*) tanna sannumatadinda vaṗpita-hâki barakoṭṭa barahavu sîme-gavuḍiki sannumatadinda barakoṭṭanthâ baraha yint ivara sannumatadinda baradanthâ syânabhôga-Yaṅkaṇana baraha tâmrada śâsana śrî

## *108

*On another copper plate in possession of the same paṭêl.*

(*Front*) śrî-Gaṇâdhipate ‖ namas tuṅga &c. ‖

śrî jaya | S'âlivâhana-śaka-varusha †102099 ne varusa Phâlguṇada-mâsa ... charadallu Playaṅga-nâma-saṃvacharadalu Sanivâra-daśamiyalu Anavêri-Hiri-Veṅkatappa'... Hire-Raṅgappa-Nâyaka . . . muśrege urdhake sarma-sidhi Giruśâna tamma samudrada girisavaḷage paḍama ... arasige Hiri-Yaṅkatappa-Nâyakage kuḍisidarinda harshav âyitu karuṇadinda aṅkanu tanna manasu harshavâgi | ya koḍaliyandu kêḷiḍarinda bhûmiyanu koṭṭadarinda bhûmiyanu nanage palisidarinda dêvara kîrti bahaḷa-kâla anubhavisabahudu | kîrtiya ruta yidarinda tanna manasu harushavâgi ... ... mannoṭe grâmada vaḷage ga 60 varahada bhûmiyannu kallu neṭṭu phalisi koṭṭadarinda sostiyali kêḷuvanu kallunu kaṭṭaddu nillisi â-holava mêreyalli nindirisi | yintu tanna mâtu naḍisabêku bahaḷa harushavâgi abhayav adarinda (*back*) urudâḍ ittavallaṃ endu . . . avana hesaru naḍeyabêku yendu vandu gamavannu avussarada hesaru hâki janaru kûḍi naḍiyabêku yendu Nâgasamudradam embô grâmavannu hesar âgi kaṭṭisi sura-chandraru yiruva pariyentra naḍiyabêku yendu â-grâmavanu huginu hoyisi pâlisi koṭṭaru sari yendu voppisi gauḍa Mallappa-Gauḍanu tanna magaḷige daṇêru koṭṭanthâ sari-grâma Varada-Gauḍanu tanna magaḷige moktada yilla bandu tânu tanna sammata âṇḍava âtavannu hake barakoṭṭa barahu yidake sâkshi (*here follow names of witnesses*) hanneraḍu kaivaḍa muntâgi sîme-gauḍike muntâgi tavare maṭiyage . . . . utta vikili vandu kallu neṭṭu hoḷe daṇḍe bhidara meḷeyalli geḍi kallu | . . . Bhaṭa Nârappana voppi barada barapaṃ baraha (*final phrases*) śrî

†So in the original.

## 114

*At Kumsi, on a stone near the store-room of the fort.*

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
tanag endu . va . . . . . nan- |
da.. putraṅg ati-bhîtiya. . .. matâvashṭambhadiṃ màḍi koṇ- |
ḍano jâma ... sompuvetta poḷaloḷ Kumbaśikeyoḷ mâḍidaṃ |
Jina-gêhaṅgaḷav âśeyiṃ palavu..... ||
... ... yiḷêndra ... ... ... ... ... tuṅgâdriya |
doreya .. ..... bhakti-manadiṃ Pumbuchchum ipannegaṃ |
... ... ... Lokkiyabbeyaṃ Jina-gêhamaṃ mâḍidaṃ |
dharey ellaṃ pogaḷvannegaṃ bi ... ... avanîpâḷakaṃ ||

Jinadatta-Râyaṃ śrîman-mahâ ... ... dhipati-Bommarasa-Gauḍara makkaḷu ... ... ti-datta tanna anuja Mânibhadra-Gauḍara makkaḷu râya-vibhâḍa râja... ... Rêvanta Naḍe-Gauḍa Suritaṇṇa Hiriya-Tamma-Gauḍaru mukhyavâda âtana anuja Padmayanu âtana tamma Chikka-Tamma-Gauḍaru âtana anuja Honnaṇa-Gauḍaru dharma-śâsanavaṃ Sâdhâraṇa-samvatsarada Karttika-sudda-punnami-Sô . . . . . Seṭṭi Sokki-Seṭṭi Paduma-Seṭṭi .. ... ... ... ...vâda â-dibya-sthânake ... .. ... sandâyav endu ... ... deṟige yendu biṭṭi yendu kêḷa salladu î-dharmmava naḍasidavarige svarga-padava paḍevaru î-dharmmakke tappidavaru êḷaneya narakakke hôharu

Jinar-abhiśêka-nimittaṃ | ghana-pûrṇaṃ kumbak endu Kumbase-puramaṃ |
Jinadatta-Râyan ittaṃ | Kanaka-kuḷôdbhavaru Kalasa-râjânvayaruṃ ||

Sannakoppada bastiyinda baḍagalu Beḷalakoppada keṟe . . . kallu saruhu saha biṭṭaru ... ... ... bîjavari . koṭṭaru pratipâḷisuvadu

## 116

*At Châmênahaḷḷi (same hobli), on a stone near the Râmêśvara temple, north of the village.*

namas tuṅga &c. ||

(*after usual final verse*) svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara uttara-Madhurâdhîśvara Paṭṭi-Pombuchchapura-varâdhîśvara Padmâvatî-dêvî-labdha-vara-prasâdaṃ S'ântar-âdityaṃ sakaḷa-jana-stutyaṃ nîti-sarbbajñaṃ kandukâchâryyaṃ gaṇikâ-Manôjaṃ haya-Vatsa-râjaṃ Jina-(pâdâmbu)pâda-paṅkaja-bhramaraṃ maṇḍaḷika-bhêruṇḍaṃ jagad-êka-dâni nâmâdi(ya)samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Vîra-Sântara-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-tâ...saluttam ire || tat-pâda-(pâda)padmôpajîvigaḷu... ...manu mahâ-pradhânaṃ kumâraṃ Eṟeyama.....putra gôtra-pavitra yâchaka-jana-chintâma[ṇi]... ...ma[ha]-guṇa-sampannar appa paṭṭa-sâhaṇi-Bammayya...miyahaḷḷiya Masaṇa-Gâvuṇḍaṅgaṃ Kâḷabbe-Gâ ... puṭṭida Sântara-Gâvuṇḍa ant inibaruṃ Brahmêśvara...biṭṭa bhûmi Saka ... 1096 neya Vijaya-saṃvatsarada S'râvaṇa . . . . . kravârad andu koṭṭa gade (*here follow details of gift and final phrases*) paṭṭa-sâ[ha]ṇi-Bammayyanuṃ Masaṇa-Gâvuṇḍanuṃ âtana maga Sântara-Gâvuṇḍanuṃ Maleya-Jîyaṅge kâḷaṃ karchchi dhârâ-pûrvvakaṃ mâḍida...Sântara-Dêvaru Masaṇa-Gâvuṇḍage . . . baḷi karaḍi kere-keḷage gadde matturu | asanega bhûmi mattaruṃ . . . . . maṅgaḷa mahâ śrî ||

## 117

*At Chikkamarasa (same hobli), on a stone in the back-yard of the garaḍi-mane.*

Pramôdû[ta-saṃ]vatsaradalli Kalûbe-Raṅganâthana Chikkamarasa emba grâma[va]nu Veṅkaṭâdri-Râjaiyyanavara kômâra Raṅgappa-Râjaiyyanu amṛitapaḍige dhâren eṛadu koṭṭaru yidanu aḷupidare kaḍeg aha pâtaka

## 118

*At Kuṇihosûr (same hobli), on a vîrakal in front of the Kallêśvara temple.*

(*Upper portion is gone*) śrîmatu . . . . . Dêvaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa - maunânushṭhâna-japa-samâdhi-śîla - sampannar app anâdiy-agrahâra Kaṇsavûra kâluvaḷiy appa Sirivura Mûḍa-Gâvuṇḍana magaṃ.....Gavuḍana ...Kallappa Boppa-Gavuḍana maga Saṇiyama ... ... dhâḷi ... ... ... ... tuṛuvanu ..... ... tâgi taḷut iṛidu svargga-lôka-prâptan âda || Saka-varisa 1104 neya Plava-saṃvatsarada Puśya-ba 5 Sômavârad andu

## 120

*At Sântagere (same hobli), on a pillar lying on the south hill.*

śrî-Harihara-dêvara pura î-dharmmakke sahâyigaḷige lês âgali î-dharmmakke tappidavana santâna nissantâna î-Sâvantageṛege huṭṭiruva prabhu Râma-gauḍa maṅgaḷa mahâ śrî

## 128

*At Hâranahaḷḷi, (same hobli), on a stone in Râghavêndra-Râya's field.*

Viḷambi-saṃvatsarada Âśvîja-su 10 lu śrîmat-Keḷadi-Sômasêkhara-Nâyakaru Râyappage barasi kaḷuhida nirûpa-pramâṇa Honnâḷi-kôṭe sêrôgâra Gavuḷôjiyu Honnâḷi-sîme Baḷavûra kaṇuvêlu huliyu bahaḷa divasa râvuḍi mâḍutt iddalli â-huliyanu kaḍidu yivanu mrutav-âdanu yivana makkaḷu Kânôja Marusôjage saha umbaḷige appaṇey âgabêk endu aḷiya ..... yanu hêḷida-sammandha Hâranahaḷi-sîme Hâranahaḷḷi-grâma ..... umbḷi gadde

# SHIKARPUR TALUQ.

## 1

*South-east of Shikârpur, on a vîrakal in Basavana-kôvi.*

śrî-Mallikârjuna-Dêvaru śrî Krôdhana-saṃvatsarada Mâgha-su 15 Sôma śrîmatu-Tâṛi-Gavuḍana Nâga-Gavuḍana maga Mâdi-Gavuḍa palivanavara kûḍe kâdi dêva-lôkakke hôda sanda âtana tamma Tâṛi-Gavuḍana maga Channappanu tamma aṃṇa Mâdi-Gavuḍanu dêva-lôkakke sandan endu nilsida bîra-kallu 1 kaṃ maṅgaḷa mahâ śrî śrî

## 2

*On a second vîrakal in the same place.*

śrî Krôdhana-saṃvatsarada Mâgha-su 15 Sômavâra Tâṛi-Gavuḍana Nâga-Gavuḍana maga Mâdi-Gavuḍa palivanavara kûḍe kâdi svargarsthan aha kâladalu tandeya kûḍe kâduvara kûḍe ho . . . ḍadâḍi Hariyakka dêva-lôkakke hôdaḍe tamma chikka-tande Chennanu nillisida bîṛa-galu 1 kaṃ maṅgaḷa mahâ śrî śrî

## 3

*On a third stone in the same place.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1621 neya Bahudhânya-saṃvatsarada Âśvîja-śuddhada 12 S'ômavâra Mâḷênahaḷḷi-śîme dêsâyi Beḷuvandûra śâkhe S'ivappa-Nâyakaru dêva-lôka-prâptavâda samâdhi

## 5

*At Îsûr (Shikârpur hobli), in front of the Kôṭe Râmêśvara temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-bara saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyaka satya-Râdhêyaṃ śauch-Âñjanêya sujana-prasanna nuḍidu mattenna śrîmat-Traiḷôkyamalla-Dêva-pâdâbja-bhṛiṅga sâhasôttuṅga nâmâdi-samasta-praśasti-sahita śrîman ... ... verggaḍe-daṇḍanâyakaṃ . . (4 *lines effaced*) sarôjinî-râja ... ... rṇṇâvataṃsa ripu-vijaya-daksha... .....: peṛage paḷivara paṇḍati gaṇḍa . . . danti . . kâṛa raṇa-raṅga-nîṛa pusivara bâyaṃ suḍuva pisuṇara nêlvva ... jaya-lakshmî-tôraṇaṃ Nâkiya-gandha-vâraṇa nâmâdi-samasta-praśasti-sahitaṃ śrîmad-daṇḍanâyakaṃ Kêsi-Râjanuṃ samasta-guṇa-virâjitan appa śrîmat-perggaḍey-Âyvamayyaṅgaḷu Saka-varsha 983 neya Plava-saṃvatsarada Bhâdrapada-sudda 9 S'ômavâradandina Kanyâsaṅkrân (*left side*) ... bâra ... ... ... ... ... ... dêvargg . ... ... ... (*usual final phrases and verses*)

## 6

*At the same temple.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-va ..... mêśvara parama-bhaṭṭâ... Satyâśraya-kuḷa ..... śrîmat-Traiḷôkyamalla-Dêva..... ...pravarddhamânam â-chandrârkka.....dinoḷ sukha-saṅkathâ-vi ..... padmôpajîvi samasta-râjya ..... samânônna ..... vibhava ..... nîti-mâṇikyaṃ ..... kamaḷâkara ..... dînânâtha-chintâmaṇi- ..... śrîman-Nani-veggaḍe ..... vat-sarada Paushya-śu ..... yandu Banavâsi .... (*rest illegible*)

## 7

*At the same village, on a vîrakal in the south of the Vîrabhadra temple.*

svasti śrîmatu-Ji ... Mûla-saṅghada . sura Nêmi-Dêvara guḍḍa Dêvi-Seṭṭi Sômove Laṅgave yint î-mûvaru samâdhiyindaṃ muḍipi svarggastar âdaru maṅgaḷa mahâ śri

## 8

*On a stone in the wall of the same temple.*

.....dhârmmika-puṇḍarîka-shaṇḍa- . môdana-karâya guṇôttarâya |
saṃsâra-sâgara-nima ... ... hastâvaḷaṃbanavatê Jina-śâsanâya ||

*Âdi-Brahman . . . Jinaṃ tâv enuta sâsirvvaru , Brahma-Jina-niḷaya-karttaru Brahma-Jinâ ... saraṃ mudadiṃ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahâ ... râja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷa ... ... Tribhuvanamalla-Dêvara vi ... .... pravarddhamânam â-chandrârkka-târaṃ ... ... anavarata-parama-kalyâ ... .. Lakshmî-sama .... anavarata-vitta ..... mukha-darp-paṇa ... ... bhyudaya-sûchana ... ... mṛidu-madhura . . . . . Tribhuvanamalla... ... ... ... ... saṅkathâ-vi ... .. geyyuttaṃ Banavâsi ... ... ... ḷuttam iralu .. ... niyama-svâdhyâya ... ... ... ... ... kuḷa-tiḷaka ... ... ... ... ... saka . śishṭa ... ... ... ... baḷa-parâ ... ... ... ... ...ḷô-nnata ..... matada ..... mahâ-pra ..... ma-bhaṭṭâ ..... śâstra-pârâ ..... ndâ-nvayada...parama.....apâsta.....Jaina-śâ...dêvara.....nija-kîrtti...nara mâsa.....dig-antara..... Biṇiya-Ba.....samû.....pura.....hattu gadyâṇakay endu..... baḍagaṇa .....Biṇiya-Ba.. Seṭṭi tanna basadige biḍisida gaḷde guṇi.....baḍagaṇa-javaḷiya tanna basadige biḍisida ... guṇigana mattal ondu râyi.....gaḷde guṇigana matta... ondu matta Biṇiya..... guṇi-gana mattal ondu int î-nâlku mattalu gaḷde dêvara . . . aṅga-bhôgakkaṃ pûjârig .. . . âhâra-dâna-kkaṃ jîrṇôddhâra .. karmma ... besakkaṃ yint î-nâlku .. gaḷdeya ..... sâsirvvar â-chandrârkka-sthâyi-varaṃ .... (*usual final phrases and verse*)

jâṇan ad êṃ dharitri ... ... ... îy ... |
kshîṇa ... ... ... ... oppi tôrppa gîr- |
vvâṇa-pu ... .... uḷḷaṃ negaḷd agrahâradoḷ |
Bîṇeya ... ... ... ... utsavôdayaṃ ||

*It has been found impossible to put this into verse.

.... nirmmisid ond a-kritrima-Jinêndrâgâramaṃ... |
.... sañjanita-puṇyar ... ... ... |
.... ... ttama-sad-dharmma na .. sand esa..... |
... ... ... sukhôdayaṃ ... ... ... ... . ||

.... vyânam âgalke .... râjânvita ... ... ... drâgâramaṃ mâḍi ... ... mâḍalke sâsirvvaru tamma ... traṃ Biṇeya-Bammi-Seṭṭi mâḍisida.....dôṇṭaṃ beḷuv endu kâruṇyaṃ geydu .....ippattanâlku 24 ..... jana-sâleyaṃ ..... baḍagalu sâsiravvara besadi samasta ... ... .. yî-Jinâlayaṅgaḷa dharmaṅgaḷan âraydu purô-vṛiddhige ..... maṅgaḷa mahâ śri

## 9

*At Gâma, (same hobli) in front of the Mâri temple.*

svasti śrî pṛithvî-vallabhaṃ Jayasiṅggha-Dêvara râjyaṃ uttarôttara śalutt ire svasti śamadhigata-pañcha-mahâ-maṇḍaḷêśvara Châvuṇḍâ-labdha-vara-praśâtti śrî-Kunda-Râjaṃ Bana[vase]-pannirchhâsiramuma paḍineṇṭ-agrahâ .... śukha-śaṅkathâ-vinôdadiṃ râ ... ... svasti S'akha-varisha 943 neya *Durmmukhi-saṃvatsarada Vaiśâkha-śuddha 3 S'ômavârad andu vudeyaḷa...Lôkayyana parôkshada gô-śasi-bhûmi 5 Âgabeyuṃ Kêtayanuṃ niṛisida kallu avaḷa darmma â-chandrârkka-târaṃbaraṃ śalutt ire baredaṃ Pegaṃ khaṇḍarasidaṃ Paḍuyya maṅgaḷa.

## 10

*On a stone to the left of the same temple.*

svasti śrî anâdi to . . . . agrahâra . . . . . Polakêsi-arasara . . . . . mâḍisida dêgula (*rest gone*)

## 11

*West of the same village, on a stone near the Kumudvati river.*

srî svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja râja-paramêsvara paramabhaṭṭârakaṃ Satyâśraya kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañch-mahâ-śabda mahâ-maṇḍaḷêśvara Banavâsi-pura-varêśvara Mahâ-Lakshmî-labdha-vara-prasâdôttuṅga-vinôda-nâyakâchâryya nâmâdi-samasta-praśasti-sahita..... śrîman-mahâ-maṇḍaḷêsvara Châmuṇḍa-Nâyaka sarvva-... ... ... ... ... pannirśâsiramumaṃ sukha-saṅkathâ-vinôdadin arasu-geyyuttam ire râjamâna-samasta-râjya-bhâra . . . . . anaṇta prabhumantrôstâha-śakti(ya)-sampannar appa śrîmat-pergge[ḍe]-Sôvanâtaiya gaṇa . . . . . ... ... ... ... ... ... ... ... tam ire Sakha-varsha 984 neya S'ubha[kṛi]t-saṃvatsarada Puśya-su 10 uttarâyaṇa-saṅkrânti-Âdityavâra ... ... mâna agrahâra .. naḍavaṇa Pârthana-poḷeya .. ..... ..... sirikaṇḍaṃ dhûpa modalâda dêvara aṅga-raṅgakke ..... keye kapâlakke . . vaḍḍa-râvuḷa perjjuṅka .. ... .... paḍevoḷa â-tîrtha-sthâpaka . . agrahâra .. ... ... brâhmaṇaruṃ sâsirvvaruṃ . . eppattokkalu . . . . sarvvaruṃ . . . . . (*usual final phrases*) Kâvana śîghra-likhita asagara Pâvana Mûkanu Jâjanu koṭaḷi-ellaruṃ kûḍi Vinâyakaṅgaṃ soḍar enṇegaṃ sirikhaṇḍake okkalalu 1 paṇava koḍuvaru ||

*Probably a mistake for Durmmati.

## 12*

*On copper plates of Bêgûr-agrahâra, (same hobli).*

śrî-Gaṇêśâya namaḥ |

jayaty âvishkṛitaṃ Vishṇôr vârâhaṃ kshôbhitârṇavaṃ |
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâśrya śrî-pṛithvî-vallabha mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka Hastinâpura-varâdhîśvara arôha-Bhagadatta ripu-râya-kântâ-datta-vaidhavya Pâṇḍava-kula-kamala-mârttâṇḍa êkâṅga-vîra raṇa-raṅga-dhîra Aśvapati-Râya-diśâpaṭṭa Gajapati-Râya-saṃhâraka Narapati-Râya-mastaka-taḷa-prahâri sâmanta-mṛiga-châmûra Koṅkaṇa-chatur-diśâ-bhyaṅkara chachcha-puṭa châcha-puṭa Îśvara-mukha-kamala-vinirgata-śuddha-sâraṅga-Brahma-vîṇâ-[vâ]di Bharata-śâstra-prasiddhânêka-śâstra-pravîṇa Kôraṇṭaka - Vyâḷi-Nâgârjunâdi-mantra-śâstra-prasiddha samudaya-namita-pâdâravinda ari-râya-kula-vilaya-kâlânala nîtyâkara parâṅganâ-putra suvarṇa-varâha-lâñchhana-dhvaja samasta-râjyâvaḷî-virâjita samâlaṅkṛita-śrî-Sôma-vaṃśôdbhava śrî-Parîkshich-chakravartti-sat-putra Janamêjaya-chakravarttî Hastinâpurê sukha-sat-kathâ-vinôdêna dakshiṇa-diśôpakramaṃ râjyaṃ dig-vijayaṃ yâti vijayaṃ karômi Tuṅgabhadrâ-Haridrâ-saṅgamê śrî-Harihara-dêva-sannidhau kaṭakam utkalitaṃ Chaitra-mâsa-kṛishṇa-pakshê Sômadinê tritîyâyâṃ Viśâkhâ-nakshatrê saṅkrântê vyatîpâta-tan-nimittê sarpa-yâgaṃ karômi Banavase-pannirchhâsira-sahasra-tan-madhyê Baḍagaṇa-Yaḍanâḍa-yappattara tan-madhyê śrî-anâdy-agrahâra-Bêgûra-grâmât Brâhmaṇât Kannaḍa-śâkheya Śrîvatsa-gôtrada Sômêśvara-paṭṭavardhanaru Kannaḍa-śâkheya Vaśishṭha-gôtrada Mâdhava-Bhaṭa-paṭṭavardhanaru Kannaḍa-śâkheya Gautama-gôtrada Nârâyaṇa-paṭṭavardhanaru Kannaḍa-śâkheya Viśvâmitra-gôtrada Vishṇu-dîkshitaru chaugha-mukhya nânâ-gôtrada sahasrada munnûravaru Brâhmaṇâḥ sarpa-yâgârambha-samayê âśîrvâda-pûrvakaṃ chakravartti mechchi pañchâṅga-pasâya-chhatra-sukhâsana-balara-gaddige aṅka-ṭaṅka-daṇḍa-khaṇḍana ashṭa-bhôga-têja-svâmyavannu sarva-namaskṛitanâgi Kumudvatî-nadî-tîrasya pûrva-dig-bhâgê Bêgûra-grâmât tan-madhya-pravishṭa-Gôkarnapaḷyâṃ Basavâpura Aiśvaryapura Naluvâgilu dvaya-Mugaḷikere Kêtatti Koppa Champakâtîrtha Keñchâpura Dhûpâpura yêvaṃ daśa-grâmât dhârâ-pûrvakaṃ dattaṃ tasya grâmasya sîmântarâṇi kathaṃ (*here follow details of boundaries and final verses*) Ari-râya-taḷa-prahâri yamba voppa (*usual final verses*) Îśvarârpaṇavâgi koṭṭantavâgi

## 13

*At the same village, on a stone near the aśvatha tree to the south-east of the Mallikârjuna temple.*

namas tasmai Varâhâya lîlayôddharatê mahîṃ |
khurântara-gatô yasya Mêruḥ kaṇakaṇâyatê ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvaru Kalyâṇadoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan Anantapâḷana besadiṃ Banavâsi-pannirchchhâsirada vaḍḍa-râvuḷada suṅkad adhishṭâyakaṃ śrîmad-daṇḍanâyakaṃ Mâdi-

*From copy supplied by the people.

Râjaṃ Châḷukya-Vikrama-varshada 22 neya Îśvara-saṃvatsarada Paushya-sudda 10 Âdityavâradandin-uttarâyaṇa-saṅkramaṇa-nimmittaṃ śrîmad-agrahâraṃ Mârasiṅgana Bêgûra Vishṇu-dêvargge dhârâ-pûrvvakaṃ . . ḍi â-grâmada aḍakeya , aḍḍa-râvuḷada suṅkadoḷage mû . . . aḍakeya suṅkamumaṃ mattaṃ tammage naḍeva kiṛu-kuḷa-suṅkadoḷage biḷkaḍeya eleya pêṛiṅge dasavandamumaṃ mattaṃ ka . . . yaṃ paṇaviṅge suṅkaṃ vîsamumaṃ davasâyodoḷa . . . . . namumaṃ bitta ‖ mattaṃ â-tithiyandu śrîman-mahâ ... ... ... ... heggaḍe-daṇḍanâyakaṃ Mahâdêva-Bhaṭṭara besadiṃ pannâya ..... ... kaṃ Viṭṭarasan â-grâmada pannâyada suṅkado ... ... ... ... ṭṭaṃ ‖ mattam â-tithiyandu pannirchchhâsirada . . . ... ... ... ... yya-pramukha-karaṇaṅgaḷa besadiṃ ... ... ... ... ... ... nânâ-grâmada perjjuṅkadoḷa . ... ... ... ... ... ... eleya davasâyada .. ... ... ... mumaṃ biṭṭaṃ | (*usual final phrases and final verse*)

## 14

*On a stone to the south of the same temple.*

viśuddha-jñâna-dêhâya tri-vêdî-divya-chakshushê |
śrêyaḥ-prâpti-nimittâya namaḥ Sômârddhadhâriṇê ‖

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâjaṃ paramêsvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salisuttam ire ‖ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhy-âdi-sampannarum Mîmâṃsaka-Lôkâyata-Bauddha-Sâṅkya-Vaiśêshikâdi-śâstrâgama-kuśalar agnishṭômâdi-viśiṣṭêshṭavidvaj-jana-pûjitaru dvâtriṃśat-sahasra-samayâgragaṇyar anêka-śruti-smṛiti-śruty-arttha-kîrtti traya-sampannar appa śrî-śrîmad-agrahâra-Bêgûra-mahâjanaṃ sâsirada mûnûrvvarumaṃ samastaguṇa-sampannar appa śrîmad-Aṃbada-Kâḷa-Gâmâṇḍana magaṃ Chaṭṭagôsi pâda-pûjeyaṃ koṭṭ oḍaṃbaḍisi Châḷukya-Vikrama-kâlada 14 neya S'ukla-saṃvatsarada Jêshṭha-mâsada amâvâsye-Sômavâradandu dêsiga-pravâsigara âhâra-dânakke biṭṭa sattraṃ sarbba-namasyaṃ chandrârkkatâraṃ-baraṃ saluttam irppant âgi Kaḍamba-gaṭṭada keḷage Muṭṭa-vayaloḷage biṭṭa gaḷde kachchaviya gaḷeyalu kammaṃ 25 ondu maneya nivêśanaṃ sarbba-bâdhâ-parihâra (*usual final phrases*)

## 15

*At the same place.*

namas tuṅga &c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pra[va]rddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire ‖ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-sampannar aśêsha-dik-prakâśa-kîrtti-sampannarum chatur-vvêda-pârâvâra-sarvva-hita-samâgama-matigaḷ tarkkavyâkaraṇa-Baudhâḷaṅkâra-chhandô-niganṭu .... śruti-smṛiti-mantra-tantra-jyôtir-jñânâdi-sakaḷachaushashṭhi-śrutâvatârarum Mîmâṃsa ... ... rhata-samaya-shaḍ-darśanâdhâra-samêtar agnishṭômâdi ... ... ... sahasra-samayâgragaṇyar anêkar chchatur-bbhâshâ ... ... ... ... ... ... sâsirada mûnûrvvargge pâda-pûje (*rest gone*)

## 16

*At the same place.*

pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-praḷaya-saṃbhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyaṃ namaḥ tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvnâśrayaṃ śrî-pṛithvî-vallaba mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || svasty akhiḷa-jagad-utpatti-sthiti-praḷaya-saṃhâra- kâla-kâraṇa - Garuḍa-dhvaja - Pannagaśayana-nâbhî-kamaḷâsana-Brahma-Lakshmî-viśâḷa-vaksha-sthaḷa-ha...vatî-sarôja-virâjamânaru Ṛug-Yajus-Sâmâtharbba-vêdâṅgôpâṅga-lakshaṇa-lakshitaru yajana-yâjanâdhyayanâdhyâpana-pâragaru agnishṭômâdi-sapta-sôma-saṃsthâvabhṛitaru rakta-sarasîruhôdara-daḷa-nibha-Chatur-vvaktra-śâstra-shaḍ-aṅgâshṭâdaśa-smṛiti-purâṇa-kâvya-nâṭakârtha-grantha-prayôga-pada-vinyâsa-lalitâṅgôpâṅgar Mâhêśvara-Vaishṇavêty-âdi-samaya-niyamastharu Nyâya-Vaiśêshika - Lôkâyata - Sâṅkya - Bauddha-Mîmâṃsâditarkka-śâstrâgama-pariṇataru saptarshi-samânar êka-vâkyar aśêsha-dik-prakâśita-kîrtti-dhvajaru dvâtriṃśat-sahasra-samayâgragaṇyar śrî-Mallikârjjuna-dêva-labdha-vara-prasâdita-puṇyar appa śrîmad-agrahâraṃ Bêgûra sâsirada mûnûrbbaru Châḷukya-Vikrama-varshada 10 neya Krôdhana-saṃvatsarada Chaitra-bahuḷa 11 Âdityavâra Mêsha-saṅkramaṇadandu || yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-nishṭhitaru Kapi-gôtra-pratishṭhitaru Koḷḷagar-adhishṭhitar appa śrîmatu Sôviyaṇa-Bhaṭṭara magaṃ Nâraṇa-Bhaṭṭara magaṃ gôtra-pavitraṃ Appaṇa-Bhaṭṭaru pâda - pûje goṭṭu dêsiga - pravâsigar-âhâra - satrakke devasaluṃ brâhmaṇar uṇbantâgi Naṛila-keṛeya keḷage kachchaviya gaḍiṃbadalu biṭṭa gaḷde kamma ayvattu 50 satrakke maney ondu 1 (*usual final phrases and verses*)

mad-vaṃśajâṛ para-mahîpati-vaṃśajâ vâ
pâpâd apêta-manasô bhuvi bhâvi-bhûpâḥ |
yê pâlayanti mama dharmam imaṃ samastaṃ
têbhyô mayâ vîrachitâñjalir êsha mûrddhni ||

## 17

*At the same place.*

(*Lines* 1 *to* 6 *the same as in No.* 16 *above*) svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-śîla-sampannar aśêsha . . . . . Ṛug-Yajus-Sâmâtharbba-pâragar agnishṭômâdi-viśishṭêshṭa-vidvaj-janaru . . . . . rasîruhôdara-daḷa-nibha-Chatur-vvaktra-śâstra-shaḍ-aṅgâshṭâdaśa . . . . . kârttha-grantha-prayôga-pada-vinyâsa-lali . . . . . sampannar appa śrîmad . . . . . samasta-guṇa-sampannar appa Âṅgira . . . . . : . . . . . charitra Bhâradvâja-kuḷa . . . . . dhâraṇiyoḷ . . . . . raṇa-vivêki vimaḷa. . . . . râjita . . . . . saṃyak-kuḷâbdhîndra . . . . . mâdiyaṃ dyunadî . . . . . S'âṃtana || âtaṃ pâda-pûjeyaṃ . . . . . Châḷukya-Vikrama-kâlada 13 neya Vibhava-saṃvatsarada Â . . . . . Bṛihaspati . . . . dina sôma-grahaṇa-tithi . . . . . sarbba-namasyaṃ chandrârkka-târaṃ saluttam . . . . . .

## 18

*At the same place.*

namas tuṅga &c. ||

viśuddha-jñâna-dêhâya tri-vêdî-dibya-chakshushê |
[illegible]ṇ-prâpta-nimittâya namas Sômârddhadhâriṇê ||

Gaṇa...svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍaḷêsvarṃ Kâḷâñjara-pura-varâdhîśvara suvarnna-vṛishabha-dhvaja-[illegible]maruga-tûryya-nirgghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa mâna-Kanakâchaḷa subha[illegible]âditya kaligaḷ-aṅkusa gaja-sâmanta śaraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sa[illegible]ôdara Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava nissaṅka-malla namâdi-samasta-prasasti-sahitaṃ śrîmatu bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjaṇa-Dêv-arasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêsvaraṃ Kôḷâla-pura-varâdhîsvaraṃ Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ Padmâvatî-labdha-vara-prasâda mṛigamadâmôda Gaṅga-Gâṅgêya jayad-uttaraṅga mârkkôla-Bhairavaṃ nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Nanniya-Gaṅga-Permmâḍi-Dêv-arasaru Yeḍevaṭṭe-yepa . . Beḷḷave-yeppattumaṃ Nariveḷigeyumaṃ anâdiy-agrahâraṃ Bêgûraṃ sukhadin âḷuttam ire |

vṛi || bêḍidaḍ allad îyadu niḷimpa-kujaṃ karad îva dânadiṃ |
nôḍe surâvanîjam adu pêḷ doreyê maṇi chintisalke kai- |
gûḍuvad allad irddaḍ adu tâṃ kuḍad artti-janakke râgadiṃ |
nîḍ irad îvan î-vasudheyoḷ sale Nanniya-Gaṅga-bhûbhujaṃ ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-sîla-sampannar appa śrîmad-anâdiy-agrahâra Bêgûra sâsirada-mûnûrvvar entene |

mattêbha || śaraṇâyâta-ripu-brajâ-kuḷa-kubhṛid-gaṃbhîra-nîrâkarar |
ddurita-drôha-virôdhi-vâraṇa-ghaṭâ-bhyûhakke pañchânanar |
ddhareyoḷ mârkkoḷuv-ugra-vairi-rajanî-saṅghâtamaṃ tûḷva bhâ- |
sura-sûryyâṃśuv enalke sâsirada-mûnûrvvar yaśô-mûrttigaḷ ||

kaṃ || pratyêkam â-dharâmara- | satyada sauchada kulâbhimânada jasad on- |
d aty-unnatikeyan Ajanuṃ | nitya-sthitam eyde pogaḷal êṃ neṟadapanê ||

â grâmadali |

vṛi || śrî-sura-siddha-kinnara-narôraga-kiṃpurushâdi-vandyan Ab- |
jâsana-saṃstutaṃ Nagadharârchchitan indu-dharaṃ surêśvaraṃ |
Vâsava-pûjitaṃ ravi-śaśâṅka-hutâśana-nêtran oldu dê- |
vêśan Umêśan îge sukha-saṃpadamaṃ sale Mallikârjjunaṃ ||

â-tribuvana-svâmiya pâdârâdhakaṃ S'aṇaṅgiyara sênabôva Mâdimayyan entendaḍe |

champa || sakaḷa-kaḷâ-kaḷâpa-bahu-vidye-vichâradoḷ Indra-mantriyaṃ |
prakaṭita-kîrtti tatva-naya-kôvida kâbya-purâṇa-nâṭaka- |
prakara-mahatvadoḷ Manuvan êḷisuvaṃ Chaturâsya-vaṃśa-var- |
ddhakan ivan endu Mâdiyaṇanaṃ pogaḷguṃ dhareyoḷ jagaj-janaṃ ||

â-vibhuvina satiy entene |

Ratigaṃ Arundhatigaṃ Vâk- | [illegible]atigaṃ nûrmmaḍi viḷâsad-unnatiyindaṃ |
pati-bhaktiyin auchitya- | sthitiyiṃ Kêtabbey esedaḷ î-vasumatiyoḷ ||

â-daṃpatigaḷiṅge |

kaṃ || kshîrâṃbhôdhiyoḷ udayipa | târâdhipan-a[illegible]nte Mâdimayyana garbbhâṃ- |
bhôrâśiyoḷ udayisidaṃ | ràrâjita-viśada-kîrt[illegible]-dhâmaṃ Sômaṃ ||

mattê || S'iva-pâdâṃbuja-sêve sêve S'iva-dharmmaṃ dha[illegible]rmmav âptaṃ S'ivaṃ |
byavasâyaṃ S'iva-pûje mantrame mahâ-pañchâksh[illegible]aram Bâṅanin[illegible] |
avanî-chakradoḷ aggaḷaṃ mahimeyoḷ Mâhêśvaraṃ S[illegible]aṃ |
bhuvanôddâmanan onde-nâlageyoḷ inn ê-vaṇnipaṃ ba[illegible]aṃ ||

mattaṃ || âtana guruvina prabhâvav entene |

munisindaṃ kaḍaḷaṃ kaḍaṅgi kuḍivant â-tâpi-Vâtâpiyaṃ |
ghanam app ond-udarâgniyiṃ kiḍisi Vindhyâdrîndramaṃ tad-viḷô- |
chanadiṃ nôḍi nijâjñeyiṃ nilisid â-Kumbhôdbhavaṃ kôpa-sañ- |
janitaṃ Bhâskara-Dêvanoḷ samane sauchâchâra-niḥ-kôpiyoḷ ||

ka || guru Bhâskara-Dêvaṃ Sura- | guruge samaṃ tande Mâdimayyaṃ deyvaṃ |
paramârtthan Haram enal î- | dhareyoḷ Sômeyana dorege dhanyarum oḷarê ||
âtana sahajâta-yugar | nnîti-vidar mMalliyaṇṇanuṃ Masaṇeyanuṃ |
bhû-taḷadoḷ . . ta saha- | jâtaṅgaṃ bhaktar avaniṃ peṟar oḷarê ||

â-sênabôva-Sôva-Gauḍa Mâdimayyaṅge śrêyôrttham âgi svasti S'aka-varshsha 1081 Bahudhânya-saṃvatsarada Bhâdrapadad amâvâse-sûrya-grahaṇa-dina-traya-saṅkramaṇa-byatîpâta-puṇya-tithiy andu sâsirada mûnûrvvariṅge pâda-pûjeyaṃ koṭṭ oḍambaḍisi Uttara-Maḷḷikârjjuna-dêvargge snâna-naivêdya-khaṇḍa-sphuṭita-jîrnnôddhârakke Huḷichavayala mânyada keyyoḷage dêvara gaḍiṃba ... gadde kamma 25 ûriṃ haḍuvalu Telligageṟeya keḷagaṇa mânyada ... oḷage â-gaḍiṃbadalu kamma 15 int î-dharmmaman â-chandrârkka-târaṃ-baraṃ saluttam ire (*usual final verse*) î-sâsanad kallaṃ Mâravaḷiya ... Yamiyaṇṇa ... suvariya Nâdimayyana likhitaṃ ||

## 19

*At the same place.*

ôṃ || pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-praḷaya-saṃbhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyaṃ namas tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran udâra-Mâhêśvaraṃ chalake bal-gaṇḍaṃ sauryya-mârttaṇḍaṃ patig êka-dâḍaṃ saṅgrâma-Garuḍaṃ manuja-Mândhâtaṃ kîrtti-vikhyâtaṃ gôtra-mâṇikyaṃ vivêka-Châṇâkyaṃ para-nârî-sahôdaraṃ bîra-Vṛikôdaraṃ kôdaṇḍa-Pârtthaṃ saujanya-tîrtthaṃ maṇḍaḷika-kaṇṭhîravaṃ para-chakra-bhairavaṃ râya-daṇḍa-Gôpâḷa maleya-maṇḍaḷika-mṛiga-śâḷdûḷaṃ śrîmat - Traiḷôkyamalla - Dêva-pâda-paṅkaja - bhramaraṃ

man-mahâ-maṇḍalêśvaraṃ Lakshmarasar Banavâse-pannir-chchhâsiramumaṃ dushṭa-nigraha-viśi-shṭa-pratipâḷanadiṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire | Eḍeveṭṭ-erppattarkkaṃ Jyôgayyaṃ manneyau âgi sukhadin âḷutt ire ||

kanda || kari-ghaṭegaḷ-oḍḍanoḍey iri- | d ari-baḷamaṃ geldu chakri Taiḷapanaṃ saṅ- | garaḍoḷ mechchisid adaṭaṃ | para-baḷa-mallaṃ pratâpi Kontada-Bîraṃ ||
śrîmad-Vaiśyânvayadoḷ | sâmânyame Baḷcha-kulada Kontada-Bîraṅg |
â-mahimey-uttavaṃ maga- | n î-mahiyoḷ negaḷdau avana taneyaṃ Sômaṃ ||
âtana su-putran ahita- | vrâta-bhayaṅkaran udâri gôtra-pavitraṃ |
nîti-vidaṃ dharmmaṇyaṃ | bhû-taḷadoḷ negaḷda Biruda-Sarvvanyâṅkaṃ ||
Hara-charaṇa-kamaḷa-bhṛiṅgaṃ | dhuradoḷ peṛapiṅgan anya-vanitâ-putraṃ |
sthira-vâkyaṃ budha-mitraṃ | sura-taruv eredavarge Biruda-Sarvvanyâṅkaṃ ||

âtaṃ Mârasiṅgana Bêhûrah iḷdu Birudasarvvajñaghaṭṭa-modalâge palavuṃ keṛegaḷaṃ kaṭṭisi tanna kaṭṭisida Sarvajñagaṭṭiṅgam alliya Mallikârjjuna-dêvara maṭhada vidyârtthigaḷ-âhâra-dânada śatrakkaṃ Pâvaṭa . . . manneyaṃ Jyôgayyanumaṃ Bêhûra Sânta-Gâvuṇḍanuṃ Kêta-Gâvuṇḍanuman oḍaṃbaḍisi śrîman-mahâ-maṇḍaḷêśvaraṃ Lakshmarasar alli sarvva-namasyam âge paḍedu Saka-varsha 988 neya Parâbhava-saṃvatsarada Bhâdrapadada puṇṇame-Sômavârada sôma-grahaṇa-parvva-nimittadiṃ śrîmat-Kâśmîra-paṇḍita-dêvara śishyar svasti yama-niyama-svâ-dhyâya-dhyâna-dhâraṇa-japa-samâdhi-shaḍ-aṅgôpahârâdi-sampannar appa śrîmat-Triḷôchâna-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ Mallikârjjuna-dêvara gaḷdeyiṃ paḍuvalu pokkariṇi-yiṃ baḍagalu bitta gaḷde ... ... Birudasarvajñagaṭṭiṅge keṛe-goḍaṅgege keṛeya keḷage ..... mattar ondu 1 (*usual final phrases and verses.*)

## 20*a*

*At the same place.*

pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-praḷaya-saṃbhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyaṃ namas tri-bhuvana-prabhavê Śivâya ||

prachaḷita-ravîndu-maṇḍaḷam âkuñchita-Śêsham uchchaḷaj-jaḷadhi(ḥ) |
uddhûḷitasya Śaṃbhôr ubhaya-karâsphâḷanaṃ jayati ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-raka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa sâhasâḷaṅkaraṇa gaṇḍaroḷ gaṇḍaṃ têja-mârttaṇḍaṃ śaurya-Nârâyaṇaṃ chatura-Châṛâyaṇaṃ chauvâṇa-Sahasrabâhu ripu-râja-Râhu kirtti-Vidyâdha-raṃ vikrama-Śrîdharaṃ kôdaṇḍa-Râmaṃ mârppaḍe Bhîmaṃ mallikâmôdaṃ tyâga-vinôdaṃ ari-râ-ya-taleya karavattaṃ râya-pratâpâdityaṃ gaṇḍa-baṅgâraṃ Kali-yuga-nîraṃ ripu-nṛipati-bṛit-sellaṃ Jagadêkamallaṃ śrîmaj-Jayasiṃha-Dêvar nija-vijaya-kaṭaka-samanvitaṃ liḷâ-viḷâsadinde Tagiriḷa-nelevîḍinoḷ Saka-varsha 953 ya Prajâpati-saṃvatsarada Paushya-suddha-pañchamî-Bṛihaspati-vârad andu Banavâsi-pannir-chchhâsirada kampaṇaṃ Eḍeveṭṭav-eppattara baḷiya Bêhûra Mârasiṅ-ga-Gâvuṇḍaṃ Jagadêkamalla-Gâvuṇḍa-vesarumaṃ samasta-râjya-chihnamuma aṅkagâbhinava-têja-mumaṃ paḍedu tanna tammaṃ Dêka-Gâvuṇḍaṃ mâḍisida Śivâlayakke khaṇḍa-sphuṭita-nava-karm-ma-pûjâ-nimittaṃ vṛitti vêḷkum endu binnapaṃ geyye tad-varshâbhyantarad uttarâyaṇa-saṅkrama-ṇadandu dêvatârchchanânantaraṃ dêva-dvija-guru-sâkshiyaṃ aṇṇaṃ Vijayâditya-Dêvana praadhân

Padmanâbhayyana Guṇavarmmayyan-âṇatiyim â-dêgulada keṛeya keḷage kachchaviya gaḷim- badoḷe biṭṭa gaḷde gaḷeya mattar 3 beddale mattar 5 aḍakeya tôṭadalu varshakke maradal ond aḍake eleya suṅka maneya nelasaṇam mûḍaṇa per-bâgilim poṛage | teṅka sêtuvina baḍagaṇa-kôḍi | mûḍa dêvâlayam | baḍaga Nêṛilakeṛe | nandâdîvigege gâṇam ma 6 ṛu

## 20*b*

mattam â-nâḍa manneyam ari-nṛipa-madêbha-(kumbhi)-kumbha-sthaḷa-sphâḷana-kisôra-kêsarî para-baḷa-kêsarî | vairi-baḷa-jaḷadhi-baḍavânaḷam | drôha-kâḷânaḷam | vikrânta-tuṅgam | Chavvana siṅgam | parivâra-chintâmaṇi | su-jana-chûḍâmaṇi | ripu-nṛipati-nikshatram | gôtra-pavitram | pratipaksha-râkshasam | yuddha-samakshanum | nuḍidante gaṇḍam | gaṇḍa-prachaṇḍam | śrîmatu manneyam Jôgayyam Saka-varsha 971 neya Virôdhi-saṃvatsarada Mâghad-amâvâsye-Maṅgaḷa-vâra-vyatîpâta-sûryya-grahaṇad andu Bêhûra Mallikârjjuna-dêvage alli tanage naḍeva mânyada keyyoḷage biṭṭa gaḷde 9 gaḷeya matta 1 â-kaṃpaṇada baḷiya Navileyaḷe berddala mattar 2 Dêvaṅgêriya mane . . initumam pratipâḷisuvar | (*usual final phrases and verses.*) ... Kâḷamukha-samaya-samuddharaṇar śakti-parisheya bhujaṅga ... ... ... Kâśmîra-paṇḍita-dêvara śishyar ..... ... ... samâdhi-saṃpannar appa śrîma ... ... ... ... kâlam karchchi dhârâ-pûrvvakam mâ ... ... ... ... ... śrî-Mallikârjjuna ... ... ... ...

## 25

*At Arasanagere* (*same hobli*), *on a stone in front of the Dûḍihaḷḷi Channappa's house.*

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-Sâḷivâhana-śaka-varsha 1437 neya Yuva-saṃvatsarada Vaiśâkha-śu 3 lu śrîmatu Âpastaṃbha-sûtrada Harita-gôtrada Kôṭhîśânvayada Mâdhavârâdhya-oḍeyara kumâraru Hariharârâdhyarige Âśvalâyana-sûtrada Vaśishṭa-gôtrada Haṇṇi-Mâdarasara makkaḷu Śivana-samudrada Tipparasara makkaḷu Triyaṃbakarasaru koṭṭa agrahârada śilâ-śâsanada kramav ent endare Kṛishṇa-Râya-mahârâyaru sukhadim râjyavan âḷuttam yiddalli â-râyaru namage nâyakatanake pâlisida Mâḷênahaḷḷi-sîmege saluva Mâdaravaḷḷi-grâmad-oḷagaṇa Bayirâpurav emba grâmavanu prâkali sûryyôparâga-puṇya-kâladalli śrî-Hariharanâtha-prîtiy âgi Harihara purav âda Bayirâpuravanu nimage sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi koṭṭev âgi â-grâma-maṇḍala hoḷê-daṇḍey âgi vâsakke saṅkôchav âgal âgi Arisinagêri-sîme-oḷage grâma-maṇḍalakke takkashṭu bhûmiyanu dhârên eṛadu Vâmana-mudre-kallanu neṭisi koṭṭev âgi â-Bayirâpurada holada chatus-sîmeya vivara (*after details of boundaries*) yint î-chatus-sîme-oḷag-uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja-sâmyagaḷanu â-chandrârkka-sthâyigaḷ âgi nimma santâna-pâraṃparey âgi sukhadim bhôgisi bahiriy endu nâvü namma sva-ruchiyinda oḍambaṭṭu koṭṭa Hariharapurav emba pratinâmadhêyav âda Bayirâpurada agrahârada śilâ-śâsana || (*usual final verses*)

sarvêshâm chharditam bhuṅktê śvâpi sva-chchharditam na tu |
tataḥ kashṭatarô nîchaḥ sva-dattasyâpahârakaḥ ||

Triyaṃbaka-dâsa baraha śrî ||

## 26

*At Hittala (same hobli), on a stone at the sluice of the tank-bund.*

svasti ... ... parmêśvara parama-bhaṭṭâraka Satyâśraya-ku ... ... ... ... vijaya-râjyam uttarôttarâbhi- ... ... ... ... Saka-varsha 99 ... ... Virôdhi-saṃvatsara-Mârgasira-bahuḷa ... ... ... ... ... ... ... svasti Nâgavâḍiya Dêvarâsi-Jîyara bareda ... ... ... nakâchâriya siṅga Lôkôjana kaṇḍaraṇe maṅgaḷam ahâ . . . . . .

## 27

*At Mâdaravaḷḷi (same hobli), on a stone near the Hanumantaráya temple.*

S'ôbhakṛitu-saṃvatsarada Mârgaśira-śu 10 lu śrîmatu Keḷadi-Veṅkaṭappa-Nâyakara bhaktûḷi Ânandapurada Champakâ-sarasi-mahâ-mahattina maṭhada dharmmake śrîmatu Keḷadi-Sômaśêkhara-Nâyakaru | tamma bhaktiyali châturmâsyada S'ivârpitada bagge uttârâ koṭṭaddu | Mahadêvapurada sîme-vaḷagaṇa Mâdaravaḷi-grâma 1 nu S'ivârpitavâgi biṭa grâmake nirvighnam astu

## 28

*At Taraḷagaṭṭa (same hobli), on a stone in front of the Basava Temple.*

śubham astu svasti śrî-vijayâbhyudaya-S'âḷivâhana-śaka-varsha 1492 neya Pra ..... sara śûla ..... parivrâjakâchâryar âda ..... pâda ..... tîrtha śrî-pâ ..... Râmachandradêvara ..... ḷadiya-Sadâśiva ..... Râmarâja-Nâyaka ..... puṇyav âgabeku yendu ..... mege salu hataya ..... sâsanakke śubham astu

## 29

*At Kûḍagere (Beḷandûr hobli), on copper plates.*

(I *b*) siddham || śrî-vijaya-Vaijayantyâṃ dharmma-mahârâjaḥ Svâmi-Mahâsêna-mâṭṛi-gaṇânudhyâtâbhishiktaḥ Mânavyasa-gôtrô Hâritî-putraḥ pratikṛita-svâdhyâya-charchchakaḥ Kadaṃbânâṃ śrî-vijaya-S'iva-Mândhâṭṛi-varmmâ (II *a*) anêka-suchirêṇôpachita-vipula-puṇya-skandhaḥ âhavârjjita-vipula-parama-dṛiḍha-satvaḥ sa vatsarê dvitîyê Vaiśâkha-paurṇamâsyâṃ Kodmâla-grâmê sîmni sa-pânîya-pâtaṃ sa-dakshiṇaṃ su-khaṭva-vâsaudanaṃ (II *b*) a-bhaṭa-pravêśaṃ a-taskara-vishṭakaṃ Kauṇḍinyasa-gôtrâya dattânuyôgâya Taittiriya-sabrahmachâriṇê Dêva-śarmmaṇê Moḍekarani-nâma-pâlaṃ râja-mânêna viṃśati-nivarttanaṃ kêdâraṃ dattavân (III *a*) pramâdât adharmmâd vâ yô'syâbhihartâ sa pâtaka-saṃyutô bhavati uktañ cha

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shahasti-varsha-sahasrâṇi narakê pachyatê tu saḥ ||

yô'sya abhirakshitâ sa tat-phala-bhâk uktañ cha

bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmiḥ(bhûmas)tasya tasya tadâ phalaṃ ||

Dâmôdaradattêna rahasyâdhikṛiêna likhitêyaṃ praṭṭikâ

## 30

*At the same village, on a stone near the Siddhêśvara temple.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jayasiṅgha-Dêvara vijaya-râjyam â-chandrârkka-târaṃ-baram uttarôttarâbhivṛiddhige saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varêśvaraṃ Châmuṇḍâ-labdha-vara-prasâdaṃ vairi-ghaṭâ-kêsari su-jana-kaivâraṇa ârôhaka-Triṇêtraṃ Mada-dhunî-dhavaḷaṃ gaja-râja-mallaṃ kaṭakada gôvaṃ ari-baḷa-timira-mârttaṇḍaṃ saraṇâgata-vajra-pañjaraṃ ripu-kuñjarâṅkuśa-nâmâdi-samasta-prasasti-sahitaṃ śrîmad-Iṛiva-Beḍeṅga-Dêvara magaṃ śrîmat-Kundamarasar Banavâsi-pannir-chchhâsiramuṃ Sântaḷige-sâsiramumaṃ Biḷavṛittiyaṃ tri-bhôgâbhyantara-siddhiyindam âḷuttam ire tat-putra samadhigata-pañcha-mahâ-śabda mahâ-sâmantaṃ vijaya-lakshmî-kântan ayyaṇa siṅga siṅgan-aṇugaṃ | samara-prachaṇḍaṃ komara-mârttaṇḍam maṇḍaḷika-kumara-gaṇḍa-gaḷa-gattariy ârôhaka-gaja-kêsari kaṭakam âbhîśa virôdha-nâśaṃ sâmanta-biruda-bhêruṇḍaṃ mûṛu-râya-sâmanta biruda-gaṇḍa-mukha-darppaṇaṃ dushṭêbha-mallaṃ dhûrtta-jana-hṛit-sellaṃ niṭṭ-elv-uḷḷa-biruda-peṇḍati-gaṇḍaṃ sâmanta-Garuḍaṃ Tivuḷa-baḷa-jaḷadhi-mathana-manthanôdbhava-jayâṅganâliṅgita-viśâḷa-bhuja-daṇḍaṃ | etta gâḷi bîsit attaṇa-biruda-peṇḍati-gaṇḍaṃ Kaliyuga-nîraṃ Kundaman-aṅka-kâra-nâmâdi-samasta-prasasti-sahitaṃ srîmat-Satyâśraya-Dêvar Sântaḷige-sâsiramaṃ sukha-saṅkathâ-vinôdadindam âḷuttum ‖ Saka-varsha 953 neya Pramôdôt[a] saṃvatsarada Paushya-bahuḷa 13 Maṅgaḷavâramum uttarâyaṇa-saṅkrântiy andu Koḍaḷâ-tîrthamaṃ mind alliya mûla-sthânaṃ Piṅgaḷêśvara-dêvarggaṃ Svayaṃbhu-dêvarggaṃ nitya-nivêdyaṃ sthânakkam enduṃ tîrthadiṃ teṅka Gâṅgeṛey-êriya keḷage Sattigâḷa-bayaloḷ Bâḷachandra-Jîyara śishya Śântasiva-Bhaḷârara kâḷaṃ karchchi dhârâ-purvvakaṃ koṭṭa gaḷdeḷgaḷeya mattar eraḍu aṅkadoḷaṃ matta 3 int î-keyge mêrey âvud endaḍe (*here follow details of boundaries*) int î-dharmmaman âr-orvvar pratipâḷisidavargge S'rîparvatadoḷ êḷu-kôṭi-liṅgakke nitya-nivêdyam iṭṭa phaḷaṃ sâsir-brâhmaṇargge śâsira-kavileya koṭṭa phaḷaṃ | int idan âr-orvvar aḷid-arasanakke gavuṇḍanakke Vâraṇâsi-Prayâge-Arghyatîrthaṃ-Kuru kshêtradoḷe sâyira-tappodhanamuṃ sâyira-brâhmaṇarumaṃ sâyira kavileyuman aḷida pañcha-mahâ-pâtakana pôda-lôkakkê pôdan adhô-gatig iḷidaṃ ‖ (*usual final verses*)

## 31

*On a stone west of the same temple.*

śrîmatu svasti vijayâbhyudaya-S'âḷivâhana-śaka-varusha 1453 neya Vikṛitu-saṃvatsarada S'râvaṇa-śuddha 1 lu Taḷiya-Mâdharasa-Nâyakaru Sidai-dêvarige hagalu naivêdyakke biṭṭa bhûmi Aragada ayigaṇḍugaḍa hola mâḷada tôṭada voḷage mûṛu mara (*usual imprecatory phrases*) Kaliseya-Basavana karaha

## 32

*On a stone east of the same temple.*

śrî

namas tuṅga &c. ‖

Sâḷivâhana-śaka-varusa 1474 parivar[ta]nege saluva Paridhâvi-saṃvatsarada Kârtika-śu 1 lu Râjapurada Chennavîraṇṇa-Vaḍeyaru Kuḍigeriya Sidai-dêvarige Taṛigiriyappa-Nâ[ya]karu tamage

koṭṭa Kuḍigeriya voḷagana bhûmi kha 5 aksharadalu ayi-khaṇḍugada gadeyanu udina-vaḍeya kajjâyake koṭṭevu yî-bhûmige namma S'iva-sôdara-śisyaru âr-obbaru aḷipidare Râjapurada-Voḍêru-dêvara padake tappidaru | (*usual final phrases*) śrî-Virûpâksha Kaliseya Basavana baraha

## 33

*On a stone in the enclosure of the same temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jayasiṅgha-Dêvara vijaya . . . . . â-chandrârkka-târaṃ-barav uttarôttarâbhivṛiddhige salu . . . . . padmôpajîvi samadhigata-pañcha-mahâ-śabda ma . . . . . ḷêsvaraṃ Banavâse-pura-varêśvaraṃ Châmuṇḍâ-labdha-vara-... ... ... ... ri-ghaṭâ-kêsari su-jana-kaivâra ârôhaka .. .. ... ... ... dâna-dhavaḷaṃ gaja-râja-mallaṃ matta-mâtaṅga-bhî..... vajra-pañjaraṃ ripu-kuñjarâṅkuśaṃ ari-baḷa-timira-mâ ... ... ... ... ... gaṇḍaṃ saṅgrâma-Râman abhimâna-Mêru jasa ... ... ... ... para-Vidyâdhara kaṭakada gôvan achaḷita-dhairyya ... ... .. daḷa nityô ... -jvaḷana . . . . . -visphu ... ... ... ... ... ... ... ... râja-ghaṭa-sarppaṃ maleya ... ... ... ... ... ... ... ... prahâri anêka-kshmâpâḷa-chûḍâmaṇi ... ... ... maṇḍaḷika-nâga-dâvaṇi maṇḍaḷika-bandi ... ... ... ... ... ... vairi-gharaṭṭa maṇḍaḷika..... ... ... ... gharaṭṭa śrîmad-Iṛiva ... .. ... .. ... ... ... śrîmat-Kundamarasar b Ba ... ... ... ... ... ... ... ... ... Sântaḷige-sâsiraṃumaṃ ... ... ... .. .. ... bhôgâbhyantara-siddhiyindam â ... ... ... ... ... ... ... 9 neya Prabhava-saṃva ... ... ... ... ... ... ... ... vâraṃum uttarâ ... ... .. ... ... ... taḍiya kapile ... ... ... .. ... ... modala kampaṇa ... ... ... ... ... ... ... Mûlasthâna-Piṅga ... ... ... ... ... ... sthânada Bâḷachandra ... ... ... ... ... yara kâlaṃ karchchi dhârâ-pûrvvakaṃ ..... keyyamaṃ âlipudu (*here follow details of gift and final phrases and verse; rest illegible.*)

## 35

*At bêchirâkh Sâdagaḷale attached to the same village, on a stone.*

(*Upper part gone*) Harihara . . . . . , sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddalli śrî . . . . . pradhâna Mâdarasa-Oḍeyaru Âraga-Gutti-modalâda male-dêśada râjyavan âḷuttam irdda kâladalli S'aka-varusha 1299 neya Piṅgaḷa-saṃvatsarada Kârttika-śuddha 13 Guruvâradalu śrîmatu Hâṛahaḷḷi- nâḍ-oḷagâda Kaṇṇûru yeraḍ-ag(h)rahâ . . . halḷi-Gâvaṭûru eraḍumaṃ yerppattu-halḷi-oḷagâda â-agrahârada aśêsha-mahâjanaṅgaḷû â-nâḍa samasta-gauḍu-prabhugaḷu Gautama-grâmada beṭṭada Nârasiṃha-dêvarige â-Gautama-grâmada kaṭu-bayala guṭṭada nâleya gadeyanu Koḍamani Râmaya-Nâykana maga Taḷa-Nâykanu â-Hâṛahaḷḷi-nâḍa mahâjanaṅgaḷa â-samasta-nâḍavarige binnahaṃ mâḍi Nârasiṃha-dêvara amritapadige hiraṇyô-daka-sahita dhâreyan eṛasidanu yî-dharmmavaṃ samastaruṃ pratipâlisuvaru (*usual final verses*)

## 36

*At Hire-Hêraka (same hobli), on a mâstikal in the back yard of Bôrêśvara-dêva's maṭha.*

śrî

namas tuṅga &c. ||

Yimmaḍi-Pratâpa-Dêva-Râyaru sukha-râjyam geyiva S'aka-varuśa* sâviraḍa munnûṛa aṛuvatta-êḷaneya Râkshasa-saṃvatsarada Mâgha-bahuḷa 1 llu Hârikada Râma-Gavuḍara makkaḷu Bhayirava-

*So in the original: 1367=Raktâkshi, 1358=Râkshasa.

Gavuḍaru svarggastar âdalli avara madavaḷige Bhayiri-Gavuḍiyu kûḍi sahagamanava mâḍidaru Gôve Chandraguttiya Mallarasa-Oḍeyara kâḷadali mukutar âdaru

## 37

*On another mâstikal in the same place.*

svati śrî jayâbhyudaya-Śaka-varusha 1339 neya varttamâna-Hêmaḷambi-saṃvatsarada Bhâdrapada-su 8 Maṃ śrîman-mahârâjâdhirâja paramêśvara śrî-vîra-pratâpa-Dêva-Râyaru Vijeyânagariya siṃhâsanadalli sukha-saṅkathâ-vinôdadi samasta-râjyamaṃ pratipâlisutt iddalli Dêva-Râya-Oḍeyara nirûpadiṃ Gôve Guttiya râjyavanu Virupa-daṇṇâyakaru Chandraguttiyali yiddalli avara saṃmukhakke Râma-Gavuḍaru hôgi yiddu alli dêvara pâdava kûḍidanu â-sthitiyanû Yirugappa-Voḍeyaru chittayisi Guttiyinda Hârikake kaḷuhidalli Râma-Gavuḍa strî Bomma-Gavuḍi â-Râma-Gavuḍara kûḍi sahagamanaṃ mâḍi Râma-Gavuḍaru Bommakkanu svarggava sûṛegoṇḍaru endu barada śilâ-śâsanakke maṅgaḷa mahâ śrî śrî śrî

## 38

*At the same village, on a vîrakal called Lipikallu-Bhûttappa to the east of the Channaiyana-kaṭṭe.*

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaraṃ Paṭṭi-Pombuchcha-pura-varâdhîsvaraṃ Padmâ . . . bdha-vara-prasâdaṃ Sântar-âdityaṃ sakaḷa-jana-stutyaṃ śrî-Vîra-Sântara-Dêva . . . . . vinôdadiṃ râjyaṃ geyyutt iralu aras-aṅka-gâḷaṃ koṇḍeyara gaṇḍaṃ strî-Manmatha . . . . . sâhaṇi râjyaṃ geyyutt iralu ây-Annadâni-Bîvaṇaṃ svasti Saka-varisha 1114 neya . . . . kṛitu . . . . . rttika-su 10 Bṛi | Uddareya Ekalarasaṃ Jaṃbûraṭhâṇântarav âgiddalli haḍavaḷa-Mâbiyaṇṇa . . . . . gâḷa-Gauḍaṃ nâḍ-âḷan erahikoṇḍu haridu muttidalli Ekkalarasaṃ hoṛavaṭṭu kâdi keḍisi keṭṭôḍi . . . Bîvaṇaṃ taguḷdu kudureyaṃ tividu haṇa kaḷigoṇḍu tâgi taḷt iridu svargga-prâptan âda avara . . . . Bîyavve kalla niṛisuvalli kûde sattu svarggavaṃ sûṛegoṇḍaḷu ||

Sûḷiya bhûshaṇadante ka- | pâḷamayaṃ pṛithviyante nava-khaṇḍamayaṃ |
lâḷa-biviyante taḷe-para | d-âḷamayaṃ Bîvan iṛida samarâṅgaṇadoḷ ||

## 39

*At Abbikoppa (same hobli), on a stone in the Channabasava's field.*

Manmatha-saṃ Âśâ[ḍa]-su 7 lu śrîmatû Bâḷeyanâḷḷiya siṃhâsana-kartaru âda Channavîraṇ-Oḍeyaru-Dêvaru | Abbeyadalu . . . . . sânda gelisida nanda . . geya pâliya kramavuv entendare namage pura-vargaḍolage saluva Abbeyakuppa-grâmad-oḷagaṇavara kaiyinda ninage . . . . . gaddeyanu nâvu ninage . . . . . yâgi śilâ-lêkaṃ . . . pâlisidev âgi nînu â-gaddeya sarva-phalavanu anu . . . . nînu ninna santâna-pâramparyêṇa â-chandrârka-stâyiy âge sukhadiṃ bhôgisi . . srâyaûge sâkhiya kâlakke namma pala . . paḍi . . endu samarppisi âr obbaru yint î-nâḍa sênara pârupatya-kartaru (*usual final phrases*) . . . . .

## 40

*At Chikka-Beḷuguñji (same hobli), on a vîrakal built into the roof of the Vîrabhadra temple.*

namas tuṅga &c. ||

Saka-varusha sâ 1353 neya Sâdhâraṇa-saṃvatsarada Kârttika-ba 13 svasti śrî râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Vijaya-Râya-mahârâyara kumâra Dêva-Râya-mahârâyaru Vijayanagariya-paṭṭaṇadallu sukha-saṅkathâ-yinôdadiṃ râḷyaṃ geyaüttam irddu Gôve Chandraguttiya râjyavanu bhaṇḍârada Ârsappagaḷa maga Handiya-Râyan âḷuttam irddalli Posagundada Sômayi-dêvara sthânika . . . dinde Sôvi[ya]rasanu maṛe mâri binnahaṃ mâḍi â-Posagundakke dhâḷiya mâḍidalli â-Posagundada dânamûḷi Hannekeṛeya Sâta-Gavuḍana maga Keñche-Gavuḍa seṛe sûṛehôhalli kâdi bedakalu î-kalu naḍuvalli â-Keñche-Gavuḍana guru Śivarâtraiya-Oḍeyarige sejyagoḍaneyalli kha 3 da polana dhâren eṛadu âtana svargakke saḷisi baradu kaḍisi naṭṭa kall ûrubhûmiya dhâren eṛedavaru Nâga-Gavuḍa Kâmi-Gavuḍa Nâgarasiyà eṛadu naṭṭa vîragallu î-kalla kaḍidâta Tammôjana maga Kalikôja maṇgaḷa mahâ śrî śrî

## 41

*On a vîrakal in front of the same temple.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-bala pratâpa-chakravartti Mahâdêva-Râyana daḷavâyi Bâlige-Dêvanu Kâva-Dêvana mêl etti naḍavalli śrîmatu kaligaṇ-aṅkusa Viṭhala-daṇṇâyakaru kûḍe kûṭakke tapuke daṇṇâyakara gaṇḍa kṛitake tapu[va] daṇṇâyakara gaṇḍa Viṭhala-daṇṇâyakara Nâyakarâya-Nâyanu kaligaṇ-aṅkusa koṇḍeyara gaṇḍa Garu [ḍa]-Nârâyaṇaṃ Vibhava-saṃvachhara-Vaisâkha-suddha-tadige-Sômavâradalu yuddhadali taḷt iṛidu meṛedu sura-lôka-prâptan âdanu

## 42

*At Hirî-Beḷuguñji (same hobli), on a stone in the site of the ruined Viraktamaṭha, west of the village.*

nirvighnam astu

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varuśa sâ 1641 neya parivartanege saluva Vikâri-saṃvatsarada Bhâdrapada-ba 2 lû śrîmat-Keḷadi-Sôvaśêkhara-Nâyakar-aiyanavarige Honnappa-Śeṭra maga Nirvâṇayyanavaru arike-mâdi | namm-aḷiya Mali-Seṭru Bêḷuvandûra-sîme | brâhmaṇa Biluguñji-grâmadallu kaṭṭista Virakta-maṭhakke dharmma naḍeyabêk endu | yivara mommaga | Koḷaṭûra-Seṭru hêḷikoṇḍadarinda | yivara kâya-kraya ga 85 nu aramanege tegadukoṇḍu Śivârppi-[ta]v âgi biḍisi koṭṭadu (*here follow details of gift*) bîjavari bhûmiyanu yî-Koḷaṭṭûra-Sêṭra patni Chenna . . mammaga Basavapa saha biḍisida bhakti-svâsthe

## 43

*At Guttanahaḷḷi (same hobli), on a stone in the Śinappa's field to the north of the village.*

svasti śri jayâbhyudaya-Śâlivâhana-śaka-varusa sa 1445 neya Svabhânu-saṃvatsarada Mâgha-bahuḷa 30 Guruvâ | ashṭa-graha-yôga kûḍidali Gadigina Mali-Seṭṭiyara maga Sômi-Seṭiyarige śrî-kara-

ṇada-Triyambaka-arasaru nâmage Ambaṭekoppada sîmeya mâgaṇiyâgi pâlisida Barûra Guttanahaḷiyalu Barûra śrî-Siddê-dêvara ... tri-kâla-amṛitapaḍige saṭaṇa-khaṇḍugada holake maṅgaḷa mahâ śrî śrî

## 44

*At Barûru (same hobli), on a stone in the enclosure of the Siddhêśvara temple.*

śrî-paramêśvaran akshaya- | rûpakan amarôragêndra-vandita-charaṇaṃ |
pâpa-haran appa S'ambhuva- | n âpottuṃ neniya ..... Kalêśvaranaṃ ||

svasti samasta-bhuvanâśraya pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama . Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêva-vijaya-rājyam utta . . . bhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa . . . nâyakav ari-bhayadâyakaṃ sakaḷârtthi-kuvaḷaya-chandara vipra-Vidyâdhara chatura-Chaturânana sauryya-pañchânanaṃ pati-hit Âñjanêya sâhasa-Vainatêya Hara-charaṇa-kamaḷa-sha .. araṇa guṇa-gaṇâbharaṇa daṇḍanâtha-maṇḍana-mâṇikya purâ...Châṇukhya vâg-vadhû-vadana-maṇi-darppaṇa vandi-vṛindasantarppaṇa saraṇâgata-vajra-pañjara nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-sênâdhipati mâ-pradhânaṃ daṇḍanâyakaṃ Barmma-Dêvarsar Banavâse-pannir-chchhâsiramumaṃ Sântaḷiśâsiramumaṃ dushṭa-nigraha-śishṭa-pratipâḷaneyiṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Saka-varsha 999 ya Naḷa-samvatsarada S'râheyoḷ Bidiyabe Bidiyamayyana putraṃ Dâyima-Gôsâsi ûra samîpada teṅkaṇa kereyaṃ kaṭṭisi kâlanta gaḷêlu dharmmamaṃ mechchi Bariyûra-(y)-ûroḍeyaṃ Biṭṭimayya-pramukha-mahâjanam aśêshaṃ nered iḷidu ḍhârâ-pûrvvakaṃ mâḍi Dâyima-Gôsâsige koṭṭa ûra samîpada guṇigana nâlku matta . . . n â-Dâyima-Gôsâsi alliya Mûlasthânada Siddhêśvara . . . . ttarâyaṇa-saṅkrânti-vyatîpâta Âdityavâra . . . . pûrvvakaṃ mâḍi biṭṭan â-keyyoḷage nivêdyaka . . . . . biṭṭa mattaru mûru dêvara nanḍâ-dîvigege . . . . (*usual final phrases and verse*)

## 45

*On copper plates from Gauja-agrahâra (same hobli).*

(Nâgari characters.)

Nandi

(*I b*) . . . . . âvishkṛitaṃ Vishṇôr vârâhaṃ kshô . . . . |
. . . . . bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâsraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Hastinâpura-varâdhîsvara ârôhaka-Bhagadatta ripu-râya-kântâ-datta-vairi-vaidhabya Pâṇḍava-kula-kamala-mârttaṇḍa kadana-prachaṇḍa Kaliṅga-kôḍaṇḍa gaṇḍa-mârttaṇḍa êkâṅga-vîra raṇaraṅga-dhîra Asvapati-Râya-disâpaṭṭa Gajapati-Râya-samhâraka Narapati-Râya-mastaka-tala-prahâri hayârûḍha-praudha rêkhâ-Rêvanta sâmanta-mṛiga-chamûra Koṅkaṇa-châtur-disâ-bhayaṅkara nitya-kara parâṅganâ-putra suvarṇṇa-varâha-lâñchhana-dhvaja samasta-râjâvaḷi-virâjita-samâlaṅkṛita śrî-Sôma-vaṃsôdbhava śrî-Parîkshich-chakravarttî tasya putra Janamêjaya-chakravarttî Hastinâpurê sukha-saṅkathâ-vinôdêna râjyaṃ karôti dakshiṇa-diśâvarê dig-vijaya-yâtrêyaṃ vijayaṃ karômi Tuṅgabhadrâ-Haridrâ-saṅgamê śrî-Harihara-dêva-sannidhau kaṭakam utkalitaṃ Chaitra-

## 47

*At the same place, on a third stone.*

namas tuṅga &c. ‖
svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Vikrama-S'ântara S'rîvallabha-Dêvar yama-niyama-svâdhyâya- dhyâna-dhâraṇa-maunânushṭhâna - japa - samâdhi-śîla- guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Gaudada mûvatt-ir-chchhâsira-aśêsha-mahâjanagaḷge Saka-varshada 9 . . ya Prabhava-saṃvatsarada S'râvaṇada . . se-saṅkrânti-byatîpâta-Âdityavâra . . . vvombhattu va . . vareya gaḷe . . yippattuma . . keyya ûra . . daṇa eraḍu bayaloḷage dâna-koṭṭu kâlaṃ karchchi dhârâ-pûrvakaṃ mâḍi viṭṭâru

## 48

*At the same place, on a fourth stone.*

. . . . . dandu Gautêśvara-dêva . . . . . tîrtthava mindu dêvargge Sûryya-Sôma-vaṃsâdi . . . bhyantara-siddhiyindaṃ Gaudamaṃ biṭṭu koṭṭa dharmmavu . . . hâjanada mâna-mahimôunatiyumaṃ perggaḍe . . . deyyanuṃ potthagrâhakaṃ Janârddanayyanu vi . . . . geyyal ad ent endado

śrîmat-tri-bhuvana . . . |
. . jaḷânaḷa-marut-śaśâṅkârkkâtma- |
vyômâshṭa . . . nisida |
Sômêśvaran alte Gautamêśvara-dêvar ‖
. . . . pannir-chchhâsirav agnihôtra Manu-mârggara pâ- |
dârchchaneya . . . |mûva- |
tt-ir-chchhâsira bharaṇad-agrahâraṃ Gauda ‖
vṛi ‖ Sarasijasambhavaṃ paḍeda putraroḷ âdi Marîchiy Atriy Âṅ- |
girasa Pulastya-Dêva Puḷahaṃ Kratu sanda Vaśishṭhar êrbbaro- |
ḷ sari dore pâṭi pâsaṭi samaṃ toṇe yint eṇey endu baṇṇikuṃ |
dharaṇi dharâmara-pratatiyaṃ sale Gaudada puṇṇyamantara ‖
Bharataṃ munnaṃ râjyada | bharamaṃ tâḷd iḷdu suṅkamaṃ mârppand â- |
daradiṃ Gaudada Gautê- | śvara-dêvaṅg ittan eraḍu suṅkada teṟeya ‖
piriya-teṟe vaḍḍa-râvuḷav | arasara sâmanta bhukti perjjuṅkaṃ dê- |
varig intu sarbba-bâdhâ- | parihâraṃ Bharataninde vattisi naḍeguṃ ‖

int î-dharmmamaṃ sa-vistaraṃ kêḷdu dêvara dêvaṅge nâlku lakkav aḍakeya vaḍḍa-râvuḷada suṅkamumaṃ perjjuṅkamuma tâvuṃ Bhâskarayyanuṃ dhârâ-pûrbbakaṃ biṭṭu koṭṭar (*usual final phrases*) chitâri-Jakkan-umbaḷi mattar kkeyye maneya danada teṟe . . hâraṃ matt ennad ittar î-mûvatt-ir-chchhâsirav anêka-yuga . . . (*usual final verse*)

## 49

*At the same village, an a virakal in the Bhûtana-bana.*

Saka-varsha 1081 neya Prâmâdi-saṃvatsarada Âśvayuja-śu 1 Sômavâradandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannaru êkâgra-samâdhi-śâstra-smṛiti-mârgga-nirataru pada-byâkaraṇa-nirṇṇayânukaruṃ chatur-vvêda-mukhôdgataruṃ śabda-śâstrâḷaṅkaraṇa . . . . mukha-darppaṇaruṃ japa-dhyâna . . bhâvaruṃ S'iva-pâdârchchi

tarum . . . . . samaya . . . kṛipâḷarum hita . . . . . Brahma-vamśôdbhavarum nirṇaya . . . vairi-ghaṭa-sarppa . . . . . appa śrîmatu Kumâra-Bîrarasaru . . . . . Kâḷa-Saṅkaṇṇa . . . . . Hayya kâdi turuvam magurchchi sâyalu dêva-kannakiyaru bandu dêva-lôkakke koṇḍu-hôgal âtana vîratvake mechchi âtana . . bîḍiṅge Gaudada mûvatt-ir-chchhâsira-aśêsha-mahâjanaṅgaḷu śrîmatu Kumâra-Bîrarasaru . . . . hiḍida . . . . . dalu mannisidaru

## 50

*At the same place, on another stone.*

svasti samasta-bhuvana ... ... ... ... ... ... ... ... pravarddhamâna ... ... .. ... ... mahâ ... ... ... ... ... mûru-sâsiramumum dushṭa-nigraha-viśishṭa-pratipâḷaneyim sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi ... ... sampannar appa śrîmad-agrahâram Gaudada mahâjana mûvatt-ir-chchhâsira ..... Saka-varsha 997 neya Râkshasa-saṃvatsarada Mâgha ... ... ... Kaḷi-Sântara-Dêvaru ... ... ttiyalu ... ... ... ... ... ... riyade ṭaḷt iṛid idir-ântu kâdi Gaudada ... ... Lôkabbeya ... ... ... .. ... ... ... ... ṇbaḷi guṇigana mattar 1 mane-vaṇa gutte gûḷam sarvva-bâdhe-parihâra ... ... chittâri-Jakkan-umbaḷi matta danada maneya . . . parihâra matte maga vidita . . . mûvatir-chchhâsiram iḷḍu koṭṭar â-chandrârkkam ||

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvamsanê kâye kâ chintâ maraṇê raṇê ||

## 51

*At the same village, on a broken stone in the Chitambara-Bhaṭṭa's field.*

svasti samasta-bhuvanâśrayam śrî-pṛithvî . . bha mahârâjâdhirâja paramêśvaram pa . . . bhaṭṭârakam Satyâsraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandra-târam-baram saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram śrî-[Satyavâ]kya Gaṅga-Permmanaḍiy Udeyâditya Dêva . . . vase-pannir-chchhâsiramumum Sântaḷi-sâyiramumum . . . dushṭha-nigraha-viśishṭa-pratipâḷanadim sukha-saṅkathâ-vi . . . . râjyam geyyuttam ire . . . . . svasti Gaṅgâ-jaḷa-dhauta . , nirmmala-parama-pavitrîkṛitôttamâṅga pratyaksha . . . . . ntâmaṇi gôtra-śikhâmaṇi parivâra-kâmadhênu . . . . . bbe Veṇuakabbe Saka-varsha 997 neya Na . . . . . Paushya-paurṇṇamavâsyey-uttarâya (*rest illegible*)

## 52

*On copper plates from Tagarti-agrahâra, (same hobli).*

(Pûrvvada Halo Kannada and Nâgarî characters.)

(*I b*) svasti ûrjjitam bhagavatâ gata-[ghana]-gaganâbhêna Padmanâbhêna śrîmaj-Jâhnavêya-kuḷâmaḷa-byôma-vibhûshaṇa-bhâskaras [sva-khaḍgaika - prahâra - khaṇḍita-mahâ-śiḷâ-stambha-labdha-

bala-parâkramaḥ . . . . . lalâṭa-paṭṭôdbhâsita[ś]śrîmaṅ-Koṅguḷivarma dharama-mahârâjâdhirâja[ḥ] tasya putrô Viśṇugôpa-mahârâjâdhirâjas tasya putraḥ Kôḷâḷa-pura-varâdhîśvara[ḥ] Gaṅga-kuḷa-mârttaṇḍa[ḥ] mada-gajêndra-lâñchana[ḥ] Padmâvatî-(*IIa*)-dêviya labdhavara-prasâda[ḥ] Taḍaṅgâḷa-Mâdhava-Râyas Thaḷavanapura-madhyê S'aga-varsha nayana-giri... S'âdhâraṇa-śammachchhaarê Phâlguṇa-mâ-amâvâse-Âdivârad andu Kâre-nâḍa Dêvanûranuḷ . . Yarakuḷada Madhi-Gavuḍana su-putra Râma-dêvanu Heñjaṟan iṟidu Râjamallana heṇḍati bhaṇṭaravanu balvaḷatind oppisid allige mechchu koṭṭa bhûmi (*rest contains details of boundaries*) śâkshiṇâṃ Eḍenâḍ-eppatta . śâkshi

## 53

*At the same village, on a stone in the enclosure of the Janârdana temple.*

svasty anêka-bhuvana-jana-vinuta-jayagîyamâna-bhagavad-anupama . . parisaṇa-mahôgra-vaṃsâvataṃsan uttara-Madhurâ-purî-sarôvara-râja-haṃsaṃ Padmâvatî-vara-prasâdâsâdhita-Paṭṭi-Hombuḷcha-pura-varêśvara vipuḷa-tuḷâ-puruṣha-hiraṇyagarbbha-trayâdy-adhika-dâna mṛigarâjalâñchhana-virâjitânvayôtpanna bahu-kaḷâ-khinna su-bhaṭa-Triṇêtraṃ parâṅganâ-putraṃ Malege mârttâṇḍaṃ gajake bal-gaṇḍaṃ haya-Vatsarâjaṃ vanitâ-Manôja Bhṛigu-matâchâryya giri-râjadhairyya vairi-kumâra-gaja-ghaṭâ-siṅgha ripu-nṛipa-niśâchara-Nṛisiṅgha virôdhi-kuḷa-Kâḷa-pâśa râja-vidyâ-viḷâsa Nanni-Sântara nâmâdi-samasta-prasasti-[sa]hitaṃ śrîmad-Aṇṇala-Dêva sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttaṃ Saka-varsha 949 neya Prabhava-saṃvatsarada Âshâḍha-suddha 5 Bṛihaspativâra-dakshiṇâyaṇa-saṅkrântiy andu Tâgaracheya vûr-oḍeya Arasimayyana magaṃ perbbârvva-Mâdhavaiyaṇa dêgulada Nârâyaṇa-dêvargge dêva-bhôgake dhârâ-pûrbbakadiṃ Sântaḷige-sâsirada baḷiya Koḍanâḍu-mûvattar-oḷagaṇa Kuḍigeriya manneya-voḷagâgi sarbbâbhyantara-siddhiyinda koṭṭaṃ (*usual final phrases and verses*)

## 54

*At the same village, on a stone to the left of the Tirumale-dêva temple.*

. namas tuṅga &c. ‖

svasti śrî jayâbhyudaya-S'âḷivâhana-śaka-varuśa *1437 neya Chitrabhânu-saṃvatsara-Mâgha-śuddha 5 llû | Toranâḍu-voḷagâda Tâgarateya-grâmadallu | Tirukaṇayyana makkaḷu mommakkaḷu Chikka-Dâsayyanu Tâgarateya-grâmadalu Tiruveṅgaḷanâthana dêvatâ-pratishṭhege hâkida dravya | ga 70 akkaradalu yeppattu-varaha â-dêvara amṛita-paḍige Triyambak-arasara Sampavaḷiya Hosakoppadalu bhûmi keṛe-keḷage hâda . . eṇṭu Âḍasâḷoḷage mûru-tuṇḍu ubhayaṃ tuṇḍu hannoṇḍake bîjavari kha 27 akshâradalu yippata-êḷu-khaṇḍuga-bhûmiyanu Tiruveṅgaḷanâthana amṛita-paḍige biṭṭaru embudakke śubhaman i...

## 55

*On a stone to the left of the same temple.*

śrî

namas tuṅga &c. ‖

svasti śrî jayâbhyudaya-S'âḷivâhana-śaka-varusha sâ 1478 neya Naḷa-saṃvatsarada Mârgaśira-śu 15 pu Sômavâradalu śrîmat . . ḷadiya Sadâśiva-Râya-Nâyaka-ayyanavaru Âragada sîmeyanu

*So in the original: but 1437=Bhâva; Chitrabhânu=1445.



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pratipâlisutt iha kâladali avarige puṇyav âgabêk endu Tâgarateya Tiruveṅgaḷanâtha-pratimâni Tirikiseṭṭiya-koppada Tirukaṇaiyyagaḷa mommaga Chikka-Dâsaiyyanû sômôparâga-puṇya-kâlad-alli dina 1 kke mûvaru brâhmarige anna-satrakke biṭṭa gaddeya vivara (*here follow details of gift*) aṟavattu-mûṟu-khaṇḍugada bhatta guttigeya holannu satrakke biṭṭen âgi adakke sâkshi (***usual final verses and phrases***) śubham astu śrî

## 56

*At the same village, on a stone near the Mâdi temple.*

svasti śrîmatu Kaḷachuriya nija-bhuja-malla bhuja-bali-chakravartti Bijjaṇake-varshada 5 neya Chitrabhânu-saṃvatsarada Jêshṭhad amâvâse-Sômavârad andu Bijjaṇa-Dêvana dhâḷi Tâgarateyaṃ kiḍisuvalli Masaṇada Jakkaṟana maga Mûḍa-daḷâṟa taḷut iṟidu maraḷuchi sura-lôka-prâptan âdaṃ

Bijjaṇa-chakravartti besasalu Baḷagâṟanu Bamma-Pâṇḍyanu . |
. . . . . Tâgarateya kiḍiparige baṇda dâḷiy and |
Arjjunag intu . . . . . eṇeyane Mûḍana balpu banduy end |
ûrjjita-têja . . . . . kâde geldu pondida . . . . ‖
. . . . . .

## 57

*At the same place.*

śrî-Gaṇâdhipatayê namaḥ |
namas tuṅga &c. ‖

śrîman-mahâ-maṇḍaḷêsvaraṃ ari-râya-vibhâḍha bhâsege tappuva râyara gaṇḍa pûrvva-paśchima-dakshiṇa-samudrâdhipati śrî-vîra-Bukka-Râyana vijaya-râjyaḍoḷu Śaka-varusha 1297 Râkshasa-saṃvatsarada Mâgha-ba 10 śrîmatu Toraṇâḍa Tâgaratiya mahâjanaṅgaḷa priya-putra Bommôjana maga Siriya Malôjanu â-Tâgaratiyanu daḷaḍuḷu hâyidu tuṟu seṟe hôhâga ada hâyada . . . . kondu Siriya-Malôjanu kaḷḷara bembattiy iṟidu tânu Kaviḷâsa-prâptau âdanu ‖ yî-kalla mahâjana-naṅgaḷu mâḍisi . . . .

## 58*

*At the same place.*

svasti yama-niyama-svâdhyâ . . . . japa-samâdhi-dhyâna-dhâ . . . . . nushṭhâna-sampanna vêda-mantra-sâma-gâ . . . . Tarvveya mâjana . . . . . Basava . . . . . kaṭaka . . . . . Sôbhakṛit-saṃ . . da Mâghada . . . . . Chikkaiyyana maga . . . . agrahâraṃ Tâgarateye pariyiṭṭu kôṭeya muttiha Gôvarâ . . maga bachikâṟaran iṟidu satta râja-gaḷuṃ dambiyaḷun . . . . . tanûrahugisum âga . . . .

*This inscription contains many mistakes.

kanda || bilgaḷu têrgaḷan isuva sa- | ralgaḷ gaṛi-verasip â .. svâmi-Gaṅgana . . . |
galgoṇḍiyo . . kadal oṇṇay | enal ottisu kimu . . . padavaḷê ||
bhayam illada kali-Gôpaṇ | . . dana matt avana maidana Kuppagana |
jaya vaiyda bilgaḷaṇ sara- | mayam âgiral echchar âgaḷ âta . . . . ||
peṛa peṛano bayam âvo | tuṛu pariyar vveṇḍir uḍeyan-urchchuva padadoḷ |
... du gelal aṇmi sâyal | baṛipadage brahma-pûta-pâtakav anitaṇ ||

endu tarisandu tuṛuva hiḍiralchi . . gaḷa toḍaḷch iṛiyal sandudu kîrtti-śrî . divvandu . . yaḷaṅge dêva-kannike- . . . . . begaḷoḷada . . . . . nameva marachi . . tuṛa pariveḍeya teṛade . . . . kaḷan eṛagisida kadale kaḷige kêḍilt entu || . . . . tâv iṛudar- adin eppat-okalu . . . . . daḍiya . . . śikke yaradu mattaru baḷiyan idaṇ || . . . magaṇ Bibiyaḷe . . . . . târaṇ baraṇ . . . . . .

## 59

*At the same place.*

Saka-varusha 915 neya Vijaya-saṇvatsarada Aśvîja- . . . . Sômavarad andu śrî . . . . . endu naḍu-nettiya . . . . . kaṭṭaḷe nâlvaruv intu vaṭṭaisida . . . ele . . . lakshad idu kaṅge . . . sagiy alte . . . . . baggisida . . . . . kandhareyoḷ . . . . man â-kshaṇadind ava sukhamaṇ kshaṇadinda sugatiyan asugatiya . . . . . .

jitêna labhyate lakshmîḥ mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṇsanê kâyê kâ chintâ maraṇê raṇê ||

Hakaiyya bareda . . . . Taḷârana maga . . . . . geyda

## 60

*At the same place.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṇ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâ- raka Satyâśraya-kuḷâ-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla . . . . . ttarôttarâ- bhivriddhi-pravarddhamânam â-chandrârkka-târaṇ-baraṇ saluttam ire || yama-niyama . . . . dhyâna-dhâraṇa-maunânushṭhâṇa-pârâyaṇa-japa-samâdhi-śîla-sampannar appa śrîma . . . . . hâra Tâgarateyoḷe samasta-praśasti-sahitaṇ śrîman-mahâ-maṇḍaḷêśvara Tribhuvanamalla-Dêv- arasaru . . . paṭṭa-gaṭṭida śrîmach-Châḷukya-Vikrama-varshada . neya Manmatha-saṇva . . ba 5 Maṅgaḷavârad andu manneya . . . brâhmaṇara . . . . . hêrida . . . . . putraṇ Bibbada Bimma-daḷâṛaṇ . . yidu kâdu sattu sura-lôka-prâptan âda . . . . . maṇiyaḷ enipa Bimma-daḷâṛa tamm âḷdaṛa paḍi-veḍiyoḷ ummaḷiyâg iṛidu biḷda nija . . . riyalu ||

yann âḷdan enna dêham i- | d ennadu mane makkaḷ ennad ennade raṇadoḷ |
tanna bigu . . . kaligal | niṇṇind aggaḷarum oḷare Bimma-daḷâṛâ ||

*billaṇ jêvaḍe geydaḍ akku . . . . . raṭṭaganu Bimma-daḷâṛan âydane nâmiṇ nila-nilavêḍa tege yane kali sevarama . . . . . î-jagam aṛiyal ||

*From here this inscription contains many mistakes.

vṛitta ‖ koṭṭudu grâmame bêḍ eṇa tânu .... man ikkuvalli tâṃ |
. . . . . vandigaḷge tâṃ |
koṭṭ uchitagaḷam ... nâḷ-prabhu Bimma-daḷâṛa ..... biḍena Mâchiṅga-
yyan eṛad uydar âtanu |
... âdyaṃ bidyaṃ pogaḷe satta Bimma-daḷâṛa ‖

(*usual final verses*) śrî-Gaṇapatayê namaḥ śrî śri

## 61

*At the same village, on a stone south of the Kallês'vara temple.*

svasti S'aka-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ 900 Bahudhânya-saṃvatsaraṃ pravattise sûryya-grahaṇad andu Datteyyanuṃ Tiṅkayyanuṃ pervv-urbbu geyye Tâgarattiya mahâjanakke Ponnabbe ponna koṭṭu sâle nîḷ endu mattalaṃ koṇḍu koṭṭa . . î-sâsanaman aḷedaṃ kavileyan aḷeda Bîma-Gôsâsi niṛisida

## 62

*At Kaṇṇûr (same hobli), on a stone near the Gaṇapati temple.*

svasti samadhigata-pañch-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvaraṃ Paṭṭi-Pombuchcha-pura-varêśvara Padmâvatî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Sântar-âditya sakaḷa-jana-stutya śrîmat-Traiḷôkya-malla-vîra-Sântara-Dêvaṃ svarggasthar âgalu tat-pâdârâdhaka Purada Biṭṭiyaṇṇa nuḍidante gaṇḍa ..... beṅkoḷvaṃ svâminî-bhṛityaṃ gôtra-nistâra Poṛapaḷeya Gâvuṇḍa munna mûṛu-devasam ene benna-bâran ettikoṇḍu teṛedu Sântara ..... parôkshadale âtana pimbaḍige ‖ śrîman-mahâ-maṇḍaḷêśvara ... ... tara-Dêvara daya geyye paḍeda kâpina ponna-mayiteyalu gaṇa ..... Kaṇṇavûrada sâsirvvar Aṇṇav ane kallaṃ avar-abbe Saihabbege yetti niṛisida ... vôjaṃ kaṇḍarisida maṅgaḷaṃ mahâ śrî śrî

## 63

*On a stone in front of the same temple.*

(*Upper portion gone*) . . . gôtra-pavitra . . . . . charitraṃ sakaḷa-śâstra-jña birudasarvvajña nâmâdi-samasta-praśasti-sahita śrîmat-Traiḷôkya-malla-Vîra-Sântara-Dêvariṃ S'aka-varisha 984 neya S'ôbhakṛitu-saṃvatsarada Mârggaśira-paurṇṇamâse-sôma-grahaṇad andu svasti yama-niyama-svâdhyaya-dhyâna-dhâraṇa-maunânushṭhâna-parâyaṇar appa śrîmad-agrahâra-Kaṇṇavurada Ghaṭṭada-kaṭṭigeyalliya mahâjanake Sântar-okalal puṭṭida teṛe kiṛakuḷada dâyada . . . dalage . . . . kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi â-chandrârkka-târaṃ-baraṃ sarvva-namasya biṭṭan î-dharmmavanu . . . . . Sântara kuladoḷ puṭṭidavaṃ (*usual final phrases*)

mûḍale mûḍaṃ dinapaṃ | mûḍuge(m) apara . yatte bîrugan ênaṃ |
mâḍidudan aḷidaḍaṃ raṇa- | k ôḍidoḍaṃ para-kaḷatradoḷe kûḍidaḍaṃ ‖

(*usual final verses*)

anya-kshêtrê kṛitaṃ pâpaṃ puṇya-kshêtrê vinasyati |
puṇya-kshêtre kṛitaṃ pâpaṃ vajra-lêpêna tishṭhati ‖

## 66

*At Taḍagaṇi (Uḍagaṇi hobli), on a stone east of the Râmêśvara temple.*

svasti Svâmi-Mahâsêṇa-Mâ[tri-gaṇâ]nudhyâtâbhishiktânâṃ Mânavyasa-gô[trâṇâṃ] Hâritî-puṭrâṇâṃ Kadambânâṃ . . śrî-Maduvarmmâ S'atômahila-grâma . . taṭâkasya perggaḷanyâ râja-mâ . . varttaniḥ Kêtakapâdê êka-varttani dvâdaśâ . . Gaṇtama-gôtrâya Nârâyaṇa-śarmmaṇê vêda . . udaka-pûrvvaṃ dattavân nikkîrtti . . . . . seṅgu- . . . śrôtâ ‖ uktaṃ cha | (*usual final verses.*) ...(*on the top*) .....Kâsyapa-gôtrêṇa śrî-Sôma.....

## 67

*At Kaḍenandihaḷḷi (same hobli), on a vîrakal in front of the Hampêśvara temple.*

svasti śrîmatu Châḷukya-chakravartti-Sômêśvara-Dêva-varisha . . . . . . . . . . . . . . . Dêvanuṃ nikara . . . . . Nâyakan-aḷiya . . . . . maguḷchi pala[ra]ṃ kondu taḷt iṛidu sura-lôka-prâptan âda . . . ke mechchi Kalaramada sênabhôva Mâkâyya-Bûcha . . . . . gaḷu bhâvi-keṛeya keḷage bitta gadde . . . . .

## 69

*On a vîrakal to the south of the same temple.*

svasti samasta-praśasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvaraṃ Kayavir-arasaru pṛithvî-râjya ge[illegible] yutt ire Plava-saṃvatsarada Bhâdrapada . . . . . kondu tuṛuvaṃ maraḷchi sura-lôka-prâptan âdaṃ samasta-guṇa-sampannar appa rûvâri-Biyagôpayana maga Yibhaṭanu yâ[illegible] bîraliṅge hola bhâvi-keḷage koṭaru kaṃ 5 maṅgaḷa mahâ śrî (*final verse as in No.* 59 *above.*)

## 70

*At the same place.*

svasti śrîmatu Châḷukya-Vikrama-varsha 2 neya Pla*-saṃvatsarada Âśvîja-bahuḷa 10 Bṛihavârad andu śrîmad-anâdi-agrahâra Tânagundura tuṛuvaṃ Manneyaṃ magule arasan avaṃ kâyyo Mutagiya taḷâra Dâsi tuṛuvaṃ maguḷchi sura-lôka-prâptan âda âtana magaṃ Masaṇayage mûvatt-irchchhâsiraṃ kâruṇyaṃ geydu oḷageṛey-oḷage guṇeganal ondu mattalu keyyumaṃ ondu maneyumaṃ sarvvamânyaṃ naḍayisuvaru ‖ Malli-Seṭṭi muntiṭṭu kallaṃ nilisida Hôyôja besaṃ geyda dîvara-Gâḍayana aḷiya Dâsaya kalu ‖

## 71

*At Uttarâṇihaḷḷi (same hobli), on a stone north of the Vîrabhadra temple.*

svasti samasta-bhuvanêśvaraya† śrî-pṛithuvî-bhallahaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâraka Satyâśrayaṃ kuḷa-tiḷakaṃ Châḷukyâbharaṇa śrî-pṛithuvî-râjyaṃ geyye svasti samadhi-

*So in the original. †So in the original, and as a rule the long vowels are omitted throughout this inscription.

gata-pañcha-mahâ-sabda mahâ-sâmanta śrîmad-Bhîma-Râjaṃ Banavâsi-panniṛ-chchhâsiravaṃ(n) âḷtire Ottayya nâḷ-gâvuṇḍu geyye Saka-varsha *934 neya Subhakṛit-saṃvatsarada Phâlguṇa-bahuḷa 9 Â[di]tyavârad andu Uttaraṇiya gavuṇḍa Koṇḍêsara Bûtagôsi liṅga-padishṭe geydu mâḍisida dêgulaṃ dêvargge biṭṭa keḷi guṇigana mattal ondu dêvargge biṭṭa kavileya î-dharmmavan orvvan atanim parôkshade neḍeyisidan âtaṅge Kurukshêtradoḷ sâyira-kavileyaṃ dhanaṃ gotta-phalam akkun aḷid-âtaṅge Bâraṇarâsiyol śâyira-kavileyuvaṃ sâsivvar-brâmaṇaruvaṃ konda hâhaṃ sârggu svasti śrî Uttaraṇiya gavuṇḍu Koṇḍêsara-Bûtagôsige mûru bhâgaṃ Koṇḍêsara-Jôgayyaṅge ondu bhâgaṃ

## 72

*On a mâstikal near the same temple.*

K[ha]ra-saṃvatsarada Âśvayuja-ba 2 Gu || śrîmatu Bôgâṛa Karaḍiya . . Seṭṭi tanna . . nâvîrakaḷu svarggastan âdalli âtana maduvaḷige Nâgamma kûḍe sahagamanav âdalli nilisida mâstikaḷu pratishṭege maṅgaḷa mahâ śrî

## 73

*At the same place.*

[Pa]rvvadhâri-saṃvatsarada S'râvaṇa-śu 1 Sô Vîre-Nâyakanavara saṅgaḍa Chikka Jambûra Guḍḍavuḍana maga Bommaṇṇanu Divigeyahaḷiya huyyalalli samara-raṅgadalli kâdis ura-lôka-prâptan [â]da maṅgaḷa mahâ śrî śrî

## 74

*At Hirê-Jambûr (same hobli), on a stone near the Vîrabhadra temple.*

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa - japa-samâdhi-śîla - sampannarvvidita-vêda-vêdântâgama-shaṭ-tarkka-pañcha-vyâkaraṇâdi-samasta-nirṇṇikta-charitar agnishṭômâtyagnishṭôma-ukthya - shôḍasi-vâjapêyâtirâtrôptôryyâma-sapta-sôma-samsthâvabhṛithâvagâhana-pavitṛikṛitôttamâṅgar appa śrîmad-agrahâraṃ Jambûra mahâjanaṃ sâsirvvarum Âtrêya-gôtrajar appa Kêśavôjharu namaskâra-pûrvvakaṃ || svasti Saka-varsha 931 neya Saumya-saṃvatsarada uttarâyaṇa-saṅkrânti - Âdityavârad andu agnishṭageya dharmmakk endu biṭṭa kaldaleya keyi kamma 30 (*here follow further details of gift, and usual final verses.*)

pâka-bhêdî kṛitaghnaś cha bhûmi-harttâ cha tê trayaḥ |
narakân nâtivarttantê yâvach chandra-divâkarau ||

shashṭi-varsha-sahasrâṇi svarggê môdati bhûmidaḥ |
âchchhêttâ chânumantâ cha tâny êva narakê vasêt ||

agnishṭhageyuṃ maṭhamumaṃ rakshisidargge a[na]nta-puṇya Nâgadâsayyaṃ bareḍa || Agnayê namaḥ ||

*So in the original ; but Saka 934=Virôdhikrit, and Subhakrit=924.

## 75

*At the same village, on a virakal on the Chigaḷikaṭṭe tank-bund.*

svasti śrîmatu Kaḷachurya bhuja-baḷa-chakravarṭṭi râya-Murâri Sôvi-Dêva-varshada 8 neya Jaya-saṃvatsarada Pâlguṇa-sudda 14 Âdivârad andu śrîmatu anâdi-agaṛhâraṃ Jambûra sâsirvvara besadiṃ dhîvara-Bâcheya Biṭṭeyûra Siṅgada Mañcha-Gauḍa (y)uran iṛida heṇḍir-uḍey uchi tuṛuvaṃ kombali halaraṃ kondu sura-lôka-prâptan âda ‖ (*final verse as in No.* 59 *above.*)

## 76

*At the same place.*

svasti śrîmatu Chàḷukya-Vikrama-varishada 38 neya Jaya-saṃvatsarada Chaitra-ba 1 Âdivârad-andu śrîma[j]-Jambûra Divabeya Voppa Baḍavûr-aḷivinalu idiran adire paridu palara kondu sura-lôka-prâptan âda âtaṅge parôksha-vinayav endu Hekkeyara Râjaṇa kalla niṛisida ‖ (*final verse as in No.* 59 *above.*)

## 77

*At the same place.*

svasti śrîmach-Châ[ḷu]kya-Vikrama-kâlada 35 neya Vikrita-saṃ . . . . . Âdityavârad andu śrîmad-anâdiy-agrahâraṃ Jambûra . . . kâṛayada bavarada alliy âḷu bandu bayalal oḍḍalu . . . . . tayana magaṃ Nâgaṇṇan alliy âḷan iṛidoḍe . . . . sura-lôka-prâptan âda (*final verse as in No.* 59 *above.*) . . gandha-vâraṇaṃ Chaṭṭôjanâ magaṃ rûvâri-Kêtôjaṃ mâḍi . . . . . hâ śrî śrî ‖

## 78

*At the same place.*

svasti śrîmatu bhuja-baḷa-chakravartti Bijjaṇa-Dêva . . . . Pramâdi-saṃvatsarada Phâlguṇa-ba 5 Âdivârad andu śrî . . nâdiy-agrahâraṃ Jambûra Matsareya Kallarasa muttalu . . sirvara besasidaḍe dîvara-Biṭṭeyaṃ palaraṃ kondu kudureyan iṛidu sura-lôka-prâptan âda (*final verse as in No.* 59 *above.*)

## 79

*At Chikka-Jambûr (same hobli), on a stone in front of the Kallêśvara temple.*

svsati śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa | 1613 neya Prajôtpatya-saṃvatsaradalu" nirûpa-prati śrîmat-Keḷadi-Channamâjiyavaru S'ivap-Oḍeyarige śaraṇârthi Uḍagaṇi-sîme Chikka-Jambûra-grâmada Kallê-Gauḍanu hujûru bandu tânu S'ukla-saṃvatsaradalli | Mogalara râjakadalli tanna kaiyinda sambaḷava koṭṭu mandi kaṭṭi masalattiyalli kashṭava mâḍiddhêne umbaḷi pâlisi-koṇḍu tanna guru-dêvaru Chikka-Jembûra maṭhada ârâdhya staḷada Harasûra Liṅgappa-dêvaru

tanna tande Gaṅge-Gauḍa kaṭṭist î-Virakta-maṭṭakke saha svâsti pâlisikoḷabêk endu hêḷikoṇḍa samanda yî-grâma . dinda yîtage umbaḷi uttârava koṭṭadu śistininda ga 12 prâku nilista . ga 23 ubhayaṃ ga 35 kke vivarâ (*here follow details*) mûvattaidu-varahânu uttârava koṭṭu pura-varggakke uttârav âda bhûmige liṅga-mudrâ-śîlâ-sthâpitava mâḍisuvallige hujûrinda ûḷigada Channa-Mallana kaḷuhisi idhêve chavu-grâmadavara karasikoṇḍu gaḍita . ra bârada rîti yivana mund ittu rêkhe-pramâṇu bhûmi viṅgaḍisi-koṭṭu pura-vargga uttârav âda hanneraḍu varahâda bhûmige śilâ-sthâpitava mâḍisikoṭṭu yî-kâgadava sênabhôvara kaḍitake barasi tiruga yîtana vaśake koḍuvahâge Prajôtpatya-saṃvatsarada Mâga-ba 10 llu kaṭu-mâḍisuvadâgi nirûpa 1 śrî Nâḍiga-Raṅganṇa | staḷada . . . . jôyisa-Liṅgâ-bhaṭṭaru yî-grâmadaṇ sênabôva Kârakada Śivarâmaṇṇa śrî

## 80

*At Karinele (same hobli), on a stone in front of the Hanumanta-dêva temple.*

. . . . śrîmatu Yâdava-Nârâyaṇa-chakravartti . . . . . Simhaṇa-Dêva . . . . .
. . . tteneya Raudri-saṃvatsara Pâ . . . . . tuṛu prâputan âdudarkke.....

## 81

*At the same village, on a stone to the north of Kaḍemane-kéri.*

... ... ... ... ... ... ... ... .. ... pura-varêśvara Châmuṇḍâ-labdha-vara-prasâdaṃ vairi-ghaṭâ-kêsari su-jana-kâivâran ârôhaka-Triṇêtraṃ mada-dâna-dhavaḷaṃ śrîmad-Iṛiva-Beḍaṅga-Dêvara magaṃ śrîmat-Kundamarasara pâda-paṅkaja-bhramara svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmanta vairi-Kṛitânta kaṭaka-Nârâyaṇaṃ gaṇḍara gaṇḍa kadana-mârttaṇḍa maṇḍaḷika-kumâra-jagad-daḷanâri-maṇḍalika-taleya-karavattan îvara dêva śrîmad-Brahma-Dêvarasar Nâgarakhaṇḍav eḷpattuvan âḷuttam ire Bharatimayya nûran âḷuttam ire Nâgârjunaṃ nâr-ggavuṇḍu geyye Âraja-Gâvuṇḍan ûr-ggavuṇḍu geyye Saka-va 951 neya Sukla-saṃvatsarada uttarâyaṇa-saṅkrântiy andu Karineleya keḷage biṭṭa ma 1 (*usual final phrases*)

## 82

*At Biḷaki (same hobli), on a stone to the north of the Vîrabhadra temple.*

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-Kali-yuga-Śâlivâhana-śaka-varuśa 1602 neya Raudri-saṃ Pushya-ba 7 Budhavâradalu śrîmat-Keḷadi-Chennamâjiyavaru Chennavîra-Dêvarige śaraṇârthi Uḍugaṇi-śîme Biḷaki-grâmada Virabhadra-dêvarige svâsti sâlad endu Biḷaki-Vîrayyanu hêḷikoṇḍa sammandha śrî-dêvara amṛitapaḍi-nandâdîptigege Biḷaki-grâma ânda Raudri-saṃ | Puśya-ba 4 Budhavâra-śaṅkrânti-puṇya-kâladalli Śivârppitav âgi biṭa gadde (*here follow details of grant*) î-svâstiyanu śârôddhâravâgi naḍasuvaru maṅgaḷa mahâ śrî śrî

## 83

*At Aḍaganṭi (same hobli), on a stone in front of the Basava temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ . . kyâbharaṇaṃ śrîmad-Âhavamalla-Dêvara râjyam uttarôttarâbhivṛi . . . . . mânam â-chandrârkka-târaṃ saluttam ire svasti samasta-nṛipa-jana-stutya . . vâkya-Koṅguṇi-varmma-dharmma-mahârâjâdhirâjaṃ Kôḷâlapura-varêśvaraṃ Nandagiri-nâtha mada-gajêndra-lâñchhanaṃ Padmâvatî-labdha-vara-prasâdaṃ Nanniya-Gaṅgaṃ Gaṅga-Kusumâyudhaṃ maṇḍaḷika-makuṭa-chûḍâmaṇî śrimach-Châḷukya - Gaṅga-Permmânaḍi-Vikramâditya-Dêvar Vanavâsi pannir-chchhâsiramuṃ Sântaḷige sâsiramuṃ Noḷambavâḍi mûvatt-i . . siram-ôḷagâgi Gaṅga-maṇḍaḷaṃ tombhattara-sâsiramuṃ dushṭa-nigraha-visishṭa-prati . . . . nadiṃ râjadhâni-Baḷḷigâveyalu sukha-saṅkatl â-vinôdadiṃ râjyaṃ-geyyuttam ire samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna mânônnata-prabhu-mantrôtsâha-śakti-traya-sampannar-appa śrîmat-Perggaḍe-Nâraṇayya pramukha-karaṇaṃ Banavâse pannir-chchhâsiraman anubhavisuttam ire Jiḍḍuḷige-yeḷpattara Arasinmayyaṃ nâḷ-gâvuṇḍu geyye Aḍigaṭṭeya Goggi-Seṭṭiya magaṃ Mâchayyan ûr-ggâvuṇḍu geyye Saka-varsha 979 tteneya Hêmaḷambi-saṃvatsarada Phâlguṇa-bahuḷa 1 Âdivârad andu Bêḍara ghaṭṭi Maḍiyaṅgêriyan iṛidu tuṛuvaṃ koṇḍu peṇḍir-uḍeyan urchchidar emba puyyelaṃ kêḷdu kaḍegaṇisade Mâch-Gâvuṇḍan aṭṭi mu .

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

yemb î-ślôkârthaman âtma-gataṃ bagedu saṅgrâma-parichchhêdiyâgi mâr-bbaladoḷaṃ mûdalisi Beḷagavaṭṭiyalu tuṛuvaṃ maguḷchi palaran iṛidu kaḍikhaṇḍamâgi sura-lôka-prâptan âdaḍ avaraṇṇaṃ Chiṭṭa-Gâvuṇḍanuṃ Mâcha-Gâvnṇḍana bhârryye Châgiyabbeyum avara magan Âleyyanum iḷdu Ma . . . ṭṭada bayaloḷ brâhmaṇaṃ Maḍuvayyaṅge kâlaṃ karchchi dhârâ-pûrvvakaṃ biṭṭa gaḷḍe (*details of gift and final phrases*)

## 84

*At the same place, on a 2nd virakal.*

svasti śrî Śaka-varusha 1299 neya Piṅgaḷa-saṃvatsarada Pushya-ba 10 Bhṛiguvâra . . . . śrîman- . . . . . mahâ-pradhâna Uddariya Dêkarasa . . . Baicha-Nâykara kumâra Mêcha-Gavuṇḍanu Aḍigaṭṭiya . . . . . , hoyalu . . . . . achchari-vaḍe svargga-prâptan âda maṅgaḷa mahâ śrî śrî śubhaṃ bhavatu

## 85

*At Śirâḷakoppa (same hobli), on copper plates in possession of Jôyis-Śêshappa.*

(Nâgari characters.)

(*1b*) śrî-Śaṅkaranê gatî | śubham astu |

jayaty âvishkṛitaṃ Vishṇôr vârâhaṃ kshôbhitârṇavam |
daṃshṭrâgrê viśrânta-bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-dhara-vallabha mahârâjâdhirâja râja-paramêśvara paramabhaṭṭâraka Hastinâpura-varâdhîśvara ârôhaka-Bhagadatta ripu-râya-kânta-datta-vairi-vaidhavya Pâṇḍava-kula-ka[mala]-mârtâṇḍa kadana-prachaṇḍa kaliga-kôdaṇḍa gaṇḍa-mârttaṇḍa yêkâṅgavîra raṇa-raṅga-dhîra Aśvapati-râya-diśâpaṭṭa Gajapati-Râya-saṃhâraka Narapati-Râya-mastakatala-prahâri sâmantaka-mṛiga-châmûra Koṅkaṇa-châtur-diśâ-bhayaṅkara chachcha-puṭṭa kâchapuṭṭa Îśvara-mukha-kamala-vinirgata-Brahma-vîṇâdi-Bharata-śâstra-prasiddha anêka-śâstra-pravîṇa Kôraṇṭa-Vyâḷi-Nâgârjunâdi-mantra-traya-suddha prasiddha-samudaya-namita-pâdâravinda ari-râya-kula-vilaya-kâlânala nîty-âkara parâṅganâ-putra suvarna-varâha-lâñchhana-dhvaja | śrî-Sôma-vaṃśôdbhava Parîkshita-chakravarttî tat-putra Janamêjaya-chakravarttî Hastinâpurê sukhasaṅkathâ-vinôdêna dakshiṇa-diśâ-varê yâ-dig-vijaya-yâtreyaṃ Tuṅgabhadrâ-Haridrâ-saṅgamê śrî-Harihara-dêva-sannidhau kaṭakam utkalitaṃ Chaitra-mâsê kṛishṇa-pakshê Sômadinê Bharaṇîmahâ-nakshatrê saṅkrânti-vyatîpâta-nimitta-samayê | sarpa-yâgaṃ karômi âśîrvâda-pûrvakaṃ chakravartti machchi pañchâṅga-pasâya-( *II a* ) chhatra-sukhâsana-aṅka-daṇḍa-khaṇḍanê-jôtisha-upâdhike sarva-namasyavâgi yêvaṃ Hirê-Jambûra-grâmât Masûru Goṭṭe-varaha Ballûra-grâmât | brâhmaṇât | KannaḍaśâkheyaVaśishṭha-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Chhâya-Bhaṭṭara putra Chikka-Chhâyê-Bha[ṭṭa]ru tat-putra S'aṅkara-Liṅgaṇa-Jôyisarige aikamukhya tasyagrâmântara-sîmântarâṇâṃ katha(ḥ)-pûrvakaṃ prathama-sthaḷaṃ pûrva-paśchima-dakshiṇôttara-pâ[shâ]ṇa-pratishṭheyu dvitîya-sthaḷaṃ pûrva-paśchima-dakshiṇôttara-pâshâṇa-pratishṭheyu tṛitîya-sthaḷaṃ pûrva-paśchima-dakshiṇôttara-pâshâṇa-pratishṭheyu chaturtha-sthaḷaṃ pûrva-paśchima-dakshṇôttara-pâshâṇa-pratishṭheyu yêvaṃ-katha ( *II b* ) Jambûra-sîme-Masûra-śîme-jyôtisha-upâdhyake yâvach chandraś cha sûryyaś chav âgi Kṛishṇârpaṇaṃ || yêvaṃ grâmât Ari-râya-kula-vilaya-kâlânala śrî śrî (*usual final verses*)

## 87

*At Beḷagâmi, (Tâḷagunda hobli), on a pillar in the main entrance of the Kédârêśvara temple.*

svasti śrîmach-Châḷukya-Vikrama-varshada 55 neya Virôdhikṛitu-saṃvatsarad Âśvaijad amavâsey Âdivâra-sûryya-grahaṇad andu śrîmatu Hoysaṇa-Ballâḷa-Dêvan-arasi tuppada-bâgala śêviyaru śrî-Ballêśvara-[dê]vara nivêdyakkaṃ pûjârigaḷig . . . . var-artthamâgi sâlevaru . . śege kaḍaṃ goṭṭa gadyâṇa . . . vṛiddhi varshakke gadyâ . . . yeraḍu honnu Mallêśvara-dêvargge kuḍuvantâgi . . . koṇḍa pûjâri Lôkimayyana kâlaṃ karchchi Ballêśvarada sthâ- . . . . . paḍi yeraḍu gadyâṇa . . . . maṃ dhârâ-pûrvvakaṃ mâḍi koṭṭar â-sthânakkam â-hérige Lôkimayyana vaṃśadavar-oḷeyaru sâleyaparuśeyâ honnan avargge kuḍuvudu koṭṭî-dharmmamaṃ pratipâḷisuvudu maṅgaḷa mahâ śrî yî-dharmmaman aḷidavaṃ pañcha-mahâpâtakan akkum ||

## 88

*At the same temple, on the 4th pillar of the verandah.*

svasti śrîmatu râḷ-prabhu Nandirâgarada Gâḍa-Gauḍanu śrî-Kêdâra-dêvara maṇḍapadalu aḷaṅkâra-sahitaṃ

## 89

*On the beam of the western door-way of the same verandah.*

śrîman-mahâ-pradhânaṃ Bîrayya-Daṇḍanâyakaru aḷaṅkâra-sahita teṅkaṇa-mukha bhadrava mâḍisidaru

## 90

*At the same temple, on a vîrakal to the west of the entrance.*

svasti śrîmach-Châḷukya-Vikrama-varsha hadinaidaneya S'rîmukha-saṃvatsarada Kârttika-bahuḷa Da . . . yandu Haḷeya-Nâyakana mayiduna Ko . . ya-Nâyaka . . . . tâṇḍâ . . . . taḷt iṛidu sura-lôka-prâptan âda . . . . .

## 91

*On the first stone in the enclosure of the same temple.*

śubham astu S'aka 1807 ke sariyâda Pârttiva-saṃ || rada Mârgaśira-bahuḷa 3 lu san 1885 ney isavi December târîkhu 24 ne Guruvâra-sûryyôdayadalli Maisûru-mahâ[râja] Châma-Râja-Vaḍêru Balligâvi-Kêtârêśvara-vagairê-dêvara darushaṇada uddêśya dayamâḍisi bahu-santôshârûḍhar âdaru dêvara viniyôga dêvastâna-kâmagârige êrpâḍu mâḍyâr âgi tôrutte yî-Balligâvi-nâḍ-ella Kallumani-Garjjina . . . Channapaiyanavaru iddu . . Garjina-Gurupâdappana aksharagaḷu ||

## 92

*At the same place, on a 2nd stone.*

ôṃ namaḥ S'ivâya ||

namas tuṅga &c ||
namaś śâśvatikânanta-jñânaiśvaryamayâtmanê |
saṅkalpa-saphala-brahma-stambhârambhâya S'ambhavê ||

Kaḷachuryya-kuḷâdhîśa Murâri-sachivêśvara |
svasti tê Kêśavâmâtya yâvad â-chandra--târakaṃ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Kâḷañjara-pura-varâdhîśvara suvarṇṇa-vṛishabha-dhvaja ḍamaruka-tûryya-nirghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-Kanakâchaḷa su-bhaṭar-âditya kaligaḷaṅkuśa gaja-sâmanta śaraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava niśśaṅka-mallâdi-yathârttha-nâma-śrîmad-bhuja-baḷa-chakravartti Tribhuvanamalla Bijjaṇa-Dêvaṃ mahî-vallabheyan anudinav anubhavisidan ent endaḍe ||

vṛi || pṛithvî yâ Pṛithunâ purâ chiratarâṃ mûḍhêna gôtvaṃ gatâ |
sêyaṃ Bijjaṇa-Dêva-paṭṭa-mahishî-vṛittau bhṛiśaṃ krîḍatê |
ratnaṃ dêva tathaiva bhâti jaḍadhau vêḷâdhipâdhasthaḷê |
Vishṇôr vvakshasi kaustubhaṃ nṛipa-vara prauḍhêna sâ ślâghatâ ||

va ‖ int a-dvitîya-svâmitvadim vasudhâ-valayamam sukhadin êka-chchhatradim râjyam geyvutt irdd âtma-râjya-bhara-nirûpaṇam mâḍid â-mahârâja-priya-tanaya-pratâpamam pĕḷvade ‖

mattêbha ‖ ripu-bhûpâḷa-tamaugham ôḍe kumuda-brâtam karam perchche tad- |
ripu-kântâ-mukha-paṅkajam korage nakshatrôdayêśam kaḷâ- |
ḷi-paribhrâjitan ûrjjitôrjjita-yaśaś-śrî-chandrikâdhîśvaram |
nṛipanê Sôman enalke Bijjaṇa-mahîpâḷâbdhiyoḷ puṭṭida ‖

va ‖ â-bhuja-baḷa Tribhuvanamalla-Dêva-tanûjam râjâdhirâjam râja-mârttaṇḍam mârttaṇḍa-karâti-tîbra-têja-svabhâvam bhâvitâśêsha-yâchakâbhilashita-phaḷa-pradâyakam vairi-bhaya-dâyakam Râya-Murâri Sôvi-Dêva-chakrêśvaram samasta-pradhânarim parivêshṭitanâgi sukha-saṅkathâ-vinôdadim râjyam geyvuttam irddu samadhigata-pañcha-mahâ-śabda mahâ-sâmanta sênâdi-bâhattara-niyôgâdhishṭhâyakam prabhu-mantrôtsâha-pramukha-nîti-nishṭhâyakam śrîman-mahâ-pradhânam sarvvâdhikâri mahâ-pasâyitam Byâḷikeya-Kêsimayya-Daṇḍanâyakaram karadu dakshiṇa-diśâvarada bhaṇḍâravâda dêśaṅgaḷ ellavam dushṭa-nigraha-śishṭa-pratipâḷanam mâḷpud endu kâruṇyam mâḍal mahâ-prasâdam endu kaikoṇḍa mahâ-prachaṇḍa-daṇḍa-nâtha-pratâpônnatiyam pĕḷvade ‖

vṛi ‖ idu Vidyâdhara-lôkah allad idu nâkânikavant allad int |
idu Gandharvva-nikâyav all anav id â-sat-Kinnara-brâtav all |
id alê Byâḷika-Kêsimayya-vijaya-prârambhadoḷ marggipôd- |
adaṭa-kshmâpa-nikâya-puṟpaka-chayam vyômaika-sâṅkîrṇṇakam !

champaka ‖ Manu-chaya-sêvya-vṛitti ṇija-vṛitti purâtana-râjā-nîti tâm |
tanag aḷavaṭṭa nîtiye parârtthame tanna bhujârjjitârtthav âḷ- |
dana mahimônnatitvame nijônnetiy âśrita-tushṭi tannad end |
enipa negaḷte perchche sale jîvise Kêśava-Daṇḍanâyakâ ‖

va ‖ ant anêka-mahimônnatam Taddavâḍi sâsiramumam Hânugall aynûṟumam Banavase pannir-chchhâsiramumam sukhadin anêka-kâlam paripâḷisuttam sva-dêśâvalôkanârtthaṁ bandu śrîmad-anâdi-paṭṭaṇam râjadhâni-Baḷḷigâveya śrîmad-dakshiṇa-Kêdârêśvara-dêvara mâṭa-kûṭa-prâsâda ratna pûje suvarṇṇa-kaḷaśa vidyâ-dânânnadânâdy-anêka-śrî-kârryamam nôḍi yidu Vârâṇasigam virmmaḍi Kêdârakkam nûrmmaḍi Śrîparvvatakkam sâsirmmaḍiy adu-kâraṇav illig ênânum dharmmavam mâḍi kṛitârtthan ahen endu tadîya-sthânâchâryyar appa śrîmad-râja-guru-dêvara samîpakke vand avara vidyâ-viśêsha-mahimônnatiyam nîḍum nôḍi ‖

vṛi ‖ śabdê Pâṇini(ḥ)-paṇḍitô naya-chayê Śrîbhûshaṇâchâryyakh |
nâṭyâdau bharatê muniś cha Bharataḥ kâvyê Subandhuḥ svayam |
siddhântê Lakuḷîśvaraś Śiva-padê Skandô mahî-maṇḍaḷê |
sô'yam râja-gurur yyathârtha-kathitaś śrî-Vâmaśaktir yyatiḥ ‖

ity-âdy-anêka-prakâradim stutiyisutav âtmîya-dharmmâbhiprâya-vṛittântaman avarg aṟipuvudun tad astu nîv ênam dharmmavam mâḷidâḍam svîkarisi ihev enal śrîmat-Kaḷachuryya-varshada 16neya Sarvvadhâri-saṃvatsarada Vaiśâkha-Paurṇṇami-Âdityavâra-sôma-grahaṇa-saṅkramaṇa-vyatîpâtad andu Hânugal-nâḍa Yelambiya-kampaṇada baḷiya bâḍam Chikka-Kaṇṇugiyam śrîmad-dakshiṇa-Kêdâra-dêvar-aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrṇṇôddhârakkam brâhmaṇa-tapôdhanar-anna-dâna-vidyâ-dânakkav â-sthânad âchâryya śrîmad-Gautama-Dêva-priya-śishya śrîmad-râja-guru-dêvara kâlam karchchi tri-bhôgâbhyantarav â-chandrârka-târam-baram salvant-âgi śrîmad-Râya-Murâri Sôvi-Dêvage binnaham geydu tâmbra-śâsanamam paḍedu tanda Byâḷikeya-Kêśimayya-Daṇḍanâyakam dhârâ-pûrvvakam mâḍi koṭṭan î-dharmmoman âvanânum paripâlisidâ-

Vâraṇâsi-Kurukshêtrâdy-utkṛishṭa-kshêtraṅgaḷal vêda-śâstrôditâhitâgnikâmushyâyaṇa-sahasra-brâhmaṇarige sahasra-kavilegaḷaṃ suvarṇṇânêka-ratnaṅgaḷiṃ kôḍuṃ koḷagumaṃ kaṭṭisi dânamaṃ koṭṭa phalav î-dharmmaman aḷidavan â-kshêtradoḷ â-tithiyoḷ â-brâhmaṇaruman â-kavilegaḷaṃ sva-hastadindav aḷida narakakke iḷidan îy-artthada sâkshitvêna śruti ‖ (*usual final verse*)

## 93

*At the same place, on a 3rd stone.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja râja-paramêśvara śrî-vîra-Pratâpa-Dêva-Râyara kumâra Vijaya-Râya-mahârâyaru ... ... ..... Hastinâvatiya nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire śrîman-mahâ-pradhâna Bayicheya-Daṇṇâyakara kumâra ... ... ... ... ... ... ... ... ... ... ... ... geye . beḷiya .. ... ... ... Dêvaru ... ... ... ... Dêvaru Koḍanâḍ-oḷagaṇa ... Kuḍigereya Siddhêśvara-Dêvaru Pañchêśvara-Dêvaru mukhyavâda ... ... ... ..... âchâriya Buḷḷa-Dêvaṅgaḷa su-châritrav ent endaḍe ‖ parama-śuddha . . pâvana-charitra viśâla-chittaṃ śâstradoḷ pariṇatânvayâmbudhi-sudhâkaraṃ ... ... śrî ... kalpa-bhûruhaṃ ... ... .. ... ... arâti-da ... pa râjipaṃ dhareyoḷ â-Bommi-Dêvana su-putram Buḷḷa-Dêvaṃ kṛita-dâna ... ... ... ... nigamôktiya vichâradoḷuṃ migi ... prabhâva dhâruṇiyoḷu tannaṃ .. ... ... ... koṭṭa ... ... ambudhâreyan eṛadu ... ... bhakti ... ... ... ... tannoḷ âvagaṃ vara-guṇi Buḷḷa-Dêvana charitrateg âr sari bhû-taḷâgradoḷ ‖

kara-charaṇa-dvayakke ... ... ... jaṅgama-rûpininda dhâ- |
...raṇiyoḷu pûje-gomban ati-bhaktara .. vadoḷaṃ nirantaraṃ |
parama-Śivâgamîkarige tâv adhikâri enippan âvagaṃ |
sthirateyoḷu Buḷḷa-Dêvana guṇaṅgaḷa baṇṇipar âr dharitriyoḷ ‖

Śaka-varushaṃ...sâvirada munnûṛa nâlvatta nâlkaṇa Śubhakṛituv enisida saṃvatsaradoḷ Âśvîja-suddhada pañchamî- . . . . . yavâradoḷ

. . . . . .|
sthirav all enag endu ... Buḷḷa-Dêvanu |
suralôkakk aidida Su- /
rêndrana râṇiyaru ... ... ‖

... mûvar-kânteyar | unnatadindale samâdhig oḍalaṃ koṭṭar |
Chenna...Buḷḷayya Bâchale | unnate Maḍukâye tammoḷ atiśayadindaṃ ‖ śrî

## 94

*At the same place, on a 4th stone.*

namas tuṅga &c. ‖

jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ |
ḍakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyan

uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || svasti samasta-bhuvana-vikhyâta - pañcha-sata-vîra-sâsana-labdhânêka-guṇa - gaṇâlaṅkṛita satya - sauchâchâra-châru-châritra naya-vinaya-Vîra-Baḷañja-dharmma-pratipâḷana viśuddha-guḍḍa-dhvaja-virâjitâ-nûna-Khaṇḍaḷi-Mûḷabhadrôdbhava dvâtriṃsa-veḷâmavavum ashṭâdasa-paṭṭaṇamuṃ chaushashṭi-yôga-pîṭhamam aṟuvaṭṭa-nâlku-ghaṭika-sthânamum Ayyâvoḷe-pura-paramêśvaran śaraṇâgata-vajrâ-pañjararuṃ pirid-ittu-maṟevaru maṟege vare kâvaruṃ para-nârî-sahôdararuṃ âśrita-jana-kalpa-vṛi-ksharuṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-paṭṭaṇaṃ râjadhânî-Balḷigrâmeya paṭṭaṇa-svâmi Hanumanta-Seṭṭiyuṃ Bammi-Seṭṭiyuṃ Mêchi-Seṭṭiyuṃ Saudore-Biṭṭimayyanuṃ ...da-svâmi S'aṅkarayyanu sênabûva-S'aṅkaraiyyanu chalad-aṅka-Râmaṃ maṇigâṟa Nâgi-Seṭṭiyum antu samasta-nagaramu mummuri-daṇḍamuṃ Mandâra-Baladêva-Seṭṭiyu Mêhari-Kâṭayanu Biṭiyaṇṇanu Bhattakêriya Kâḷi-Seṭṭiyuṃ jagatî-sanûhaṃ berasi nâlvar vvôvugaḷum aṟuvattu-kottaḷiyuṃ nagarada vaśa-varttigaḷum iṟdu ||

dhareg eseva śakti-pari(r)shege | karam agraṇi yenipa parvvatâvaḷiyoḷ Mû- |
yarakôṇeya-santatig â- | bharaṇaṃ Kêdâraśakti-muni-pati negaṟda ||

â-munipan-agra-śishyar | śrîmat-S'rîkaṇṭha-Paṇḍitar vvasudheyoḷ inn- |
ê mâto Lâkuḷîśar | ttâm ene sarvva-jña-kalpar esedar aḷumbaṃ ||

â-munipana śishyar svasti yama-niyama-svâdhyâya-prâṇâyâma-pratyâhâra-dhyâna-dhâraṇa-mau-nânushṭhâna-japa-samâdhi-śîḷa-sampannar siddhânta-tarkka-vyâkaraṇa - kâvya-nâṭaka-bharatâdy-anêka-sâhitya-vidyâ-pravîṇarum appa dakshiṇa-diśâ-bhâgada Tâvaregereya Nakharêśvara-Dêvar-âchâryyaru Sômêśvara-Paṇḍita-Dêvargge svasti śrîmach-Châḷukya-Vikrama-varshada 18 neya S'rî-mukha-saṃvatsarada Pâlgûṇad Amâvâsye-Âdivâra-sûrya-grahaṇad andu dêvar-aṅga-bhôgakkaṃ khaṇḍa-sphuṭitakkam alliya vidyârtthi-tapôdhanar-âhâra-dânakkam endu kâlaṃ-karchchi dhârâ-pûrvvakaṃ mâḍi (*after details of gift*) int inituman aśêsha-nagaraṃ neradiddu koṭṭaru || î-dharmmakke Châvvoṇḍabôvaṃ anukûḷa-sahâya ||

ivan îy-andadoḷ eyde rakshisidavaṅg ishṭârttha-saṃsiddhi saṃ- |
bhavikuṃ pûṇd aḷipaṅge Gaṅge Gaye Kêdâraṃ Kurukshêtram em- |
b ivaṟoḷ pêsade pârvvaraṃ kavileyaṃ strî-bâḷaraṃ liṅgiy-a- |
ppavaraṃ koṇḍan avaṃ sva-gôtra-sahitaṃ bîlguṃ mahâ-ghôradoḷ ||

## 95

*At the same place, on a fifth stone.*

namas tuṅga &c. ||

gôtrâsînam a-gôtraṃ cha gô-trâyaṇa-yutaṃ S'ivaṃ |
Pañcha-gôr nnidhanaṃ sômaṃ vandê Nyaṅkv-aṅka-śêkharaṃ ||

va || svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvara Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ Gûrjara-vâraṇâṅkuśaṃ Mâḷaviya mallaṃ Teluṅga-râya-śiraḥ-kamaḷa-sa-mûḷôtpâṭana-karaṃ ari-râya-jaga-jhampaṃ râya-Nârâyaṇa śrî-Siṃhaṇa-Dêvana pratâpav ent endaḍe ||

Karṇṇâṭa-kshitipâḷa-sainya-timira-pradhvaṃsa-tîbrâtapô |
garjjan-Mâḷava-vâraṇâkhiḷa-ghaṭâ-saṅghaṭṭa-pañchânanaḥ |

Têluṅgêśa-chamû-samûha-jaḷadhi-sphûrjjat-sadâ-Kumbha-sûs |
sarvva-kshmâpati-śêkharô vijayatê śrî-Simhaṇas sarvvadâ ||

tat-pâda-padmôpajîvi śrîman-mahâ-pradhânaṃ sarvvâdhikâri mahâ-parama-viśvâsi-râya-nâyaka-Nârâyaṇaṃ śrî-Mâyi-Dêva-Paṇḍitara prabhâvam ent endaḍe ||

vṛi || śrîmat-Simha-nṛipô nivêdya sakaḷa-vyâpâra-chintâṃ kṛitî |
bhuṅktê sarvva-sukhôpabhôga-niratas saṃsâra-bîjaṃ prabhuḥ |
byâpârêṇa su-niśchitêna satatâṃ yêna prajâ rañjitâḥ |
prâyô'râti-gaṇân vijitya sakaḷân âstê bhuvaṃ dhârayan ||

va || ant alliya śrîmanu mahâ-pasâytaṃ sarvvâdhikâri parama-viśvâsi gaṇḍa-peṇḍâra Hemmayya-Nâyakana prabhâvav ent endaḍe ||

hṛidayê kamaḷâṃ dṛishṭvâ jihvâyâṃ cha sarasvatîṃ |
kîrttis sâpatnya-khinnêva yasya yâti dig-antaraṃ ||
ślôkaṃ || Sômêśvara-yatêś śishyô Vaidyanâthâṅghri-pûjakaḥ |
Bhîmâ-pâdâbja-madhuliṭ divyâdd Hemma-mahîpatiḥ ||

âtana satiya prabhâvam ent endaḍe ||

kanda || vommiṅge sariy Arundhatiy | immiṅg â-Lakshmi-dêvi sarisaman akkuṃ |
hemmeyalu saradhi nâyaka- | Hemmana sati Ruppubâyig itarar ssariyê ||

vachana || ant â-dampatigaḷ irbbaruṃ sukha-saṅkathâ-vinôdadiṃ Baḷigâvege band-irdd â-sthaḷakk adhideyvam appa śrîmad-dakshiṇa-Kêdârêśvara-dêvara prabhâvam ent endaḍe ||

mâḷinî || Vidhi-Hari-sura-mukhyâś śrî-Baḷigrâma-madhyê |
śruti-janita-vachôbhir bbhakṭi-namrâs stuvanti |
hṛidaya-kamaḷa-kântaṃ yaṃ prapaśyanti siddhâ |
namata S'ivam amêyaṃ taṃ chidânanda-rûpaṃ ||

upâsatê Virûpâkshaṃ tatra Kôṭi-maṭha-sthitaḥ |
Vâmaśaktir yyathâ pûrvvam Upamanyur mmahâ-tapâḥ ||

va || ant alliya dêva-bhôgamaṃ âchâryya-S'rîkaṇṭha-Dêvara śishyar appa mahâ-brati Vâmaśakti-Dêvara vidyâ-samagrateyaṃ bratitvamaṃ kaṇḍu Kêdârêśvara-dêvara nandâ-dîvige-gandhâkshate-pushpa-dhûpa-dîpa-naivêdya-tâmbûḷa-Chaitra-pavitra-S'ivarâtri-śîtâḷagaḍuge-pañcha-pavva-grahaṇa-kâraṇaṃ 137 neya Yuva-saṃvatsarada Bhâdrapadad Amâvâsye-Bṛihaspativâradandu Hemmayya-Nâyakaru Banavâse-nâḍa suṅkâdhikâradaliy â-sthânâchâryya Vâmaśakti-Dêvara pâda-prakshâḷanaṃ geydu dhârâ-pûrvvakaṃ mâḍi hejjuṅka-manneya meydeṛe-vokkalu-deṛe-mukhya kiṛukuḷa-suṅka-voḷagâgi muttu mâṇika paṭṭe davasav êna hêṛidaḍaṃ sarvvamânyavâgi biṭṭa sthaḷada ettu 25 Sirivoḷala-sthaḷada gâṇa 2 (*final phrases*)

Vindhyâṭavîshv a-tôyâsu śushka-kôṭara-vâsinaḥ |
kṛishṇasarppâḥ prajâyantê dêva-brahma-sva-hâriṇaḥ ||

suṅkadavan âgali aras âgali adhikâriy âgali yî-śâsanada mariyâdege aḷidâtana (*usual imprecatory phrase.*)

## 96

*At the same place, on the sixth stone.*

ôṃ namaḥ S'ivâya || namas tuṅga &c. ||
namaś śâśvatikânanta-jñânaiśvaryyamayâtmanê |
saṅkalpa-saphala-brahma-stambhârambhâya S'ambhavê ||

namô râja-guravê svasti samasta-bhuvanâśrya śrî-pṛithvî-vallabba mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Kâḷañjara-pura-varâdhîśvara suvarṇṇa-vṛishabha-dhvaja ḍamaruka-tûryya-nirgghôshaṇa Kaḷachurrya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-Kanakâchaḷa subhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmanta saraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava niśśaṅka-mallâdi-yathârttha-nâma śrîmad-bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjaṇa-Dêvaṃ mahî-vallabheyan anudinam anubhavisidan ent endaḍe ||

vṛi || pṛithvî yâ Pṛithunâ purâ chiratarâṃ mûḍhêna gôtvaṃ gatâ |
sêyaṃ Bijjaṇa-Dêva-paṭṭa-mahishî-vṛittau chiraṃ krîḍatê |
ratnaṃ dêva tathaiva bhâti jaḍadhau vêḷâdhipâthas-sthaḷê |
Vishṇôr vvakshasi kaustubhaṃ nṛipa-vara prauḍhêna sâ ślâghatâ ||

va || ant enisida râjâdhirâja-priya-tanaya-pratâpamaṃ pêḷvaḍe ||

vṛi || ripu-bhûpâḷa-tamaugham ôḍe kumuda-brâtaṃ karaṃ perchche tad- |
ripu-kântâ-mukha-paṅkajaṃ korage nakshatrôdayêśaṃ kaḷâ- |
ḷi-paribhrâjitan unnatônnata-yaśaś-śrî-chandrikâdhîśvaraṃ |
nṛipanê Sôman enalke Bijjaṇa-mahîpâḷâbdhiyoḷ puṭṭida ||

va || antu puṭṭi kshôṇî-taḷav ellavan êka-chchhatradind âḷda Râya-Murâri Sôvi-Dêvânujan âḷdan ent endaḍe ||

ka || tat-samanantaradoḷ dhare- | g utsavamaṃ mâḍi satya-śaucha-bratada Sa- |
ritsuta-doreyaṃ nava-Puru- | kutsaṃ Saṅkamma-Dêvan âḷdaṃ dhareya ||

utpaḷa || Gauḷa-gajan Turushka-turagaṃ vara-Siṃhaḷa-nâtha-mauktikaṃ |
Chôḷa-sudhâmbaraṃ Magadha-katturiyuṃ Maḷayêśa-chandanaṃ |
Lâḷana bâḷakan ariyir endu charar sale binuapaṅgaḷaṃ |
kêḷisut irppar ôlagadoḷaṃ vibhu-Saṅkama-Dêva-bhûpana ||

ant anêka-prakâradiṃ vasudhâ-vaḷayavaṃ nish-kaṇṭakaṃ mâḷida mahârâjâdhirâja chakrêśvarana râjya-pradhânâṅgaṅgaḷe mahâ-pradhânar âdar enisida piriya-daṇḍa-nâyakaṃ Lakmi-Dêvanuṃ bâhattara-niyôgâdhishṭhâyakaṃ Chaṇḍuṅgi-Dêvanuṃ vasudhaika-bândhavaṃ Rêchaṇayya-daṇḍanâyakanuṃ sarvvâdhikâri Sôvaṇayya-daṇḍanâyakanuṃ samasta-sênâgrêsaraṃ Kâvaṇayya-daṇḍanâyakanuṃ voḷagâgi samasta-pradhânasahitaṃ vinôdadiṃ dakshiṇa-diśâvarakke vandu Banavasepannir-chchhâsirad adhishṭhânaṃ Baḷḷigrâmeya śrîmad-dakshiṇa-Kêdârêśvara-dêvara tri-kûṭaprâsâdamumaṃ latâ-maṇṭapamumaṃ ratna-pûjânêka-svarṇa-kaḷaśaṅgaḷumaṃ vidyâ-dânânna-dânâdy-anêka-śrî-kâryyamaṃ nôḍi yathârtthaṃ dakshiṇa-Kêdârav illi nâv ênânuṃ dharmma-kâryyamaṃ mâḍalvêḷkuv endu tadîya-sthânânhâryyar appa śrîmad-râja-guru-dêvaraṃ kaṇḍ avara tapaḥ-prabhâvâdi-sâmartthyakk âścharyyadiṃ nîḍuṃ nôḍi ||

śabdê Pâṇini-paṇḍitô naya-chayê S'rîbhûshaṇâchâryyakaḥ |
nâṭyâdau Bharatê muniś cha Bharataḥ kâvyêshu Mâghas svayaṃ |
siddhântê Nakulîśvaraś S'iva-padê Skandas svabhâvair gguṇais |
sô 'yaṃ râja-gurus sadâ vijayatê śrî-Vâmaśaktir yyatiḥ ||

ślôka || ity-anêka-guṇâdhîśaṃ Gautama-priya-naudanaṃ |
satvôddhatas samâsâdya Saṅkama-kshôṇipâḷakaḥ ||

va || svasti śrîmat-Saṅkama-Dêva-varshada 5 neya Vikâri-saṃvatsarada Vaiśâkha-mâsad amâvâsye-Sômavâra-Vṛisha-saṅkramaṇa-vyatîpâtad andu śrîmat-Kêdârêśvara-dêvara aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ tapôddhana-brâhmaṇar-âhâra-dânakkaṃ | Jiḍḍuḷigeya kampaṇaḍa baḷiya bâḍaṃ Kiṟu-Baḷḷigâveyaṃ śrîmat-Saṅkama-Dêva-chakravartti | tadîya-sthânâchâryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍiy â-chandrârkka-târaṃ-baraṃ sarvva-namaśyaṃ salvantâgi koṭṭan î-dharmmaman âvan orbbaṃ paripâlisidaṃ śata-kratuvaṃ mâḍidavan || î-dharmmaman aḷidavaṃ śata-kratuvuman tadîya-dvija-ruvan aḷidantaha narakakke vôhan |

svasti śrîman-maha-maṇḍaḷêśvaran Tailaha-Dêvanuṃ śrîman-mahâ-maṇḍaḷêśvara Yeṟaharasanuṃ bandu dharmmamaṃ nôḍi yidu namm anvayânugatav appa guru-kuḷa-sthânav illi nâvuv ênânuṃ dharmmavaṃ mâḍal-vêḷkuv endu dharmma-buddhiyan tandar avara pratâpamaṃ pêḷvaḍe ||

vṛî || kadanakk ugrâriy ammal tridaśa-bhuvanavaṃ prîtiyiṃ bandu kâṇbaṅg |
odavidd aiśvaryamaṃ bhîtarig asu-gatiyaṃ mâḷpanê nôḷpav endaṅg |
ide dal mâḷpaṃ kaṟutt Ekkala-nṛipa-tanayan Tailapa-kshôṇipâḷaṃ |
madadindaṃ prîtiyindaṃ hṛidayada kṛipeyiṃ sâdu mechchalke nichcha ||

ka || dhuradoḷag ôḍida ripu-nṛipa- | r arasiyara kaṭâksha-ruchiyan îkshisar innuṃ |
dhareyoḷag Eṟaharasana posa- | karavâḷina beḷage poḷayit emb ati-bhayadiṃ ||

va || ant anêka-prakârada pogaḷtegaṃ negaḷtegan tâve neley enisi śrîman-mahâ-maṇḍaḷêśvaraṃ Tailaha-Dêvanuṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Yaṟaharasanuṃ śrîmat-Kêdârêśvara-dêvara mahânaivêdyakkaṃ nandâ-dîvigegaṃ prâg-likhita-viśishṭa-tithiyoḷ tadîya-sthânâchâryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jiḍḍuḷige-nâḍa baḷiya bâḍaṃ Kiṟu-Baḷḷigâveya manneyumaṃ kiṟu-kuḷâya-dâya-sahitaṃ sarvva-namaśyav â-chandrârkka-târaṃ-baraṃ saluvantâgi koṭṭar (*usual final phrases*) îy-artthada sâkshitvêna smṛiti | ślôka | sva-dattâṃ &c. ||

## 97

*On the same stone.*

svasti śrîmat-Saka-varsha 1108 neya Parâbhava-saṃvatsarada Vaiśâkha-ba 5 Va śrîmat-Kêdâra-dêvara maṇṭapaman avadhiyal nirvâṇaṃ mâḍidakke śrîmad-râja-guru-dêvar muechchi Kiṟu-Baḷḷigâveya hâlanalli Râvalegereyin teṅkal Hâḷigûṭada keyi kammaṃ nûṟ-ayvattaṃ Bisadôja | Châvôja | Siṅgôjan int î-mûvarggav â-chandrârkkaṃ sarvva-namaśyaṃ salvant âgi koṭṭar || mattam â-Beḍugey-eppattara baḷiya bâḍaṃ Siruvoḷalumaṃ sarvva-namasyavâgi tri-bhôgâbhyantara naḍevantâgi koṭṭaru sosti astu Siva-sâsana

## 98

*At the same place, on a seventh stone.*

namas tuṅga &c. ||

Girijâ-śriṅgârênduḥ pravarddhayaty ântaraṃ manô-vârddhiṃ |
sura-danujârâdhyasya cha yasya sa vaḥ pâtu Pârvvatî-ramaṇaḥ ||

svasti śrî-vanitârppita- | vistîrṇṇôrasthaḷaṃ-ripu-braja-masta- |
nyasta-charaṇaṃ samasta-ja | na-stuta-sita-kîrtti Vikramâditya-nṛipaṃ ||

tat-pâda padma-madhukara- | n utpâṭita-baḷavad-ahita-bâhu-baḷaṃ vi- |
dvat-pûjyaṃ guṇa-ratna-sa | ritpatiy enisidan Anantapâḷa-chamûpaṃ ||

pati-hitaroḷ ellam aggada | pati-hitan ati-śuchigaḷ ensi negaḷdavaroḷ mikk |
ati-śuchi dakshar enipparo- | ḷ ati-dakshan Anantapâḷa-daṇḍâdhîśaṃ ||

ari-vîra-viḷaya-Kâḷaṃ | vara-vibhudhâmbhôja-vana-marâḷan id êṃ bi- |
ttarisidano lôkadoḷ bhâ- | sura-yaśaman Anantapâḷan âha . . . ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ | ripu-pura-Tripura-Hara-sâyakaṃ | sakaḷa-naṭa-nagna-bhugna-gâyaka - vandi-brinda-santarppaṇa-samarttha-vitaraṇa-viḷâsaṃ | vîra-lakshmî-nivâsaṃ | virôdhi-Pañchânanaṃ | vivêka-Chaturânanaṃ | guṇa-ratna-mâḷikâḷaṅkâraṃ | budha-janâdhâraṃ | Lâṭa-kuḷa-kumuda-vana-vidhu-karaṃ | Hara-charaṇa-sarasiruha-madhukaraṃ śrîmad-Anantapâḷa-daṇḍanâyakan eraḍ-Aṟu-nûṟumaṃ Banavase-pannirchchhâsiramuṃ vaḍḍa-râvuḷamuṃ perjjuṅkamumaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ pratipâḷisuttam ire | tat-pâda-padmôpajîvi ||

śrî-vanitâ-kucha-sambhṛita- | pîvara-vaksha-sthaḷaṃ lasad-guṇa-maṇi-mâ- |
ḷâ-vilasitan ên esedano | Gôvindaṃ sakaḷa-vibudha-janatânandaṃ ||

anatârâtiyan ôvad ikki jayamaṃ tâḷdal samartthâtman â- |
vano Gôvindane sârdda śishṭar-eḍaṟaṃ tûḷdalke sâlvannan â- |
vano Gôvindane kîrttiyaṃ paḍedu jîy ayy embinaṃ sandan â- |
vano Gôvindane matte matte peṟaraṃ kâṇeṃ dharâ-chakradoḷ ||

śaraṇ emag endu bandaḍ aṟiyem maled ântaḍe bhâḷadoḷ podaḷd |
uriv Uriganṇan ugra-phaṇi-kuṇḍaḷamaṃ kiviyoḷ karâbjadoḷ |
suruchira-śûḷamaṃ miṟupa dâḍegaḷaṃ nija-vaktradoḷ vibhî- |
karam ene tôṟuguṃ samara-raṅgadoḷ î-raṇa-raṅga-Bhairavaṃ ||

uriv Uriganṇa nîḷd urivol âge bhayaṅkara-kôpa-vanhi bhî- |
kara-kara-śûḷamaṃ karam agurbbisut irppa karâsi tâne pôlt |
ire gaṇam âge sad-bhaṭa-gaṇaṃ ripu-sênege pôlkum ugra-saṅ- |
gara-dhareyoḷ mahâ-praḷaya-Bhairavanaṃ raṇa-raṅga-Bhairavaṃ ||

bara-siḍilaṃ tuḍuṅkuva madândha-gajakk idirâgi kôḷkaḷaṃ |
muṟiv uṟadinda per-bbuliya mîseyoḷ uyyalan âḍuv ondu pê- |
raṟikey bîrar ântaḍam ad ê-vesagoṇḍape nettaraṃ nela-
kk ereyade mâṅgumî-samara-raṅgadoḷ î-raṇa-raṅga-Bhairavaṃ ||

ari-bhaṭar-aḷ-garuḷ-piṇila-bâsigadiṃ nore-nettar emba ban- |
dhura-tara-kuṅkuma-dravadin udgha-śiras-sarasîruhaṅgaḷiṃ |

karam osed archchipaṃ nija-bhujâsi-latâ-sthita-Chaṇḍikâ-padâm- |
buruha-yugaṃ . . samara-raṅgadoḷ î-raṇa-raṅga-Bhairava ||

ari-vîra-bhaṭaran ati-bhî- | kara-bhuja-niśîṇi-mârggadiṃ sarggaman a- |
chchariy enal êṛisuvaṃ saṅ- | garadoḷ raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

birudara Javan adaṭara gôḷ- | muri malevara mâri gaṇḍa-vachcharadoḷ ma- |
chcharisuvara mirttu sauryyâ- | bharaṇaṃ raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

raṇa-raṅga-Bhairavaṃ guṇa- | maṇi-maṇḍanan aṇṇan-aṅka-kâraṃ su-bhaṭâ- |
graṇiy ene negardirddaṃ dhâ- | raṇiyoḷ Gôvindan ahita-danuja-Mukundaṃ ||

adaṭinoḷ aṇminoḷ âyado- | ḷ odavida nichchaṭikeyoḷ peṛar ssaman ill em- |
budan enisuva su-bhaṭaṃ jita- | kadanaṃ raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

vara-vidyâ-nidhi-Kêsi-Râja-vibhugaṃ Nîlabbegaṃ puṭṭi bhâ- |
sura-kîrtti-priyan âgi sanda guṇa-ratnaṃ Dâsi-Râjaṃ Parâ- |
śara-gôtrâmbara-tigmarôchi janakaṃ tây châru-nânâ-guṇâ- |
kare Sômâmbike tân enalke jagadoḷ Gôvindan êṃ dhanyanô ||

**vachanaṃ** || mattam â-mahânubhâvan-audâryya-prabhâvamaṃ pêḷvaḍe ||

**praśnôttaraṃ** || . . sana . . . . muntaṇa . . sa . yi-pôgad âmp |
esakaman ântavaṅge pesar âvud ad êtaṛa mêle biṛdu tâṛ |
oseyisuvaṃ priyaṃ muḷidaḷaṃ kivig êṃ pesar ârppin-êḷgeyiṃ |
vasumatiyoḷ vichârisuvad ê-doreyaṃ raṇa-raṅga-Bhiravaṃ ||

**Kali-kâla-Karṇṇaṃ** ||

**vachanaṃ** || â-samasta-guṇa-gaṇâbharaṇananuṃ | vibhuda-jana-śaraṇanuṃ | nija-viśuddha-kîrtti-chandrikâ-prabhâva-vikasita-jagad-vaḷaya-kairavanuṃ | raṇa-raṅga-Bhairavanuṃ sakaḷa-su-kavi-jana-kaḷpa-bhûjanuṃ | vishama-haya-Vatsa-râjanuṃ | vîra-lakshmî-nivâsanuv | Anantapâḷa-prasâdâsâditâdhikâra-lakshmî-viḷâsanum enisida śrîmad-daṇḍanâyaka-Gôvindarasar **Mêlvaṭṭeya vaḍḍa-râvuḷamuv** eraḍuṃ bilkoḍeyuṃ perjjuṅkamumaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ pratipâḷisuttam ire ||

dhareg eseva Sakti-parshege | karam agraṇiy enipa Parvvatâvaiḷiyoḷ Mû- |
vara-kôṇeya santatig â- | bharaṇam Kêdâraśakti-yatipati negaḷdaṃ ||

â-Kêdâra-munîndrana | lôka-prastutana śishyan aty-amaḷa-guṇâ- |
nîkaṃ yaśaḥ-patâkaṃ | S'rîkaṇṭhaṃ vibudha-chûta-vana-kaḷakaṇṭhaṃ ||

Hara-pâdâmbhôjadoḷ chittaman eseva mukhâmbhôjadoḷ Bhâratî-sun- |
dariyaṃ châritradoḷ nirmmaḷateyan akhiḷâśântadoḷ S'akra-dikkuñ- |
jara-bhâsvat-kîrttiyaṃ bittarade nirisidaṃ sad-guṇâḍhyaṃ munîndrâ- |
bharaṇaṃ S'rîkaṇṭha-dêvaṃ budha-kuḷa-tiḷakaṃ tarkka-vidyâ-samudraṃ ||

**â-mahânubhâvana śishyan** ê-doreyan endaḍe ||

Akaḷaṅkâmbra-mahîja-Chaitra-samayaṃ Lôkâyatâmbhôdhi-śî- |
takaraṃ Sâṅkhya-dharâ-diśâ-radani Mîmâmsâṅganâ-kambu-kaṇ- |
ṭha-kanan-mauktika-bhûshaṇaṃ S'ugata-nîrêjâta-chaṇḍâmśu Tâ- |
rkkika-Sômêśvara-sûri pampu-vaḷedaṃ Naiyyâyikâgrêsaraṃ ||

kelabar Tarkka-viśâradar kkelabar âptâḷâpa-sambôdhakar |
kkelabar nnâṭaka-kôvidar kkelabar oḷ-gabbaṅgaḷaṃ ballavar |

kkelabar vyâkaraṇajñar int initumaṃ bâpp intu viśvambharâ- |
taḷadoḷ ballavar âr enalke negaḷdaṃ vidyâbdhi-Sômêśvaraṃ ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-sampannaṃ | vibudha-jana-prasannaṃ | nyâya-śâstra-vistṛita-sarôja-vana-divâkaraṃ | Vaiśêshika-vârddhi-varddhana-śarat-sudhâkaraṃ | Sâṅkhyâgama-pravîṇa-mâṇikyâbharaṇaṃ | guru-charaṇa-sarasiruha-shaṭcharaṇaṃ | śabda-śâstra-sahakâra-vana-Vasantaṃ | prajñôdayôdbuddha-Lâkuḷa-siddhântaṃ | nirupamôpanyâsa-Dêva-nadî-pravâhaṃ | nija-datta-mantra-prabhâva-saṃvarddhita-śishya-sandôhaṃ | sâhitya-vidyâ-mahâ-nadî-pravâha-nimnagâdhîśvaraṃ | bhakti-prabhâva-paritushṭa-Paramêśvaraṃ | niravadya-nirmmaḷa-tapô-guṇaika-niḷayaṃ | kîrtti-kaumudî-mudita-mêdinî-vaḷayaṃ | nâmâdi-praśasti-sahitaṃ śrîmat-Sômêśvara-paṇḍita-dêvar ||

ene negaṛd â-muni-nâthaṃ | tanag aṛipi yaśôrtthi Kṛishṇa-Râjânujan oḷ- |
pina-kaṇi Gôvindaṃ pada- | vinatâhita-bṛindan akhiḷa-vibudhânandaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam iral Kalyâṇada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire | śrîmach-Châḷukya-Vikrama-varshada 27 neya Chitrabhânu-saṃvatsarada Paushya-śuddha 13 Budhavârad uttarâyaṇa-saṅkrântiyandu || Kuntaḷa-dharitrî-kânteya viḷôḷa-kuntaḷa-kaḷâpadant eseva Banavase-pannirchchhâsirakk aḷaṅkâram âgi tôrppa Baḷḷigâveya Tâvaregeṛeya dakshiṇa-Kêdârêśvara-dêvara sthânad âchâryyar appa Sômêśvara-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi śrîmad-daṇḍanâyakaṃ Gôvindarasar śrîmat-Kêdârêśvara-dêvara dhûpa-dîpa-nivêdyakk endu | âv-âgardoḷ piḍid alli mâṛuvaḍam eṛaḍu-lakkav-aḍakege perjjuṅkamuṃ vaḍḍa-râvuḷamum eraḍuṃ bilkoḍeyuṃ sarvvanamasyam endu biṭṭar ||

ivan îy-andadoḷ eyde pâḷisidavaṅg ishṭârttha-saṃsiddhi sam- |
bhaviḳuṃ pûṇd aḷidandu Gaṅge Gaye Kêdâraṃ Kuru-kshêtram em- |
b ivaroḷ pêsade pârvvaraṃ kavileyaṃ strî-bâḷaraṃ ḷiṅgiy a- |
ppavaraṃ kondan avaṃ sva-gôtra-sahitaṃ biḷguṃ nigôdaṅgaḷoḷ ||

(*usual final verse.*)

vinuta-madhurôktiyiṃ tann | an-atiśaya-vachô-vibhûtig iduve yaśaś-śâ- |
sanam âdud embinaṃ śâ- | sanaman idaṃ baredan âśu-kavi Niṭalâkshaṃ ||

parikise Malli-dêva-vibhug âr ssaman irbbaruṃ ir-kkelaṅgaḷoḷ |
bareduvan antyadiṃ bareva bâjipa bâjipa kabbam entuṭ ant- |
ire posa-gabbamaṃ nuḍiva bhâvisi kêḷva kathâ-chatushkamaṃ |
dhare parikarmmam end initumaṃ guṇiyippa mati-prabhâvadoḷ ||

śrimat-sahaja-Sârasvata | vâchaka-Vârijâsanaṃ | nânâ-vidhâvadhâraṇâ-chakravartti Mallikârjjuna-bhaṭṭaṃ kavi-Kañjasambhavaṃ ||

## 99

*At the same place, on an eighth stone.*

śrîmat-trailôkya-vandaysya Lakuḷîśasya śâsanaṃ |
jayaty anugatâtmêshṭa-dṛishṭâdṛishṭa-phala-pradaṃ ||

yô dharmmâḷi-naṭîm śâsti vêda-daṇḍa-dharô naṭaḥ |
tach-chhâsanaṃ jayaty êtat tri-ḷôkî-maṅgaḷa-pradaṃ ||

vasantatiḷakaṃ || yad-Viśvanâtha-padavî-stuti-rûpa-vêda- |
vitâtaika-śâsana-śiḷâ-taḷavad vibhâti |
Paṅkêjagarbbha-hṛidayaṃ sa jayaty achintyas |
traiḷôkya-śâsana-paṭus Taruṇêndumauḷiḥ ||

*ślô || sâmikaṃ bâṛparâḍîdaṃ bhûtayâvâya-lakshitaṃ |
iti Sômêśvarô' paśyan munir vvâdi-manôharaḥ ||

śivam astu ||

vṛi || svasti śrîmach-Chaḷukyânvaya-gagana-śarat-pûrṇṇa-chandraṃ kavîndra- |
prastutyaṃ chandra-rôchiḥ-paṭaḷa-nibha-yaśaṃ śatru-bhûpâḷa-masta- |
nyasta-śrî-pâda-padmaṃ vitaraṇa-guṇa-santarppitâśêsha-bhû-dê- |
va-stômaṃ sârvvabhaumâgraṇi vipuḷa-baḷaṃ Vikramâditya-Dêvaṃ ||

birudaṃ biṭṭ aḷki kaṇḍirpp ati-bhaya-rasadin tamma taṁm âḷva viśvam- |
bhareyaṃ biṭṭ adri-kuñjaṅgaḷoḷ uḷid uḷid irpp urkki mârântu yuddhâ- |
jiradoḷ biṭṭ âtma-kântaughaman amara-vadhû-varggadoḷ lîḷeyindaṃ |
nered irpp udyôgamaṃ śâtravarge saḷisuvaṃ Vikramâditya-Dêvaṃ ||

va || enisi pogaḷteyuṃ negaḷteyum appukeyda samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalle-Dêvaṃ nija-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saḷal Kalyâṇada nelebîḍinoḷ parama-kalyâṇâbhyudaya-bhâgi samasta-dharâ-maṇḍaḷaman êka-chchhatradiṃ pâḷisuttaṃ sukha-saṅkathâ-vinôdadind ire ||

vṛi || jagadoḷ muṃ khyâtiyan tâḷdida mṛigadharan-âmnâyadoḷ râja-bhâvaṃ |
negaḷd âkhyâ-sâmyadind â-śaśige gata-kaḷaṅkâtmaroḷ tammoḷ entuṃ |
negaḷdatt ill arttha-sâdṛiśyadin enisi jasaṃ betta nânâ-kavîndrô- |
ktig aḍarppâd oḷpu tammoḷ negaḷe negaḷda Pâṇḍyarkkaḷoḷ puṇya-pûñjar ||

va || anêkar arasu-makkaḷ prabhavise |

kan || Kṛita-yugadoḷ Jamadagnige | kṛitakṛityaṅg ogedu Rêṇuki-patig aṅgî- |
kṛita-guru-vadhanaṃ vadhiyisi | Kṛitavîryyâtmajanan ati-baḷaṃ Paraśudharaṃ ||

vṛi || dharaṇî-maṇḍaḷadoḷ dharâbhujaran irppatt oudu sûḷ kondu tad- |
dharaṇî-maṇḍaḷamaṃ samasta-dharaṇî-dêvargge vârddhy-antikaṃ- |
baram itt alli dharâmara-svadoḷ iraḷk âg endu pôg-otti sâ- |
garamaṃ châpada korppinoḷ budha-nutaṃ śrî-Rêṇukî-nandanaṃ ||

kan || kaṇa-mâtrôdakaman iraḷk | aṇam îyade paśchimâbdhi teged eḍeyoḷ Koṅ- |
kaṇa-saptakamaṃ Phaṇi-kaṅ- | kaṇa-varade nijâśrayârttha aṃ â-vibhu paḍedaṃ ||

va || antu Paraśurâmâ-sṛishṭiy enisida |

kan || Koṅkaṇa-bhâtṛî-vaniteya | kaṅkaṇadant eseva Haiveyoḷ Sisugaḷi sand |
aṅkada nâyaka-maṇivol | biṅkaṃ paḷed irkkum atuḷa-śôbhâ-sadanaṃ ||

*So in the original.

pesar-arigaḷ alli puṭṭida | sisugaṃ kalitanaman ittu pande-tanakk â- |
vasatam enisirppar adaṛiṃ | Sisugaliy enisittu râjadhâni-śrêshṭhaṃ ||

va || alli palambaruṃ Pâṇḍyar arasu-geydu saluttam ire |

kan || janatâ-manô'bhinandana- | m ene kîrtti-jyôtsne beḷage jagadoḷage jalakk- |
ane Chandrâmnâya-payô- | vanadhiyoḷ udayisidan urvvarâ-pati-Chandraṃ ||

lalanâ-jana-ratnaṃ Kam- | mala-Dêvi janâbhivandyey â-Chandraṅg u- |
jvaḷa-chandrikeyant ant a- | ggaḷisidaḷ esed oḷpan âtma-saṅgaṭiyindaṃ ||

sutan ogedaṃ vibhu tad-dam- | patigaḷg Abdhijeyum Abdhiśayananum ivar î- |
kshitig enip avarg aṭi-subhagaṃ | chatura-strî-jana-manô'bhirâmaṃ Kâmaṃ ||

chature guṇa-rûpavati jana- | nute Bhâgala-Dêvi râja-putrî-ratnaṃ |
Rati tân î-Kâmaṅg î- | satiy enal â-vibhuge chitta-vallabhey âdaḷ ||

a-laghu-bhujâ-balan â-Bhâ- | gala-Dêvigam â-nṛipêndra-Kâmaṅgaṃ nir- |
mmalatara-yaśan udayisidaṃ | viḷasita-vibhavânukṛita-Surêndraṃ Chandraṃ ||

vṛi || kalitanam ârggam î-kali kaṭâkshisuvannegam elliyuṃ bhujâ- |
balad-aḷav î-bhujâ-bali virôdhisuvannegam êka-mârggadiṃ |
salut iral akkum urbbid-adaṭ îy-adaṭaṃ bhrukuṭi-prabhâvamaṃ |
nelegoḷipannegaṃ mukhadoḷ embudu Chandra-narêndranaṃ jagaṃ ||

kan || vanitâ-jana-vandye yaśô- | dhane Sâvala-Dêvi su-dṛiḍha-purusha-vratey ant |
enip â-Chandraṅg î-bhâ- | mini Rôhiṇi tân enalke vallabhey âdaḷ ||

â-vibhuviṅgaṃ Sâvala- | Dêvigam âdaṃ taṇûbhavaṃ Bhava-bhakti |
śrî-varaṅ a-maḷina-kîrtti- | śrî-vibhavaṃ Kâma-Dêvan adaṭara dêvaṃ ||

vṛi || Ratig eṇeyâge bîra-siri mâdhavam âge mahâhavaṃ samû- |
rjjita-vishamâstra-pâtadin arâtigaḷaṃ Divijêndra-kâminî- |
tatig eṛagippa balme nijam âgire sanda samagran amba bâ- |
pp atiśaya-Kâma-dêvan ivan endapud urvvare Kâma-Dêvanaṃ ||

va || ant ensi Pâṇḍyânvayâvaḷiy emba mâniniya mogakke mûg irppante Pâṇḍya-pîṭhikeyoḷ irdda | samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara | Gôkarṇṇa-pura-varâdhîśvara | Pâṇḍya-vaṃśa-chûḍâmaṇi | gaṇḍara dâmaṇi | parâṅganâ-Nadî-naudana | budha-jauânandana | Koṅkaṇa-râshṭra-pâla | pusivara sûla | kîrttige nalla | Nigaḷaṅka-malla | śiraḥ-śêkharîbhûta-śrîmat-Tribhuvanamalla-Dêva-pâdâravinda | vîra-vṛitti-kandaḷî-kanda | nâmâdi-praśasti-sahita śrîmat-Tribhuvanamalla-Kâma-Dêvarasar ssukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam irdd-ondu devasaṃ Śiva-dharmma-kathâ-kathana-prasaṅgadoḷ |

ślôkaḥ || dharmmaḥ kîrtti-latâ-kandô dharmmô lôka-dvayê hitaḥ |
dhârmmikâd aparô nâsti vandyô jagati kaśchana ||

va || emba Śiva-dharmmânuśâsanaman âtmâdhyar appa Sârasvata-mahôdaya śrîmat-Sômêśvara-paṇḍita-dêvara divya-vachanadindam avadharisi Śiva-dharmma-kâryya-tâtparyya-tad-gata-chittan âgi |

kan || Vanavâsi-dêśamaṃ Tribhu- | vanamalla-nṛipâḷu-kîrtti-lakshmî-latikâ- |
vana-pâḷan âkhiḷa-vidvaj- | jana-pâḷan Anantaḷ âḷan adhipatiy îyal ||

va ‖ paḍedu niyôgise tan-niyôgadiṃ tat-pâda-padmôpajîvi ‖

kan ‖ raṇa-raṅga-Bhairavaṃ vâ- | raṇa-ripu-vikkrama-vibhâsi viśrutatara-sad- |
guṇan aṇṇan-aṅka-kâraṃ | praṇuta-yaśaṃ Kṛishṇa-Râjan-aṇugina tammaṃ ‖

maleyade besakeyva besaṃ | maleyad enal pâḷisuttam ire Banavaseyaṃ |
malapara jûjû sudhâ-ni- | rmmala-parama-yaśaḥ-prabhâva-nidhi Gôvindaṃ ‖

Banavase-nâḷk idu bhûshaṇa- | m ene sogayipa râjadhâni Balipuradoḷ ta- |
j-janapaṃ paṭṭaṇasâvi dal | eṇe pesar vaḍed irdda Mêchi-Seṭṭiya sutana ‖

Bhuvanaika-Seṭṭiy-âtmô- | dbhavan enisida Mêchi-Seṭṭi kâl-garchch âg a- |
bja-vanad adhas-sthaḷad uṇ- | baḷiy-avaniyan îyalke samuchita-vyavahâraṃ ‖

va ‖ â-mahâ-râjadhâni-Baḷḷigâveyoḷ uḷḷa ‖

kan ‖ anituṃ pañcha-maṭha-sthâ- | na-nagaramuṃ mûru-ppuramum aṛiyuttire ne- |
ṭṭane nûṛa-pattu kammama- | u an-avadyaṃ mâṛugoṇḍu dhârâ-sahitaṃ ‖

va ‖ mattaṃ â-mahâ-râjadhâni-Baḷḷigâveya pañcha-maṭha-sthânadoḷ piriya-maṭhad âchâryyar î-Śântaśiva-paṇḍitaruṃ | Pañchaliṅgad âchâryyar kKriyâśakti-paṇḍitaruṃ | Tripurântakad-âchâryyar kKriyâśakti-paṇḍitaruṃ | Mûliga-Ponneya-jîyaruṃ | nagaradoḷ Eṇṭheyana Barmmi-Seṭṭiyuṃ ! modal âge |

anituṃ pañcha-maṭha-sthâ- | na-nagaramuṃ mûru-puramum îyalk â-mê- |
diniyaṃ koṭṭu jagaj-jana- | vinutaṃ Tâvareyakerege naḍev-uvvareyoḷ ‖

Hari-diśeyoḷ Kêdârê- | śvaraṅge munt Amban itta tôṇṭaṃ Pitri- |
śvara-diśeyoḷ Ponneya-jî- | yara tôṇṭaṃ mêrey âg iral tôṛuvudaṃ ‖

Saranidhi-nâyakana diśâ- | varad eḍeyoḷ naṭṭa kal Dhanêśvarana diśâ- |
varad eḍeyoḷ Puḷigeya-Dê- | vara tôṇṭaṃ mêrey âg iral tôṛuvudaṃ ‖

dhareyaṃ kaykoṇḍaṃ Saṅ- | kara-niratam nûru-pattu-kammaman â-nâḷk |
aras enisida daṇḍâdhî- | śvara Gôvindaṃ jagaj-jana-stutan aṛiyal ‖

va ‖ antu kâl-garchchu vaḍedu |

kan ‖ dhareyan adan akhiḷa-bâdhâ- | parihârade Mêchi-Seṭṭi sale kâd ûḍutt |
ire salipar akhiḷa-bâdhâ- | parihâraṃ mâḍi pañcha-maṭha-nagaraṅgaḷ ‖

va ‖ emba dṛiḍha-vyavastheyaṃ paḍed alliṃ baḷiyaṃ Parvvatâmnâyada Mûvara-kôṇeya-santâna-da Śakti-parisheyoḷ negaḷte vaḍedu śishya-châtâka-varshâ-kâḷa-mukhar enisida Kâḷamukharoḷ ‖

kan ‖ an-aghaṃ Śrîkaṇṭhaṃ budha- | jana-nuta Kêdâraśakti-sûnu hṛid-abjâ- |
sana-nirata-Śrîkaṇṭhaṃ | muni-pati-parirabdha-vara-vachaś-śrî-kaṇṭhaṃ ‖

vṛi ‖ paramâtmâgama-vêdiy âgiyum ati-prôchchaṇḍa-vâdîtvam o- |
pp ire jâmbûnadam appa poṅge kaḍu-gamp âyt embinaṃ sandan Î- |
śvara-pâdâmbuja-śêkharaṃ dṛiḍha-tapas-sampatti-jâyâ-svayaṃ- |
varan âchâryya-guṇâvaḷî-viḷasitaṃ Śrîkaṇṭha-yôgîśvaraṃ ‖

kan ‖ Śrîkaṇṭha-sutaṃ nata-yati- | lôkaṃ Sômêśvaraṃ muṇîśvara-rûpa- |
Śrîkaṇṭhaṃ duritâsura- | Vaikuṇṭhaṃ sva-kṛiti-ghôshavad-budha-kaṇṭhaṃ ‖

va || enisid âtmârâdhyar appa | yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-sampanna | budha-jana-prasanna | dhâraṇâ-Padmagarbbha | paṭûtpâdana-sandarbbha | kavitâ-sarôjinî-makaranda | gamaki-mukha-mukurunda | vâdi-manôhara | vâgmitva-Vidyâdhara | nir-avadya-tapô-guṇâbhyudaya | Sârasvata-mahôdaya śrîmat-Sômêśvara-paṇḍita-dêvaraṃ dharmma-kâryya-pratigrahakk âgrahaṃ geyd anugrahaṃ paḍedu | Banavase-pannirchchhâsirakkaṃ taley enisida râjadhâni Baḷḷigâveya teṅkaṇa Tâvaregeṛey-êriya jagat-trayâdhîśvara śrîdakshiṇa-Kêdârêśvara-devara dêva-kulada khaṇḍa-sphuṭita-jîrṇṇôddhârakkam â-dêvara gandha-pushpa-dhûpa-dîpa-naivêdyâdi-nânâ-vidhôpahârakkam alliya tapôdhanâdigaḷa âhârakkam endu sarvva-namasyam âge ||

vṛi || giri-Bhava-lôchana-37 pramita-Vikkrama-varsha-ja-Nandanâkhya-va- |
tsara-bhava-Paushya-mâsa-sita-paksha-chaturtthi-Mahîja-vârâdoḷ |
berasiral uttarâyaṇadoḷ â-mahiyaṃ mahi baṇṇisal mahî- |
śvara-tiḷakaṃ mahî-ravi-jalâdi-mayaṃ vibhu tṛiptan appinaṃ ||

kan || â-sakaḷâvani-nutan enip | â-Sârasvata-mahôdaya-vratiya guṇô- |
dbhâsiya kâlaṃ karchchi vi- | bhâsura-yaśan ittan osedu dhârâ-sahitaṃ ||

Gaṅgâ-Yamunâ-sâgara- | saṅgamadoḷ kôṭi-pârvvaruṃ kavilegaḷuṃ |
liṅgigaḷuṃ beras aḷidaṃ | liṅgaman î-dharmmamaṃ kaṛutt aḷid adhamaṃ ||

kavilegaḷaṃ kôṭiyan osed | avanî-sura-kôṭig ittan î-dharmmakk u- |
dbhavamaṃ paḍedavan â-tî- | rttha-vitatiyoḷ liṅga-liṅgi-jana-sannidhiyoḷ ||

ślôkaḥ || sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ||

end intu |

kan || kavi-nutam enal ored ati-paṭu- | kavi-Sârasvata-mahôdayaṇa kiṅkaran î- |
Śiva-dharmma-śâsanavan abhi- | navam âg ire Mallikârjjunâryyaṃ baredaṃ ||

Gobbûra dhâraṇâ-sârvvabhauma Mallikârjjuna-bhaṭṭaṃ su-kavîndra-Shaṇmukhaṃ || bhadram astu Śiva-śâsanâya ||

## 100

*At the same place, on a ninth stone.*

namas tuṅga &c. ||

namaḥ Śivâbhyâṃ sânucharâbhyâṃ ||

śrî-Vidyâbharaṇâryya-nirmmaḷa-munêr âjñâ-prasâdârppita-
śrî-Kêdâra-naṭhâdhipatya-pâdavî-vibhrâjamânaṃ sadâ |
Kêdârêśvara-dêva-nirbbhara-dayâ-divyâmṛitâḷôkanaṃ
pratyakshîkṛita-pûrvva-Gautama-muniṃ śrî-Gautamaṃ rakshatât ||

Srî-ramaṇî-manaḥ-priyana nâbhi-sarôruha-madhyadoḷ Vachaś- |
śrî-ramaṇîśan udbhavisidaṃ tad-udagra-bhujaṅgaḷinde dur- |
vvâraṇa-bâhu-vîryya-paripâḷita-vârddhi-parîta-bhûtaḷar |
Śrî-ramaṇîśan-aṃśam ene puṭṭidar âdi-Chaḷukya-bhûbhujar ||

avaroḷage ||

kanda || raseyaṃ raseg uyd-asuranan | a-sama-bhujâ-baḷade samara-samayadoḷ uṛe mar- |
ddisi tanda Chakriyaṃ nene- | yisuvaṃ bhuja-baḷa-mahatvadiṃ Taila-nṛipaṃ ||

vṛi || Tilapa-Dêvan-agra-tanayaṃ prabhu-Sattigan âtan-âtmajaṃ |
śrî-lalanâdhipaṃ negarda Vikraman âtana tamman udvishad- |
bhû-latikâ-kuṭhâran enipaṃ Daśavarmma-nṛipaṃ tad-âtmajaṃ |
bhû-lalanêśvaraṃ padedu pâḷisidaṃ Jayasiṃhan urvviyaṃ ||

kan || sallalita-śauryyan Âhava- | mallaṃ tat-tanujan âtan-agra-sutaṃ bhû- |
vallabhan elliyum a-prati- | mallaṃ Bhuvanaikamallan alliṃ baḷiya ||

tach-Châḷukya-nṛipâḷaro- |
ḷ achchari jasam î-nṛipaṅge shôḍaśa-râjô- |
dyach-charitam enisi dhâriṇi me- |
chchalu Permmâḍi-Dêvan âtana tammaṃ ||

vṛi || nirutaṃ kîḷpaṭṭu muṃ mânasikeya deseyaṃ biṭṭu Kûrmmâvatâraṃ |
beras int î-viśva-viśvambhareyan asadaḷaṃ tâḷdid aṇdindam âd â- |
parivâdakk aṇji tâṃ mânasikeyan adhikaṃ tâḷdi mêlâgi viśvaṃ- |
bhareyaṃ niḥklêśadiṃ tâḷdida Hariy enipaṃ Vikramâditya-Dêvaṃ ||

Kali-kâḷâvanipâḷa-jâḷa-chira-dôr-vvâsôpajâtôddhatâ- |
khila-kâlushya-kaḷaṅka-paṅka-paṭaḷa-prakshâḷanaṃ mâḍal end |
olaviṃ tîrtha-jaḷâvagâhanaman âdaṃ mâḍut irppante nichch- |
alum irppaḷ jaya-lakshmi khaḍga-jaḷadoḷ Châḷukya-chakrêśana ||

kan || aḷav-aḷid-arâti-bhûpati- | gaḷa baḷagaṃ tandu kuḍuva gaja-mada-dhârâ- |
jaḷada hayāṅgaḷa lâḷâ- | jaḷada ponalu bahuḷav â-nṛipêndrâlayadoḷ ||

vṛi || Mâḷava-Chôḷa-Gauḷa-Magadhâṅga-Turushka-Kaḷiṅga-Vaṅga-bhû- |
pâḷakar añji berchchi besakeyd osed endudan endu râjya-sal- |
lileyoḷ irppaḍ ân aṛiyen alladoḍ âgaḷe dêva-râjya-saḷ- |
ḷileyoḷ â-nṛipôttamaran eydipan ôvade Kuntaḷêśvara ||

enisida Permmâḍi-Râyaṅge ||

vṛi || ent ati-châru-lakshaṇa-guṇaṃ maṇi Rôhaṇa-bhûdharkke tân |
ent amṛitâmburâśige sudhâkaran ent udayâchaḷakke tad- |
dhvânta-virôdhi saṇjaṇitam ante nṛipânvaya-maṇḍanaṃ kaḷâ- |
kântan udagra-têjan ene Sôma-mahîbhujan andu puṭṭida ||

puṭṭuvuduṃ virôdhi-nṛipa-santatig ârttate toṭṭenal karaṃ |
puṭṭidud elliyuṃ nikhiḷa-Kuntaḷa-bhûtaḷa-râga-varddhanaṃ |
puṭṭidud âvagaṃ negarda Bhâratig andu sa-nâthatôdayaṃ |
puṭṭidud endoḍ âr ddorege-vappa nṛipâḷakar â-nṛipâḷanoḷ ||

kan || maṇiyad ari-nṛipara chûḍâ- | maṇiyuman â-nṛipara kumbhi-kumbhôttha-lasan- |
maṇiyuman aṇiyaram avan uḍe- | vaṇi gaṭṭal bagevan âtma-śaiśava-daśeyoḷ ||

naḍe-galal oḍarisal âtaṃ | naḍe-galal oḍarisidar ahitar aḍavige bhayadiṃ |
nuḍigalal oḍarise bêgaṃ | nuḍigalal oḍarisidar ari-nṛipar vvana-chararoḷ ||

poḍe-seṇḍ âḍuva padadoḷ | poḍe-seṇḍaṃ poḍeyal ollad ari-nṛipa-śiramaṃ |
poḍe-seṇḍ âḍuvan irad end- | oḍe bhuja-baḷad-aḷavan avanoḷ aḷevavan oḷanê ||

vṛi || sad-amaḷa-râga-vârddhi-rasa-pûrṇṇate Vikrama-chakrig âdud â- |
dudu mukuḷîkṛitatvam a-suhṛit-kara-paṅkaruhakke bêgam â- |
dudu nikhiḷôrvvig âyata-dṛig-utpaḷa-hâsam id embinam samant |
udaya-mahâ-mahîdharaman êṛidan opp ire Sôma-vallabha ||

dhareyaṃ pott irddu bhârâvyapagama-vivaśaṃ bhôgamaṃ kâṇan enduṃ ||
nirutaṃ Bhôgîśan enduṃ taṛedudu dhareyaṃ pottu beṃ Kûrmma-râjaṅg |
irad inn â-prâṇigaḷ viśramisuge sukhadind embavol viśva-viśvam- |
bhareyaṃ dôr-ddaṇḍadoḷ tâḷdidan atuḷa-baḷaṃ Sôma-Châḷukya-bhûpa ||

śrî-kântâ-ramya-harmmyaṃ negarda nija-mahôrasthaḷaṃ châru-vîra- |
śrî-kântâ-kêḷi-śumbhan-maṇimaya-bhavanaṃ naija-tîbrâsi vidyâ- |
śrî-kântâ-lâsya-raṅgaṃ nija-mukha-kamaḷaṃ nichcham embannegaṃ dhâ- |
trî-kântaṃ tâḷdidaṃ śrîgaḷan atuḷa-baḷôdbhâsi Bhûlôkamalla ||

vinatârâti-nṛipâḷa-mauḷi-maṇigaḷ nakshatram âtmîya-kî- |
rtti navâbhyunnata-chandrikâ-prasaram ôrant asta-tâpaṃ jagaj- |
janam ellaṃ su-chakôrakâvaḷiy enal Sômâkhye bhû-chakradoḷ |
tanag anvarttham enal virâjisidapaṃ Sômêśvarôrvvîśvara ||

sva-kaḷâḷî-dânadindaṃ vibudha-tatig ati-prîtiyaṃ mârppaḍaṃ śî- |
takaram S'rîkânṭha-bhûshâ-maṇi kuvaḷaya-santarppṇâdhâyi end in- |
tu karaṃ samstutyan âg irppaḍam eseva vinirddôshanoḷ nish-kaḷaṅka- |
prakara-prakhyâtanoḷ tâṃ saman enipane pêḷ Sômanoḷ byôma-sôma ||

kan || ari-bhûpara têjada daḷḷ- | uri magguvud omme tanna pesar-goḷal ên a- |
chchari vaḍedudo jagadoḷ bhî- | karatara-taravâri-vâri Sômêśvarana ||

vṛi || Kuntaḷam âtma-vallabheya kuntaḷam oppuva Kâñchi kâñchi śu- |
ddhânta-nitambinî-janada dhâre nijônnata-dâna-dhârey emb |
antire suttaluṃ sale nimirchchi nijôgra-bhuja-pratâpam â- |
śântaman eyde pâḷisidan urvviyan orvvane Sôma-vallabha ||

maryyâdâ-rahitô Yamô niyamitô nâdyâpi mat-pâḷitân
nighnan êva janân asau na gamitas Svarṇṇâdrir artthârtthinaḥ |
Mainâkâdi-mahîbhṛitâṃ na śaraṇaṃ jâtô' ham ity anvahaṃ
śrî-Sômêśvara-Dêva-vallabha-manaś chintâ-rasê majjati ||

va || enisida Châḷukya-chakravartti Sômêśvarôrvvîśvaraṃ Bhûlôkamallaṃ dig-vijayaṃ geyyal endu dakshiṇâbhimukhan âgi bandu Hulluṇiya tîrtthadoḷ bîḍaṃ biṭṭu sukha-saṅkathâ-vinôdadiṃ dharmma-prasaṅgamaṃ mâḍuttam irpudum avasaraṃ-baḍedu ||

kan || śrîmat-Kadaṁba-vaṁśa-śi | khâmaṇi maṇḍaḷika-makuṭa-vibhrâjita-chû- |
ḍâmaṇi vidvaj-jana-chin- | tâmaṇi dhairyya-prasiddha-śaiḷaṃ Taila ||

śrîmad-Virâṭa-nagarî- | dhâmaṃ Vanavâsa-pura-varêśvaran aty-u- |
ddâma-jaya-śrî-mauktika- | dâmaṃ Tailaṃ nijêśvarâty-anukûla ||

**va** || erddu nind irddu kara-kamaḷaṅgaḷaṃ mugidu Dêva binnapav end int enda ||

vṛi || janapada-kôṭiyoḷ negarda Kuntaḷa-dêśame sârav alli tâṃ |
Banavase-nâḍu sârv adaṛoḷ paribhâvise Baḷḷigâve saj- |
jana-nidhi paṭṭaṇaṅgaḷa tavar-mmane sâram enippa kîrtti tad- |
vananidhi mêrey âge sale parvvidud urvvi samasta-dhâtriya ||

adu vibudhaikavâsam Amarâvatiy-ant ati-bhôgi-sêvyav ant |
adu pesarvettu rañjisuva Bhôgavatî-purad-ante bhâvisalk |
adu Dhanada-prasêvyav Aḷakâpurad-ant ene Baḷḷigâveg â- |
vudo paḍi-paṭṭaṇaṃ negarda vârddhi-parîta-samasta-dhâtriyoḷ ||

**va** || alliya nagara-janaṅgaḷa guṇaṅgaḷaṃ pêḷvaḍe ||

vṛi || para-hitar êka-vâkyar aṛiviṅge tavar-mmane dharmmad âgaraṃ |
sa-rasa-kaviśvarâvaḷige kêḷi-gṛihaṃ kaṇi permmeg ormmeyuṃ |
Hari-Hara-Pâṅkajâsana-Jinâdi-viṇirmmaḷa-dharmmar endoḍ âr |
ddoreyaro Baḷḷigâveya mahâ-nagaraṅgaḷoḷ î-dharitriyoḷ ||

**kan** || kiḍuv-oḍameyan ondane ko- | ṭṭ eḍe maḍagad iham-paraṅgaḷ emb eraḍuman aṅ- |
gaḍiyoḷ kiḍad oḍameyan aḍi- | g aḍig ârjjipar alli negarda nagara-janaṅgaḷ ||

vṛi || Surapatiyante sarvva-vibudhâśrayar Indra-gajêndradante bhâ- |
suratara-dâna-sampad-adhikônnatar induvinante sat-kaḷâ- |
dharar Ahirâjanante nikhiḷa-kshameg âspadar endoḍ îgaḷ ar |
ddoreyaro Baḷḷigâveya mahâ-nagaraṅgaḷoḷ î-dharitriyoḷ ||

**â**-nagara-janakke ||

karige radanaṃ bhayaṅkara- | tara-daṃshṭrâṅkuram ibhârig unnata-paksha**ṃ** |
sarabha-ripug âdud embant | iral esevar prabhugaḷ alli tat-pattanadoḷ ||

**mattam alli** ||

Hari-Hara-Kamaḷâsana-Vî | tarâga-Bauddhâlayaṅgaḷind intu vasun- |
dhareg eseva pañcha-saradant | ire pañcha-maṭhaṅgaḷ esevuv â-paṭṭaṇadoḷ ||

**mattam alli** ||

mûṛuṃ puraṅgaḷ alliya | mûṛuṃ kaṇgaḷ samagra-Lakshmige mêṇ â- |
ṇîṛeya koraloḷ nelasida | mûṛuṃ muttina saraṅgaḷ embant irkku ||

**va** || intu sakaḷa-saundaryyakkaṃ sakaḷa-dharmmakkaṃ tavar-mmaney enisida Baḷḷigâveyoḷ **dak**shiṇa-dik-taṭa-nikaṭa-vartti maṇḍita-puṇḍarîka-shaṇḍôpântam uṇṭ alli nagara-janaṅgaḷ **â**rjjisid **aga**ṇya-puṇya-puñjame Śiva-bhavanav âdante Nagarêśvaram enisi pesar-vaḍedu **sogayisuttam irppudu** ||

**kan** || dakshiṇa-Kêdâraṃ pâ- | pa-kshaya-kâraṇam aśêsha-nagara-jana-pra- |
tyakshîkṛita-Śiva-sannidhi | sâkshât-kṛita-Kṛita-yuga-prabhâ-sarvvasva ||

va || mattam alli pariva-tîrttha-naḷinî-jaḷa-pravâham adu Kêdâra-Gaṅgâ-jaḷa-pravâhaman anukariseyum abhraṃ-liham enipa vibhramaman ârdda S'iva-bhavanam adu Kêdâra-mahâ-mahîdharaman anukariseyum-alli tapaṃ geyva divya-tapôdhanare duśchara-tapaś-charaṇa-pariṇatântaḥkaraṇar appa Kêdâra-divya-tapôdhanaran anukariseyum int apûrvva-Kêdâramuṃ S'iva-liṅga-pûjâ-puḷaka-sasya-sa-rasa-kêdâramum enisi Paramêśvara-sthânam irppud alli ||

vṛi || âstê Kêdâra-dêvô hima-chaya-chakitân dûra-yâtrâsamarttthân
prakshîṇâśêsha-pâpân ati-karuṇa-rasârdrîkṛitâtmântaraṅgaḥ |
kurvvan yasyâti-bhaktâvanata-sura-śiraś-śêkhara-śrî-mahatvaṃ
śrî-pâdâmbhôja-lakshmîr vvirachayati sa vaḥ pâtu Chandrârddhamauḷiḥ ||

mattam â-puṇya-sthânadoḷ ||

kan || Kali-kalusha-khaḷara bhayadiṃ | balid irddapan illi Kṛita-yugâdhipan int î- |
Kaligôṭeya baladin enalk | alaghu-guṇâkâram esevud â-prâkâra ||

va || mattam â-maṭhaṃ Kamaṭhanante sakaḷa-janâdhâramuṃ | Purushasimhanante hiraṇya-kaśipu-dâna-saṃśôbhitamuṃ | Kurukshêtradante Sarasvatî-viḷasitamuṃ | Khachara-lôkadante vidyâdharâdhîśvara-parivṛitamuṃ | Mandara-mahâ-mahîdharadante sarvva-dik-sârabhûtamuṃ | Vâsudêvanant akrûrôkti-śravaṇa-ramaṇîyamuṃ | Bhavânî-bhavanadante brahmachâri-sadâchâra-sambhâvitamuṃ | vivêkiyante vidyâbharaṇa-virachita-saundaryyamuṃ | Gôdâvarî-tîradante Gautamâryya-paricharyyâ-parikaramum enisi sogayisuvud â-maṭhada guru-kula-kramamaṃ pêḷvaḍe ||

kan || Mûvarakôṇeya-santati | dêva-bratan eseva-Parvvatâvaḷiyoḷ tân |
âvirbbhavisidan amaḷa-ya- | śô-vibhu Kêdâraśakti-paṇḍit-dêva ||

S'rîkaṇṭhaṃ mauktika-mâ | ḷâkaḷpita-kaṇṭham eseva Sarasatig ene vi |
dyâ-kanaka-nikashan ânata- | lôkaṃ tach-chhisyan esedan alliṃ baḷiya ||

â-munipana śishyaṃ vi- | dyâ-mahima-kshîra-vârddhi-varddhana-sômaṃ |
Sômêśvarâryyan esedaṃ | kâma-vinîḷâbja-shaṇḍa-chaṇḍadyôta ||

tad-anantara ||

â-Bhârabhûtig eney eni- | p â-bhagavan-munipan-anujan esad irddaṃ Vi- |
dyâbharaṇaṃ nirmmaḷa-vi- | dyâbharaṇaṃ chatura-kîrtti-kântâbharaṇa ||

vṛi || Bauddhâty-uddhata-gaṇḍa-śaiḷa-daḷana-prârambha-dambhôḷitâ
Mîmâmsâ-mata-kumbhi-kumbha-daḷana-prôdyan-mṛigâdhîśatâ |
Syâdvâdôtpaḷa-shaṇḍa-chaṇḍakaratâ yasyâsti sa bhrâjatê
śrî-Vidyâbharaṇas sad-âbharaṇavan Naiyyâyikânâṃ muniḥ ||

va || enisid â-Vidyâbharaṇaṃ vidyâ-bharaṇa-vyâsaṅgav allad itara-vyâsaṅgaman ollade maṭha-vyâsaṅgamaṃ nijâgra-śishyanuṃ guru-kula-samuddharaṇa-vâma-śaktiyum enisida Vâmaśakti-munîśvaranoḷ niyôgisid-ìgaḷ ||

vṛi || jaḷadhi-parîta-bhûtaḷaman eyde nijônnata-saudha-raśmi-maṇ- |
ḍaḷadin anârataṃ beḷagi sôman ati-śramadinde mâṇbud êṃ |
naḷina-sakhaṃ sahasra-karadiṃ beḷapandav enippud âytu ni- |
rmmaḷa-mati-Vâmaśakti maṭhamaṃ parirakshisal endu nilvudu ||

va || endu binnapaṃ geyvuduṃ maṭhada dharmmada permmeyumaṃ tan-maṭhâchâryyara

dharmma-vidyâ-tapaś-śîlateyumaṃ kêrddu rômâñcha-kañchukita-gâtranuṃ prasanna-nêtranum âgi Kâdamba-kaṇṭhîravana mogamaṃ nôḍi nâv ênânuṃ dharmmaman â-sthânadoḷ mâḍal vêrkkuv allige samîpaṅgaḷ app ûrggaḷ âvuv endu besagoḷvuduṃ Dêvar bbêṛe dharmmaṃ mâḍal vêḍ ênânuṃ dharmmaman ân alli Dêvara vjjaya-râjyâbhivṛiddhi-nimittav âgi mâḍiden adaṃ Dêvar sva-hastadiṃ dhârâ-pûrvvakaṃ mâḍi dharmmaman â-chandrârkka-stâyiyâgi mârppud embuduṃ adane manade goṇḍ alliya khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ tapôdhanar-âhâra-dânakkaṃ vidyâ-dânakkaṃ dêvatâ-pûjegav endu svasti śrîmach-Châḷukya-Bhûlôka-varshada 3 neya Kîlaka-saṃvatsarada Mâghad-amâvâsye-Bṛihaspativâra-vyatîpâtad andu Vidyâbharaṇa-dêvaraṃ barisi kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jiḍḍuḷige-nâḍoḷagaṇa Tadavaṇaleyuman â-nâḍoḷage sthaḷa-vṛittiy âgi hakkaḷeya holanumaṃ trî-bhôgâbhyantaravâgi koṭṭu mattav eley aḍake dhânyav emb î-vastugaḷu-modalâgi kraya-vikraya-yôgyaṅgaḷ app-avarkk ellaṃ vaḍḍa-râvuḷaṃ hejjuṅkam emb ivu modalâgiy uḷḷant appa suṅkaṅgaḷ ellamaṃ biṭṭu sarvva-namasyavâgi koṭṭâgaḷ ‖

kan ‖ â-Vidyâbharaṇaṃ vi- | dyâ-vividha-vinôda-yôga-saukhya-sthiti-bhaṅ- |
gâvahav end adan êḷisi | bhû-vinuta-nijâgra-śishya-Gautama-muniyoḷ ‖

maṭhâdhipatyamaṃ niyôjisidâgaḷ ‖

vṛi ‖ lalitatara-pradîpadavol â-maṭhamaṃ palabar mmunîndrar u- |
jvaḷa-guṇa-maṇḍanar bbeḷagidar bbaḷiyaṃ muni-Gautamaṃ vini- |
rmmaḷatara-ratna-dîpa-kaḷikâṅkuradante nirantaraṃ jagad- |
viḷasita-kîrtti dal beḷagidaṃ dhare kai mugid oldu jîy enal ‖

Kêdâra-sthâna-lakshmîs samajani jagatê kalpa-vallî-prarôhâ-
vasthâ Sômêśvarâryyâd achaḷita-tapasô 'nantaraṃ Vâmaśaktêḥ |
saṃśâkhâ-sallasat-pallava-samupachitâ pushpitâ samparîtâ
sarvvâm urvvîṃ tatô 'nu prabhavati phaḷitâ Gautamâchâryya-varyyât ‖

(*usual final phrases and verses*).

## 101

*At the same place.*

svasti śrîmad-râja-guru Vâmaśakti-dêvaruṃ tach-chhishya Jñânaśakti-dêvaruṃ | Plava-saṃvatsara-Mârgaśira-ba 1 Sô | pâtrada . . . . . Mallavegav â-maddaḷe-Mâdigaṃ dêvatâ-vṛittiyâgi sthaḷa-vṛitti-hakkaḷeyaḷ koṭṭa gadde mattar eraḍu rokka ga 10 puradoḷ mane-mûrakav â-chandrârkkan naḍevar ‖

## 102

*At the same place, on a tenth stone.*

ôṃ namaś Śivâya ‖

namas tuṅga &c. ‖

vêdô mûlam athô vṛitir dṛiḍhatara-nyâyâdi-śâstraṃ khalu
smṛity-âdir vvitapas satâṃ kisalayô dharmmô 'nurâgaḥ kriyâḥ |

pushpaṃ yat Śiva-śâsanôkti-viditaṃ saṅkalpitârttharaṃ phaḷaṃ
dharmmaḥ kalpa-taruḥ karôtu bhavataḥ śrî-Vâmaśaktêr munêḥ ||

dôr-ddaṇḍair vviṭapaiḥ karaiḥ kisalayaiḥ pushpais smitair mmaṅgaḷaiḥ
pâdâlambi-jaṭâ-saṭâ-nikarakair nnânâ-phaḷais siddhibhiḥ |
byâptaś Śaila-sutâmarêndra-latayâ śrî-pârijâtaś Śivaś
śrîmad-Bijjala-bhûpatêḥ pratidinaṃ kuryyâd abhîshṭaṃ phaḷaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ mahâ-sâmanta-makuṭa-mâṇikya-mañjarî-puñja-rañjita-pâda-pîṭhaṃ Kâḷañjarapura-varâdhîśvaraṃ suvarṇṇa-vṛishabha-dhvajaṃ ḍamaruga-tûryya-nirghôshaṇaṃ Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍaṃ kadana-prachaṇḍaṃ mâna-Kanakâchaḷaṃ su-bhaṭar-âdityaṃ kaligaḷ-aṅkuśaṃ gaja-sâmanta śaraṇâgata-vajra-pañjaraṃ pratâpa-Laṅkêśvaraṃ | para-nârî-sahôdaraṃ | Sanivâra-siddhi | Giridurggga-mallaṃ chalad-aṅka-Râmaṃ | vairîbha-kaṇṭhîravaṃ | niśśaṅka-mallaṃ nâmâdi-praśasti-sahitaṃ śrîmad-bhuja-bala-chakravartti Tribhuvanamalla Bijjala-Dêvarasara pratâpa-prabhâvam ent endaḍe ||

vṛi || asuhṛid-udagra-bhûbujara têjada daḷḷ-uriyaṃ samantu ma- |
ggise nija-dôr-vvaḷa-prathita-khaḍga-samuchchaḷad-uchcha-vâri-sam- |
prasarav aśêsha-bhûtaḷaman illa mahîbhujar anyar embinaṃ |
pesarvaḍed îga Bijjala-mahîbhujan orvvane tâne tâḷdidaṃ ||

vîrârâti-nṛipôttamânana-lasad-valmîka-sañchâri dur- |
vvârôdagra-tadîya-rakta-jaḷa-dhârâ-kshîra-saṃsêvi ta- |
ch-châri-prâṇa-samîra-pâyi piriduṃ mattaṃ kshudhôgrânaḷâ- |
dhâraṃ bhîkara-khaḍga-kâḷa-bhujagaṃ śrî-Bijjala-kshmâpana ||

kedaṇid arâti-bhûpara śirô-maṇigaḷ negaḷd âli-kalgaḷ ur- |
vvada bhaṭa-śastra-sañchayada miñchugaḷ oppuva miñchugaḷ samant |
odavida rakta-jâḷa-jaḷa-dhâregaḷ âg ire varsham intu hôlt- |
udu maḷe-gâlamaṃ negaḷda-Bijjala-Dêvana saṅgarâṅgaṇa ||

surida karuḷ karuḷ toḍare birdda bhaṭar bbhaṭa-śastra-ghâtadind |
uruḷda hayaṃ hayaṅgaḷ eḍeyoḷ kuṇiv-aṭṭegaḷ aṭṭeyaṃ bhayaṅ- |
karatarav âge nôrppa maruḷ â-maruḷaṃ gele sôva tan-niśâ- |
chariyar enalke nôḷal arid âytu raṇaṃ Giridurgga-mallana ||

nuḍidane Mêru-Mandara-śiḷâkshsharam ittane bêḍi bandavaṅg |
eḍaṇina kêḍu kâdane śaraṇ-bugutanda nṛipânvayakke bem- |
bidid a-ja â naratvav enal innanan anya-narêndraroḷ samaṃ |
nuḍiyad ir aṇṇa Bijjala-mahîpanan âhava-raudra-rûpana ||

va || intuḷpogarttegaṃ negaḷtegaṇ tâne mûla-sthâṇam âda Bijjala-Dêva-mahîpâḷana śrî-pâda-padmôpajîviy enisida Kasapayya-Nâyakana guṇaṅgaḷaṃ pogaḷvaḍe ||

vṛi || kasav enit irddaḍaṃ nija-nirîkshaṇa-mâtrade tat-kshaṇaṃ karaṃ |
kasavaram âgi tôrppudu nijêshṭa-viśishṭa-janakke sat-kula- |
prasava-janakke tad-gṛiha-gṛihaṅgaḷoḷ ant adaṇindav elliyuṃ |
Kasapaya-Nâyakâkhye pesar-vettudu vârddhi-parîta-dhâtriyoḷ ||

vṛitta || manamaṃ S'aṅkara-pâda-paṅkaruhadoḷ dharmmârjjitâtmîya-kâñ- |
chanamaṃ śishṭa-janaṅgaḷoḷ nija-bhuja-krûratvamaṃ svâmi-vai- |
ri-narâdhîśvara-yuddhadoḷ taḷedan end and anya-sâmânyanê |
janatâ-mastaka-maṇḍanaṃ Kasapayaṃ viśvambharâ-chakradoḷ ||

ka || Hara-charaṇa-kamaḷa-yuga-shaṭ- | charaṇaṃ nuta-vividha-vibudha-vinuta-sa magrâ- |
bharaṇaṃ su-bhaṭa-janaikâ- | bharaṇaṃ kêvaḷame Kasapayaṃ vasumatiyoḷ ||

itarar-adhikâradiṃ nâ- | śita-dêśaman akkaṭikkeyiṃ kaikoṇḍ û- |
rjjitav âgi mâḷpan ene para- | hita-kâryyadoḷ âro Kasapayaṅg eṇe-vappar ||

va || â-mahânubhâvan-anumatadiṃ Banavâse-nâḍan âḷvaṃ Bammarasan âtana guṇâtiśayav ent endoḍe ||

vṛi || tann-adhikâram emb amṛita-vṛishṭigaḷiṃ baḷayippan eyde vi- |
dyônnata-vipra-śishṭa-jana-sasya-chayaṅgaḷan endu santataṃ |
sannuti-geyvut irppud avanî-taḷam udgha-kaḷâ-viśêsha-sam- |
pannanan oldu kai-mugidu Barmmanan âśrita-śarmma-karmmanaṃ ||

ka || adhikârigaḷ arebar bbudha- | rg adhikârigaḷ enipar allad int îtanavôl |
adhikârigaḷ enipavar âr | bbudharg enipaṃ Barmman akhiḷa-budha-jana-śarmma ||

va || â-Bammarasana adhikâra-lakshmiya abyabhichâradallig adhyakshamuṃ râjâdhyakshamum enisi S'rîdhara-Nâyakaṃ Âchaṇa-Nâyakaṃ Chaṭṭimayya-Nâyakaṃ Malliyaṇa-Nâyakaṃ Tikkimayya-Nâyakan end int ayvar-kkaraṇaṅgaḷ â-Bijjala-Dêva-mahîpâḷan-ayduṃ-karaṇaṅgaḷ-ante rañjisuttam irppar avara guṇâtiśayav ent endaḍe ||

vṛi || para-hita-kâryyar abdhi-sama-dhairyyar abâdhita-mantra-vîryyar ud- |
dhuratara-siṃha-śauryyar upadhâ-chaturâryyar avâryya-kâryyar ut- |
sphurita-yaśô-nadat-prabaḷa-tûryyar upârjjita-puṇya-varyyar Î- |
śvara-pada-bhakti-dhuryyar enipar kkaraṇaṅgaḷ id ê-mahâtmarô ||

va || mattm â-Bammarasana piriya siriya mukha-kamaḷa-vikâsakke raviy enisida Ravi-Dêva-mahâpradhânana guṇâtiśayav ent endaḍe ||

vṛî || alarg ema mantri-mukhyara mukhâmburuhaṃ Ravi-Dêva-mantra-ni- |
rmmala-kiraṇgaḷiṃ mugivuv êkeyo hasta-sarôruhaṅgaḷ uḷḷ- |
alardapud êke Bammarasan-uddhata-râjya-samagra-dêvatâ- |
lalita-vilôchanôtpaḷav id achchari nôrppaḍ aśêsha-dhâtriyoḷ ||

va || int inibarum ondâgi sukha-saṅkathâ-vinôdadind ondu-divasaṃ dharmma-prasaṅgadindam irddu dakshiṇa-Kêdâra-sthânamuṃ S'iva-liṅga-pûjâ-puḷaka-sasya-sa-rasa-kêdâra-sthânamuṃ naishṭhika-brahmacharyya-S'iva-muni-janânushṭhâna-nishṭhita-sthânamuṃ sâṅga-Ṛig-Yajus-Sâmâtharvva-chatur-vvêda-svâdhyâya-sthânamuṃ Kaumâra-Pâṇinîya-S'âkaṭâyana-śabdânuśâsanâdi-byâkaraṇa-byâkhyâna-sthânamuṃ Nyâya-Vaiśêshika-Mîmâmsâ-Sâṅkhya-Bauddhâdi-shaḍ-darśana-byâkhyâna-sthânamuṃ Lâkuḷa-siddhânta-Pâtañjaḷâdi-yôga-śâstra-byâkhyâna-sthânamuṃ ashṭâdaśa-purâṇa-dharmma-śâstra-sakaḷa-kâbya-nâṭaka-nâṭikâdi-vividha-vidyâ-sthânamuṃ dînânâtha-paṅgv-andha-badhira-kathaka-gâyaka-vâdaka-vâṃśika-narttaka-vaitâḷika-nagna-bhagna-kshapaṇakaikadaṇḍi-tridaṇḍi-haṃsa-paramahaṃsâdi-nânâ-dêśa-bhikshuka-janânivâryyanna-dâna-sthânamuṃ

nânânâtha-rôgi-jana-rôga-bhaishajya-sthânamum sakala-bhûtâbhaya-pradâna-sthânamum âgi Kôḍiya-maṭhav irppud â-sthânadoḷ ênânum ondu-dharmmamam mâḍi namma vṛittamumam vittamumam tri-sapta-kulamumam pavitram mârppam emba bageyim bagevut irpduduv annegam dakshiṇa-dig-bhâgamam sâdhisal endu Bijjala-mahârâjam bijayam-geydu Baḷḷigâveyoḷu bîḍam bittu sukha-saṅkathâ-vinôdadindav irppudum anibarum ondâgi bandu kuḷḷirddu Kôḍiya-maṭhada dharmma-prasaṅgamam mârppudum â-prastâvadoḷu Kasapayya-Nâyakan erddu nind irddu tanmahârâjaṅg abhimukhân âgi kara-kamaḷaṅgaḷa mugidu Dêva binnapav end int enda ‖

ka ‖ dakshiṇa-Kêdâram pâ- | pa-kshaya-kâraṇam aśêsha-nagara-jana-pra- |
tyakshîkṛita-Śiva-sannidhi | sâkshâtkṛita-Kṛita-yuga(m)-prabhâ-sarvvasvam ‖

va ‖ ad alladeyuv â-maṭham purâṇa-Kamaṭhan-ante sakaḷa-lôkâdhâramum Purushasimhan-ante hiraṇya-kaśipu-dâna-saṃśôbhitamum Kurukshêtrad-ante Sarasvatî-viḷasitamum Khachara-lôkadante vidyâdharâdhîśvara-parivṛitamum Mandara-mahâ-mahîdharad-ante sarvva-dik-sârabhûtamum Vâsudêvan-ant akrûrôkti-śravaṇa-ramaṇîyamum Bhavânî-bhavanad-ante brahmachâri-sadâchâra-sambhâvitamum âgirppud â-maṭhada guru-kuḷa-kramâyâta-Gautamâchâryya-śishyam Vâmaśakti-muniśvarâchâryyan â-munîśvarana mahimeyam pêḷvaḍe ‖

vṛi ‖ guru-kula-dîpar embinegam â-maṭhamam palarum munîśvarar |
vvara-guṇa-maṇḍanar vveḷagidar vvaḷiyam muni-Vâmaśakti bhâ- |
suratara-ratna-dîpa-kaḷikâṅkurad-ant ema chandran-ante bhâ- |
skara-kiraṇaṅgaḷ-ante beḷapam dhare kai-mugid oldu jîy-enal ‖

ka ‖ vadanam vâṇî-narttana- | sadanam nija-hṛidayam amaḷa-maṇimaya-sadanam |
Madanaharaṅg ene bhûtaḷa- | vidita-yaśam Vâmaśakti-paṇḍita-dêva ‖

vṛi ‖ kântâ-bhrû-latikâsu vibhramavatîshv antar nnivêśyaikshavam
châpam tach-chapaḷêshu lôchana-chayêshv âtmîya-paushpân ishûn |
samprâpyâtanutâm nirûḍha-charitaś śrî-Vâmaśaktêr mmunêr
ugrôdagra-tapaḥ-prabhâva-bhayatas Saṅkalpajanmâ bhuvi ‖

va ‖ adu-kâraṇadin â-maṭhadoḷ ênânum-dharmmamam Dêvar mmâḍidoḍ adu chandrârkka-sthâyiyâgi naḍevud embuduv adane manade-goṇḍu Bijjala-mahîpâḷam dakshiṇa-Kôdârêśvara-dêvaraṅga-bhôgakkam tapôdhanar-âhâra-dânakkam vidyâ-dânakkam khaṇḍa-sphuṭita-jîrṇṇôddhârakkam śishṭêshṭa-santarpaṇakkam end â-6 neya Vishu-saṃvatsarada Pushya-mâsad-amâvâsyesûryya-grahaṇad andu Gautamâchâryya-śishyar appa Vâmaśakti-paṇḍita-dêvara kâlam khrchchi Nûṟum-bâḍadoḷagaṇa Kiṟugêriyam tri-bhôgâbhyantaram dhârâ-pûrvvakam mâḍi koṭṭan (*usual final phrases and verses*) Pâṇḍya-râjyada baḷi Chitṭûrumam Gutoḷala-kampaṇadoḷu Ayiraṇeyumam Kâlaḍi-tombhattaroḷu Kôṇeya-Nêṟiligeyumam Sattaḷigeya-kampaṇadoḷu Siḍiyanûru-dîvigeyumam tri-bhôgâbhyantara-sahita dhârâ-pûrvvakavâgi koṭṭaru mattam Bâsûra-kampaṇadoḷu Chaṅgûru Mattiyahaḷḷiyuma Nâgarikhaṇḍeyad-oḷagaṇa Jâvaḷiyumam tri-bhôgâbhyantara-sahitavâgi śrîmadrâja-guru-Vâmaśakti-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍi koṭṭaru ‖ mattam â-prastâvadoḷu Bandaṇikeya Sôyi-Dêvarasarum Chaṇḍugi-Dêva-Lakumi-Dêva-daṇṇâyakarum binnapam geyyalu Kôḍiya-maṭhada śrîmatu dakshiṇa-Kêdârêsvara-dêvar-aṅga-bhôgakkam śrî-Sômanâthadêvar-aṅga-bhôgakkam Abbalûra Brahmêśvara-dêvar-aṅga-bhôgakkam Nâgarakhaṇḍeyada kampaṇadoḷu Karinele Maruvase Mutiganahaḷḷi Kundaṅgiyumam Hânugalla-kampaṇadoḷu Chikka-Kaṇṇugeyumam tri-bhôgâbhyantara-sahitam sarvva-namasyav âgi koṭṭaru svasti śrî ‖

## 103

*At the same place, on an eleventh stone.*

ôṃ namaś S'ivâbhyâṃ sânucharâbhyâṃ ||

vêdô mûḷam athô vṛitir ddṛiḍhataraṃ nyâyâdi-śâstraṃ khalu
smṛity-âdir vviṭapas satâṃ kisalayô dharmmô'bhirâgaḥ kriyâḥ |
pushpaṃ tat-S'iva-śâsanasya paramas saṅkalpitârtha-pradô
dharmmaḥ kalpa-tarus samastu phaḷa-daś śrî-Gautamâchâryya tê ||

ka || S'rî-ramaṇî-vallabha-nâ- | bhî-ruchirâmbujadoḷ ogedan Abjabhavaṃ ta- |
d-Vârijabhava-bhuja-jâtar | ddhâraṇiyoḷ S'âṇtarêśvarar ppalar esedar ||

śânta-tamô-guṇâ-gaṇar ati- | śânta-samagrâri-vargga-dôr-bbaḷa-vibhâvar |
śśânta-bhaya-lôbhar aḍaṛiṃ | S'âṇtara-vesar âdud avarge bhû-maṇḍaḷadoḷ ||

avaroḷage ||

ka || a-nata-ripu-nṛiparan enduda- | n enisal nija-bhuja-parâkrama-krâmame samar- |
tthan enalk Ammaṇa-vesariṃ | jana-pati dhâriṇiyoḷ esedan orbban apûrvvaṃ ||

âtana sahajâtaṃ jaga- | tî-taḷa-varttita-bhuja-pratâpaṃ sale dhâ- |
trî-taḷa-pati-kuḷa-tiḷakaṃ | khyâta-guṇaṃ Siṅgi-Dêvan embaṃ pesariṃ ||

â-negaḷd Ammaṇa-Dêvaṇa | sûnu samagrâri-vargga-mastaka-śûḷaṃ |
nânânata-nṛipa-janatâ- | śrî-nidhi dhairya-prasiddha-śailaṃ Tailaṃ ||

vṛi || â-Taila-kshitivallabhaṅge taneyaṃ śrî-Kâma-bhûpâḷan ant |
âtaṃ S'âṇtara-maṇḍaḷêśvara-mahâ-sâmrâjya-lakshmî-Rati- |
prîtaṃ vîra-virôdhi-S'ambara-haraṃ Santâpanôgrêshu-saṃ- |
pâtâsâdita-viśva-śâsanan enal vikhyâtiyaṃ tâḷdidaṃ ||

kaṃ || â-vibhuvina vadhu Bijjaḷa- | Dêvi jagan-nûte S'îte tân ene pati-sam- |
bhâvana-guṇadoḷu taḷedaḷu | bhû-vaḷeyadoḷ amaḷav enipa-jasad unnatiya ||

avar-irvvarggaṃ puṭṭida- | n avichaḷatara-sampad-udayam unnata-nîti- |
pravivêka-yôgadiṃ pu- | ṭṭuvavol Jagadêvan emba S'âṇtara-bhûpaṃ ||

âtana guṇaṅgaḷaṃ pêḷvaḍe ||

vṛi || Jina-dharmma-kshîra-nîrâkara-viśada-śarach-chandran utkṛishṭa-vidvaj- |
jana-sûkti-brâta-târâ-taraḷatara-lasan-mauktikôdâra-hâraṃ |
vinutôdyat-kîrtti-chandrâtapa-dhavaḷita-dikpâḷa-dig-ramya-harmyaṃ |
janatâ-nêtrâṅga-santarppaṇa-karan enipaṃ śrî-Jagaddêva-bhûpa ||

îva-guṇakke tanna toḍe-sakki nijâśrita-paṇḍitarkkaḷoḷ |
tîvid-udagra-lakshmi nija-dôr-bbaḷad êḷgege sakki śatru-vî- |
râvanipâḷa-kâṇteyara karṇṇa-kara-chyuta-nûtna-ratna-bhû- |
shâvaḷiy endoḍ âr ddorege vandapar î-Jagadêva-bhûpanoḷ ||

kusuma-srag-bhâra-śûnyôddhata-kacha-bharam uddâma-haima-prakâñchî- |
prasarâpêta-praśumbhad-ghana-jaghana-taṭaṃ mauktikôdâra-hârâ- |
lasa-raṅgat-tuṅga-pîna-stana-kaḷaśa-yugaṃ śrî-Jagaddêva-bhûpâ- |
ḷa-suhṛidbhâva-vyapêta-kshitipati-tati-śuddhânta-kântâ-kadambaṃ ||

va || â-Jagadêv-arasana jananiy enipa Bijjala-Dêviy-oḍavuṭṭida Chaṭṭala-Dêvigaṃ Vijayâditya-Dêvaṅgaṃ Jayakêśi-Dêvan emba pavitra-kshatra-putraṃ puṭṭi taj-Jagaddêvaṅg agrajanman enisidan â-râjôttamana râja-dharmma-guṇaṅguḷaṃ pêḷvaḍe ||

vṛi || eṛagad arâti-bhûbhujaran âtma-bhujâ-baḷadiṃ padâmbujakk |
eṛagisi sapta-Koṅkaṇa-samunnata-lakshmiyan âḷdu mîṛi bâ- |
ḷv-aṛikeya bîrar illa tanag embinegaṃ Jayakêśi-bhûbhujaṃ |
neṛeda nṛipâḷa-nîti-guṇad unnatiyiṃ jasamaṃ nimirchchida ||

châgaman îsikoḷḷada vanîpakar ill avanîpakar mmadô- |
dyôgaman okku bâḷadavar illa jayôtsukan âgi pôge kôḷ- |
pôgada dêśam ill enisuv â-Jayakêśi-nijâgrajâtan â- |
śâ-gaja-vartti-kîrttiy enal âr jJagadêvanavol yaśasvigaḷ ||

ka || â-Jagadêvana tammaṃ | râja-śirômaṇiy enippa pempaṃ taḷed int |
î-jagadoḷ budha-jana-sura- | bhûjâtaṃ Siṅgi-Dêvan ene pesarvaḍegu ||

vṛi || uguḷ uguḷ endu nañjan uguḷippan udagra-vishâhi-kaṇṭhamaṃ |
sugivinam otti chakkene tadîya-phaṇâ-gaṇa-nûtna-ratnamaṃ |
tegedu nijâgrajaṅg eseva tôḷvaṇiy âg ire mâḷpan endoḍ âr |
ppogaḷaro Siṅgi-Dêvana parâkramad unnatiyaṃ dharâgradoḷ ||

va || intu kîrtti-śrîgaṃ śrîgam adhinâthan enisid â-Jayakêśi-Dêvaṅge priyânujanu Siṅgi-Dêvaṅge priyâgrajanum enisida samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaraṃ Paṭṭi-Pombuchcha-pura-varâdhîśvaraṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ kastûrikâmôdaṃ nîti-śâstra-jñaṃ sâhitya-sarbbajñaṃ aras-aṅka-gâḷaṃ birudara śûḷaṃ śrîmat-Tribhuvana-malla Jagadêv-arasaṃ Sêtuvina bîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyṃ geyyuttam irdd ondu-devasaṃ chatura-budhajana-parivâraṃ berasu dharmma-prasaṅgamaṃ mâḍuttam int enda ||

ślôka || êkam êva ɾayas-tatvaṃ nânâ-nâma-nishêvitaṃ |
tathaikaṃ dêvatâ-tatvaṃ nânâśrama-nishêvitaṃ ||

va || embudum â-prastâvadoḷ ||

ka || Hara-charaṇa-kamaḷa-mada-shaṭ- | charaṇaṃ śishṭêshṭa-nikara-bharaṇaṃ yuddhô- |
ddhura-haraṇa-karaṇa-pariṇata- | kara-karaṇaṃ dharmma-śâstra-vihitâcharaṇaṃ ||

vṛi || bêḍidavaṅge kaḷpa-mahijaṃ bhuja-garvvade bandu yudhhamaṃ |
mâḍidavaṅge nuṅguva Javaṃ śaraṇâgatan appavaṅge kay- |
gûḍida vajra-sannahanam îtane daḷ peṛar âr enippa nâ- |
ḍâḍiya rûḍiyaṃ miguva rûḍiya Bammarasaṃ samâhita ||

va || mukuḷikṛita-kara-kamaḷan âgi binnapam end int enda ||

ka ‖ Dakshiṇa-Kêdâraṃ pâ- | pa-kshaya-kâraṇam aśêsha-bhuvana-jana-pra- |
tyakshîkṛita-S'iva-sannidhi | sâkshâtkṛita-Kṛita-yuga-prabhâ-sarvvasva ‖

va ‖ â-Kêdâra-sthânad âchâryya-varyyaṃ Gautamâryyana guṇaṅgaḷaṃ pêḷvaḍe ‖

vṛi ‖ lalitatara-pradîpadavol â-maṭhamaṃ palabar mmunîndrar u- |
jvaḷa-guṇa-maṇḍanar bbeḷagidar bbaḷiyaṃ muni-Gautamaṃ vinir- |
mmaḷatara-ratna-dîpa-kaḷikâṅkuradante nirantaraṃ jagad- |
viḷasita-kîrtti dal beḷagidaṃ dhare kaymugîd oldu jîy enal ‖

va ‖ adaṛind alliy ênânuv ondu dharmmamaṃ mâḍidoḍ ad akshayâmuṃ nikhiḷa-pâpa-kshaya-kâraṇamum appud endu binnavaṃ geyvudum adane manade-goṇḍu Baḷḷigâvege bandu svasti śrîmach-Châḷukya-pratâpa-chakravartti-Jagadêkamalla-Dêva-varshada 13neya S'ukla-saṃvatsarada Kârttikada paurṇṇamâsye-Sômavâra-sôma-grahaṇadandu śrîmad-Dakshiṇa-Kêdârêśvara-dêvara dibya-śrî-pâda-padma-sannidhiyoḷu Jagadêv-arasanuṃ tanna kumâraṃ Bammarasanum ondâg irddu śrîmad-vâdi-Vidyâbharaṇa-paṇḍita-dêvara śishyar appa śrîmad-Gautama-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi dêvara naivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ tapôdhanar-âhâra-dânakkaṃ vidyâ-dânakkav endu S'ântaḷige-sâyiradoḷagaṇa Koḍanâḍa 30 ṛa baḷiya bâḍaṃ Kundûraṃ tri-bhôgâbhyantara-sahitaṃ sarvva-namaśyam âgi koṭṭu mattaṃ Maḍumbada holad aiśânyada deśeya Kabbila-Kêtanakeṛeya kîḷ-êriya gardde mattar eraḍumaṃ sarvva-namasyamâgi koṭṭar (*usual final phrases*) mattam â-prastâvadoḷu Koḍanâḍa kampaṇadoḷu Abbaseyumaṃ Hosavaḷḷiyumaṃ sarbba-namasyavâgi Muduvaḷala-kampaṇadoḷu Gôvindanahaḷḷiyumaṃ tri-bhôgâbhyantaravâgi dhârâ-pûrbbakaṃ mâḍi koṭṭaru svasty astu S'iva-śâsanâya ‖

## 104

*At the same place, on a twelfth stone.*

śrî ôṃ namaś S'ivâya ‖

namas tuṅga &c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ śrîmach-Châḷukyâbharaṇaṃ Trailôkyamalla- Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tatsamayadoḷ | svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaraṃ Kâḷañjara-pura-varâdhîśvaraṃ | suvarṇṇa-vṛishabha-dhvajaṃ saundaryya-Makaradhvajaṃ | ḍamaruka-tûryya-nirgghôshaṇaṃ | bhûpâḷa-maṇi-bhûshaṇaṃ | Kaḷachuriya-kuḷa-kamaḷa-mârttaṇḍaṃ | kadana-prachaṇḍaṃ | mâna-Kanakâchaḷaṃ subhaṭar-âdityaṃ | kaligaḷ-aṅkusaṃ | gaja-sâmanta śaraṇâgata-vajrapañjaraṃ | pratâpa-Laṅkêśvaraṃ | para-nârî-sahôdaraṃ | S'anivâra-siddhi | Giridurgga-mallaṃ | chalad-aṅka-Râmaṃ | vairîbha-kaṇṭhîravaṃ | niśśaṅka-mallaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Bijjaṇa-Dêvarasaru sakaḷa-dêśaṅgaḷmaṃ dushṭa-nigraha-śishṭa-pratipâḷanadind âḷuttam ire tan-mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyakaṃ | nir-ṇṇimitta-bhuvana-jana-mitraṃ | gôtra-pavitraṃ | chatura-jana-sarasa Mahadêv-arasaṃ Banavase-pannir-chchhâsiramumaṃ śrî-Bijjaṇa-Dêvântaḥkaraṇa-rûparuṃ | sakaḷa-budha-jana-manas-sarôjanîrâjahaṃsaruṃ svâśrita-jana-chintitârttha-prada-chintâmaṇigaḷuṃ | dînânâtha-jana-dâridryatamô-vighaṭṭana-dyumaṇigaḷuv enipa Pôtarasa-Chaṭṭimarasa-Padmarasa-Sôvarasar int î-nâlvar

kkaraṇaṅgaḷ-oḍagūḍi sukhadin âḷuttam ire | tan-mahâ-pradhânaṃ | pradhâna-jana-maṇimayâḷaṅkâraṃ Makaradhvajâkâraṃ | Hara-charaṇa-sarasiruha-shaṭcharaṇaṃ | budha-janaika-śaraṇaṃ | śrîmad-Râyanârâyaṇa-pura-tantra-mânya-sahavâsy-Ânanda-bhaṭṭôpâdhyâya-priya-tanûjaṃ | santarppita-budha-samâjaṃ | Vṛisha-gaṇa-gôtra-pavitraṃ | Gaurala-Dêvî-priya-putran ity-âdi-nâmâvaḷî-virâjamânaṃ Mâyi-Dêvarasan esedan antum alladeyu ||

vṛi || kudid ell-andadin andu Nanda-kulamaṃ geld âtma-mantrakke nâṇ- |
chade Châṇakkyan ad êke mantriy enipaṃ pêḷ end anâyâsadin- |
de dṛiḍhârâti-kulaṅgaḷaṃ tavisi tanna svâmig aty-unnatâ- |
bhyudaya-śrîyan oḍarchchut ippan olaviṃ śrî-Mâyi-daṇḍâdhipaṃ ||

viditaṃ kayy ântu tannaṃ paded ereda budhaṃ pôgi matt-orvvanaṃ bê- |
ḍidaḍaṃ saṅgrâmadoḷ nirjjita-madan enipaṃ pôgi matt omme bil voy- |
d idiroḷ band ântaḍaṃ dânada bhuja-baḷad urvv alt ad end endu nichchaṃ |
mudadiṃ va . . lvan end and itara-jana-sama-skandhanê Mâyi-Dêva ||

va || enisida mahâ-pradhânaṃ Banavase-pannirchchhâsirada vaḍḍa-râvuḷa-hejjuṅkada heggaḍe-daṇḍanâyakaṃ Mâyi-Dêvarasar râjadhâni-Baḷḷigrâmeya nelavîḍinoḷ sukhadin irddu ondu-divasaṃ sakaḷa-budha-jana-parivâra-parivṛitan âgirddu dharmma-prasaṅgamaṃ mârppudum avargaḷum adane manade-goṇḍ int endar ||

Dakshiṇa-Kêdâraṃ pâ- | pa-kshaya-kâraṇam aśêsha-nagara-jana-pra- |
tyakshîkṛita-Śiva-sannidhi | sâkshâtkṛita-Kṛita-yuga-prabhâ-sarvvasvaṃ ||

mattam â-maṭhaṃ purâṇa-Kamaṭhanante sakaḷa-lôkâdhâramuṃ kshîra-nîrâkaradante nija-lakshmî-paritôshita-purâṇa-purushamuṃ Bhavânî-bhavanadante brahmachâri-sadâchâra-sambhâvitamuṃ Kurukshêtradante Sarasvatî-viḷasitamuṃ Khachara-lôkadante vidyâdharâdhiśvara-parivṛitamuṃ śrî-Kailâsadante Vâmaśakti-dêva-paripâḷitamum ágirppudu mattav â-maṭhada guru-kuḷa-kramamaṃ pêḷvaḍe ||

Mûvarakôṇeya-santati- | dêva-vratan eseva Parvvatâvaḷiyoḷ tân |
âvirbbhavisidan amaḷa-ya- | śô-vibhava-vinûtan enipa Gautama-munipa ||

â-Gautamana tanûjaṃ | śrî-Girijâ-pati-padâmbujônmada-bhṛiṅgaṃ |
râga-parâṅmukhan uchitô- | dyôgaṃ śrî-Vâmaśakti-paṇḍita-dêva ||

vṛi || Kêdâra-sthâna-lakshmîs samajani jagatê kalpavallîti rôhâ-
vasthâ Sômêśvarâryyâd achaḷita-tapasô 'nantaraṃ Gautamâryyât |
saṃśâkhâ sallasat-pallava-samupachitâ pushpitâ samparîtâ
sarvvâm urvvîṃ tatô 'nu prabhavati prasitâ Vâmaśaktêr munîndrât ||

ka || vadanaṃ vâṇî-lîlâ- | sadanaṃ nija-hṛidayam amaḷa-maṇimaya-sadanaṃ |
Madanaharaṅg ene bhû-taḷa- | vidita-yaśaṃ Vâmaśakti-paṇḍita-dêvaṃ ||

adarindav illiy ênânuv ondu dharmmamaṃ mâḷpud endu pêḷvuduv adane manade-goṇḍu svasti śrîmach-Châḷukya-Traiḷôkyamalla-varshada 6 neya Yuva-saṃvatsarada Mâghad-amâvâsyey uttarâyaṇa-saṅkrânti-Sômavâra-vyatîpâtadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-guṇa-sampannar vvudha-jana-prasannarum śrîmad-râjadhâni-Balipura-Dakshiṇa-Kêdârêśvara-dêvara sthânad-âchâryyarum appa śrîmad-Vâmaśakti-paṇḍita-

dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâdi tapôdhanar-âhâra-dânakkaṃ dêvara nivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu śrî-Kêdârêśvara-dêvara tôṇṭadalu puṭṭuv âvu pannada gôṇṭ-aḍakeya vaḍḍa-râvuḷa hejjuṅkav eraḍuṃ bilkoḍeya suṅkav initumaṃ mattav â-tôṇṭad eleya pannâyad ellâ-suṅkamumaṃ sarvvâ-bâdhâ-parihâravâgi naḍavantâg iralu biṭṭu koṭṭan (*usual final phrases-not completed*).

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*In the same place, on a thirteenth stone.*

namaś S'ivâya |

nityaṃ bhûr-âdi-[ta]tva-sphurad-amaḷa-vapuḥ-pôsha-pushyat-tri-ḷôkî-
lîlâ-nirmmâṇa-dakshaḥ Kshitidhara-tanayâ-prêma-nirmmâṇa-lakshyaḥ |
sthêmnê Hêmâdri-harmyôdita-sukha-niḷayô'nanta-lakshmî-nivâsaḥ
Sômaḥ sômârddha-dhârî sa bhavatu bhavatâṃ bhûtayê Bhûtanâthaḥ ||

yô Lakshmîṃ nija-vakshasâ kara-taḷê Gôvarddhanâdrîśvaraṃ
nâbhau Paṅkaja-sambhavaṃ vasumatîṃ paśchât pradêśê sthirâṃ |
râjîva-śrîyam akshishu sthirataraṃ têjas tanau śâśvatê
dhattê sô'stu sukhâya sarvva-jagatâṃ Vishṇur Yadûnâṃ patiḥ ||

svasti samasta-bhuvanâśrayaṇ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Yâdava-kuḷa-tiḷakaṃ Hoysaḷâbharaṇaṃ śrîmat-pratâpa-chakravartti-vîra-Ballâḷa-Dêvara vaṃśânvayav ent endaḍe ||

ślôka || tasyâdyô vîra-Ballâḷas tad-bhrâtâ Vishṇuvarddhanaḥ |
tad-apatyaṃ bhuvi khyâtô Nṛisiṃha-pṛithivîpatiḥ |

yênâśêśha-mahî mahî-bhṛid-uchitâṃ śôbhâṃ dadhârâdarât
yênâśêsha-ripu-dvipâ vidaḷitâḥ pradhvasta-yûthyâ yathâ |
yênâsau bhuvanâṅgaṇê nija-yaśô-dîpaḥ pratishṭhâpitaḥ
sô'yaṃ vîra-Nṛisiṃha-bhûpatir abhûd bhûmau pratâpânvitaḥ ||

vîrârâti-vidâraṇaḥ kararuhair gambhîra-bhîma-dhvaniḥ
krôdha-bhrânta-nitânta-piṅga-nayanas têjaś-chhaṭâḷaṅkṛitaḥ |
kurvan saukhyam aśêshataḥ trî-jagatâṃ bhû-chakra-Chakrî svayaṃ
rêjê śrî-Narasiṃha-bhûpa-tiḷakô bhûmau Yadu-grâmaṇîḥ ||

muni munid îṭṭad abdhi maran allad kalpa-kujaṃ Surâri-sû- |
danan adaṭiṅdav eḷtid atibhaṅgadoḷ on[da]da Mandarâdri ne- |
ṭṭane mṛiga-rûpamaṃ taḷedu huṭṭada kêsari guṇpin-ârpinoḷ |
vinutav enippa biṇpina parâkramadoḷ Narasiṃha-bhûbhuja ||

teraḷad arâti-bhûbhujara niṭṭ-eluvaṃ sale têdu boṭṭan i- |
ṭṭ uruḷva śiraṅgaḷaṃ balu-garuḷgaḷoḷ âgaḍe kô(y)dudu kaṇṭhadoḷ |
dharisi kapâlamaṃ piḍidu nettaran înṭi manônurâgadiṃ |
dhuradoḷu khaḍga-kâḷi kuṇid âḍuvaḷ î-Narasimha-bhûpana ||

tasyâbhûd bhuvanâbhôga-bhûshaṇôdyad-yośôdhanaḥ |
sûnur bBallâḷa-bhûpâḷaḥ pâḷayan pṛithivîṃ imâṃ |

va || â-bhûpâḷakana pratâpa-prabhâvam ent endaḍe ||

Chôḷaś châḷita-chitta-vṛittir abhavat Pâṇḍyaḥ pratisṭhâ-spṛihâṃ
tyaktvâ naktam agân nagâgra-śikharaṃ bhîtyâ sa-sainyas svayaṃ |
anye Vaṅga-Kaḷiṅga-Mâgadha-mahâ-sainyêśvarâ dudruvuḥ
śrutvâ Hoysaḷa-chakravartti-vijaya-jyâ-ghôshaṇaṃ bhîshaṇaṃ ||

nija-bhuja-baḷa-Bhîmaḥ kîrtti-vârddhês tu sômaḥ
samara-vijaya-Râmaḥ rûpa-sampatti-Kâmaḥ |
sva-kuḷa-sakala-râjânîka-mâṇikya-rûpô
jayati bhuvana-dîpô vîra- Ballâḷa-bhûpaḥ ||

Lâḷaṃ bêḷâgi niṇḍaṃ Magadhan agidan ant Andhran ant andhan âḍaṃ |
Gauḷaṃ sauḷ âḍan â-Koṅkaṇa-nripati bhayâśaṅkan âgirddan â-Nê- |
pâḷaṃ châpa-chyutaṃ Mâḷava madav aḷiduṃ mâḷavaṃ bokku biḍdaṃ |
Chôḷam gôḷuṇḍe-goṇḍaṃ jaḍidaḍ asiyan â-vîra-Ballâḷa-Dêva ||

nija-râjya-chyutar âgi baḷdapev enuttuṃ bhîtiyiṃ vairigaḷ |
kujav êṛ ôḍi bahitrav êṛe kelabar putt êṛe bhûpâḷaka- |
braḷav ellaṃ giri-durgav êṛe su-bhaṭar śrî-vîra-Ballâḷa-bhû- |
bhujan ant arthiyoḷ êṛidaṃ ripu-kuḷa-dhvântâri vaihâḷiya ||

tasyâdvitîyô'mâtyâbdhi-vivardhana-sudhâkaraḥ |
virâjatê mantra-yutaḥ kshitâv Eṛaga-daṇḍarâṭ ||

yat-sâmarthyaṃ bhuvana-bhavanê dharmma-nirmmâṇa-dakshaṃ
yasyaudâryyaṃ bhuvana-bhavanê 'bhîpsitârrthârppaṇâḍhyaṃ |
yat-śauryaṃ vai bhuvana-bhavanê śatru-nirnnâśa-yôgyaṃ
sô'yaṃ jîbyâd Eṛeyaṇa-chamû-nâyakô yâvad urvvî ||

dharmmêndîvara-vaktram âśrita-suhṛit-puṇyardhi-sach-chandrikâṃ
vidyâ-dugdha-payônidhiṃ budha-nutân vidvach-chkôra-dvijân |
udbudhyan parivarddhayan pratidinaṃ pushyan mudâ prîṇayan
pṛithvyâm adbhuta-kîrttimân Eṛeyaṇô vidyôtatê chandravat ||

va || â-chamûnâthaṃ Banavase-pannir-chhâsiramumaṃ Sântaḷige-sâyiramuman êkâdhisṭhitaṃ mâḍiy âḷuttam irdd ondu-devasaṃ dharmma-prasaṅgadiṃ śrî-Kêdâra-dêvara staḷamumaṃ tadîya-sthânâchâryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara tapaḥ-prabhâvamumaṃ nîḍuṃ nôḍiy â-mahânubhâvara yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi - śîla-sampannaruṃ (y)ashṭâṅga-yôga-nishṭhâ-pratishṭhita-naishṭhika-chhâtra-santati-sañchhannaruṃ samasta-vastu-vistîrṇṇârṇṇava-mêkhaḷâḷaṅkrita-sakaḷa-dhâtrî-samuddharaṇa-daksha-dakshiṇa-kaukshêyaka-virâjamânânamra-kamra- kshôṇîśa-mauḷi - kîḷita-hariniḷa-rôḷamba-jâḷa - parirañjita -nija-pada-payôjaruṃ kavi-gamaki-vâdi-vâgmi-pramukha - vividha-vidvaj-janânanda-kâraṇa-jaṅgama-kaḷpa-bhûjaruṃ vêdânta-siddhântâgama-shaṭ-tarkka-sakala-vyâkaraṇa-nirmmaḷa-dharmma-śâstrâ-dy-aśêsha-śâstrârttha-nirṇṇaya-nirṇṇiktaruṃ para-vâdi-parvvata-pêṭana-pâṭana-paṭutara-vividha . . ṇḍa-prakhyâta-yukti-yuktaruṃ anavarata-nata-niḷimpâdhîśa-maṇi-makuṭa-ghaṭṭita-prabyakta-

muktâ-phaḷa-sphâra-târâ-râjita-Chandrachûḍa- charaṇa-nakha-kiraṇa- hariṇâṅka-chandrikâ-chakôraruṃ sakaḷa-su-kavi-nikurumbâdhâraruṃ anna-dânâ-suvarṇṇa-dâna-kanyâ-dâna-gô-dâna-bhû-dânâbhaya-bhaiśajyâdy-anêka-dâna-prasaṅgaruṃ Hara-charaṇa-sarôja-bhṛiṅgaruṃ śârada-nîrada-pârada-târâchaḷa-khsîra-nîrâkara-śarad-indu-chandra-chandrikâ-sphaṭika-malayaja-smêra-gô-kshîra-nîhâra - śaṅkha-S'aṅkarâṅga-viśada-yaśas--sudhâ-dhavaḷita-daśa-diśâ-vaḷayaruṃ tapas-śrî-kântâkamanîya-niḷayaruṃ dâruṇa-dâridrya-dâva-pâvakôpahata-vividha-vandi(ta)-sandôha-kântârânta-santarppaṇa- karaṇa-kâraṇa-kanaka-varshâ-kâla-mêgharuṃ durîkṛita-duritaugharuṃ asatya-dôsha-durllabharuṃ âśrita-jana-vallabharuṃ anâdi-paṭṭaṇa-râjadhâni-Balipurada śrîmad-Dakshiṇa-Kêdârêśvara-dêvara divya-śrî-pâda-padmârâdhakaruṃ visishṭa-nânâ-mantra-sâdhakar appa śrîmad-râja-guru-Vâmaśakti-dêvara guru-kuḷa-kramav ent endaḍe ||

yaḥ Parvvatâvaḷi-viḷâsita-puṇya-kîrtti-
kântâ-sakhô'pi budha-bṛinda-sutânvitô'pi |
nîti-priyô'pi yatir ity abhidhîyamânaḥ
śrî-Gautamô munir abhûd bhuvanê vichitraṃ ||

kaḍevand ambudhiyoḷ Surêndra-gajamaṃ strî-ratnamaṃ Lakshmiyaṃ |
toḍavaṃ kaustubhamaṃ Sarasvatiyumaṃ dêvâdigaḷ munn ivaṃ |
paḍed ant î-satu-putranaṃ su-jananaṃ dharmmajñanaṃ dhanyanaṃ |
paḍedaṃ sad-guṇi-Vâmaśakti-yatiyaṃ lôkôttamaṃ Gautamaṃ ||

âjñâ râjñâṃ śirasi vibhavô vidvatâṃ mandirêshu
jñânaṃ nityôrjjita-para-padê Pârvvatî-prâṇa-bharttuḥ |
yasyôdyôgô jayati jagatâṃ rakshaṇàrtthaṃ samartthaḥ
so'yam jîvyâd bhuvana-vinutô Vâmaśakti-bratîndraḥ ||

tarkkârkkôdaya-bhûdharaṃ praviḷasat-kâvyâkhya-ratnâkaraṃ
śabdôtpatti-vivêchanê cha chaturaṃ chhandaḥkṛid-agrêsaraṃ |
tad-vidyârtthi-manôrathaika-nikaraṃ tatva-prabôdhâkaraṃ
śrîmat-sad-budha-Vâmaśakti-yaminaṃ śaṃsanti sarvvê budhâḥ ||

phûtkârôtphulla-gallair iha bahu-vidha-râgâṃśakair vvâṃśakâgryaiḥ
êtâbhir vyakta-sapta-svara-vihita-lasad-gîtikâ-gâyikâbhiḥ |
jâḷukyais tair mmṛidaṅga-svara-subhara-nadad-vâdakair nṛityam itthaṃ
lâlityôtthaṃ vidhâtuṃ prabhavati bhuvanê Vâmaśakti-bratîndraḥ ||

êkaś śâstraṃ vidhattê samuchita-pada-vinyâsa-vibhrâjitârtthaṃ
tasyânyô vâkya-bhâvaṃ ghaṭayati kurute châritha-sampattim anyaḥ |
êtach chitraṃ vidhattê ghaṭayati kurutê bôdhayaty aprabuddhân
êkaś śrî-Vâmaśakti-vrati-patir aparô Vyâsavad byâpipartti ||

va || â-chakrêśvaran uttara-dig-bhâgakke bijayaṃ geydu Lokkiguṇḍiya nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ pṛithvî-râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-pradhânaṃ sarvvâdhikâri mahâ-pasâyitaṃ Yâḷava-kaṭaka-raksha-pâḷakaṃ ripu-nṛipa-bêṇṭekâraṃ para-maṇḍaḷa-sûṛekâraṃ śrî-Viśvanâtha-dêva-divya-śrî-pâda-padmârârâdhakaṃ para-baḷa-sâdhakaṃ vairi-gharaṭṭaṃ raṇa-raṅga-Bhairavaṃ mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyakan appa Yaṛeyaṇṇana nirmmaḷa-vaṃśânvayam ent endaḍe ||

vṛi || jana-nuta Mâramayyan akhiḷâvanipâvanan âtana priyâṅ- |
gane pati-bhakte kômaḷe lasad-guṇi Nâgala-Dêviyargge Bar- |
mmanu guṇa-varmman âda sutan âtana tamman udâtta-kîrtti-sañ- |
janakan enalke pêḷ Eṛagan-annanam âvaḷô peṭṭaḷ urbbiyoḷ ||

mêl enisida balavantaṃ | Bâliya baḷiyaṃ pavitra-mâḍaḷu piriduṃ |
ḷîleyoḷe puṭṭidaṃ budharg | âlayav enisalke dhareyoḷ Eṛaga-chamûpa ||

va || â-chamûnâthaṃ Banavase-pannirchhâsirada râjadhâni-Balipurada srîmad-Dakshiṇa-Kêdârêśvara-dêvara pûje-naivêdya-nandâdîvige-Chaitra-pavitrâdy-anêka-bhôgakkaṃ tapôdhanar-âhâra-dânakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârav int initakkaṃ tann âḷkeya Sântaḷige-nâḍa Muddha-Kundâniya vṛittiyoḷagaṇa Chîyana-Sâlivûraṃ potthada modala gadyâṇaṃ hadineṇṭakke sarvvanamasya-kaṭṭu-guttige piṇḍâdâna-sarvva-bâdhâ-parihârav â-chandrârkka-sthâyiyâgi saluvant âgi Saka-varsha 1114 neya Paridhâvi-saṃatsarada Pushya-bahuḷa 5 S'ukravâra-vuṭṭarâyaṇa-saṅkramaṇad andu srîmad-râja-guru-Vâmaśakti-dêvara śrî-pâda-prakshâlanaṃ gaidu tan-mahârâjaniṃ dhârâ-pûrvvakaṃ mâḍisi koṭṭaru || î-dharmmamaṃ pratipâlisidaṅge Gaṅgâ-Yamunâ-saṅgamadalu vêda-vêdâṅga-vittamar appa brâhmaṇargge kôṭi-gôvugaḷaṃ svarṇṇa-ratnâlaṅkâra-sahitav âgi koṭṭa-phaḷav akku || (*usual final imprecatory phrases and verse*).

kavirâjara paṇḍita Mâḷeyana kavite kallôja-Chaṭṭeyana likhita ||

## 106

*In the same place, on a fourteenth stone.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ srî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraaṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salluttam ire tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan âsthâna-vastu-nâyaka vipra-kuḷa-kumudinî-sudhâkara satya-ratnâkara niyôga-Yôgandhara kadana-kêḷî-dhurandhara srîmat-Tribhuvanamalla-Dêva-pâdârâdhaka para-baḷa-sâdhaka nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânan antaḥpurâdhyakshaṃ sahavâsigaḷ-adhishṭhâyakaṃ heri-Lâḷa-Kannaḍa sandhi-vigrahi mane-verggaḍe srîman-mahâ-pradhânaṃ dâṇḍanâyakaṃ Bhîvaṇayyaṅgaḷa deśeyiṃ svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Padmanâbhayyaṅgaḷu Banavase-pannirchhâsiramuṃ sukhadiṃ pratipâḷisuttam ire tad-râjadhâniya vistâram ent endade ||

vṛitta || jaḷaruha-shaṇḍadiṃ madhukarâvaḷiyiṃ kalahaṃsa-kîra-kô- |
kiḷa-sahakâra-bhûruha-vanâvaḷiyiṃ nava-nâga-pûga-pâ- |
ṭaḷa-muchukunda-kunda-lati[kâ]-vritadindame Baḷḷigâve Kun- |
taḷa-vishayâṅganâ-kuṭiḷa-kuntaḷad-ant iral oppi tôṛugu ||

Kontiya basiṛalu Pâṇḍavar- | ant ayvar ppempu-vettu dhâriṇiyoḷ |
Kantu-nripa-rûpa-sannibhar | ant ayvar ppuṭṭidar Chikakabbeya basuṛal ||

antu Bammadêvarasaniṃ kiṛiyaṃ Nâgadêvayya-Nâyakan âtaniṃ kiṛiyaṃ Tikarasan âtaniṃ kiṛiyan enisiyuṃ Lôkarasaṃ Jôgarasan ant irbbaruṃ dharmma-chittadoḷaṃ prabhutvadoḷaṃ vîratvadoḷaṃ parôpakârârtthadoḷaṃ kîrttiya negarttey-artthitvak anurûpam âda pursha-ratnâkarar enisida tamm-irbbaruṃ śrîmad-râjadhâni-Baḷḷigrâmeya dakshiṇa-diśâ-bhâgada Tâvaregeṛeyiṃ baḍagaṇa-deseyoḷu srî-Lôkêśvara-dêvarumaṃ śrî-Jôgêśvara-dêvarumaṃ pratishṭheyaṃ mâḍiy â-dêvar-aṅga-khôgakaṃ Chaitra-pavitrakkaṃ nivêdyakkaṃ alliya pûjâriya grâsakk endu paṭṭaṇasâvi Hanumanta-Seṭṭiyuṃ Bammi-Seṭṭiyuṃ Mêchi-Seṭṭiyuṃ paṭṭaṇasâvitanaṃ geyyuttaṃ sukhadin ire Lôkarasanuṃ Jôgadêva-Nâyakanuṃ Bammi-Seṭṭige honnaṃ koṭṭa ây-ayyan-uṃbaḷiya bhûmiyoḷage dêguladiṃ mûḍalu śâlêya-bhumiyiṃ paḍuvâlu teṅkalu Bammi-Seṭṭiya keyiṃ baḍagaṇa-dese baḍagalu Kommajjana tôṇṭadiṃ teṅkaluy intu chatus-śime-mêreyâgi naḍuve koṇḍu koṭṭa bhûmi paṭṭaṇasâvi-mukhyam âgi samasta-nagaraṅgaḷuṃ Gammaṇḍa-sâvi Saṅkarayyanuṃ sênabôva-Saṅkarayyanuṃ Saudhore Chiṭṭimayyanuṃ piṛiya-maṭha-Bhêruṇdêśvarad âchâryya-śrîmad-Gauḷa-paṇḍita-dêvaruṃ Pañcha-Liṅgad-âchâryyaru S'rîkaṇṭha-paṇḍita-dêvaru śrîmat-Tripurântakad âchâryyar chChaturânana-paṇḍitaru śrî-Mûlasthâna-mukhyam âgi pañcha-maṭhad âryya Mûliga Honneya-jîyaruṃ śâlêya-parsheyuṃ Bauddhâlyada sâvâsi Nâgiyakkanuṃ paṭṭaṇada (sama) samasta-Brahmapuriya mahâjanaṅgaḷuṃ maṇigâra-Nâgi-S'eṭṭiyuṃ Togara Mâchi-S'eṭṭiyuṃ minda-guddali Nâmi-Seṭṭiyuṃ samasta-mummuri-daṇḍagaḷum intu paṭṭaṇam aśêshada sannidhânadalu srîmach-Châḷukya-Vikrama-kâlada 22neya Bahudhânya-saṃvatsarada Pushyad amâvâśyey-Âdityavâram uttarâyaṇa-saṅkrânti-vyatîpâtad andu Lôkarasaṅge Bammi-Seṭṭi tann umbaḷiyoḷage dêvargge koṭṭa keyi kammmav ayvattu intu î-dharmmamaṃ tappade pratipâḷisidavargge Prayâge Vâraṇâsi Kurukshêtram Arghyatîrtham emba pu[ṇya]-tîrthaṅgaḷoḷu sahasra-kavilegaḷaṃ kôḍuṃ koḷagamuṃ ponnalu kaṭṭisi sahasra-chatur-vvêda-pâragar appa brâhmargg aḷankâra-sahitaṃ koṭṭa-puṇyamantar apparu î-dharmmaman aḷida mahâ-pâtakaṅg â(haṃ)-tîrthaṅgaḷoḷu sahasra-kavilegaḷmaṃ chatur-vvêda-pâragar appa brâhmaṇarumaṃ ekôṭi-tapô-dhanarumaṇ aḷida mahâ-pâtakar apparu ‖ (*usual final verse*).

## 107

*In the same place, on a fifteenth stone.*

bhûyâd Bhûta-patir vvibhur ddivibhuvâṃ vô bhôgabhṛid-bhûshaṇô
bhâḷâbhîḷa-dṛig-udbhavôgra-huta-bhug-bhârâsta-Bhâvôdbhavaḥ |
S'ambhus sa . . . ṇimâdi-bhûtir abhavô Bhîma-svayambhûr Bhavô
Bhûbṛidbhû-prabhur âtma-bhakta-bhaya-bhid Bharggô bhṛiśaṃ bhûtayê ‖

svasti samasta-jaga . . . . |
ya-stutar akaḷaṅka-charitar akhiḷa-diśâ-vi- |
nyasta-sudhâ-dhavaḷa-yaśô- |
vistarar enisida Chaḷukya-bhûpâḷakaroḷ ‖

baḷavad-vidvishṭa-bhûpâḷaka-timira-chayaṃ piṅge Châḷukya-bhûbhṛit- |
kuḷa-paṅkêjâta-shaṇḍakk amard eseye vikâsaṃ tri-ḷôkaṅgaḷ ellaṃ |
beḷagal Traiḷôkyamalla-priya-sutan adhikaṃ Vikramâditya-Dêvaṃ |
viḷasad-vastu-praśastôdaya-giri-nibha-simhâsanâsînan âdaṃ ‖

chatur-antâkhaṇḍa-bhû-maṇḍaḷa-pati chatur-âśânta-saṅkrânta-têjaṃ
chatur-âśâpâḷa-śîḷa-pratinidhi chatur-ambhôdhi-gâmbhîryya-dhuryyaṃ |
Chaturâsyôdyat-kaḷâlî-nidhi chatur-upadhâ-śuddha-buddhi-prabhâvaṃ
chatur-aṅgâṇîka-bhâra-prachaḷita-dig-ibhaṃ Vikramâditya Dêva ||

tri-bhuvana-bhûri-bhâra-dharaṇaika-dhurandhara-bâhu-daṇḍanaṃ |
tri-bhuvana-kaṇṭaka-prakara-samharṇôddhata-Kâḷa-daṇḍanaṃ |
tri-bhuvana ..... yaśô-dhavaḷîkṛita-Padmajâṇḍanaṃ |
Tribhuvanamallanaṃ seṇesuv-anya-nṛipâḷakan âvan urbbiyoḷ ||

ballâl su . . . . . | . . . dharâdhîśan-aṇuga-dammaṃ mârttaṇ- |
ḍôllasita-têjan aprati- | mallaṃ Jayasimha-bhûpan achaḷita-kôpa ||

sakaḷôrbbî . . . . . naman-ma- |
stakar ittuṃ tettum irddar ssukhadin ahitar ugrâjig ettânum uttâ- |
.. karâḷerdd aṇḍugeya . . . . . yya . . t-kâr- |
mmuka-hastaṃ vakshadoḷ tettisi beḷeyisane bennoḷ ambaṃ Noḷamba ||

idir ânt ugrâri-bhû . . . . . vâ- |
.. doḷ imbaṃ Bhârati-nârige vadanadoḷ imbaṃ jaya-śrîge dôr-daṇ- |
ḍadoḷ . . . . . yiṃ mâ- |
ḍidan urbbîpâḷa-chûḍâmaṇi jita-ripu-bhûbhṛit-kadambaṃ Noḷambaṃ ||

. . . . . prachaṇḍa-daṇḍâdhîśaṃ jana-vinutaṃ biṇpina tiṇpina guṇpina kaṇija . . . .
. . . maḍi Bhṛigu-puṅgavaṅge Châṇakyaṅg ainûrmmadi Sakaṭâ .. ge sâsirmmadi . . . .
. . . . . kaṃ Draviḷa-pañchakamuṃ beras aḷki baḷkuvaṃ biṅkada poṅkamaṃ bisuṭu . .
. . . . . hasta-gatam âdudu chakrige sapta-Koṅkaṇaṃ kaṅkaṇadante daṇḍa-pati . . .
. . . . . noḷ besam-baḍedu kôpâṭôpadind eyde saṇṇisidaṃ kû . . . . . .
.. samudraṃ biḍid ôḍi kôḍi ḍseḷedaṃ dôr- ggarbbad urbbinde tettisidaṃ . . . . . .
.. stambhama ||

satataṃ lôkam oṛaldu baṇṇisutam irke . . dana . |
. . . . . prabaḷa-bâhâ-daṇḍa-vidhvaṃsitô- |
ddhta-vîra . . . . . naṃ . . |
nita . . . . . ||

. śô-viḍambita-sudhâkṛid-bimban-ante . . S'ântaḷige . . . . . âḷutti-
re sukhadiṃ Tamba-chamûpan ahita-hutavaha-kôpa ||

dhareg eseva S'akti-parshe . . | . . . . . yoḷ Mû- |
vara-kôṇeya-santatig â- | bharaṇaṃ Kêdâraśakti-muni-pati negarda ||

â-muniya śishya . . . . | . . . . . vimaḷa-yaśaś-śrî- |
dhâmaṃ Lâkuḷa-samaya-la- | lâmaṃ Rudrâbha-mûrtti Rudrâbharaṇa ||

. . . . . |
. . para-hitâtman â-munîndrana śishyaṃ |
Vâlmîki-muniya dorey ene |
Vâḷmîki-munîndran esedan urbbîtaladoḷ ||

. . . . . ya rakshaṇan udgha-kaḷâ-vichakshaṇaṃ |
lôka-hitaṅkaraṃ Kali-kaḷaṅka-bhayaṅkaran Îśa-kiṅkaraṃ |
Lâkuḷa-kai . . . . . n endu Vâḷ- |
mîki-munîndranaṃ manadi goṇḍ abhivarṇṇisuguṃ .....* ||

kshitige Vikrama-kâladâ . . . . . tad-anvita-Pushya-mâsada kṛishṇa-pañchami . . . . doḷ uttarâyaṇada . . . . . kriyoḷ paḍed artthiyiṃ dvija-puṅga . . . śabda-mahâ-sâmantâdhi . . . . . sakaḷârtthi-sârttha . . . . . raṃ sâhasa-Vṛikôdaraṃ . . . . ḷa-charitraṃ dha . . . . . samasta-praśasti-sahitaṃ srîman-mahâ-pradhâ . . . . . ḷaka-nṛipa-sandhi-vigrahi . . . . . dant eseva Kuntaḷa-vishayakk aḷaṅkaraṇam enisida Banavâse-nâḍa . . . . . pa-nivêdyâdi-bahu-vidhârchchanegaṃ mâṭakûṭa-prâsâda-kha . . . . . Tâvarageṛeya keḷagaṇa-taḷa-doḷ koṭṭa tôṭṭaṃ . . . . . Jiḍḍuḷige-yerppattaṛa baḷiya bâḍaṃ . . . . . mâḍittaṃ mêdiniy aṛiyalke . . . . . (*usual final verses*) . . . . . bhakti-samudbhavô'stu || (*rest gone*).

## 108

*In the same place, on a sixteenth stone.*

ôṃ namaḥ S'ivâya ||

namas tuṅga &c. ||

namas tuṅga-jaṭâ-chandra-chandrikâbhôga-bhûtayê |
Bhavânî-dôr-llatâ-gâḍha-parîrambhâya S'ambhavê ||

Harayê namaḥ ||

S'rî-kântâ-Girijâ-yutau muni-nutau prîtau cha gîtau śrutau
tatvaikâtmya-dharau pṛithak-kṛita-vapu . . . . . śrayau |
dêvau prîtikarau parau Hari-Harau traiḷôkya-rakshâkarau
pâtâṃ tvâṃ śatataṃ chamûpati-Mahâdêva tvad-ishṭârtthadau ||

śrî-vadhu vakshadoḷ vijaya-kâmini dôr-vvaḷadoḷ lasad-yaśaś- |
śrî-vadhu dhâtriyaṃ nimird-ajâṇḍa-taṭaṃ-barav ambaraṃ-baraṃ |
tîvire kûrttu rakshisutav irkk Agaḷêśvaran Îśvaraṃ Mahâ- |
dêva-chamûpanaṃ prabaḷa-châpanan apratima-pratâpanaṃ ||

**ka** || S'rî-vallabhan-atuḷa-jaya- | śrî-vallabhan-amaḷa-nâbhi-padmôdbhava-Vâk- |
srî-vallabha-bhuja-sambhavar | î-vasudheyoḷ esedar akhiḷa-Châḷukyêśar ||

**vṛitta** || avaroḷ vikrânta-lakshmî-nidhi vitata-bhujâṭôpadiṃ Lâṭanaṃ Mâ- |
ḷavanaṃ Chêrammanaṃ Gûrjjaranan aledu Châḷukya-sâmrâjya-lakshmî- |
dhavan udyat-têjadindaṃ nimird-amarda-yaśô-râśiyaṃ lîleyindaṃ |
bhuvana-prastutya-Taila-kshitipati taḷedaṃ vîra-Châḷukya-râyaṃ ||

**kan** || âtana tanujaṃ dhairyyô- | pêtaṃ Satyâśraya-kshitîśaṃ bhuvana- |
khyâtaṃ negaḷdaṃ tat-tanu- | jâtaṃ Vikrama-mahipan apratirûpa ||

ka ‖ ati-baḷan âtana tammaṃ | kshitipati-Daśavarmman âtan-âtmabhavaṃ bhû- |
nuta-Jayasiṃha-nṛipaṃ tat- | sutan apratimallan enipan Âhavamalla ‖

vṛi ‖ Âhavamalla-Dêvana tanûdbhavan â-Bhuvanaikamallan a- |
vyâhata-vikramaṃ vibhava-S'akran udagra-payôdhi-vêshṭitôr- |
vvî-hita-kâryyan âtan-anujaṃ samarâṅgaṇa-bhîman ugra-vi- |
drôhi-vimarddi vîra-paramarddi-viśâla-bhuja- . . . . . ‖

. . noḷ śauryyakke dhâtri-dha . . nikaradoḷ uttuṅga-dhairyyakke Kumbhô- |
dbhavanoḷ biṇpiṅge vârâṃnidhi . . . . taṇpiṅge mâṛâmpan âṭand |
avamânaṃ gaiyvan ullaṅghisuvan atisaya-spûrttiyiṃ tôrppan aty-û- |
. . . . . dyaṃ nija-guṇa-gaṇadiṃ vîra-Permmâḍi-Râyaṃ ‖

vikramadiṃ tanage diśâ- | chakraṃ besakeyye Vikramâditya . . . |
chakraman âḷdaṃ nata-ripu- | chakraṃ durllaṅghyam enisal âjñâ-chakra ‖

ka ‖ Bhûlôkamallan urbbî- | pâḷakana su . . . pâḷa-kuḷa vikrama-saṅ- |
châḷakan âtana tanayaṃ | pâḷisidaṃ sakaḷam enipa viśvambhareyaṃ ‖

vṛi ‖ dhareyaṃ tâḷda : . . śvaraṃ nija-śiras-sâhasramaṃ tâḷdi dik- |
kariyaṃ pârddu kaṭhôra-pîṭha-kamaṭhâsînaṃ srama-śvâsa-ta- |
tparan end-î . . . lîleyiṃ nîja-bhuja-praspûrttiyiṃ tâḷdidaṃ |
dhareyaṃ tuṅga-kubhṛit-payôdhareyan î-S'ômêśvarôrvvîśvaraṃ ‖

ka ‖ alliṃ baḷikke kîrttige | nallaṃ nirmmita-jaṭâḷa-ripu-vanitâ-dha- |
mmillaṃ bhûpâḷa-kuḷakk ellaṃ Jagadêkamallan apratimalla ‖

vṛitta ‖ ari-dhâtrîpati-Chôḷa-Gûrjjara-chamû-vârâśiyol bâhu-Man- |
dara-mantha-kriyeyinde puṭṭida karîndra-śrêṇiyaṃ lakshmiyaṃ |
turagânîkaman eyde koṇḍu jagadoḷ vikhyatiyam tâḷdidaṃ |
sthira-têjaṃ Jagadêkmalla-vesarim Châḷukya-chakrêśvaraṃ ‖

tad-antara tad-anuja-pratâpav ent endoḍe ‖

kanda ‖ irmmaḍi Daśakaṇṭhaṅge pa- | dirmmaḍi Daśaśatabhujaṅge Râmaṅgaṃ tâṃ |
nûrmmaḍiy enise Mahê .. | nûrmmaḍi Tailapa-mahîpan ûrjjitan âda ‖

vṛitta ‖ dhareyaṃ . . . lakshmî-dhareyn anudinôpârjji . . . . puṇṇyô- |
ddhareyaṃ sânanda-nânâ-jana-janapada-sampatti . . . . . |
dhareyaṃ nâna-vidhâsi . . . atiśaya-svachchha-sat-kîrtti . . . . |
dhareyaṃ Traiḷôkyamalla-kshitipati taḷedaṃ vîra-lakshmî-viḷâsaṃ ‖

kan‖ kshiti tannindaṃ râjan- | vatiy âdaḷ enalke vijaya-lakshmî- . . . . |
nata-bâhu-daṇḍan aprati- | hata-têjaṃ vairi-hṛidayake . . . . ‖

va ‖ antu svasti srîmat-Traiḷôkyamalla-Dêva nirupama-prabhâvaṃ rajyaṃ geyyuttam ire tat-kâ-
ladoḷu svasti samadhigata-pañch-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ Kâḷâñjara-pura-varâdhîśvara
suvarṇṇa-vṛishabha-dhvaja damaruga- . . rya-nirgghôshaṇaṃ Kaḷachurya-kuḷa-kamaḷa-mârttaṇḍa

kadana-prachaṇḍa mâna-Kanakâchaḷa subhaṭar-âditya . . . . . gaja-sâmanta śaraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi Giri . . . . chalad-aṅka-Râma vairîbha-kaṇṭhîrava nissaṅka-malla-nâmâdi-samasta-praśasti-sahitaṃ śrîmanmahâ-maṇḍaḷêśvaraṃ . . . . sara tat-pratâpa-prabhâvam ent endaḍe ‖*

vṛitta ‖ . . . . jihvâgrad . . . . . dradindaṃ |
. . . . . nimirda nija-jvâḷeyaṃ ni .. vidviṭ- |
kuḷa-vitrâ . . . . . pati . . |
. . . . . Bijjaṇêśa-kshitipati vitatâṭôpa-têjas-samâja ‖

dhṛita-dhairyyaṃ dhairyyadindaṃ meṛevan iva . . . . . |
jita-kâryyaṃ kâryyadind aggaḷipa nija-mahâ . . . . . dind û- |
rjjita . . . . . sat-kîrttiyind un- |
natan enduṃ vairi-bhûpa-pratati-nu . . . . . Bijjaṇa-kshmâtaḷêśa ‖

va ‖ .. prati-man . . . . . pratâpanuṃ dharitrî-chakraman â-kra .. diṃ râjyaṃ gayvuttaṃ ird ondu-divasaṃ śrîma . . dêva . . vipula-lakshmî-nivâsa mâḷpad aganya-puṇyan appa . . va . . kshamane . . . . . daṛi . . , yaman aṛidapare gîtajñanum atiśaya-prajñanu. . . svasti śrîma . . . tîpriya-pâdâravinda-bhṛiṅgaṃ nirmmita-ripu-kuḷa- . . . . . maṇiyum enipa śrîman-Mahâdêva-daṇḍanâyaka vairi-bhayadâyaka ‖

. . . . . vakshastaḷa-valayadoḷ â-chandra-târâ-sahasraṃ |
śrêyas-sampanna-dî . . . . . |
dâkrânta-dhâtrî-taḷav akhila-payôrâśi-vêḷântav entuṃ |
jîy ent emba. . . . . rjjitavam . . . . . ‖

va ‖ â-chamûpati-nirmmaḷânvayaṁ ent endoḍe ‖

vṛitta ‖ janakaṃ Mâḷa . . . . . |
. . Padmâmbike mâte nirmmaḷatar Âgastyâṅka-sad-gôtra-sañ- |
janitaṃ taj-jan . . . . . posataṃ . |
. . gene . . . dêvi tat-taneyan î-Mâdêvan atyûrjjita ‖

va ‖ â-Kâḷidâsa-chamûpatiya charitramaṃ pêḷvaḍe ‖

vṛi ‖ bala- . . . . . poreda . . . . . |
kolal end irppalli . . . . mane nija-dhanama . . . . . ykoṇḍu kâ- |
. . . . . lem endu . . nilisida . . d î-jagaṃ baṇṇisal nir- |
mmala-chittaṃ permme-vettaṃ para-hita-charita . . . . gan â-Kâḷidâsaṃ ‖

. . . . . l tân avara . . . . . doḷ Dêva-râjaṃ |
naga-saṅghâtaṅgaḷoḷ Kâñchana-dharaṇidharaṃ vṛikshadoḷ kalpa-vṛikshaṃ |
. . . . . vârddhigaḷoḷ amṛita-vârâsiy ent ante pempiṃ |
migilâda . . . mêśvara-nṛipati-chamûnâtha . . . . . ‖

va ‖ . . . . nisida mahâ-pradhâna-Kâḷidâsa-chamûpatiya . . . . . tra . . . daḍe . . .
. . besavam â-lôkam ellaṃ besase . . . . . paṅ-

*From here the inscription is much defaced.

goḷvinaṃ bhaṭa . . . . . Mahâdêvaṅge . . . . . ṇmu . . . . . tân endoḍe . . nirmmaḷa-charitaṃ Mahâdêva-daṇḍêśa ninnoḷu ||

bharadiṃ S'rîvatsa-dâṇḍêśanoḷ iṛiye Mahâdêvan ugrâsiyind a- |
chchariy â . . . . . |
. . . . . tadi . . ndud ant âvagaṃ . . . |
. . . . . ||

. . ru bese . . . . Kôsage Sitagere Baḷḷâre Râchû . . . ṛuvaṛe . . . . . raveḍe . . . . mattaṃ | . . . ponna-gaḷasaṃ kaṭṭisi sa . . . . . siṭṭa taḍeyoḷ . . . . mahâ . . . . . Paḍigaṭṭa ma . . . . . || srîma . . kana bâ . . ya . Madanaṇaṃ S'rîvatsanaṃ chakra-pa . . daṇḍâdhipa-Kâḷidâsana magaṃ . . . . daṇḍâdhipa || cha- . . . . . tavarmmane . . nara-chakravartti bhû-vaḷeyada bhûshaṇa . . . ra . . jan-udârad udâtta-mûrtti . . . . . viḷâsada . . kaligaḷa dêvan embud aniśaṃ Mahadêvanan î-jagaj-janaṃ ||

vachana || antu negarttegaṃ pogarttegaṃ tâne nele . . . . . srîmad-Bijjaṇêśvara-manôratha-samârûḍhan âgi Banavâse-dêśaman âḷuttav irddalli dêśa-viḷâsa-vistâramaṃ pêḷvaḍe ||

vṛi || phaḷita-kujaṃ manaṅgoḷipa pûga-vanaṃ vanadoḷ samaṃ . . |
jaḷaja . . pónalgaḷiṃ beḷada kartali nêlv-ele-vaḷḷi baggigoṇḍ- |
uḷiva śukaṃ pika-dhvanigaḷiṃ nalidâḍuv-Anaṅgan aṅganâ- |
kuḷama . . lakshma-lakshmige samṛiddhi karaṃ Banavâse-dêśadoḷ ||

va || â-Banavâse-dêśakke tilakad-ant oppuṭṭirppa mahâ-paṭṭaṇaṃ Balipuraṃ adaṛa viḷâsam ent endaḍe ||

. . . . . samâkîrṇṇaṃ |
vana-mâlâ-lâḷitam aśê . . . . . maṇ- |
ḍanav amaḷa-kamaḷa-kuvaḷaya- |
vana-sêvyaṃ śuka-pikâḷi-kaḷa-rava-ramyaṃ ||

va || mattaṃ Dhanada-pratimallar enipa nagaraṅgaḷiṃ palavuṃ pura-pañcha-maṭhaṃ palavuṃ Brahma-purigaḷ vividha-nânâ-ramya-harmyaṅgaḷiṃ manôharam enipa Balipuradoḷ dushṭa-nigraha-sishṭa-pratipâlanadiṃ srîman-mahâ-pradhânaṃ kari-turaga . . . . . sênâdhi-pati . . . . . Banavase-nâḍa . . . . . Mahâdêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ gayvuttaṃ irdd ondu-divasaṃ ||

vṛi || keladoḷ viḷâsi . . . . . Lîlâvatî-dêvi mattaṃ |
kela . . . lâvaṇya-lakshmî-nidhi nija . . . . . |
. . . . . sâkshi-dvayâṅgîkṛitana . . . hari . . |
. . . . . vîrâmâtya-vidvaj-jana-vinuta-Mahâdêva-daṇḍâdhinâthaṃ ||

anupama-têjan apratima . . . . . yara |
janaka . . . . . |
. . . . . janamaṃ . . . |
. . . . jñânav enippa mahige . . . . . dêvana ||

mattam â-kumâranin udita ||

sarasâ ... .. vidyâ- | dhara-kinnara .... sakaḷa-śubha-lakshaṇadiṃ |
vara-Lakshmiy enipa ma .. | ṇi .. d uttama ... y irppud idu paramârttha ||

sthira ni .. dvaya-dhara ... ... ... ... dhîśvaran amala-puṇya-puñja-sthiratâ-sahakâri-Maygura-Mallayyaṃ â-chamûpatiya pradhâna ||

manam Adri-priya-kanyakâ-priya-vara-śrî-pâda-bhakti-sphurad |
dhana . . . . . tsava-bhâsvach-charitraṃ jagaj- |
janamaṃ kay-mugisal samartham enisal vidvaj-janânanda-var- |
ddhana ... ... Mahadêva-Nâyaka .. .. vidyâ-vadhû-vallabhaṃ ||

chatur-upadhâ-saṃśuddhaṃ | chatur-ambhôrâśi-viḷasitôchchaḷita-yaśa- |
... ... ... vidyâ- | chatura . . . . . n alte râjâmâtya ||

sura-mantri-pratimallaṃ | parôpakâra ..... |
.... amaḷa-kîrtti-bhâ-bhâ- | sura-lô ..... ||

mattaṃ ..... śvarana pradhâna ... dayya-Nâyakana vijaya-mahônnatiy ent endaḍe || ..... amaḷa-kîrtti-Dekkhâ-dêvi .. hita ... pûjita ... ... Nâyaka Sandaiyyaṃ ... ... saṃstutaruṃ ..... anupama-têja ... vidhu vimaḷa-charitrâmbhônidhige ... vilasad-guṇa-ratna- .. -nidhi vibudha-jana-stuta ..... .. anupama-dhairyyaṃ || artthig artthaman artthi-janakk atiprîtiyan îva ..... urbbî-saṃstutan enisi ..... ûrjjita-bhâsvat-kîrtti-râjita-pa .....||

vṛi || sarasa-kavîndra-saṃstuta-guṇaṃ sujanâgraṇi śishṭa-bandhu dur- |
ddharatara-dhairyyan apratima-śauryyan upârjjita-puṇya .... |
.. sura-bhûjan ujjvala-yaśô-vibhavaṃ Manu-vṛitti sad-guṇâ- |
karan akhiḷôditaṃ vibudha . . . . . ||

antu samasta .. .. dhyaksha sâmanta-pradhânaṃ ..... m enisi nijâsthânadoḷu dharmma-kathâ-mânyar appuduṃ tad-avasaradoḷu ||

ka || sarasîruha-tati dinakara- | karadind alarvante .....vinegaṃ |
sarasôkti-yuktiyaṃ... | ..... dharmma-prasaṅgav artthisidaṃ ||

ant â-samayadoḷ ||

vṛi || bhasitôddhûḷita-nirmmaḷâṅga-ruchiyiṃ târâdriy ent ante ka- |
ṇg esad atyujvala- .... danta-ruchiyind âsthânadoḷ chandrikâ- |
prasaraṃ parvvidud embinaṃ muni-nutaṃ dharmma-prasaṅga-kriyâ- |
vyasanaṃ tad-guru-ta .... têjan ulidaṃ Kêdâraśaktîśvaraṃ ||

tad-vâkyam ent endaḍe ||

ślôka || yô liṅgaṃ sthâpayêd êkaṃ vidhi-pûrvvaṃ sa-dakshiṇaṃ |
sarvvâgamôditaṃ puṇyaṃ kôṭi-kôṭi-guṇaṃ labhêt ||

embuva tad-vâkyârtthamaṃ vichârisi dêvatâ-pratishṭhâ-pradêśânvêshaṇan âgi ||

vṛi || pratibuddhâ .. nânâvani-vanaja-saras-tîra-Kêdâra-dêvâ- |
yatanakk end andu tad-bhâsura-pada-yugamaṃ kaṇḍu bhâsva ... kî- |
ḷita-Hêmâdrîndra ... yama-śama-dama-nistandranaṃ pûrṇṇa-puṇyâ- |
kṛitiyaṃ srî-Vâmaśakti-vratiyan atiśayânandaḍiṃ bandu kaṇḍa ||

â-munîśvarana guru-kuḷa-kramamaṃ pêḷvaḍe ||

ka || Dêvavrata-muni-santati | Mûvara-kôṇeya ... vaḷita-śi- |
shyâvaḷiya ..... sam- | bhâvita-Kêdâraśaktiyuṃ S'rîkaṇṭhaṃ ||
Srîkaṇṭha-munige Vâg-dê- | vî-kaṇṭhada hâradante guṇa-bhûshitan â- |
ḷôkita-S'iva-padan ânata- | .. kaṃ Sômêśvarâryyan anupama-śishyaṃ ||

Sômêśvara-munigaḷa śishya ... ... śaraṇa ... sakaḷa-vibudha-lalâma ... ... tan-munîśvarana śishya śrî-Vâmaśaktîśvara ... ... ... pâṅga-śarakke sômpi tadîya ..... ghaṭṭado ... chaḷaduj̃jvaḷa ... ... ... ... ... ... ... nîśvaranaṃ kaṇḍu labdhânujñan âgi śrîmat-Kêdâra- ... ... ... ... ... ... ... ... ... ... m appa Mahâdêvêśvara-dêvara janakâbhidhâna-pûrvvaka ... ... ḷapêśvara-dêvara ..... m appa Kâḷidâsa- ..... ye mûrtti-bhûtam âda ... r oppuva Kêśava-mûrttiya ..... ..... vatsarada Mârgaśirad amavâsye-Sômavâra-sûryya-grahaṇa-vyatîpâtad andu || svasti srîman-Mahâdêva-daṇḍanâyaka srîmat-Kôḍiya-maṭhad âchâryya-Vâmaśakti-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jiḍḍuḷige-yeppattaṛa baḷiya bâḍamaṃ Duguḷiya-Chikkaḷeyaṃ tribhôgâbhyantara-sahitaṃ ..... dêvar-aṅga-bhôga-raṅga-bhôgakkaṃ tapôdhanar-âhâra-dânakkaṃ vidyâ-dânakkaṃ mâṭakûta-prâsâdakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu sarvva-namaśyav âgi koṭṭaṃ || mattam â-mûvaru-dêvara naivêdyakk endu Jiḍḍuḷige-yeppattaṛa ..... yeppattaṛa manniya .. mâra Mâcharasa ..... Mâvantana Kôṇayya â-mûvaru-dêvara naivêdyakke biṭṭa mattar ondu beddalu mattar eraḍu || mattam â-mûvaru-dêvara naivêdya ..... .. maneya... ... Bandaṇikeya koḍageyalli biṭṭa gadde mattar eraḍu || (*usual imprecatory phrases and verse.*)
svasti srîmat-Saka-varsha 1105 neya S'ôbhakṛitu-saṃvatsarada ..... . âdaḍe Bommayyaṃ Jiḍḍuḷige ..... koṭṭa .....

## 109

*At the same village, on a stone behind the Prabhu-dêva-gaddige.*

namas tuṅga &c. ||
svasti samasta-bhuvanâśrayaṃ srî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ srîmad-Bhuvanaikamalla-Dêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi samasta-bhuvana-stuta Brahma-Kshatra-vîrânvaya srî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṃ Kôḷâlapura-varêśvaraṃ Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ Sômêśvara-labdha-vara-prasâda Gaṅga-Kusumâyudhaṃ Vikrama-Gaṅgaṃ jayad-uttaraṅgaṃ sakaḷa-janachintâmaṇi maṇḍaḷika-makuṭa-chûḍâmaṇi srîmach-Châḷukya-Gaṅga-Permmâḍi Bhuvanaika-vîran Udeyâditya-Dêvaṃ Gaṅgavâḍi-modalâgi Banavase-pannirchhâsiramumaṃ Sântaḷige-sâsiramuman âḷdu sukha-saṅkathâ-vinôdadiṃ râjyaṃ gayyutt ire tan-manô-nayana-vallabhe svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâginî dvitîya-Lakshmî-samâne sahaja-saubhâgya-rûpa-nidhâne bhuvana-vidyâdhari sakaḷa-kaḷâ-dhari chikurita-chakôra-nayane lîḷâḷasa-gamane saṅgîtaka-prasaṅga-vivêka-chûḍâmaṇi śaraṇâgata-rakshâmaṇi yâchaka-jana-jaṅgama-nidhâna-kaḷaśe Sâradâ-dêvî-labdha-vara-prasâde srîmad-Udayâdıtya-Dêvan-arddhâṅgiyar appa srîmat-Lachchala-Dêviayar ||

kanda || pochcha-posa-dêse mârggadoḷ | achchari rasa-bhâvam ôje bahu-vidha-gatiyoḷ |
. . . . . | nachchaṇi nirbbâṇa-pâtraṃ enisida pâtra ||

(*rest gone.*)

## 110

*On a stone standing against the gaddige in front of the same matha.*

.. svas-taruṇîddha-kaṅkaṇa-bṛihaj-jhaṅkâra-vâchâḷa-ha- |
sta-stômâñchita-sañchaḷach-chamara-jâtâṇdôḷa-lîlâ-marud- |
vistîrṇṇa-dyunadî-pay .... ḷâpaṃ dêva-dêvaṃ tri-ḷô- |
ka-stutyaṃ dayageyg abhîshṭa-phaḷamaṃ Gaurî-manôvallabhaṃ ||

âpad-dhâtrîddhra-vajram phaṇipa-phaṇa-maṇi ... sauryyâbhirâmâṅ- |
gâpûrvvâkharvva-pûrvvâchaḷan akhiḷa-jagad-viśrama-sthâṇa-divya- |
śrî-pâdâṇaḷpa-kaḷpa-druma .... jana-santushṭi-dṛishṭi-prasâda- |
vyâpâraṃ mâḷke saypaṃ sakaḷa-ruchira-têjaṛ-prakâśaṃ Mahêśaṃ ||

nija-kôṭy-arkka-prabhâ-bhâsura-tanu-ruchiyoḷ taḷta kaṇṭhâsita-jyô- |
ti jagad-dîpra-pradîpâdhara-maḷiṇateyaṃ pôle kaṇg-oppu .. Nâ- |
kaja-nânâ-mauḷi-mâḷâ-maṇi-gaṇa-ghṛiṇimat-pâda-padmaṃ vibhâsvad- |
bhujagêndrâḷaṅkṛitâtyâyata-bhuja-bhujagaṃ rakshisutt irkke nammaṃ ||

śrîmach-Châḷukya-chakrêśvaran atuḷa-baḷaṃ Tailapaṃ tîbra-tejô- |
dhâmaṃ Satyâśrayaṃ vikrama-guṇa-niḷayaṃ Vikramâdityan atyu- |
ddâmaṃ sand Ayyaṇaṃ sâhasa-nidhi Jayasiṅgaṃ dharâ-chakra-lakshmî- |
dhâmaṃ Traiḷôkyamallan negaḷe negaḷdud î-prâjya-Châḷukya-râjyaṃ ||

â-negaḷd âhavârjjita-jayâdhipan Âhavamalla-Dêvan am- |
bhônidhi-mêkhaḷâ-vaḷaya-ramya-mahî-mahiḷâ-manaṛ-priyaṃ |
sûṇṛita-vâk-sudhâmaya-sudhânidhi châru-Chaḷukya-rajya-la- |
kshmî-niḷayaṃ negartte-vaḍedaṃ nija-bhûri-bhuja-pratâpadiṃ ||

śaraṇ enduṃ bhîtiyiṃ kay-mugiduv iradoḍ ammamma dôr-vvikramâḍam- |
baradiṃ Traiḷôkyamallaṃ masagi muḷidu mêl ettidaṃ dhâḷiy-iṭṭaṃ |
pariy-iṭṭaṃ muttidaṃ tôḷ tuḷid uḷidan aḍaṅgottidaṃ tuttidaṃ bêr- |
vveras ant ant etti kirtt ettidan ahitaran embant idaṃ kêḷal akkuṃ ||

tan-nṛipa-nandanaṃ bhuvana-vandya-guṇaṇ Bhuvanaikamalla-Dê- |
van nara-nâtha-râjya-ramaṇî-ramaṇîya-parârddhya-bhûshaṇaṃ |
Pannagarâja-bhûshaṇa-padâbja-parâga-pavitra-śêkharaṃ |
prônnata-kîrtti-dîdhiti-sudhâ-dhavaḷîkṛita-viśva-vishṭapaṃ ||

kaviva-neṇaṃ poḍaḷva-bisu-nettara dhâre siḍilva-muttu pâ- |
ṛuva-radanâḷi sôrvva-karuḷ uṇmuva-khaṇḍa eḷalva-mastakaṃ |
tavuva-balaṃ kaḷalva-nakham êruva-suy suṛiv-êṛu tôṛe nur- |
gguva ripu-dantigaḷ paṛiye gandha-gajaṃ Bhuvanaikamallana ||

**svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṇ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânaṃ â-chandrârkka-târaṃ saluttam ire ||**

vṛittaṃ || â-pṛithvîśvara-pâda-paṅkaruha-sêvâ-tatparaṃ vikramâ- |
ṭôpa-prôddaḷanâhita-prakaran anya-kshôṇipâlârchchita- |
śrî-pâdâmburuhaṃ virôdhi-nṛipa-chûḍârôpitâ .. prabhâ- |
vôpêtaṃ Bhuvanaikavîran esedaṃ śrî-Gaṅga-Chakrâyudhaṃ ||

kanda || śrî-mahimârṇṇavan akhiḷa- | kshmâmara-chakrêśan âtma-bhuja-baḷa-vijayô- |
ddâmaṃ Brahma-Kshatra-śi- | khâmaṇi râjâdhirâjan Udayâdityaṃ ||

vṛittaṃ || rûḍhiya maṇḍaḷêśvararu . . . . . |
... ... bbîvaraṃ nelanaṃ . . . . . |
... gaṇaruṃ ninage gaṇḍarê pêḷ Bhuvanaikavîra..... |

(*the rest of the stone is broken off*).

## 111

*On a stone on the bund of the pond.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ srî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇa-[illegible]mat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-[illegible]chandrka-târaṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda ma[illegible]hâ-sâmâdhipati mahâ-prachaṇḍa-daṇḍa-nâyaka mane-verggaḍe-daṇḍanâyakaṃ Guṇḍamarasaru Banavâse-nâḍ-oḷagaṇa kampaṇam agra-hâraṃ vaḍḍa-râvuḷaṃ herjjuṅka yeraḍuṃ biḷkoḍeyuman âḷutt ire yivara vaṃśadoḷe jyêshṭhan udit(y)a-Kṛishṇanum enisida samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pra-chaṇḍa-daṇḍanâyakaṃ vibudha-pradâyakaṃ haya-Vatsa-râjaṃ rûpa-Manôjaṃ parârttha-Jîmû-tavâhanan aritaṭṭa-Bhairavaṃ Guṇḍana sannâha samasta-nâmâvaḷî-samêtar appa Jekkamarasanuṃ śrî-Bârahakôḍiya śrî-Sarvvêśvara-dêvargge namaskâraṃ mâḍi divya-Liṅgamamaṃ kaṇḍu piriduṃ bhaktar âgi dêvargge snâna-pûjâ-prachinteyaṃ mâḍavêkum endu pêṇṭeyoḷ tiṅgaḷiṅge yaleya-pêṟu mânya-vandakkaṃ paṇa 1 samasta-suṅkada ṭhâṇântaraṅgaḷoḷ kaṇṭheya-vaṇa yaraḍu bîḍina ka ... ḍakeya pêṟiṅge yaraḍ-aḍake mattaṃ srî-râjadhâni - Baḷḷigrâmeya paṭṭaṇasâvi-modalâge samasta-nagaraṃ pavitrake koṭṭa paṇa ½ aṇgaḍiyalu parvva-nivêdyakke akki ba 1 Jiḍḍuḷige-erp-pattaṟalu koṭṭa kaṇṭhe-vaṇaṃ ... ya manêra Bala-dêvanuṃ yalliya tambuligaruv iḷdu vokkalolke .. 25 pe .. drôṇamumaṃ koṭṭaru sôvanigaru koṭṭa vi 5 akkasâli . su .. vi 5 kodatiyaṃ ... me 5 int initumaṃ . bhâdi .. śrî-S'arvvê[śva]ra-dêvara chintâyakaṃ Kamalâsana-paṇḍitaṅge .. ||

## 112

*In the same place, on a second stone.*

ôṃ namaḥ S'ivâya ||

namas tuṅga &c. ||

śrî-Vâdirudra-śishyasya Dhruvêśvara-gurôr ggiraḥ |
.... ham vidushâṃ karṇṇe kalpa-pâdapa-mañjarî ||

ôṃ namaḥ Sivâya || svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ pa-ramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇaṃ srîmad-Bhûlôka-

malla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire ||

silpigaḷ ati-vimaḷa-guṇâ- | kalpar Pâvaṇanum eseva Râvaṇanuṃ sat- |
kalpar ddharmma-śravaṇâ- | nalpar ssôdarar udâtta-vimaḷa-charitrar ||

nija-tâtaṃ gaḍa Râghavaṃ janani tâṃ Ballavve Gaurîśa-dâ- |
sa-janaṅgaḷ tavag ishṭa-bandhu-nikaraṃ śrî-Gautamâryyaṃ muni- |
vraja-vandyaṃ modalâge Kôḍiya-maṭhakk âchâryyar âg irddavar |
nija-sat-svâmigaḷ endoḍ ê-voguḷvudô tat-kîrttiyaṃ lôkadoḷ ||

enisida Bâvaṇanuṇ Râvaṇanum irbbaruṃ nija-śilpi-kuḷa-kaḷaṅkamaṃ kaḷayal endu Kusuvêśvara-dêvara pratishṭheyaṇ mâḍi Mêchi-Seṭṭi-Kîrtti-Seṭṭi-pramukhaṇ aśêsha-nagara-jana pañcha-maṭha-sthânagaḷaṃ kareyal alliyavaru sahitav â-Kusuvêśvara-sthânamaṃ śrî-Gautama-dêvargge śrîmat-Kêdârêśvara-dêvara pratibaddhavâgi kuḍal â-śrî-Gautama-dêvar Siddhârttha-saṃvatsarada Pushya-śuddha-trayôdaśy-Âdityavârôttarâyaṇa-saṅkrântiyoḷ aśêsha-nagara-janaṅgaḷa pañcha-maṭha-sthânada sannidhânadalli dêvara aṅga-bhôgakkaṃnivêdyakkaṃ vendu tamma hakkaḷe-keya bhûmi Tôḷa-Nârasiṃha-dêvara keyyinda mûḍaṇa-bayalalli aṛavattu-kamma-gaddeyaṃ dhârâ-pûrvvakav âgi koṭṭar mattaṃ Mêchi-Seṭṭi-Kîrtti-Seṭṭi-pramukha-nagara-janaṅgaḷ atyanta-viśuddha-dharmma-diṭṭhigaḷ appudaṛiṃ śrî-Kusuvêśvara-dêvara dêvâlayada khaṇḍa-sphuṭita-jîrṇṇôddhârakk endu Bâvaṇan irdda maneya siddhâyaman â-chandrârkka-târam-baraṃ saluv ant âgi biṭṭar || matta telligar ayvatt-okkaluṃ dêvara nandâdîvigege gâṇadal ondu-soṇṭige-yaṇṇeyaṃ biṭṭar || mattaṃ Khêvaleya-Gâvuṇḍa-mukhyav âgi samasta-sippiga-gottaḷiy ellaṃ dêvara Chaitra-pavitrada parvvakke prati-saṃvatsara okkalol ondu-paṇamaṃ maduvey âdalli madavaṇigan avaralli ondu-paṇa madavaḷige ..... paṇamumaṃ kusumbiya haṇa ..... â-chandrârkka-târam-baraṃ ..... pratipâḷisidavargge Vâraṇâ ..... kavileyaṃ kôḍuṃ .. koḷaguma ... ..... appa Brâhmaṇarige koṭṭa phala (*usual final verses*) namaś Śivâya ||

## 113

*On a stone near the steps of the same pond.*

svasti śrîmat-Yâdava-chakravartti vîra-Ballâḷa-Dêva-varshada 13neya Rudhirôdgâri-saṃvatsarada Chaitra-śu 7 Â-dandu Amṛitachandra-bhaṭṭâraka-dêvara guḍḍaṃ Kêsava-Seṭṭiya Mâdayyaṃ samâdhi-vidhiyiṃ muḍipi sura-lôka-prâptan âdaṃ .....

## 114

*On a stone in the Chauki-hoṇḍa of the same maṭha.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ paramabhaṭṭârakaṇ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṇ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire ||

vṛi || piriyaṃ Châḷukyaroḷ Tailapa-nṛipan avanindaṃ baḷikke pratâpa- |
kk orey âr tTraiḷôkyamalla-kshitipati-varan allindam itt âdi-bhûpâ- |
ḷarigaṃ châturyyadoḷ sauryyadoḷ anupama-sambhôgadol châgadoḷ tâṃ |
sura-têjô-mûrttiyoḷ kîrttiyoḷ adhikan ivaṃ Vikramâditya-Dêvaṃ ||

kanda || Tribhuvanamallaṃ Permmâ- | ḍi bhîma-bhujan akhiḷa-dhareyan âḷutt ire vî- |
ra-bhaṭa-śiraś-śêkharan abi- | ta-bhayaṅkaran enipa Kâḷidâsa-chamûpaṃ ||

vṛi || jagadoḷ mâṛâmpa-Lâḷa-kshitipa-Maga[dha]-Nêpâḷa-Pâñchâḷa-Chôḷâ- |
digaḷaṃ kitt ikki bhaṇḍâraman adhika-gajêndraṅgaḷaṇ peṇḍiraṇ vâ- |
jigaḷaṃ tand ittu sauryyaṃ negaḷe negarda-Châḷukya-chakrêśvaraṅg u- |
ṇḍige ..... dita-bhûtaḷaman ahita-santrâsan î-Kâḷidâsaṇ ||

kanda || â-vibhuvina kiṛiy-ayyaṇ | kêvaḷamê Sarvva-Dêva-daṇḍâdhîsaṃ |
Dêvêndran-ondu-vibhavaman | âvagam int eḷadu tandu bhôgisutirddaṃ ||

ene negarda Sarvva-Dêvana |
Manu-mârggana sujana-jana-manôrañjanan-âr- |
ppina kaṇiya jasada besan î- |
tana negarda-vaśmâvatâram ent ene pêḷveṇ ||

vṛi || neṭṭane dugdha-vârddhiyoḷag î-jagamaṃ beḷagal sudhâkaraṃ |
puṭṭuva mârggadiṃ Sarasijôdbhava-vaṃśa-ja-Vatsa-gôtrad oḷp |
iṭṭaḷam appa Kamme-goladoḷ kulamaṇ beḷagal kuḷôttamaṃ |
puṭṭidan ellaruṃ pogaḷe .. yan a-jêyan apâra-paurushaṃ ||

kanda || Châvuṇḍa-chamûpatigaṇ | S'rî-vadhuv enisirda Keḷayakabbegaṃ mudamaṇ |
kêvaḷam êṃ puṭṭe puṭṭisuv- | â-vibhuvim Nâgavarmma-daṇḍâdhîśaṃ ||

pati-bhaktige Paramana Pâ- | rvvati châturyyôktig Ajana Bhârati sirig A- |
chyutana Siri Nâgavarmmana | sati bhâvise Nâgiyakkan embudu lôkaṃ ||

vṛi || Giriśaṅgaṇ Girijâtegaṃ Gaṇapanuṇ Sênâniyuṃ puṭṭuv ant |
ire vidyâ-nidhi Nâgavarmma-vibhugaṃ śrî-Nâgiyakkaṅgav â- |
daradiṃ puṭṭida Sarvva-Dêva-vibhuvuṃ Châvuṇḍa-daṇḍêśanuṃ |
siriyaṇ santatam âgi bhôgisuge chandrâdityar uḷḷannegaṃ ||

kanda || Râmaṃ Lakshmaṇan antiral | î-mahiyoḷ Sarvva-Dêvanuṇ Râyanuv u- |
ddâma-bhuja-vîryyar adhika- | prêmade sukham irkke lakke-Dîvaḷige-varaṃ ||

vṛi || pirid app aiśvaryyamaṃ mâḍuge vidita-yaśaṃ Sarvva-Dêvaṅge bhâ- |
sura-têjaṃ vipra-vidyâdharan enisuva Châvuṇḍa-Râyaṅge S'arvvê- |
śvara-dêvaṇ dêva-bṛindârchchita-pada-yugaḷaṃ chandra-lêkhâvataṃsaṇ |
Girîjêśaṃ vyôma-kêśaṇ sakaḷa-durita-vidhvaṃsan îśaṃ Mahêśaṃ ||

kanda || durita-dhvaṃsakan Îśaṃ | paramâtmaṃ sarvva-karttu S'arvvaṃ Sarvvê- |
śvara-dêvaṃ rakshisug â- | daradindaṃ Sarvva-Dêvanuṃ Râyanumaṃ ||

vṛi || Hariyindaṃ Mandaraṃ Mandara-mathanadin ambhôdhiy ambhôdhiyindaṃ |
dhare bannaṃ bettuv â-Mandara-giri sariyê tiṇpinoḷ vârddhiy ettaṃ |

doreyê pêḷ guṇpinoḷ dhâriṇi sarisam enal bappudê biṇpinoḷ Man- |
dara-śaiḷakk arṇṇavakk urvvareg adhika-guṇaṃ nôḍe Châvuṇḍa-Râyaṃ ||

kanda || ene negarda Râyaniṃ kiṛi- | yau ârppinoḷ kaḷpa-kujadin attaḷagaṃ guṇ- |
pinoḷ ambudhig adhikaṃ pem- | pinoḷ aggada Mêru-giṛigav uddaṃ Biddaṃ ||

vṛi || dhare kampaṃ-goḷgum âśâ-kari peḍaṛugum Ambhôja-jaṃ berchhugum sâ- |
garam ettaṃ mêṛeyaṃ dâṭugum anupama-dôs-sâhasaṃ Sarvva-Dêvaṃ |
dhuradoḷ pimmeṭṭidandum para-vanitege sôltandum itt artthig ill end |
eraḍam mâtâḍidandum bhaya-vasade śaraṇ-bokkaraṃ kâyadandum ||

nuḍi Kanakâdriyoḷ kaḍasid akkarav aṃmu madêbha-vairiyoḷ |
maḍagida bayke dânam amarâvanijâtada jauvvanaṃ dhanaṃ |
baḍavana bayta.. .. stu kalushaṃ praḷayânaḷan-êlgey-andaṃ en- |
daḍe baḷik ênan endape mahônnatiyaṃ vibhu-Sarvva-Dêvanaṃ ||

kanda || vinayâ-nidhânaṃ vidvaj- | jana-tiḷakaṃ Sarvva-Dêva-daṇḍâdhipan ond |
anupama-Lakshmiy id enisuva- | vanite mahâ-satiyoroḷage Sântala-Dêvi ||

sati-ratna-Sântikabbega | vitaraṇadoḷu negarda Sarvva-Dêva-chamûpaṅg |
atuḷa-baḷan osedu puṭṭida- | n atiśayam âg eseva Sôvi-Dêva-kumâraṃ ||

Pulikara-nagarada Sômê- | śvara-dêva-vara-prasâdadindaṃ Sômê- |
śvaran udayisal udayisidudu | siri sale nile Sarvva-Dêvan-anvayak ella ||

Sômaṃ budha-jana-vâridhi- | sômaṃ kavi-gamaka-vâdi-vâgnitva-guṇâ- |
râmaṃ vâra-vadhû-jana- | Kâmaṇ saṅgrâma-raṅgad eḍeyoḷu Bhîmaṃ ||

tanag ishṭaṃ daivam Îśaṃ pored-adhipati Châḷukya-chakrêśvaraṇ saj- |
jana-vandyaṃ Nâgavarmmaṇ janakan amaḷe-tây Nâgiyakkaṃ jagat-pâ- |
vana-rûpaṇ Vâmadêva-brati guruv anujaṃ Râyanuṃ Biddanuṃ pu- |
tran udâttaṇ Sôvi-Dêvaṃ sujanare sakhar êṇ dhanyanô Sarvva-Dêvaṃ ||

kanda || Hara-pâda-padma-shaṭpada- | n uru-têjaṇ Sarvva-Dêvan-anvayak ellaṃ |
durita-haraṃ mâḍuva sad- | guru-kuḷamaṃ bhaktiyindam esadire pêḷvem ||

vṛi || vara-Kâḷâmukha-chakravartti muni divya-jñâni Kâśmîra-dê- |
vara santânadoḷ â-Trilôchana-munîndraṅg agra-śishyaṃ Varê- |
śvara-dêvaṃ tapad aṅkakâṇan amaḷan nishṭhâ-paraṃ paṇḍitâ- |
bharaṇaṇ dêvara dêvan Îśvarana pâdârâdhakaṃ dhârmmikaṃ ||

khaḷa-karmmântakan î-Varêśvara-munîndraṃ śikshe mâḷalke nir- |
maḷa-bhâvôktiya Sarvva-Dêva-vibhu Valligrâmeyoḷ rûḍhiyaṃ |
taḷedirpp î-Tripurântakakke tiḷakaṇ matt ante nôrppâga poṅ- |
gaḷasaṃ tân enisalke mâḍisidan î-Sarvvêśvarâvâsamaṃ ||

eḷeg ellaṃ Bali-râjadhâni nayanakk ânandam end Indran î- |
poḷalaṇ nôḍutam irdd ad illiye vimânaṃ nindud embantir i- |

ṭṭaḷam âg oppire Saravva-Dêvan amaḷa-śrî-kâminî-vallabhaṃ |
kaḷaśârôhaṇam âge mâḍisidan î-Sarvêśvarâvâsamaṃ ||

idu lôkottaram embinam negarda Valligrâmadoḷ Mêru tân |
idu Kaiḷâsam id embinaṃ dharegav âkâsakkav ûḍiṭṭan int |
idan Ambhôja-jan embinaṃ jana-nutaṃ śrî-Sarvva-Dêvaṇ manô- |
mudadiṃ mâḍisidaṃ vichitra-taramaṃ Sarvvêśvarâvâsamaṃ ||

samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka sishṭê shṭa-phaḷa-pradâyaka dvija-kuḷa-payônidhi-kaḷâdhara guṇa-ratna-Rôhaṇa-mahîdhara sajjanâbharaṇa pati-kâryya-samuddharaṇa svâmi-manô-rañjanan ahita-mada-bhañjana nayâgamâchâryyan achaḷita-dhairya nâmâdi-samasta-praśasti-sahita śrîmad-daṇḍanâyakaṃ Sarvva-Dêvarasaru śrîmach-Châḷukya-Vikrama-kâlada 21 neya Dhâtu-saṃvatsarada Pushya-śu 5 Âdivârad-andin-uttarâyaṇa-saṅkrânti-vyatîpâtad andu râjadhâni-Baḷḷigrâmeyoḷu tanna mâdisida śrîmat-Sarvêśvara-dêvar-aṅga-bhôgakkaṃ nivêdyakkav alliya tapôdhanar-asanâchchhâdanakkaṃ pradhâna-samêtaṃ chakravarttige binnapaṃ geydu, Pâramêśvara-dattiyâgi taḷa-vittiyoḷu Baḷḷiya-bayaloḷu gadde matta 1 Nâgarikhaṇḍa 70 ṛa baḷiya bâḍa Hâruvadeppamaṃ yama - niyama - svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-śîḷa-sampannar appa śrîmat-Varêśvara- paṇḍita-dêvara kâlaṃ karchchi dhâra-pûrvvaka sarva-namaśyamâgi biṭṭar int î-dharmmaman âvan orvvaṃ pratipâḷisidavaṃ Kurukshêtradoḷaṃ Vâraṇâsiyoḷaṃ Prayâgeyoḷav Argghyatîrtthadoḷaṃ sâsira-kaviḷeyaṃ kôḍuṃ koḷagumaṃ pañcha-ratnagaḷoḷu kaṭṭisi sâsira-vêda-pâragar appa Brahmaṇargg ubhaya-mukhi-goṭṭa puṇyaman eydugum idan aḷidavan â-puṇya-tîrtthaṅgaḷoḷ anitu kavileyumaṃ anibar-Brâhmaṇaruman aḷida-pâtakaman eydugu || (*usual final verses*).

## 115

*In the same place, on a second stone.*

namas tuṅga &c. ||

svasti samadhiga ..... mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Koḷâla-pura-varâdhîśvaraṃ Padmâvatî-labdha-vara-prasâdaṃ râjâdhirâja Permmâḍi-Dêvaṃ svasti śrîmach-Châḷukya-Vikramada 27 neya Chitrabhânu-saṃvatsarada Phâlguṇa-bahuḷa-pâḍyamî-Sômavâradandu Vaḍêra Êcharasaṃ bîḍiṅge dâḷiy iṭṭoḍe Yiragarasana baṇṭa Âlaṅgoṇṭe-sâsirake .... puṭṭida Mallayya Kariyaya-Nâyakaṃ Padmâvatî-labdha-vara-prasâdaṃ bill-aṅka-kâraṇ â-nâyakan-aḷiyaṃ Bibaya-Nâyakaṃ paḍe-mechche-gaṇḍaṃ parichchhêdi - gaṇḍaṃ maṅgaḷad-âyamaṃ bêḍikoṇḍu Hâruvana-haḷḷiyuvaṃ Kêdâramaṃ muttida Bêḍar-Aybarsanoḷ kâdi taḷt iridu sura-lôka-praptan âdaṃ ||
jitêna labhyatê &c. ||

## 116

*On a stone in the same maṭha.*

Târaṇa-saṃvatsarada Mârgasira - śuda - pañchamiyalu Âdapa-Nâyakanaiyanavara kâryake kartarâda Liṅgarasaiyanavara Krishnayyanu Karuvagala .. yage koṭṭa hola .....

## 117

*On copper plates of the same matha.*

(Nâgarî characters.)

(I*b*) namas tuṅga &c. ||

jayaty âdi-Varâhasya daṃshṭrâ-kôṭi-pratishṭhitâ |
mahî Mandâkinî-mûla-sthita-Vishṇu-padôpamâ ||

Hara-chatura-lalâṭa-svêda-bindôḥ kadaṃba-
kshitija-tala-dharaṇyâm âvirasît Kadambaḥ |
saraḷa-bhuja-chatushkô bhâḷa-nêtraḥ Purâriḥ
para iva niravadyôdâra-vidyâvadâtaḥ ||

samajani tasmâd êkaḥ khaḍga-balâkrânta-mêdinî-chakraḥ |
nija-bhuja-nirjita-varmâ Mayûravarmâ dharâdhîśaḥ ||

tasmât pûrvva-mahîdhrâd ravir iva bhûpô babhûva Ravivarmâ |
tad-apatyaṃ Nṛigavarmâ tasmât śrî-Kîrtivarmâbhût ||

âsîd Vikrama-Tailapa-kshitipatis tatrânvavâye karât
kṛishṇâhi-sphuṭa-jâgarûka-charitaḥ pratyarthi-sarvaṅkashaḥ |
yasyâjanma-makhâvasâna-salilair yûpâvaḷî-chchâyayâ
dṛiptô'dyâpi chatush-padô vrisha-varaḥ svairaṃ parikrâmati ||

abhavat Tailama-samjñô vaṃśê tasyôru-vikramô râjâ |
anunaya-vaśîkṛitâkhiḷa-jalanidhi-raśânâ-mahî-kara-grahaṇaḥ ||

vîras tsamâd ajani jagatâṃ bhâgadhêyaika-mûrtiḥ
dêvas tyâga-tri-bhuvana-guruḥ Kâma-Dêvaḥ kshitîśaḥ |
yasyaudâryaṃ pathi pathi tathâ pattanê pattanê'smin
grâmê grâmê diśi diśi sadâ vandinô varṇayanti ||

tasmât śrî-Kâma-bhûpâlâd abhûn Malla-dharâpatiḥ ||
yad-yaśaḥ-kshîra-vârâśau brahmâṇḍaiḥ kamaṭhâyitaṃ ||

âsît Padmâvatî paṭṭa-mahishî Malla-bhûpatêḥ |
yad-yaśô-Nîlakaṇṭhasya kaṇṭha-nîlâyatê nabhaḥ ||

samajani Basavala-Dêvî râjñas tasyaika-vallabhâ râjñî |
yasyâm abhinava-Madanô jâtaś śrî-Sôma-bhûpô'sau ||

chaṇḍâṃśôḥ kati śîtagôḥ kati kati svarṇâchalât katy athô
kalpa-kshmâruhataḥ samâhṛitavatâ hṛishṭhêna sârân kaṇân |
Dhâtrâ yô vidadhê kutûhalatayâ srî-Sôma-dhâtrîpatir
nô chêd asya katham bhavanti vimalâs tat-tad-guṇânâṃ gaṇâḥ ||

yasya dig-vijayôdyôgê chitram âlakshyatê janaiḥ |
tâḍitâḥ pratigarjanti nissâṇâ mûrchhitâ dvishaḥ ||

svasti samadhigata-pañcha- (II*a*) mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsî-pura-varâdhîśvaraṃ Jayantî-srî-Madhukêśvara-dêva-labdha-vara-prasâda samasta-kula-mahîdhara-chakra-chakra-

varti-Himavad-girîndra-rundra-taḷa-sthâpita-nija-yaśôdyach- chandraśiḷâ -jaya-stambhanuṃ Kâdamba-kula-kamala-mârtaṇḍanuṃ para-nṛipati-makuṭa-ghaṭṭita-charaṇâravinda-yugaḷanuṃ permaṭṭi-tûrya-nirghôshaṇanuṃ S'âkhâcharêndra-dhvaja - virâjamâna-manôttuṅga-siṃha - lâñchhanuṃ chaturâśîti-nagarâdhishṭhita-nijâmâtya-sârthanuṃ anêkâśvamêdhâva-bhṛita-jalâvagâhapavitra-gâtranuṃ Ajjâ-dêvî-labdha-[va]ra-prasâdanuṃ satya-ratnâkaraṃ vairimada-bhañjananuṃ śaraṇâgata-vraja-pañjara kaligaḷa-aṅkuśêty-âdi-namâvaḷî-virâjitaḥ srî-vîra-Sôma-bhûmipatiḥ Bana vâsî-dêśa-pramukhâkhiḷa-dharaṇî-talaṃ nishkaṇṭakaṃ pâlayan dharma-sachivair dharmakathâṃ śṛiṇvann êkadâgrahâra-karaṇênâtmanô janma saphalaṃ kartum ichchhan Viḷambi-saṃvatsarasy-Âshâḍha-kṛishṇa-pakshâmâvâsyâyâṃ tithau Sômavâra-yuktâyâṃ sûrya-grahaṇê Hanniḥaḷḷi-kampaṇâlaṅkâra-bhûtaṃ Kelliguṇḍâbhidhânaṃ grâmôttamaṃ Kuppaṭûru-Paṇañjê-Geḍeya-Piriya-Kelligôḍ-iti-grâma-chatushṭaya-madhyavartinaṃ Sênavaḷḷi-Kâchchhavi-Mâvinahaḷḷîti pallîtraya-yutaṃ nidhi-nikshêpâshṭa-bhâga-tôjas-svâmyâdi-sakala-vishayôpêtam anaṅguli-prêkshaṇîyaṃ sarvanamasyaṃ nânâ-gôtrêbhyaḥ sapta-shashṭi-saṅkhyâkêbhyô Brahmaṇêbhyô hiraṇyôdaka-dhârâ-pûrvakaṃ dattavân | (*here follow names, &c., of donees*) Siddhêśvarasyaikâ vṛittiḥ vêda-śâstrayôḥ pratyêkam êkaikâ vrittiḥ êvam êkôna-saptati-vṛittiḥ mahâjanaiḥ (r)ûroḍe-Râghavâya śâsanârthaṃ viṃśati-kamba-saṅkhyâkâ punas sva-prayôjanârthaṃ daśa-kamba-saṅkhyâkâ bhûmir dhârâ-pûrbbaka-dattâ || atha tasya grâmasya sîmâ-nirṇayaḥ kriyatê (*here follow details of boundaries*).

dânaṃ vâ pâlanaṃ vâpi dânâch chhrêyô'nupâlanaṃ |
dânât svargam avâpnôti pâlanâd achyutaṃ padaṃ ||
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭhi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ||
gâm êkâṃ ratnikâm êkâṃ bhûmêr apy êkam aṅgulaṃ |
haran narakam âpnôti yâvad â-bhûta-samplavaṃ ||
na visham visham ity âhur brahmasvaṃ visham uchyatê |
visham êkakinaṃ hanti brahmasvaṃ putra-pautrakaṃ ||

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*On a stone to the right of the door-way of the Sômêśvara temple.*

Srî-Vâṇî-Girijâdhipar Garuḍa-hamsôkshâsanar vârddhi-râ- |
jîvâdrîndra-nivâsigaḷ madhupa-raktâmbhôruhêndu-prabhar |
ddêvar satva-rajas-tamô-guṇa-yutar dvy-ashṭa-tri-nêtrôtpalar |
Gôvindâbjaja-S'ankara-tri-purushar pâḷikke nammaṃ chiraṃ ||

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ srî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâ-bharaṇaṃ śrîmat-Tṛaiḷôkyamalla-Dêva-vijayarâjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ salluttam ire ||

Meru-girîndradante vibudhâśrayan Îśvaranant Umêśan â- |
sâ-radanîndranant adhika-dânan Ahîśvaranante viśva-bhû- |

bhâra-bhara-kshamaṃ vidhuvinante kaḷâspadan ambudhiyante La- ।
kshmî-ramaṇîya-janma-niḷayaṃ negard Âhavamalla-vallabha ॥
Chôḷa-madêbha-kêsari Kaḷiṅga-ghanâghana-chaṇḍa-vâyu Pâñ- ।
châḷa-tamas-tamô'ri Magadhâvanija-braja-dâva-pâvakaṃ ।
Mâḷava-gôtra-śaiḷa-pavi Kôraḷa-pannaga-Pannagâri Nê- ।
pâḷa-baḷâmburâsi-baḍavânaḷan Âhavamalla-vallabha ॥
pravimaḷa-kîrttiyoḷ vibhavadoḷ sucharitradoḷ ârppinoḷ mahâ- ।
hava-jayadoḷ guṇônnatiyoḷ Âhavamallanoḷ âṃ samânav em- ।
b avanipan êṃ Yayâtiyô Bhagîrthanô Purukutsanô Purû- ।
ravano Dilipanô Bharatanô Naḷanô Nahushâvanîśanô ॥
eṛagada vîrad añjad adaṭar śśaraṇ-ennada-râyar endud an- ।
t iṛad aṭavîśvarar jJavana bârige vôgada yuddha-lâlasar ।
mmaṛe-vugad aṅkachêyar iḷid ôḍada durggada gaṇḍar aḷki beḷu- ।
kuṛada madândhar ill idu parâkramam Âhavamalla-dêvana ॥
kshaṇadiṃ Mâḷavam êḷum eyde viḷayakk eydittu sandirda-Koṅ- ।
kaṇav êḷuṃ Maley êḷum añji besekeydatt ôvad ânt âhavâṅ- ।
gaṇadoḷ Chôḷukan ammi sattan akhiḷa-dvîpâvanî-pâḷakâ- ।
graṇigaḷ kappaman ittar ên adaṭanô Traiḷôkyamallâdhipaṃ ॥

svasti samasta-praśasti-sahita śrîmad-anâdi-paṭṭaṇaṃ râjadhâni-Baḷḷigrâmeya paṭṭaṇa-madhyadoḷu śrîmadu vaḍḍha-byavahâri Hâlikabbeya Sôvi-Seṭṭi Saka-varshada 976 neya Jaya-saṃvatsarada Vaiśâkha-bahuḷa-Aksheya-tritîyad Amâvâse-Âdivâra-nimittaṃ dharmma-chittar âgi liṅga-pratishṭheyaṃ mâḍiy Abhinava-Sômêśvara-dêvar endu pesaran iṭṭ â-dêvara snâna-nivêdyakkaṃ nandâdîvigegav alliy âchâryyara grâsakkav endu biṭṭa taḷa-vritti Aṛekereya keḷagaṇa gadde Katsaviya-gaḷeyoḷu mattar eraḍu â-kereyoḷagaṇa bhûmi gadde beddalu sahita mattaru nâlku â-bhûmige sîme mûḍalu Chandrêśvara-dêvara bhumiyê mêre teṅkalu Beṇḍeya-keṛeya teṅkaṇa-kôḍyiṃ paḍuva mundâgi parida-jala-pravâha-vê mêre paḍuval Aṛakere-yêriyê mêre baḍagalu Chaturmukha-dêvara bhûmiyê mêre Arakeṛeya keḷagaṇa-bhûmi mattar eraḍaṛa sîme mûḍalu Mûlasthânada dêvara tôṇṭada bhûmiyê mêre teṅkalu Pañcha-liṅgada bhûmiyê mêre paḍuvalu Bhagavatî-dêviya bhûmiyê mêre baḍagalu keṛege biṭṭa bhûmi-yê mêre â-keṛeya baḍagaṇa-kôḍi-yêriya keḷagaṇa-pûdôṇṭav onduman â-dêvara teṅkaṇa kelada râja-vîdhiyiṃ baḍagaṇ aṅgaḍigaḷumaṃ â-râja-vîdhiyiṃ teṅkaṇ-aṅgaḍigaḷa hindaṇa kêriy ondumaṃ Tamm-ârâdhyar paṭṭaṇada mûliga Jñânaśiva-dêvara kalaṃ karchchi dhârâ-pûrvvaka sarvva-namśya-sarva-bâdhâ-parihâram âgi biṭṭan â-dêvâlyaṃ kâla-kramadiṃ jîrṇṇav âgalu paṭṭaṇasâvi Mêchi-Seṭṭi Kîrtti-Seṭṭiy aśêsha-nagara pañcha-maṭhaṃ hiriya-maṭhaṃ Bhêruṇḍêśvarad âchâryyaṃ Mûliga-Madukêśvara-paṇḍita-dêvaruṃ Pañcha-liṅgad-âchâryya-Sarbbêśvara-paṇḍita-dêvaruṃ Tripurântakad-âchâryya Jñâna-śakti-dêvaruṃ. var int inimbara sannidhânadalu samasta-mummuri-daṇḍamuṃ nânâ-dêsi-byavahârigaḷuṃ Maṇigâra-Mahâdêva-Seṭṭi int inibaruṃ tamma dharmmav âgi kaikoṇḍu Gavaṛêśvara-dêvar endu pesaran iṭṭu jîrṇṇôddhâramaṃ mâḍid aynûrvvara praśasti svasti samasta-bhuvana-vikhyâta-pañcha-śata-vîra-śâsana-labdhânêka-guṇa-gaṇâḷaṅkṛita--satya--śauchâchâra--châru--charitra--naya--vinaya--vijñâna-vîra-Baṇañju-dharmma-pratipâḷa-viśuddha-guḍḍa-dhvaja--virâjamâna-mânânûna-sâhasa-lakshmy--âliṅgita-vakshasthaḷa--bhuvana--parâkramônnataruṃ Vâsudêva-Khaṇḍaḷi--Mûḷabhadra--vaṃśôdbhavaruṃ Bhagavatî-labdha-vara-prasâdaruṃ dvâtriṃśadu-vêḷômarav ashṭâdaśa-paṭṭaṇaṅgaḷu chaushashṭhi-yôga-pîṭhamuṃ chatur-ddiśey-âśrama-nânâ-dêśa-bhramântukaravargge puṭṭiyuṃ Kṛita-yûga-Trête-Dvâpara-Kali-yugaṃ modal âge Brahma-Vishṇu-Mahêśvararavara mataṃ prithviyo hasumbey âge ashṭa-lôka-pâlakarê gôṇṭâge Vasugiyê baḷas âge phaṇi-kulaṅgaḷê dârav âgi bokkaṇa voḷa-vasumbey âgi chakramê beḷav âgi kûr-asiye mara-surigey âge hasumbeyoḷ amûlya-vastugaḷê vastugaḷ âgi Chêra-Chôḷa-Pâṇḍya-Maleya-Magadha-Kauśaḷa-Saurâshṭra-Dhanushṭra-Kurumbha-Kâmbhôja--Gaulla-

Lâḷa-Barvvara-Pârasa-Nêpâḷa--Ekapâda-Lambakarṇṇa-Strî-râjya-Ghôḷâmukham emba nâṇâ-dêśaṅgaḷolaṃ grâma-nagara-khêḍa-kharvvaḍa-maḍamba-paṭṭaṇa-drôṇâmukha-saṃvâhanav emba digudanti-paṭṭaṇaṅgaḷaṃ pâda-mârgga-jala-mârggadoḷu shaṭ-khaṇḍa-maṇḍaḷaṅga ḷaṃ pokku bhadrahasti-jâtyaśva-indranîla-chandrakânta-muttu-mâṇikya--vajra--vaiḍûryya--gômêdhika--pushyarâga--padmarâga-pavaḷa-marakata-karkkêtana--nânâ--vastuṅgaḷuman êlâ-lavaṅgav-agaru-chandana-karppûrakastûri-kuṅkuma-malegajâdi--sugandha-dravyaṅgaḷumaṃ pêṛiyuṃ mâṛiyuṃ pegaloḷ ântu suṅkachchhâyamumaṃ kiḍisi chakravarttiya suvarṇṇa-bhaṇḍâramumaṃ mâṇikya-bhaṇḍâramumaṃ paṭṭisa-bhaṇḍâramumaṃ tekkane tîvi mikkudaṛoḷu chatus-samaya-shaḍu-darśana-viśishṭa-vidagdhapaṇḍita-muni-janaṅgaḷge nityaṃ bese-keyyuttaṃ avara parasida-âśîrvvâda-śata-sahasra-vachanaṅgaḷaṃ taleyoḷ ântu kaykoḷuttaṃ Mahâdêvaruman ishṭâ-dêvarum âgi bagedu dhammârtha-kâma-bhôgaṅgaḷma mahâ-sukhadin anubhavisutta gârddapa-mahishâvâhaka-chêḷâbharaṇa-bhûshitar appa eṇṭuṃ nâḍa padinaṛuvaruṃ gavaṛegaḷuṃ gâtrigaruṃ seṭṭiyaruṃ seṭṭiguttaruṃ aṅkakâraruṃ bîraruṃ bîravaṇigaruṃ gandigaruṃ gâvuṇḍaruṃ gâvuṇḍa-svâmigaḷu entu baluṅke-daṇḍahastaruṃ âneyê bhêriy âgi bhêriyê maddaḷey âgi beḷu-goḍegaḷê neḷal âgi mahâ-samudramê nîrgârigey âgi Indranê karagarvaḷan âgi Varuṇanê gaḷeviḍivan âg i Dhanadanê bhaṇḍârigan âgi navagrahaṅgaḷê kaṅkaṇav âgi Râhuvê toṅgal âge Kêtuvê surigey âgi Kuḷikanê money âgi chandrâdityarkkaḷê bembalav âgi muvattu-mû-dêvarkaḷê nôṭakarkaḷ agi kshamey emba bâḷaṃ kirttu krôdha-śatruv emba hagevanan iṛidu kâdi gelda bhaṭariya makkaḷa ḍavaruga para-nirghghôshaṇarum appa śrîmad-Aiyyâvoḷey-ainûrvvar-svâmigaḷu tammaḷ oḷḷidaruṃ nirmmaḷa-têjaruṃ têja-têjôttuṅgaruṃ satyadalu Gâṅgêyar-annaruṃ chaladalu Duryyôdhanan-annaruṃ dôr-vvaladalu Bhîmasênan-annaruṃ âneyentey aṭṭi koluvaruṃ hasavinante nindu koluvaruṃ hâvinante vishade koluvaruṃ simhadante sirddu koluvaruṃ Bṛihaspatiyante buddhimantaruṃ Nârâyaṇanant upâya-karttâraruṃ Nârada-ṛishiyante kalaha-sampûrṇṇaruṃ bendêri mirttu-garavaruṃ hôha-Mâriya challavâḍuvaruṃ baha-Mâriyan idirggoḷuvaruṃ huṭṭirda-huliyaṃ keṇakuvaruṃ hariva bhaṇḍiya kâḷaṃ kâvaruṃ kesaraṃ kichchiḍuvaruṃ maṇala saraviyaṃ posavaruṃ siḍilaṃ piḍidu tôrpparuṃ chandrâdityarkaḷaṃ neḷak iḷihuvaruṃ Îśvara-bhaṭṭârakana nôsala-kaṇṇu chatur-bhujamumaṃ Brahmar-aṭṭahâsamumaṃ Bhagavatig unmathamumam appa traiḷôkya-vâkya-vachanaṅgaḷmaṃ sâdisuva-sâdhakanante traiḷôkyamaṃ sâdisuva-Guḍḍa-śâstrad avayava-lakshaṇaṅgaḷan aṛidu nuḍiv aṅgaḍi-vandirggaḷmaṃ dese-masagi bappa pasumbegaṃ kaṇa-paṛida-karttegaṃ muridu birdda peṇakkaṃ sûṛevôda-bhaṇḍakkaṃ ettidanettara-kûregaṃ paṭṭa-pâḷakkaṃ pâyda-bêligaṃ moṛey emba śabdakkaṃ sameya-dharmmakka kûḍida-saṅghâtakkaṃ mâḍida-byavasthegaṃ tappuvar allaru toṅgalinante pagevana taleyaṃ koṇḍu paṭṭigeyante pagevana hastavaṃ kaṭṭi meṛevaruṃ paṇavan ollaru peṇakke nallar svasti samastaprasasti-sahitaṃ śrîmad-Ayyâvoḷey-aynûrvva-svâmigaḷge sâshṭâṅgav eṛagi poḍavaṭṭu ikku hasumbeyaṃ nîḍu sasiyaṃ kuḍu seṭṭi śrîmad-Ayyâvoḷey-aynûrvva-svâmigaḷge taḷige-dambulamaṃ hoyi jayamaṅgaḷamaṃ ||

svasty anavarata-paramôtsâhigaḷ enipa śrîmad-Aynûrvvaruṃ paṭṭaṇasâvi-Mêchi-Seṭṭi-Kîrtti-Seṭṭimukhyav aśêsha-nagaraṅgaḷuṃ Gavarêśvara-dêvara aṅga-bhôgakkav alliya khaṇḍa-sphuṭita-jîrṇṇôddhârakaṃ koṭṭa-dharmmâyaṃ śrî-nagaraṅgaḷ-aṅgaḍigaḷalu varshakke pratyêka vîsaṃ hattu chinnageyikada byavahârigaḷu pratyêka varshakke vîsaṃ hattu sthaḷada gavaṛegaḷu varshakke hasumbege paṇav ondu nâṇâ-dêśi-gavaṛegaḷu varshakke hasumbege hâgav ondu karppûra-kastûri-kuṅkuma-śrîkhaṇḍaṃ mutt-oḷagâgi samasta-tûkada-bhaṇḍav anitakkaṃ poṅge kâṇi eraḍu sthaḷada dûsiga-vyavahârigaḷaluṃ nâṇâ-dêsi-dûsîga-vyavahârigaḷaluṃ poṅge kâṇi eraḍu meḷasu-jîrige-sâsavi-sadahuge-vôvakottumbaliy-oḷagâgi poṅge vîsav ondu sakhkhare-yiṅgu-suṇṭhi-hippali-êleyakiy allav arisina nâru bêru samasta-tûkada bhaṇḍakke poṅge vîsa ondu hejjuṅka vaḍḍa-râvuḷake naḍava daṇḍanâyakaru hattak ondu hêrina suṅkavaṃ biṭṭu koṭṭaru sthaḷada hêṛuva Baṇañjigaru horaganim banda samasta-Baṇañjigaruṃ hêriṅge mâna vondu mâlagâra nâlvatt-okalalu tamma karaṇḍagegaḷalu pratyêka hûvina sarav

ondu tambuliga sâsirbbaralu Chaitra-pavitrada parvva-biyakke vokkalalu ele sâyirav onduṃ telligar aivatt-okkalaluṃ dêvara nandâdîvigege gâṇaṅgaḷalu pratyêka eṇṇe soṇṭige vondu Jiḍḍuḷige-yeppattara manneya Ekkalarasaṃ mukhyav âgi naḷ-prabhu Chiṭṭavûra Kâḷa-Gâvuṇḍanuṃ (*others named*) samasta-prabhu-gâvuṇḍugaḷuṃ taṃ-tamm-ûralu varshaṃ-prati dêvarige koṭṭa paṇav aydu Nâgarakhaṇḍav-eppattara manneya Sôvi-dêva-mukhya Koṇavaṭṭiya Prithivî-Seṭṭiyaṃ (*others named*) samastaprabhu-gâvuṇḍugaḷuṃ tam-tamm-ûralu varshaṃ-prati dêvargge koṭṭa-paṇav aydu Eḍenâḍ-eppattara manneyaṃ Sôvarasa-Praṇamarasa-mukhyav âgiy agrahâraṃ Eleseya mahâjanaṅgaḷuṃ Kuppageḍeya mahâjanaṅgaḷuṃ Osavûra-Bhîva-Gavuṇḍanuṃ (*others named*) antu samasta-prabhu-gâvuṇḍugaḷuṃ varshakka ûr-ûralu paṇav aydaṃ koṭṭaru (*further grants*) priyadin âr orbbar î-dharmamaṃ pratipâḷipar avarggaḷu Kuru-kshêtradoḷu Gayeyoḷu Gaṅgeyoḷu Vâraṇâsiyoḷ Arghyatîrtthadoḷu vêda-śâstra-prayukta-niyama-nishṭhita-vipra-kôṭige kôṭi-kavileyaṃ vidhiyind ubhaya-mukhiyaṃ bayasi kuḍuvêrppa puṇyatithiyoḷ itta puṇya-phalamaṃ paḍevar sandêham uṇṭe (*usual final verses*).

vanê vana-tarûn agnir ddahan mûlâni rakshati |
*kulaṃ sandahati saha-mûlaṃ vinaśyati ||

Hiriya-maṭhad âchâryya Mûliga-Madhukêśvara-paṇḍita-dêvaruv avara putra Dharmmaśiva-dêvaruṃ tamma Mûlasthâna-dêvara kêriyoḷage paḍuvaṇa-kêriyalli Maṇigâra Mahâdêvi-Seṭṭiyarige hattukaiyya maney ondu | teṅkaṇa kêriyalli Maṇigâra-Lakmi-Seṭṭiyarige hattu-kaiyya maney onduvaṃ sarva-namaśyav â-chandrârkka-târam-baraṃ salvant âgi koṭṭar || śrîman-mahâ-maṇḍaḷêśvaraṃ Ekkalarasana daṇḍanâyaka-Kâmarasaṃ śrî-Gavaṛêśvara-dêvarge koḍavîsadalli biṭṭa ettu hattu ||

## 119

ôṃ namaś S'ivâbhyâṃ sânucharâbhyâṃ ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||
namaś śâśvatikânanta-jñânaiśvaryyamayâtmanê |
saṅkalpa-saphala(ṃ)-Brahma-stambhârambhâya S'ambhavê ||

Gaṇêśvaraṃ namaḥ ||

śrîman-namnâmarêśa-prakara-makuṭa-mâṇikya-jâḷa-prabhâḷi- |
vyâmiśrâkîrṇṇa-varṇṇaṃ pada-sarasijav â-pâda-paṅkêjakaṃ hṛid- |
vyômâvâsaṃ Trimûrttîśvarara vara-guṇaṃ trai-jagat-kâryyav ant â- |
vyômâdhîśaṃ Mahêśaṃ kuḍug abhimatamaṃ Kêsirâjaṅge nichcha ||

utpalamâle || â-jagadalli martya-bhuvanaṃ kaḍu rayyav adarkke saṃ- |
râjitav appa Bhârata-mahîtaḷav allige Kuntaḷa-kshiti |
bhrâjitav â-vasundhareyuvaṃ Mayan uydaḍe tanda Vishṇuvôl |
râjita-chakravartti vibhu Bijjaṇa-Dêvanô tâḷdan artthiyiṃ ||

vachana || â-samasta-bhuvana-bhavanâśry a śrî-pṛithvî-vallabhaṃ | mahârâjâdhirâja | paramêśvaraṃ | parama-bhaṭṭâraka | Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa | kadana-prachaṇḍa | mâna-Kanakâchaḷa | subhaṭar-âditya | kaligaḷ-aṅkuśa | gaja-sâmanta śaraṇâgata-vraja-pañjara | pratâpa-Laṅkêśvara | paranârî-sahôdara | S'anivâra-siddhi | Giridurga-malla | chalad-aṅka-Râma | vairibha kaṇṭhîrava | Niśśaṅkamallâdi-samasta-guṇa-nâmaṅgaḷ ellaṃ yathârttha-nâmaṅgaḷ âda śrîmad-Bijjaṇa-Dêvaṃ pṛithvî-vaḷayaman âḷdan ent endaḍe ||

śârddûḷavikrîḍita || pṛithvî yâ Pruthunâ parâ chiratarâṃ mûḍhêna gôtvaṃ gatâ
sêyaṃ Bijjaṇa-Dêva-paṭṭa-mahishî-vṛittau chiraṃ krîḍatê |

*So in the original.

ratnaṃ dêva tathaiva bhâti bhuvanê vêḷâdhipâdhasthaḷê
Vishṇôr vvakshasi kaustubhaṃ nṛipa-vara-prauḍhêna sâ ślâghatâ ‖

vachana ‖ â-bhuja-baḷa-chakravartti-tanûjaṃ | manuja-Manôjaṃ | râjâdhirâja | râja-mârttaṇḍaṃ | kadana-prachaṇḍa | mṛigamadâmôda | vitaraṇa-vinôdaṃ râya-Murâri Sôvi-Dêvaṃ vasudhâtaḷam ellamaṃ sukhadin âḷd ire ‖

kanda ‖ tat-samanantaradoḷ dhare- |
g utsavamaṃ mâḍi satya-śaucha-bratada Sa- |
ritsuta-doreyaṃ nava Puru- |
kutsaṃ Saṅkamma-Dêvan âḷdaṃ dhareyaṃ ‖
allim baḷikkav Âhava- |
mallaṃ tad-anujan udâtta-śauryaṃ mârttaṇ- |
ḍôllasita-têjan aprati- |
mâllaṃ dhâtriśan âgi sukhadind irdda ‖

utpalamâle ‖ Gauḷa-mada-dvipa-kshubhita-kêsari Chauḷika-sainya-machchha-sañ- |
châḷita-gâḷan Andhra-vasudhêśa-ghanâghana-dakshiṇânilaṃ |
Mâḷava-râja-haṃsa-nichayôdgata-mêgha-nikâya-nisvanaṃ |
pâḷisidaṃ mahî-taḷaman Âhavamalla-nṛipâḷan aḷkaḷim ‖

vachana ‖ â-râja-chakrêśva[ra]na râjya-pradhâna-śaktigaḷe mahâ-pradhânar âdar avara svabhâva-sâmartthyam ent endaḍe ‖

ślôka ‖ Kuntaḷâlôkanâd êva Kâñchî skhalati sambhramât |
ayi Lakshmaṇa-daṇḍêśa pṛithvî tvayy êva râgiṇî ‖

kanda ‖ gaṇḍina Vijayâdityana |
maṇḍaḷ ımaṃ suṭṭu Chôḷa-Hoysaḷa-râjyaṃ |
goṇḍ uḷida-ripu-nṛipâḷaran |
aṇḍaḷavaṃ daṇḍanâtha-Chaṇḍugi-dêva ‖

utpalamâle ‖ vairi-nṛipâla-paṭṭa-mahishî-vara-pâṇḍura-gaṇḍa-kântiyaṃ |
saireṇe-geṭṭa-châtaka-kulaṃ hima-dîdhitiy endu shaṭpadaṃ |
châru-sitâbjam endu kalahaṃsa-kulaṃ bisa-kâṇḍam endu sañ- |
châriśi lôkamaṃ nagisuguṃ vibhu Rêchaṇa-daṇḍanâthana ‖

champakamâle ‖ para-hita-vṛittiyoḷ Sibi parârtthadoḷ â-Ravinandanaṃ nṛitâ- |
daratege Dharmma-nandanane muṃ toṇeyappaḍ adakkuv alladâ- |
para-hita-vṛittigaṃ vitaraṇônnatigaṃ vara-satya-vâṇigaṃ |
dorey enal âro Sôvaṇa-chamûpatiyant ir iḷâ-taḷâgradoḷ ‖

utpalamâle ‖ deseya gajaṅgaḷalli sura-danti mṛigâḷigaḷoḷ mṛigêśvaraṃ |
kasavaradalli Ratnanidhi nâki-nikâyadoḷ Indran abdhiyoḷ |
misuguva pâl-gaḍal jasaman âḷdavol enduv aḷamba-pempu-ve- |
ttesadan iḷâ-taḷâgradoḷ aṇaṃ vibhu Kâvaṇa-daṇḍanâyakaṃ ‖

vachana ‖ ant anêka-guṇa-gaṇâḷaṅkṛita-mahâ-pradhânar-sahitaṃ śrîmad-Âhavamalla-mahîpâḷakaṃ śrîman-mahâ-pradhânaṃ sakala-guṇâdhânaṃ Bhâradvâja-gôtra-pavitraṃ | Kêśava-dêva-Pampâmbikâ-pautraṃ | Hoḷalamarasa-Durggâmbikâ-putraṃ | Lakhmâ-dêvî-manô-nayana-vallabhaṃ | bhaya-lôbha-durlabhaṃ | kadana-Triṇêtraṃ | vibudha-jana-mitraṃ | purâtanâmâtya-charitraṃ | sakala-guṇa-pâtraṃ | samadhigata-pañcha-mahâ-śabda mahâ-sâmanta-sênâpati bâhattara-niyôgâdhishṭhâyakaṃ | sakaḷa-lakshmî-nâyakaṃ vairi-bhaya-dâyakan emb î-biruda-guṇa-nâma-yathârttha śrîmat-Kêśimayya-daṇḍa-

nâyakanaṃ karadu dakshiṇa dig-bhâgada bhaṇḍâravâḍa-dêśamaṃ bappanane dushṭa-nigraha-śishṭa-pratipâḷanaṃ mâḷpud endu Banavase-nâḍaṃ koḍal mahâ-prasâdam endu kaykoṇḍa-mahâmâtyana mahad-guṇaṅgaḷ ent endaḍe ||

utpalamâle || Manu-chaya-sêvya-vṛitti nija-vṛitti purâtana-râja-nîti tâṃ |
tanag aḷavaṭṭa nîtiye parârtthame tanna bhujârjjitârtthav â- |
ḷdana mahimônnatitvame nijônnatiy âśrita-tushṭi tannad end |
enipa negaḷteyinde sale jîvise Kêśava-daṇḍanâyakaṃ ||
malevavar illa gaṇḍ-esavar ill idir-appavar illa têjav end |
ulivavar illa ṭaṇṭaṇipar ill uṛid-irppavar illa kâydu band |
alevavar illa tanna birud allade kabbada gîtadalli mâr- |
taleyavar illa Kṛishṇa-vibhu-Kêśava-dêva-chamûpa-râjyadoḷ ||

kanda || ir-mmaḍi Châṇikyaṅge pa- |
dir-mmaḍi S'akaḷukage Bhṛigug entuṃ tâṃ |
nûr-mmaḍi Hariyindaṃ sâ- |
sir-mmaḍiy enal esava mantri-Kêśava-dêva ||

va || tan-mahâ-pradhânaṃ Kṛishṇa-Kêśava-dêva-daṇḍanâthana sachivôttamar ent endaḍe ||

ka || naḍavaḷi Manu-châritryaṃ |
nuḍiy avitatha-vṛitti bhakti-bhâvaṃ S'aivaṃ |
geḍegoṇḍ ippud enipp î- |
beḍagiṃ Narasiṅga-Nâyakargg eṇey âvaṃ ||
balmeya mâtinoḷ êṃ |
Kali-kalmasha-rahitaṅge Tikka-râjaṅg uḷid î- |
pul-mânasaraṃ dorey ene |
kal mâṇikadantuṭ endaḍ ent ante diṭaṃ ||
baravadu kûrttaḍe deyvada |
barav adu mêṇ alladirddan âdaḍav ant â- |
baravaṃ bârisuvan enal |
baravaṃ bârisuvan endum êṃ Bâchayya ||
bhaṇḍâra-Sôvi-dêvaṃ |
bhaṇḍâraṃ vandi-janake hoṅgaḷa le(ta)kkaṃ |
bhaṇḍâri-vesarin anyar |
ppaṇḍita-nivahakk avishayar avar ê-doreyar ||
patiya manadalli kâryya- |
pratatiye tanag uradavandir-eḍeyoḷ Mṛityu- |
pratatiye bêḍal surabhi- |
pratatiye tân enisi tôruvaṃ Châmayyaṃ ||
bhakti S'iva-padadoḷ enduṃ |
sûktiye nuḍivalli para-hitârtthadoḷ atyâ- |
saktiy enisirdda guṇadiṃ |
dik-tatiyoḷ meṛeye Bichirâjaṃ jasavaṃ ||
artthârijaneya vyasanav ad |
artthigaḷ isbṭârttha-siddhig allade peṛat-ond- |
artthakk allaṃ śale S'iva- |
tîrttha śrî-Dâsirâjan ûrjjita-têjaṃ ||

va || mattav â-râjâdhirâja-pradhânântaḥkaraṇa-rûpar appa karaṇaṅgaḷa mahatvamaṃ pêḷvaḍe ||

vṛi || sarasa-kavîndra-saṃstuta-guṇar kKamaḷâsana-vaktra-sambhavar |
ppara-hita-kâryya-dhuryyar uchitôkti-viḷâsa-nikâya-varyyar â- |
darita-dharâmara-prakarar abdhi-samâna-gabhîra-dhîrar Î- |
śvara-pada-bhakti-lôlar enipar kkaraṇaṅgaḷ ad entu nôḷpaḍaṃ ||

va || antum alladeyuṃ Lakshmi-dêva-daṇḍanâthana râjad-râja-têjô-rûpar appa Hiriya-Viṭṭarasanuṃ | Chaṇḍugi-dêva-daṇḍanâyaka-prachaṇḍa-dôr-ddaṇḍa-svarûpanuṃ | Vâji-kuḷa-tiḷakaṃ | Bhâradvâja-gôtra-pavitraṃ | Iṭṭigeya-Duggi-S'eṭṭi-priya-putraṃ | Dêsiya-daṇḍanâyakaṃ Chikka-Viṭṭharasanuṃ | vasudhaika-bândhava Rêchaṇaiya-daṇḍanâyakara châru-châritryad antir oppuvaṃ yôdhṛi-tantrâdhishṭhâyaka-Kêśava-dêvanuṃ | Sôvaṇaiya-daṇḍanâyaka-râjya-lakshmî-tanûjan enisida Kâvaṇaiya-Nâyakaruṃ Kâvaṇaiya-daṇḍanâyakara prachaṇḍa-kôdaṇḍa-kâṇḍa-rêchanad antir oppuva Rêchaṇaiya-Nâyakanum enisida râjâdhyaksha-sahitaṃ samasta-pradhânariṃ parivṛitan âgi | tri-bhuvana-vibhavêndraṃ | śîtaḷa-chandraṃ Banavase-pannirchchhâsiramumân antaḥ-pravishṭav appa Hayve-Sântaḷige-Yeḍedoṛe-pramukha-dêśamaṃ sukha-sat-kathâ-vinôdadind âḷuttav irdda vaḍḍôlagada samayadoḷ dharmma-prasaṅgamaṃ puṭṭisidan âtana nîti-châturyyamumaṃ purâtiśayamumaṃ pêḷvaḍe ||

mattêbhavikrîḍita || muni-châritrane Kâpilônnata-kulaṃ rûpasviyê Kêśavaṅg |
enasuṃ nachchina nandanaṃ S'iva-dṛigê śrî-Vâmaśaktîśa-san- |
muni-hastâṅkita-mastakaṃ chaturanê pêḷ Svâmi-dêvaṃ diṭakk |
ene pempiṃ chalad-aṅka-Râman osedaṃ mûṛuṃ-purâmâtyaka ||

utpala || sthiratege Mêṛu sach-charitadoḷ Manuv âdya-kavîndra-vṛittiyoḷ |
Sarasati tôḍu pâsaṭi samaṃ guṇam uḷḷaḍav Arkka-sûnuv â- |
sthirategav â-charitrategav â-rasa-vṛittigav â-dharitriyoḷ |
dorey ene Sâvi-dêva-sachivaṃ mudadiṃ nuḍidaṃ yathârtthavaṃ ||

purâtiśaya ||

ka || râkshasan enasida Baliy and |
î-kshêtradoḷ irddu koṭṭu Manvantaradoḷ |
sâkshâd Indraney enisidan |
âksharikaṃ pogaḷal ariyen âṃ Balipuramaṃ ||

va || adu-kâraṇav illi mattav ênânuṃ dharmmavaṃ mâḷpud endu hêḷal oḍane tad astuv endu śrîman-mahâ-maṇḍaḷêśvaraṃ Tailaha-Dêvanuv avara bhâvan Eṛaharasanuṃ śrîmad-râjadhâni-Balipurada paṭṭaṇa-svâmi Mâḷi-Seṭṭiyaruṃ paṭṭaṇa-svâmi Mêchi-Seṭṭiyaruṃ Pañcha-maṭha-Hiriya-maṭhad âchâryyar Mûliga-Dharmmaśiva-dêvaruṃ Pañcha-liṅgad âchâryya Rudraśakti-dêvaruṃ Tripurântakad-âchâryya Jñânaśakti-dêvaru pramukha-nagara-pañcha-maṭha-mûṛuṃ-purada Saudore-herggaḍe Sâvi-dêvanuṃ tat-pratihasta Chaṭeṇa-Tippaṇanuṃ | Kannarana karumâḍadoḷ emb ant ettisida jasad-atti-gaṇḍaruṃ | Koṅkaṇamaṃ sâdhisi Vijayâdityanal kappamaṃ koṇḍa gaṇḍa-mârttaṇḍaruṃ | Malaparoḷ-gaṇḍaṃ Hoysaḷa-vîra-Ballâḷa-Dêvaṅge santôshavaṃ mâḍi mannaṇeyaṃ haḍada janaika-mânyarum enisidar antum alladeyuṃ ||

vṛi || sthirar ati-dhîrar âśrita-janêshṭa-phala-pradar êka-vâkyar Î- |
śvara-pada-bhaktar âṛu-samayaṅgaḷa sîme podaḷda nîtig â- |
karav enisirdda sach-charitar uddhata-satvar udagra-puṇyar â- |
darita-viśishṭar embud idu saṃstutiy altu Baṇañju-dharmmara ||

int anêka-prakâradiṃ stûyamânar appa śrîmad-Ayyâvoḷe-Challuṅki-pramukhânêka-grâma-nagara-khêḍa-kharvvaḍa-maḍamba-drôṇâmukha-pura-pattana-stha Lâḷa-Gauḷa-Karṇṇâṭa-Baṅgâḷa-Kâśmîrâdi-dig-dêśâvâsigaḷa ..... pp ubhaya-nânâ-dêśigaḷ anavarata-têjô-rûpar appa sthaḷa-purushar maṇigâra-Mahadêvi-Seṭṭi maṇigâra-Maili-Seṭṭi maṇigâra-Padma-Seṭṭi maṇigâra-Mâṇika-Seṭṭi S'iva-pâda-śêkhara-Mâri-

S'eṭṭi Sôvi-Seṭṭi Holli-Seṭṭi Sâḷige-Mâchi-Seṭṭiy oḷagâgi samasta-vaṇig-dhârmmikaruvaṃ mahanîya-pa .. shadaṃ mâḍi svasti śrîmat-Kaḷachuryya-bhuja-baḷa-chakravarti vîra-Nârâyaṇ-Âhavamalla-Dêva-varshada 3 neya Plava-saṃvatsarada S'râvaṇa-bahuḷa 13.. Âdivâra-saṅkramaṇa-vyatîpâtad andu | Baḷḷigâveya Baṇañjigaralliya a-putrika-mṛitaka-dhanav ellaṃ śrîmat-Gavaṛêśvara-dêvara mâṭa...di-dêva-kâryyakke nagaradalliy a-putrika-dhanav appudu Nagarêśvara-dêvargge mattaṃ pañcha-maṭha mûṛuṃ-purav êluṃ Brahmapurigaḷal ellav all-alliya mṛi ..... nav appud all-alliya dêvarig endu śrîmad-Gavaṛ-êśvara-dêvara śrî-pâdadalli śrîmat-Kêśimayya-daṇḍanâyaka karaṇaṅgaḷ pradhânar taḷâra-sahita dhâre .... sarvva-bâdhâ-parihâravâgi â-chandrârkka-târam-bara salvantâgi koṭṭan î-dharmmamaṃ nâḍ-arasu gaḷuv adhikârigaḷu nagara-pañcha-maṭha mûṛum-pura ..... ri-daṇḍaṅgaḷuṃ prati-pâlisuvar || î-dharmmaman âvan âgiyuv aḷidavaṃ arasiṅge râja-drôha nâḍiṅge samaya-drôha (*usual final phrases and verses*).

## 120

*On a stone near the same temple.*

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyaṃ pravarttise tat-pâda-pallavôpaśôbhitôttamâṅgaṃ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varêśvaraṃ Mahâlakshmî-labdha-vara-prasâdaṃ tyâga-vinôdam âyad-âchâryyan a-sahâya-śauryyaṃ gaṇḍara gaṇḍaṃ gaṇḍa-bhêruṇḍaṃ mûṛu-râyâsthâna-kali biruda-maṇḍaḷika-vṛisha-bha-S'aṅkaraṃ kaligaḷa mogada kayi birudar-âdityaṃ pratyaksha-Vikramâditya jagad-êka-dâni-nâ-mâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Châ.. ṇḍa-Râyarasar Banavâsi-pannir-chchhâsiraman âḷuttaṃ iral râjadhâni-Baḷḷigâveya nelevîḍinoḷ S'aka-varsha 970 neya Sarvvadhâri-saṃvatsarada Jyêshṭha-śuddha-trayôdaśî-Âdityavâradandu Jajâhuti-śrî-S'ântinâtha-sambandhiy appa Baḷagâṛa-gaṇada Mêghanandi-bhaṭṭârakara śishyar appa Kêśavanandi-ashṭôpavâsi-bhaḷârara basadige pûjâ-nimittadiṃ dhârâ-pûrvvakaṃ Jiḍḍuḷige 70 ra baḷiya râjadhâni-Baḷḷigâveya pulleya-bayaloḷ bhêruṇḍa-gaḷeyoḷ koṭṭa gaḷde mattar aydu adara sîme (*details of boundaries*)

dharmmêṇa śauryya-satyêna tyâgêna cha mahîtaḷê |
gaṇḍa-bhêruṇḍa-sâdṛiśyô na bhûtô na bhavishyati ||

(*usual final verses*)

Banavâse-dêsad oḷagaṇa |
Jina-niḷayaṃ Vishṇu-nilayam Îśvara-niḷayaṃ |
muni-gaṇa-niḷayam ivaṃ Râ- |
yana besadiṃ Nâgavarmma-vibhu mâḍisidaṃ ||

## 122

*On a virakal to the left of the same temple.*

svasti śrîmat-Yâdava-Nârâyaṇa bhuja-baḷa prauḍha-pratâpa chakravarti śrî-Râmachandra-Râya-vijan ya-râjyôdayada 14 neya Târaṇa-saṃvatsarada Vayiśâkha-suddha 10 lu śrîman-mâ-prabhu Dâyiga Che-.... chalad-aṅka Mâdi-Seṭṭiya ..... mutti kâdidalli ..... y Âḷamêleyoḷ âne keḍahi taḷt iṛidu .... sura-lôka-prâptan âda ||

123

*At the same village, on a stone in the way to Anevaṭṭe.*

śrî ôṃ namô Nârâyaṇâya ||

jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ |
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ||
sarvvêshv ârambha-kâlêshu trayas tri-bhuvanêśvarâḥ |
dêvâḥ diśantu naḥ siddhiṃ Brahmêśâna-Janârddanâḥ ||
S'rî-kântâ-pati vikramârjjita-Baḷi-kshôṇîtaḷaṃ viśva-lô- |
kaika-stutya-daśâvatâra-yutan udyachchhaṅkha-chakrâbja-la- |
kshmâkîrṇṇâtma-karâgran enna-vol ivaṃ tân endu sânandadind |
â-kalpâyuvan îge Kêśava-chamûpaṅg âgaḷuṃ Kêśavaṃ ||
amṛitâmbhôrâśi-śayyâsadanadoḷ uru-vîchî-samuttuṅga-mañchâ- |
grima-S'êshânaḷpa-taḷpa-sthaḷadoḷ agha-haraṃ S'rîdharaṃ yôga-nidrô- |
dyamadind irdd erddu viśvôjjanana-vidhige chittaṃ daral tanna sâma- |
rtthyame rûp âdante nâbhy-amburuhadin ogedaṃ chinmayaṃ Padmasadmaṃ
kramadiṃ tat-Padmajaṃ mâḍida sakaḷa-jagach-chakradoḷ nâḍeyuṃ ma- |
dhyama-lôkaṃ chelvan â-lôkadoḷav ati-manôhâriy âgirppud atyu- |
ttama-Jambû-dvîpav â-dvîpadoḷav atiśayaṃ Bhâratôrvvîtaḷaṃ ma- |
ttam enittânuṃ tad-urvvîtaḷadoḷav aniśaṃ Kuntaḷa-kshôṇi rayyaṃ ||

va || tat-Kuntaḷa-dharâtaḷâdhipatyaman tâḷdi ||

ka || parama-Hari-nâbhi-kamaḷô- |
daradoḷ janiyisida vinuta-Chaturâsyana bhâ- |
suratara-savyêtara-dôr- |
parighadin udayisidud alte Châḷukya-kuḷaṃ ||

tat-kula-prabhavaṃ ||

vṛi || sipuv eḷed uyda bhûtaḷaman eyde rasâtaḷadinde tanda ta- |
d-ripuva parâkramakke nija-vikramav irmmaḍiy âge Raṭṭari- |
nd apahṛitav âda viśva-dharaṇî-taḷamaṃ biḍad iḷdukoṇḍa Tai- |
lapa-nṛipan âdav uddharisidan dal atarkya-Chaḷukya-vaṃśamaṃ ||

va || tad-anantaraṃ ||

eḷeyaṃ tan-nandanaṃ tâḷdidan avanata-varddhishṇu-Satyâśrayôrvvî- |
taḷa-pâḷaṃ mattav allim baḷike tad-anujâtâtmajan tâḷdidaṃ dôr- |
vvaḷa-dṛiptaṃ Vikramâṅkaṃ baḷika tad-anujaṃ tâḷdidaṃ châru-chandrô- |
jvaḷa-kîrtti-vyâpta-saptârṇṇava-parivṛita-bhû-chakran app Ayyaṇayyaṃ ||

ka || tat-pṛithvî-paty-avaraja- |
n utpâṭita-ripu-nṛipâḷa-kuḷan akhila-vipa- |
śchit-parigatârtti-naga-vida- |
ḷat-pavi saṃhṛita .. raṃhan â-Jayasiṃhaṃ ||
iḷeyaṃ tamâḷa-kuḷa-kun- |
taḷeyaṃ nava-pûga-kâṇḍa-maṇḍita-gaḷa-kan- |
daḷeyaṃ bhûbhṛit-kucha-maṇ- |
ḍaḷeyaṃ tat-tanayan âḷdan Âhavamallaṃ ||

jana-nâtham tan-nṛipa-nan- |
danan â-Sômêśvaram tad-anujam Permmâ- |
ḍi-nirpam tad-apatyam bhû- |
vinutam Bhûlôkamallan âtana tanayam ||

vṛi || Mâlava-mâ-lavâdi-haraṇam dhṛita-pallava-Pallavâvanî- |
pâḷaka-maṇḍaḷam mukuḷa-hasta-yugâtta-lalâṭa-Lâṭa-bhû- |
mî-lalanâdhipam vipad-anûna-Kaḷiṅga-kaḷiṅgan embud â- |
bhîḷa-parâkrama-kramanan eyde jagam Jagadêkamallanam ||

kam || â-nṛipan-annjam mahimâ |
dhânam ripu-nikara-gaja-ghaṭâ-vighaṭana-pañ- |
chânanan udâra . ṇakâ |
..... Nûrmmaḍi Tailam ||

va || tat-kâladoḷ |

vṛi || dharaṇî-chakrakk adhishṭhânam id enisidud âtmîya-dôr-ddaṇḍam unma- |
tta-ripu-brâtâsu-vâtâśanade taṇidud âśâta-khaḷgâhi vidvad- |
vara-chêtaṛ-prîti-santarpaṇade sada .... karîndrô- |
tkara-karṇṇâkîrṇṇav âyt ujvaḷa-yaśav enipam Bijjala-kshôṇipâḷam ||

kam || husiy altu vîra-bhôjyâ |
vasundharây emba vâkyam ene dhareyam sâ- |
dhisidam teṅk abdhiye baḍa- |
ga-sîme Châḷukya-kaṭakav ene ba .... ||
..... m âtaṅgam ma- |
tte raṇâyâtaṅgav eyde viśvâsateyam |
dorekoḷipan id êm chitramo |
parâkramôdyôga-bhâgi Bijjaḷa-Dêvam ||

va || svasti samadhigata-pañcha-mahâ-śabda mahâ-râjâdhirâja Kâḷâñjara-pura-varâdhîśva ..... vṛishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-pra-chaṇḍa mâna-Kanakâchala subhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmanta śaraṇâgata-vajra-pañjara pratâpa ..... nârî-sahôdara S'anivâra-siddhi Giridurgga-malla Chalad-aṅka-Râma vairîbha-kaṇṭhî-rava niśśaṅka-malla-nâmâdi-praśasti-sahitam śrîmat-bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjala-Dêvarasara vijaya-râjya.... ttarâbhivṛiddhi-pravarddhamânam â-chandra-târam saluttam ire ||

kam || tad-bhûpa-pâda-padma-mi- |
ḷad-bhṛiṅgam Brâhmya-śîla-śambâ-pâta- |
prôdbhinna-Kaḷi-nagam ni- |
tyôdbhava-nidhi Kêśirâja-daṇḍâdhîśam ||

va || â-chamûnâtha-chûḍâmaṇi .. ...vataraṇam ent endoḍe ||

kam || Brahmana kuladoḷ Parama- |
Brahma-vidam sakala-muni-janânanda-karam |
Brahmarshi puṭṭi negaḷdan a- |
jihma-charitrâmburâśi Bhâradvâjam ||

va || tad-vaṁśadoḷ anêka-viprôttama-pravartta ..... maṇadoḷ |

kam || ogedam Brâhma-guṇâkara- |
n agaṇya-puṇyôdayam diśâ-kari-dantâ- |

nuga-kîrtti budha-nutôdâ- ।
ra-guṇaṃ Châmuṇḍa-Râjan ûrjjita-têjaṃ ॥
âtana sati sakala-kalâ- ।
nûtana-Bhârati nirantarôdâra-guṇô- ।
..... ḍedaḷ akhilô- ।
rvvî-taladoḷ Muddiyakkan abaḷâ-ratnaṃ ॥
avar-irvvarggaṃ magandir mManu-muni-charitaṃ Mârapayyaṃ Manôjâ- ।
ta-viḷâsaṃ Vâma-dêvaṃ jana-nutan enisirdd Êcha-daṇḍâdhipaṃ châ- ।
ru-vivêkaṃ Bîchirâjâṃ vitaraṇa-niḷayaṃ Kêśavâ ..... ।
dhavan â-Gôvindan âtmâśrita-bhudha-jana-varddhishṇu tâṃ Vishṇu-dêvaṃ ॥
parikipoḍ avaroḷ tâṃ nâl- ।
varinde kiṛiyaṃ samantu piṛiyaṃ matt- ।
irvvarin ene sad-guṇa-nikarâ ।
karan enisid amaḷa-kîrtti Kêśava-Râjaṃ ॥

kaṃ ॥ Ratiyaṃ Pârvvatiya(m)n Aru- ।
.... yaṃ Bhâratiyan eseva-rûpiṃ pempiṃ ।
pati-hitadiṃ chaduriṃ tat- ।
sati Pampâ-dêvi nâḍeyuṃ dhikkaripaḷ ॥

vṛi ॥ tad-apatyaṃ nitya-dânakk akhiḷa-budha-janaṃ vandanâyâttreg ishṭa- ।
prada-tîrttha-brâtav âtmâcharaṇa-vidhig anûna-bra . . śa-dêvâ- ।
spada-śatrôdyat-prapâ-santatig avani-talaṃ kîrttig âśântaraṃ sâ- ।
lad enal sat- sêvyan âdaṃ Hoḷalamarasan âtmânvayâmbhôdhi-chandraṃ ॥

kaṃ ॥ Bhû-dêvige pempiṃ Sî- ।
tâ-dêvige pursha-bhaktiyiṃ sampadadiṃ ।
S'rî-dêvige tat-sa[ti Durg-] ।
gâ-dêvi samantu barppaḷ oregaṃ doregaṃ ॥

va ॥ avar-irvvarggaṃ ॥
udayisidaṃ pratâpa-nidhi Kêśava-Dêvan udâtta-sach-chari- ।
trada nevadinde tat-Kṛita-yugaṃ parivarttise tann atarkya-vâ- ।
kyada nevadinde Râma-visikhaṃ parivarttise kîrtti-ru .... ।
vada nevadinde vâsaradoḷaṃ parivarttise chandrikôtkaraṃ ॥
indu-varaṃ nilalk aṛidar illiye nindoḍe dâni Karuṇan emb ।
ondu negaḷteyaṃ negaḷalivene S'ûdrakan alte vîran emb ।
ondu pogaḷteyaṃ poḍaraḷivene kemmage tappi hôda ma .... ।
.. ndu manaṃ karaṃ kasaṛutirppudu Kêśava-daṇḍanâthana ॥
pusiy altu bêḷparaṃ pu- । ṭṭisuva besaṃ Barmmanadu samant avaraṃ ra- ।
kshisuva besaṃ tannadu gaḍa । nisadaṃ Kêśavan id ên udâttanô dhareyoḷ ॥

vṛi ॥ kula-jâtaṃ dhanyan o .... nisida manujaṃ dhanyan âdaṃ vinôdakk ।
oḷagâdaṃ vanyan âḷpâḷiyan anuvaradoḷ tôridâḷ dhanyan atyu- ।
jvaḷa-kâruṇyâvalôkaṃ nelasida-kṛipaṇaṃ dhanyan end ande vidyâ- ।
baḷadiṃ daṇḍâdhipaṃ Kêśavanan eradavaṃ nâḍeyuṃ dhanyan altê ॥
munidaḍe Kêśirâja-pṛitanêśvaran-âjñege sâdhyav âytu Saṅ- ।
kanamale sanda Sântaḷige korvvid agurvvina Tâgarachehe-ma- ।
llana-nele Gâvaṭûr mMogala-nâḷ Siriûr vVanavâsi-durggav u- ।
rvvinav enisirdda Koṇḍaraṭe Haive negaḷteya Gutti Hettiḷaṃ ॥

nirutaṃ daṇḍâdhipaṃ Kêśavan-asadṛiśa-sanmûrttiyaṃ kaṇḍu Kâmaṃ।
parimuktâkâran â lam baḷikav avana durvvâra-vikrântamaṃ kê- ।
sari kaṇḍ andind aḍaṅgitt avana bahaḷa-têjôṃśu-sandôhad ond-eḷ- ।
taravaṃ kâṇutte nichchaṃ muguḷ-udayipan akshôbhanô vâsarêndraṃ ॥

kaṃ ॥ Inajaṃ koṭṭa toval S'ibi- ।
muni koṭṭ aḍag â-Dadhîchi koṭṭ elvugaḷ êṃ ।
dhanadante sêvyavê pêḷ ।
enutaṃ hoṅgaḷane Kêśavaṃ kuḍutirppaṃ ॥

vṛi ॥ dhuradoḷ Kêśava-daṇḍanâthana bhujôtkhâtâsi-ghâtakke vi- ।
śva-ripûrvviśvarar añji hutt aḍardu jîvaṃ bettoḍ emm-emma kâ- ।
ntaran old int idu rakshisutt iduve dayvaṃ tân enutt â-vadhû- ।
tkaradind âdudu huttan ûduva-kṛita-vyâpârav î-dhâtriyoḷ ॥
Muravidvêshig ad entu Vârddhisuteyuṃ tat-Satyabhâmâ-manô- ।
hariyuṃ S'ambhug ad entu Pârvvatiyuv ant â-Gaṅgeyuṃ strîyar â- ।
dar enipp antire Kêśavaṅge nuta-Lakshmî-dêviyuṃ bhâgya-bhâ- ।
surey app â-Siri-dêvi .. satiyar âdar llôka-saṃstutyeyar ॥
tad-amâtyaṃ kîrttivettaṃ dhareyoḷ anupamaṃ Dôṇarâjaṃ bhudhêshṭa- ।
prada-chañchat-kalpa-bhûjaṃ nija-kula-kumudânanda-râjaṃ vadhû-driṅ- ।
mada-bhṛiṅgi-harsha-sampâdaka-vadana-sarôjaṃ suśîḷâṅga-râjaṃ ।
viditôdyat-satya-bhâjaṃ ripu-gaja-mṛigarâjaṃ samagrôgra-têjaṃ ॥

kaṃ ॥ husi-nelasada nuḍi lôbhada ।
dese porddad udârav oḷpu kundada charitaṃ ।
masuḷada jasad esakaṃ bhâ- ।
visuvaḍe Narasiṅga-Nâyakaṅg ivu sâjaṃ ॥

va ॥ mattaṃ tan-mahattararoḷ ॥

ka । sachivâgraṇi kâryyâkâ- ।
ryya-chaturatâ-guṇa-Bṛihaspati-nutaṃ nityô- ।
pachita-yaśôdhanan âśrita- ।
nichaya-vivarddhakan udâra-nidhi Tikkarasaṃ ॥
pratihastaṃ dâna-guṇâ- ।
pratihastaṃ châru-chandra-nirmmaḷa-kîrtti- ।
dyuti-visarâchchhâdita-dik- ।
tati Mammarasaṃ dharitriyoḷ pesarvettaṃ ॥
amaḷa-guṇan amaḷa-kuḷan a- ।
tyamaḷa-charitraika-nilayan amaḷa-naya-pra- ।
kraman amaḷa-yaśô-rôchis- ।
samâvṛitâśâḷiy enisidaṃ Rechcharasaṃ ॥

râjâdhyakshada karaṇaṅgaḷ ॥

karaṇaṃ Brâhmya-charitrâ- ।
bharaṇaṃ S'rî-vara-padâbja-yuga-sêvâ-shaṭ- ।
charaṇaṃ vipad-vipaśchit- ।
śaraṇaṃ śrî-Chaṭṭirâjan esedaṃ dhareyoḷ ॥
karaṇa-śirômaṇi vibudhô- ।
tkara-chintâmaṇi nijânvayâmbara-bhâsvat- ।
taraṇiy enaḷ pesar-vaḍedaṃ ।
dhareyoḷ Maiḷâran amaḷa-charitâdhâraṃ ॥

parichita-bahu-nâṭaka-kâ- |
vya-rasaṃ budha-jana-manô-madhubrata-nuta-tâ- |
marasaṃ karaṇâgraṇi Pô- |
tarasaṃ sva-kula-prabhûta-jana-siddha-rasaṃ ||
parama-śrî-Kêdârê- |
śvara-dêva-padâbja-bhṛiṅgan anavarata-kṛi(t)tô- |
ddhura-S'iva-kathâ-prasaṅgaṃ |
karaṇada Mahadêva-Nâyakaṃ Manu-charitaṃ ||

vṛi || dhare nichchaṃ pogaḷguṃ gṛihîta-Kamaḷâ-dṛig-rôchiyaṃ Nâchiyaṃ |
sarasânêka-kavi-brajâgra-nihitôdyat-prêmanaṃ Sômanaṃ |
sthira-chittâtta-Mukundanaṃ su-jananaṃ Gôvindanaṃ kîrtti-pâṇ- |
ḍurita-vyôma-karaṇḍanaṃ padepiniṃ Mârttaṇḍanaṃ santataṃ ||

va || antu samasta-dharmmâdhyakshaṅgaḷuṃ râjâdhyakshaṅgaḷuv enisida karaṇaṅgaḷ-verasu śaraṇâgata-rakshâmaṇiyuṃ nija-vaṃśa-chûḍâmaṇiyuv enisida daṇḍanâyaka-Kêśava-Dêvaṃ Banavâse-pannirchhâsiramumaṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ pâḷisuttaṃ râjadhâni-Balipuradoḷ irdd ondudivasav âsthâna-maṇḍaḷa-madhya-sthitanuṃ sakaḷa-pradhâna-parijana-pura-jana-parivṛitan âg irppuduṃ alliy uchitâvasarajñanum aśêsha-dharmmajñanum enisida ||

vṛi || Vanajaja-chittajaṃ vibhu-Marîchige Kaśyapan âtmajâtan â- |
tana kuladalli Rêvaṇa-chamûpa-sutaṃ vibhu-Sômanâthan â- |
tana tanayaṃ S'ivaika-śaraṇaṃ vibhudhâgraṇi Chaṭṭi-râjan â- |
tana sati Mâdiyakkan avarg âtmabhavaṃ sukṛitârtthi Rêchaṇaṃ ||

ka || duritâri-manôbhaṅgaman |
uru-Lakshmî-nâṭya-raṅgamaṃ sat-sukha-sâ- |
gara-ghana-taraṅgamaṃ Rê- |
charasaṃ dharmma-prasaṅgamaṃ puṭṭisidaṃ ||

tad-vâkyav ent endoḍe |

idu dal nânâ-yuga-prasthitav idaroḷe munn âdi-daṇḍâdhipar mmâ- |
ḍida śatrârâma-dêvâspada-vipuḷa-taḍâga-prapâ-saṅkuḷaṃ bhû- |
viditaṃ tân âdud âdaṃ Balipurav idu dharmmôdbhava-sthânav ent i- |
lli diṭaṃ śrî-Kêśava-sthâpanaman oḍarisalk akkuv atyanta-puṇyaṃ ||

ka || parikipoḍe sakala-hômâ- |
dhvara-japa-niyamaṅgaḷ ndav âgada puṇyaṃ |
dorekoḷguṃ saḷe Kêśava- |
paramêśa-pratikṛiti-pratishṭhâ-vidhiyiṃ ||

mattaṃ |

bhû-dânada pempaṃ saṃ- |
pâdipoḍ ant alli dhânya-sasyaṅgaḷ eni- |
tt âduv anittuv ananta-pha- |
ḷôdayavaṃ mâḷkuv endoḍ ên endapudô ||

va || adu-kâraṇadin illi bhavadîya-nâmâṅkitav enipa Kêśavapuramuman alli Vîra-Kêśava-dêva-dêvâyatanamumaṃ nirmmisidoḍ aihikadoḷ amaḷa-kîrttiyu(ṃ)v âmutrikadoḷ akhiḷa-puṇya-pûrttiyuṃ pâramârtthikadoḷ parama-sukha-sampattiyum akkum endu daṇḍanâtha-chûḍâmaṇiya manadoḷ irddudan abhinayisuvanante nuḍiyal adaṃ manadegoṇḍu daṇḍanâtha-chûḍâratnaṃ Balipuradakshiṇa-dig-vibhâgadoḷ akhiḷa-dharmma-sasya—saṃvarddhana—bhûmiyuṃ samîhita-sakaḷa—phaḷa-samudaya-janma-

bhûmiyum enisid ativipula-darppaṇa-samataḷa-bhûpradêśamaṃ śrî-Pâṇḍavara pratishṭheya Pañcha-liṅgad âchâryya Sarvvêśvara-paṇḍita-dêvara herggaḍe-Sâyiyaṇana sênabôva-Kannaṇana mattam avara samasta-parigrahada kayyoḷ seṭṭiyar-ppramukha-nagara-pañcha-maṭha-mûruṃ-purada sannidhiyoḷ dhârâ-pûrvvakavagi paḍed â-manôhara-bhûpradêśadoḷ ||

vṛi || taru pâshâṇâdi-karmmântara-pariṇatiyaṃ Padmajaṃ lôkadoḷ bi- |
ttarisalvêṛkuṃ dal end int idaṛoḷe paḍiyachchâgi mâḍiṭṭan emb ant |
ire chalvaṃ tâḷdi dṛiṅ-maṇḍanav enipa lasat-Kêśavâvâsamaṃ nir- |
bbhara-bhakti-bhrâjitaṃ mâḍisidan eseye daṇḍâdhipaṃ Kêśirâjaṃ ||

kaṃ || tad-dêvâlaya-vipula-pu- |
rôddêśadoḷ eseye Vîrakêśavapuramaṃ |
hṛid-dauhṛidad-odavind aty- |
uddâma-yaśaṛ-pratâna-nidhi mâḍisidaṃ ||

va || anantarav ati-prîtiyiṃ daṇḍanâtha-maṇi-maṇḍanaṃ tat-puravaramaṃ ||

kaṃ || ati-mṛiduḷa-tûḷikâ-prôn- |
nata-mañcha-lasad-viśâḷa-paryyâḷâdi- |
sthita-sadanôpakaraṇa-san- |
tati-sahitaṃ vipra-tatige koṭṭan amôghaṃ ||

antu mâḍe ||

vṛi || idu kṛita-kalpa-janma-niḷayaṃ diṭav int idu viśva-vêdad a- |
bhyudaya-nivâsav int idu pavitra-charitra-guṇâkaraṃ samant |
idu ghana-puṇya-sampada-nikêtanav embinav oppi tôṛutir- |
ppudu saḷe Vîrakêśavapuraṃ dharaṇî-navaratna-nûpuraṃ ||

va || anantaraṃ tat-purî-vṛitti-pradâna-nimittaṃ ||

kaṃ || parikipoḍe śauryya-nidhi bhâ- |
sura-têjô-nidhi vivêka-nidhi vimala-yaśô- |
tkara-nidhiy udâra-nidhiy ene |
piriduṃ pesar-vettan Ekkalarasaṃ dhareyoḷ ||

va || antu sakala-guṇâkaranuṃ Gaṅga-vaṃśa-vârddhi-varddhana-sudhâkaranuv enisid Ekkalarasanuṃ tat-pradhâna-Kâmayyanumaṃ sandhi-vigrahi Mahadêvanumaṃ Jiddḍuḷige-nâḍa samasta-prabhu-gâvuṇḍagaḷuman oḍambaḍisiy avara kayyoḷu manneyav-âya-dâya-kiṛkuḷav ant anit[u]maṃ Belvaṇiya-haḷḷige sarvvanamasyavâgi dhârâ-pûrvvakaṃ paḍed â-śrîmad-râjadhâni-Baḷipurada paṭṭaṇasâvi Kîrtti-Seṭṭi-Mêchi-Seṭṭi-pramukha-samasta-nagara-janaṅgaḷa Pañcha-maṭhad âchâryya Dharmmaśiva-dêvara Hiriya-maṭha-śrî-Jagadêkamallêśvarad âchâryya Mûliga-Madhukêśvara-paṇḍita-dêvara śrî-Pañcha-liṅgad âchâryya Sarvêśvara-paṇḍita-dêvara mattam alliya herggaḍe-Sâyimarasana śrî-Tripurântakad âchâryya Jñânaśakti-paṇḍita-dêvara mattam alliya herggaḍe Veṇṇamarasana śrî-Kôḍiya-maṭhad âchâryya Vâmaśakti-paṇḍita-dêvara mattav êḷuṃ-Brahmapurigaḷa sannidhiyoḷu samasta-dharmmôddhârakaṃ mahâ-pradhânaṃ Kasapayya-Nâyakanan-anukûlateyoḷaṃ mahâ-pradhâna Banavase-nâḍa-herggaḍe-daṇḍanâyakaṃ Kêśimayyaṃ karaṇa-samêtaṃ S'aka-varshaṃ 1080 neya Bahudhânya-saṃvatchharada Pushyada puṇṇami-Sômavârav-uttarâyaṇa-saṅkrânti-vyatîpâta-sômagrahaṇad andu śrîmat-Kêśavapurada śrî-Vîra-Kêśava-dêvara pûje-punaskâra-naivêdya-nandâdîvige-Chaitra-pavitra-mâṭakûṭa-nava-karmmakkav â-Kêśavapurada yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-sampannar aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararuṃ shaṭ-tarkka-mîmâṃsânêka-śâstra-viśâradaruṃ yajana-yâjanâdhyayanâdhyâpana-dâna-pratigraha-shaṭ-karmma-nirataruv agnishṭômâdi-sapta-sôma-saṃsthâ-samavastitaruv anêka-puraṇa-smṛiti-mañjarî-bhâshya-kâvya-nâṭaka-nânâ-chamatkâra-bhaṅgî-bhâshâ-vidagdha- kavi-gamaka-vâdi-vâgmi-vidvaj-jana-hṛidaya-âkṛishṭa-mantrâkshararuṃ pratipanna-śîlâkshararu mârttaṇḍôjvala-kîrtti-yutaruv anêka-yajñâvabhṛithâvagâhana-pavitrîkṛita-sakaḷa-maṅgaḷâspada-śarîrarum appa śrîmat-sarvva-namasyada Brahmapuri-Kêśavapuradalli śrî-Jagadêkamallêśvara-dêvarige vṛittiy eraḍu Pañchaliṅga-dêvarige vṛittiy

eradu śrî-Kêdâra-dêvarige vṛittiy eradu Brâhmaṇarige vṛitti mûvatteṇṭu pûjâri-vṛitti ondu mâlagâra-vṛitti ondu antu vṛtti nâlvattâṛakkaṃ sarvvanamasyada-haḷḷi Beḷuvaṇiyanu samasta-prasasti-sahitaṃ śrîmanu-maṇḍalêśvaraṃ Gaṅga-vaṃśa-vârddhi-varddhana-sudhâkaranuṃ sakaḷa-dharmmôddhâranuṃ sakaḷa-guṇâspadanum appa Tailaha-Dêvarasanuṃ tarmma bhâva Eraharasanuṃ haḍavaḷa-Gaṅgaṇanu yirddu tamma boppaṃ Ekkalarasanuṃ mâḍida dharmmama punarddattiy âgi â-haḷḷiya manneya-âya-dâya-kâṇike-kiṛukuḷa yinitumaṃ śrî-Kêshava-dêvara śrî-pâdadalu dhâre eṛadu biṭṭa-tribhôgâbhyantara-siddhiy appudant âgi biṭṭa dharmmamanu śrîmanu-mahâ-pradhânaṃ Kêśimayya-daṇḍanâyakaru tarmm-ârâdhyar appa yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa samâdhi-śîla-guṇa-sampannarum vibudha-jana-prasannarum sakaḷa-sukavi-nikurumbâdhâraruṃ anna-dâna-suvarṇṇa-dâna-kanyâ-danâ-gôdâna-bhû-dânâbhaya-bhaiśajyânêka-dâna-vinôdaruṃ Lâkuḷâgamâbharaṇaruṃ samasta-śâstrâgama-vichâra-châru-chaturarum Gautama-muni-nandanarum Balipura-Dakshiṇa-Kêdârêśvara-dêvara dibya-śrî-pâda-padmârâdhakarum appa śrîmad-râja-guru-Vâmaśakti-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭan â-sthaḷamumaṃ Brahmapurigaḷ-âraykeyûmam allige herggaḍe-Sâvimarasanû âyaṅge vumbaḷi Beḷvaṇiyalli maraguṇḍiya gaḷeyalu gardde mattaru ondu śrî-Kêśava-dêvarige gardde mattaru ondu gavuḍikeyan uḷihi mêlâdudaṃ guru-dêvaruṃ herggaḍeyuṃ mahâ-janakke harchchi-yikkuvaru yilli tam-tarmma-maneyalu yirddavarige vṛittiy uṇṭu yiradavara vṛitti dêvarige â-vṛittigaḷoḷage bhaṭṭa-vṛitti ondu khaṇḍika-vṛitti ondu agnishṭage-vṛitti ondu pûjari-mâlagara-vṛitti-sahita aydu-vṛittiyavaruṃ naḍadumbaru â-purada sîme ent entendaḍe mûḍalu Hemmâḍiya basadiya keyya haḍuvaṇa nil-gallu mêre tênkalu Bhagavatiya keyya baḍagaṇa-sîme mêre haḍuvalu Pañchaliṅgada keyyi mêre baḍagalu Hemmâḍiya basadiya nela mêre â-dêvarige taḷa-vṛittiyanu śrî-Kêdâra-dêvara haḷḷi Kiṛu-Baḷḷigâveyalu â-dêvarige pâda-pûjeyaṃ koṭṭukoṇḍu nivêdya-Chaitra-pavitrakkaṃ dêvar-agrâsanavâgi pravâsiga-Brâhmaṇar-ayvara grâsakkaṃ naḍuvantâgi narapati-goḷada keḷage kachchhaviya gaḷeya gardde mattar ondu puradoḷage dêvara nandâdîvigege gâṇa 1 || mattam â-dêvarige | svasti śrîmat-Kaḷachuryya-chakravartti Nissaṅka-malla Saṅkama-Dêvavarshada 3 neya Vikâri-saṃvatsarada Chaitrada puṇṇame-Sômavâra-Vishu-saṅkrânti-vyatîpâta-Sôma grahaṇad-andu śrîman-mahâ-pradhânaṃ sênâdhipati Banavase-nâḍa herggaḍe daṇḍanâyakaṃ Kêśirâjayyaṅgaḷu ||

âriye || svasti chhalam artthi-gaṇḍa para-nṛipa-jîvâpaharaṇakara-Yama-daṇḍa |
sad-guṇa-ratna-karaṇḍa kavi-jana-śishṭêshṭa-vanaja-vana-mârttaṇḍa ||

ślôka || śrîmat-Kêśava-daṇḍêśa-kîrtti-valli virâjatê |
diśâ-nâgân atikramya *Hari-hâsôpahâsanât ||

enisida Kêśirâja-daṇḍanayâkaṃ tanna mâḍisida śrî-Kêśava-dêvara pûje-punaskâra-naivêdya-nandâdîvige-Chaitra-pavitra-mâṭakûṭa-nava-karmmakkaṃ dêvar-agrâsana--yippattu-manusya-pravâsiga-Brâhmaṇara bhôjanakkav endu Nâgarakhaṇḍav-eppattoḷagaṇa Karineleyaṃ munna Bandaṇikeya śrî-Sômanâtha-dêvarige biṭṭa haḷḷi Eḍeyalkaravaṃ kûḍi tiruttiddudaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Gupta-vaṃśa-vârddhi-varddhana-sudhâkaranuṃ śrî-Gaḷagêśvara-dêvara divya-śrî-pâda-padmârâdhakanuṃ para-baḷa-sâdhakanuṃ appa Jôyi-Dêvarasanuṃ tat-pradhânaṃ Vâsudêva-Nâyakanuṃ â-Kûchayyanuṃ Dâsimarasanuṃ Susaṅga-dêvaruṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Kaḍamba-kuḷa-kamaḷa-mârttaṇḍanuṃ Jayantî-Madhukêśvara-dêvara labdha-vara-prasâdanuṃ husivara-śûla nigaḷaṅka-malla-nâmâdi-samasta-praśasti-sahitaṃ śrîmatu Boppa-dêvarasaruṃ tat-pradhânaṃ Tikkayya-pramukha-samasta-parivâramuṃ śrîman-mahâ-sâmantaṃ Saṅka-Gauḍa-pramukha-Nâgarakhaṇḍav-eppattara prabhu-gâvuṇḍagaḷu sahitavâgi śrî-Kêśava-dêvara śrî-pâdadulu lailâḷike manneyav âya dâya kiṛukuḷa kâṇike yint initumaṃ dhârey eradu Kêśava-dêvarigaṃ Sômanâtha-dêvarigaṃ koṭṭaru alli huṭṭida-dhanavaṃ â-yeraḍu-dharmmakkaṃ samavâgi hachchi naḍasuvaru (*usual final phrases and verses*).

*So in the original.

Beḷvaṇiyal pûrvva Narapati-S'eṭṭiya basadige salutt irdda sarvva-namaśyada matta 2 horagâg Kêśavapurakke ‖ śrîma (*stops here*).

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*At the same place, on a stone near the Baḍagiyara-hoṇḍa.*

svasti samasta-surâsura-mastaka-makuṭâśma-jâḷa-jaḷa-dhauta-padâṃ- ।
prastuta-Jinêndra-śâsanam astu chiraṃ bhadram akhiḷa-bhavya-janânâṃ ‖
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvar ‖

vṛi ‖ alagaṃ Chôḷâvaṇiśaṅg eṇasan aṇiyaraṃ Lâḷa-bhûpaṅge bâhâ- ।
baḷadindaṃ tôri mîṛutt aḍasid ubhaya-chakrêśa-sâmanta-bhûbhṛit- ।
kuḷamaṃ tann êrid ugrêbhadin uṛadare beṅkoṇḍu Châḷukya-râjyô- ।
jvaḷa-Lakshmî-nâthan âḷdaṃ bhuvana-jana-nutaṃ Vikramâditya-Dêvaṃ ‖
Dhârâ-nâtha-mahâ-bhaya-jvarakaraṃ Chôḷôgra-Kâḷântakaṃ ।
Saurâshṭrâṅga-Kaḷiṅga-Vaṅga-Magadhândhrâvanti-Pâñchâḷa- .. ।
.. râjâvaḷi-mauḷi-lâḷita-padaṃ pûrbbâparâmbhôdhi-vê- î
ḷârâmântara-śaiḷa-kêḷi-vibhavaṃ Châḷukya-dik-kuñjaraṃ ‖
Narasiṃhâkâradim Dânava-patiy-uramaṃ sîḷdan-aṇṃ aṇmu Rudraṃ- ।
beras â-Kaiḷâsamaṃ tûgidan-aḷav aḷav ârtt arttiyim charmmamaṃ ne- ।
ṭṭ erad Indraṅg ittan-ârpp ârpp akhiḷa-dhare gata-kshatram appante dhâtrî- ।
śaran irppattondu-sûḷ kondana chalame chalaṃ Vikramâditya niuna ‖
puduv êk anyarggam ân orbbane taḷeyal idaṃ sâlven end â-mahâ-Kûr- ।
mmada bennind â-Bhujaṅgâdhipana peḍegaḷind â-diśâ-kuñjara-skan- ।
dhadin â-bhûbhṛid-darî-mûḷadin akhila-dharâ-bhâramaṃ tandu vikrâ- ।
ntada balpiṃ tanna tôḷol paḍuḷam irisidaṃ Vikramâdity-Dêvaṃ ‖

antu dhareyaṃ niṣhkaṇṭakaṃ mâḍi sukha-saṅkathâ-vinôdadind Etagiriya nelevîḍinoḷ râjyaṃ gayyuttam ire ‖ tat-pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ durjjana-bhaya-dâyakaṃ bandhu-jana-bandhura-kumuda-sudhâkaraṃ vipra-divâkaraṃ Sarasvati-samaya-samuddharaṇaṃ guṇa-gaṇâbharaṇaṃ Chatura-chaturânanaṃ vikrama-pañchânanaṃ pratâpa-sahâyaṃ pati-hita-Vainatêyaṃ pisuṇara gaṇḍan ahita-kuḷa-kamaḷavana-vêḍaṇḍaṃ vinayâvaḷôkaṃ kîrtti-patâkaṃ sâhasôttuṅgaṃ śrîmat-Tribhuvanamalla-Dêva-charaṇasarasîruha-bhṛiṅga-nâmâdi-samasta-praśasti-sahitaṃ śrîmad-daṇḍanâyakaṃ Barmma-Dêvaṃ ‖

vṛitta ‖ dhareg ellaṃ tanna bahâ-baḷada neṛavu tann aṇmu tann ugra-têjas- ।
sphuritaṃ tann ârppu tann or-nnuḍiya nilavu tann ûrjjita-khyâtiy-oḷp a- ।
cchariy âgutt irppinaṃ raṇjisi sakaḷa-guṇânarggbya-ratnakke ratnâ- ।
karan âdaṃ daṇḍanâthâgraṇi sakaḷa-jagan-maṇḍanaṃ Barmma-Dêvaṃ ‖
janak ellaṃ tâne kaṇṇuṃ gatiyum enisi tannim ripu-kshatra-naksha- ।
tra-nikâyaṃ nillad ellaṃ masuḷe Kaḷ-miḷad-dhvântam arkkâḍe viśvâ- ।
vaniyaṃ mikk êḷgeyindaṃ beḷap esakaman ânt irddapaṃ Vikramâdi- ।
tyana têjaś-chakram irppantevol anavadhi-satvôdayaṃ Barmma-Dêvaṃ ।
Hariyim châḷitam âdud aṅkad achaḷêndraṃ daityanim sârddud ur- ।
bbi rasâ-garbbaman â-layâniḷana poylim pârit âśâ-gajôt- ।
karam end and ivaralli dhîra-guṇam ell itt end ivaṃ nakku dhi- ।
kkaripaṃ niśchaḷam âda dhairyya-guṇad oḷpim Barmma-daṇḍâdhipaṃ ‖

kuḍuv-eḍeg âḍud êṃ maḍagal âḍude vittam arâtiyaṃ paḍal- ।
vaḍip-eḍeg âḍud êṃ baṛide pottiral âḍude *kaydu satyamaṃ ।
nuḍiv-eḍeg âḍud êṃ pusiyal âḍude nâlige yindu kîrtti dâṃ- ।
guḍivaḍe Barmma-Dêvan anituṃ kshaṇad unnatiyaṃ negarchchidaṃ ॥

antu pogarttegaṃ negarttegaṃ nelay âda śrîman-mahâ-senâdhipati mahâ-pradhânaṃ daṇḍanâyakaṃ Barmma-Devarasar bBanavase-pannirchchhâsiramuṃ Sântaḷige-sâsiramuṃ padineṇṭ-agrahâragaḷmaṃ dushṭa-nigraha-viśishṭa-pratipâḷanaṃ geyd anubhavisuttaṃ râjadhâni-Baḷḷigâveyoḷ ire ॥

vṛitta ॥ Jinanâtha-svâmi deyvaṃ nija-guru Guṇabhadra-bratîndraṃ jagat-pâ- ।
vane tây Jakkabbe Sômaṃ janakan avarajaṃ Mêchi Bhâgabbe puṇyâṅ- ।
gane mâvaṃ lôka-pûjyaṃ guṇa-nidhi Kali-dêvaṃ budhâdhâran end-and ।
anavadyaṃ Siṅgan êṇ kêvaḷame hitakarôttuṅga-dhrmma-prasaṅgaṃ ॥
vineyada sîme dharmmada tavar-mmane satyada janma-bhûmi mân- ।
tanad eṛuvaṭṭu pempinad agunti vivêkada bîḍu-dâṇav âr- ।
ppina kaṇiy endu baṇṇipudu bhû-vaḷayaṃ Pratikaṇṭha-Siṅgaṇaṃ ।
Jina-pati-pâda-paṅkaruha-bhṛiṅganan udgha-guṇa-prasaṅganaṃ ॥
barepada balme bâjaneya binnaṇaṃ oppuva lekkad ôje Saṅ- ।
kara-sutanoḷ Sarasvatiyoḷ Ambi[illegible]hâsananoḷ vichârisal ।
dore sari pâṭiy endu nikhiḷôrbbare baṇṇisut irppud endoḍ êṃ ।
piriyanò Siṅgan ujvaḷa-yaśô-vibhavaṃ pratipanna-Mandaraṃ ॥
śuchi Sura-sindhujaṃ Sura-saridbhavanind Anila-priyâtmajaṃ ।
śuchi Gaganâpagâ-tanayanim Pavamâna-tanûjaniṃ Sukaṃ ।
śuchi negaḷd â-Nadîsutanin â-Kapi-râjanin â-Sukarshiyiṃ ।
śuchiy ene sandan ê-doreto śaucha-guṇaṃ Pratikaṇṭha-Siṅgaṇa ॥
phaḷa-bharitâmra-bhûruhake pakshi-gaṇaṃ bhramarâḷi puṛpa-saṅ- ।
kuḷa-nava-saurabhakk eraguvante budhâḷi niyôgam emba dî- ।
vaḷigeya parbbadoḷ bare yathôchitadiṃ taṇipiṃ baḷikke saṅ- ।
chaḷataram â-niyôgam enut irppudu gôsane Siṅga-râjanaṃ ॥
para-hitamaṃ kaḍaṅgi neṛe mâḍale kaltan aśêsha-sad-budhôt- ।
karaman oṛaldu mannisale kaltan eḍar ppirid emba śishṭaraṃ ।
poṛeyale kaltan uttama-guṇâdhikaroḷ dorey appan endu ma- ।
chcharisale kaltan intuṭ idu kalta-guṇaṃ Pratikaṇṭha-Siṅgaṇa ॥

kanda ॥ Jina-dharmmâmbara-dinapaṃ ।
Jina-dharmma-sudhâmburâsi-varddhana-chandraṃ ।
Jina-dharmma-prâkâraṃ ।
Jina-pati-charaṇâmbujâta-bhṛiṅgaṃ Siṅga ॥

int enisida guṇaṅgaḷ tanage sahajam âge negaḷda śrîmat-Pratikaṇṭha-Siṅgayyaṃ dharmma-kathâ-kathana-prasaṅgamaṃ puṭṭisi śrîmat-Permmâḍiya basadig ondu-bâḍamaṃ śrî-Ballavarasaralli paḍedu kuḍim endu tann âḷḍaṅge binnapaṃ geyyal srîmad-daṇḍanâyakaṃ Barmma-Dêva tat-sammandham ellamaṃ nija-svâmige binnapaṃ geyye ॥ śrîmat-Tribhuvanamalla-Dêvar śrîmach-Châḷukya-Vikrama-varsha 2 neya Piṅgaḷa-samvatsarada Pushya-sudda 7 Âdityavârad-andin-uttarâyaṇa-saṅkrântiya parbba-nimittaṃ râjadhâni-Baḷḷigâveyoḷ tamma kumâra-gâḷadandu mâḍisida śrîmach-Châḷukya-Gaṅga-Permmânaḍi-Jinâlayada dêvargg archchana-pûjanâbhishêkakkaṃ bhôgakkaṃ ṛishiyar-âhâra-dânakkaṃ mêle basadiya khaṇḍa-sphuṭita-nava-karmmada besakkam âgi ॥

vṛitta ॥ jasam emb ujvaḷa-dîpti pajjaḷise bhavyâmbhôjinî-râji râ- ।
jise dushkarmma-tamô-baḷaṃ bedare lôka-stutya-Jainâgama- ।

prasara-vyôma-vibhâgadoḷ sogayikum ratna-traya-śrî-guṇâ- ।
vasatha-śrî-Guṇabhadra-dêva-munipâmbhôjâta-mitrôdayam ॥
kanda ॥ ênô-dûram parama-ta- । pô-nidhi tan-muni-gaṇêśa-sa'hadharmmi lasad- ।
jñâna-paraṃ negaḷda Mahâ- । sêna-bratı tad-bratiśa-śishyar nnegaḷdar ॥

vṛitta ॥ odavida śabda-śâstrad eḍeyoḷ bhuvana-stuta-Pûjyapâdar em- ।
budu nere tarkka-śâstrada vivêkadoḷ int Akaḷaṅka-dêvar em- ।
budu kavitâ-guṇôtkara-mahatvadoḷ eyde Samantabhadrar em- ।
budu sale Râmasêna-vibudhôttamaram nikhiḷôrbbarâ-janam ॥

antu samasta-śâstra-pârâvâra-pâraga parama-tapaś-charaṇa-niratar appa śrî-Mûḷa-saṅghada Sênagaṇada Pogari-gachchhada śrîmat-Râmasêna-paṇḍitargge dhârâ-pûrbbakaṃ sarbba-namasyaṃ mâḍi koṭṭa Banavase-pannirchchhâsirada kampaṇaṃ Jiḍḍuḷige 70 ra baḷiya bâḍaṃ Manevaṇe 1 । (*usual final phrases*).

śrîmad-Guṇabhadra-dêvara guḍḍaṃ Châvuṇḍamayyaṃ baredaṃ maṅgaḷa maha śrî

## 125

*At the same village, on a stone in Âridre-maṭhada Channappa's back-yard.*

S'rîpati chakra-dhâri Garuḍâsanan amburuhâkshan Adrijâ- ।
tâ-pati śûḷa-dhâri vṛishabhâsanan abhyadhikêkshaṇaṃ Vachaś- ।
śrî-pati pâśa-dhâri kaḷahaṃsagan ashṭa-mitâkshan end ivar ।
ttraipurushar tri-lôka-jana-pûjitar ig emag ishṭa-siddhiyaṃ ॥

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ mallikâmôdaṃ mârppaḍe-Bhîmaṃ râya-gaja-kêsari gaṇḍaroḷu gaṇḍa gaṇḍa-baṅgâraṃ Chôḷôgra-kâḷânaḷaṃ Chôḷa-bhaṇḍaṇâpêksha vidagdha-râya-pavitrachâḍâmaṇi ari-râya-taḷeya-karavattaṃ ari-râya-seḷ-vaṃ râya-pratâpâdityaṃ têjô-mârttaṇḍaṃ śauryya-Nârâyaṇaṃ râya-munnîra-baḍavânaḷaṃ chauvâṇa-Sahasrabâhu râya-jagajhampi kîrtti-Vidyâdharaṃ kôdaṇḍa-Râmaṃ śrîmach-Chaḷukya-vaṃśôdbhavaṃ śrîmat-Taiḷapa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire ॥

dhareyaṃ Châḷukyânvaya- । d arasugaḷ êkôna-shashṭi-siṃhâsanam âḷ- ।
dar Ayôdhyâ-pura-varadoḷu । paramôtsavadindam irddu tad-vaṃśa-bhavaṃ ॥
jaya-vanitêśaṃ Satyâ- । śraya-Dêvaṃ Brahma-kuḷaman oḷupina Satyâ- ।
śraya-kuḷav ene sakaḷa-dhari- । triyan âḷdaṃ sârbbabhauma-vesar esev inegaṃ ।
â-Satyâśraya-kuḷadoḷ i- । ḷâ-sudatiśaṃ pratâpi Nûrmmaḍi-Tailaṃ ।
Vâsava-vibhavaṃ ripu-san- । trâsi yaśô-bhâsi sakaḷa-dhâtriyan âḷdaṃ ॥
Raṭṭara kaige virdd eḷeyuṃ । paṭṭamumaṃ Raṭṭa-râjyad arasugaḷaṃ muṃ- ।
biṭṭu taṛid oṭṭi Raṭṭa-gha- । raṭṭaṃ Châḷukya-râjya-paṭṭamanântaṃ ॥
â-Jayasiṅgha-nṛipâḷaṃ । Bhôja-nṛipâmbhôja-râjan inanibha-têjaṃ ।
Râjêndra-Chôḷa-gaja-mṛiga- । râjaṃ râjâdhirâjan enipudu piridê ॥
pasarisi parbbi gondaḷisi ninda tamas-tamamaṃ teraḷchi band ।
osed inan êṛuvant udaya-parbbatamaṃ Kali-kâlad êḷgeyaṃ ।
deseg iḍe tûḷdi tâḷdi Kṛita-lakshmiyan oḷpina teḷpugaḷ jagakk ।
esed ire siṅgha-vishṭaraman êṛidan â-Jayasiṅgha-vallabhaṃ ॥
Mâḷavaṃ êḷumaṃ puḍuke-gaṭṭisidatt aṛeyaṭṭi Chêranuṃ ।
Chôḷanumaṃ samudradoḷag arddidud arddidan andu têjad-urbb ।

êḷu-samudramuṃ gaḷiye parbbi podaḷdudu dig-jayaṃ disâ- |
pâḷaran aḷkisitt idiral âmpavar âr jJayasiṅgha-Dêvana ||

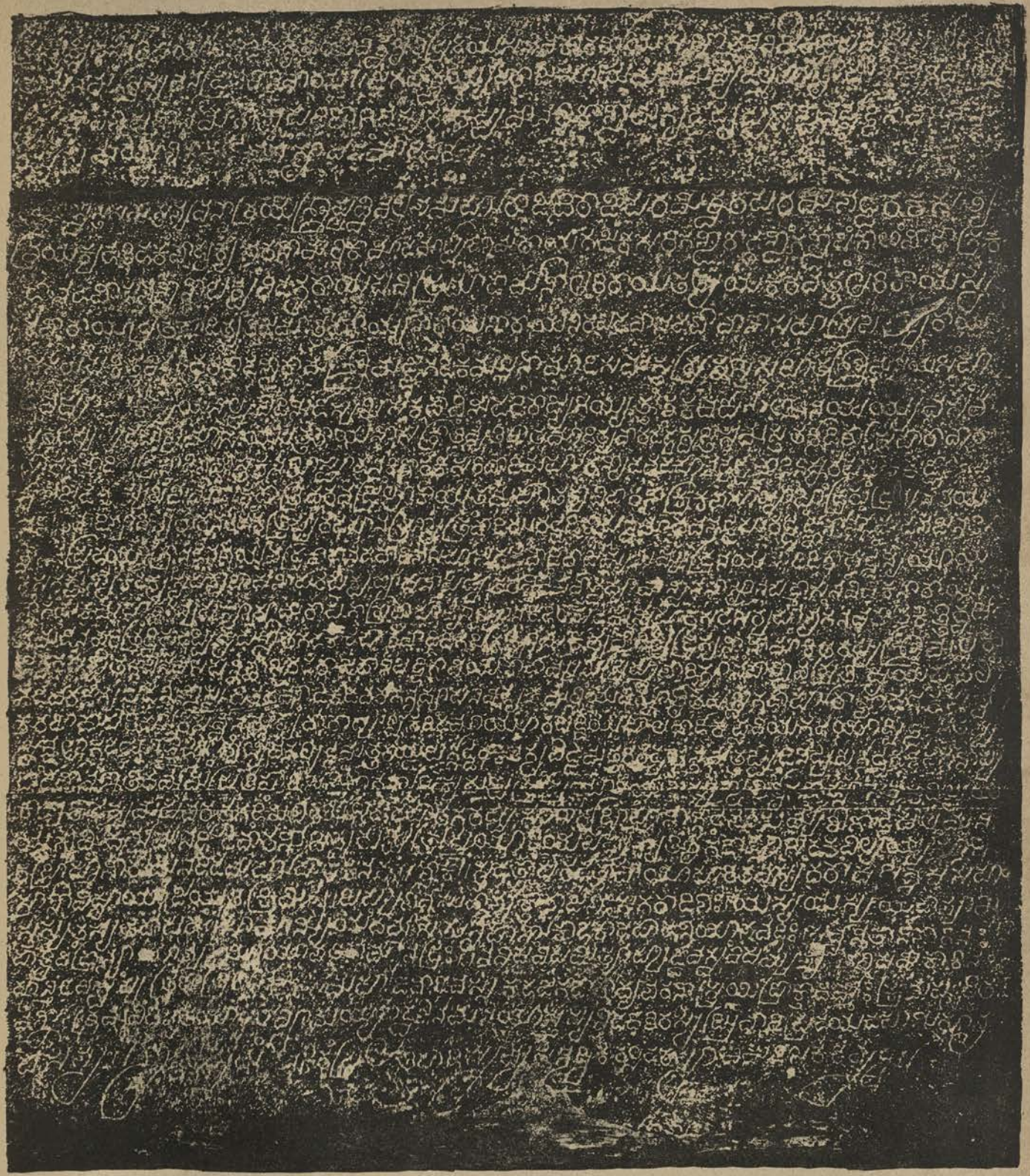
tatu-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Châmuṇḍâ-labdha-vara-prasâdaṃ vairi-ghaṭâ-kêsari sujana-kaivâran ârôhaka-Trinêtraṃ madad-âne-dhavaḷaṃ byâḷa-gaja-mallaṃ matta-mâtaṅga-bhîmaṃ śaraṇâgata-vajra-pañjaraṃ ripu-kuñjaraṅkuśa ari-baḷa-timira-mârttaṇḍa nuḍidante gaṇḍa saṅgrâma-Râman abhimâna-Mêru jagad-êka-vîraṃ vîra-Vidhyâdharaṃ kaṭakada gôvan achaḷita-dhairyya su-bhaṭâri-darppa-daḷanaṃ vairi-gharaṭṭaṃ maṇḍaḷika-lalâṭa-paṭṭaṃ Sattigana chaṭṭaṃ śrîmad-Ṛiva-bedaṅga-Dêvara magaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Kundamarasaru Banavâsi-pannirchchhâsiramumaṃ Śântaḷi-sâsiramumaṃ Hayvey-aynûṟuman ubhaya-sâmyadi paśchima-samudra-paryyantaṃ-baraṃ sukha-saṅkathâ-vinôdadiṃ Balipurada nelevîḍinoḷu râjyaṃ geyyuttam irddu S'aka-varsha 941 neya Siddhârtti-samvatsarada Pushya-śuddha-bidige-Adityavârad-andin uttarâyaṇa-saṅkrântiya-parbba-nimittadiṃ Mûla-sthâna-Nandikêsvara-dêvara dêvâlyakaṃ jîrṇṇôddhâraṃ mâḍiy â-dêvara nivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ *(here follow details of gift and boundaries)* â-dêvara pûje-punaskârakkaṃ nitya-nivêdyakkav alliya khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu koṭṭaru svasti yama-niyamâsana-prâṇâyâma-pratyâhâra-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-sampannar appa śrîmatu Mûliga-S'ivaśakti-paṇḍita-dêvara kâlaṃ (*stops here*).

## 126

*At the same village, on a stone near the Pañchaliṅga temple.*

pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-praḷaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyaṃ namas tri-bhuvana-prabhavê S'ivâya ||
jagad-âścharyyada Râjasûya-makhamaṃ bêḍal mahârtthaughav â- |
vagem eyd â .... Vibhîshṇana mêg âkshêpadiṃ pôgi va- |
stugaḷaṃ kappaman alli koṇḍu mugurdirddar pPâṇḍavar bBaḷḷigâ- |
vege vand ayvarum aydu-liṅgaman ivaṃ saṃsthâpanaṃ mâḍidar ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ mallikâmôdaṃ mârppaḍe-Bhîmaṃ râya-gaja-kêsari gaṇḍaroḷ gaṇḍaṃ gaṇḍa-baṅgâraṃ Chôḷôgra-kâḷânaḷaṃ Chôḷa-bhaṇḍaṇâpêkshaṃ vidagdha-râya-pavitra-chûḍâmaṇi ari-râya-taḷeya-karavattaṃ ari-râya-seḷevaṃ râya-pratâpâdityaṃ têjô-mârttaṇḍaṃ śauryya-Nârâyaṇaṃ râya-nîra-baḍavânaḷa chauvâṇa-Sahasrabâhu râya-jagajhampaṃ kirtti-Vidyâdharaṃ kôdaṇḍa-Râmaṃ śrîmaj-Jagadêkamalla-nâmâdi-samsta-praśasti-sahitaṃ śrîmaj-Jayasiṃha-Dêvar pPoṭṭaḷakeṟaya nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttuṃ S'aka-varsha 957 neya Yuva-saṃvatsarada Pushyada paurṇṇamâsiy-uttarâyaṇa-saṅkrânti-vyatîpâtam Adityavârad-andu svasti samasta-tarkkâdi-śâstra-pârâvâra-pâragaṃ vâdi-Rudra vâdibha-mastaka-nakhâsphâḷana-kiśôra-kêsari vâdi-mahâraṇya-dava-dahanaṃ dushṭâ-vâdi-nishṭhura-paṭishṭha-śârddûḷaṃ Bauddhâbdhi-baḍavâ-mukhaṃ Mîmâṃsaka-dhâtrîdhara-vajraṃ Lôkâyata-mahâ-taru-vidâraṇa-krakachaṃ Sâṅkhyâhîndra-rundra-Vainatêyaṃ Advaita-vâdi-bhûja-kuṭhâran Akaḷaṅka-Tripura-dahana-Triṇêtraṃ Vâdi-gharaṭṭa-diśâpaṭṭa Mâdhava-bhaṭṭa-gharaṭṭaṇ Jñânânanda-mada-bhañjana Viśvânaḷa-praḷayôgrânaḷan Abhaya-chandra-kâḷânaḷam Vâdibha-simha-sarabhaṃ Vâdirâja-mukha-mudra Nayavâdi-diśâpaṭṭaṃ Naiyâyika-samrakshaṇaika-dakshaṃ sva-paksha-pôshaṇa-para-paksha-dûshaṇa-paṭutara-Viriñchaṃ-Vâgvadhû-maṇḍanan âsthâna-Padmâsanaṃ vivêka-Nârâyaṇaṃ gamaka-Mahêśvaran upanyâsâmarâpagâ-pravâhaṃ vyâkhyâna-kêḷî-lampaṭa-manôhara-sarasîruha-bhṛiṅgaṃ (n)avadâta-kîrtti-dhvajan amaḷina-



PANCHA LINGA STONE INSCRIPTION (SK. 126).

charitraṃ dvishṭa-darppishṭa-paṇḍita-gaḷa-Kâḷa-pâśaṃ vâdi-Digambara-dhûmakêtuṃ Vâdi-Rudra-guṇa-nâmâṅkitar appa śrîmal-Lakuḷîśvara-paṇḍitargge Banavase-pannirchchhâsirada râjadhâni Baḷḷigâveya Kâḷâmukhi-Brahmachâri-sthânaṃ Pâṇḍava-pratishṭheya Pañchaliṅga-dêvara dêgulada khaṇḍa-sphuṭitada mâṭakkaṃ dêvara gandha-dhûpa-nivêdyakkam alliya vidyârtthi-tapasvigaḷ-âhâ-râchchhâdanakkaṃ sarvva-kara-bâdhâ-parihâra sarvva-namasyaṃ dhârâ-pûrvvakadindam ây-ûra baḷḷiya polad-oḷa kachchheviya gaḷeyoḷ biṭṭa (*here follow details of gift and final phrases & verses*).

Mahâdêvô dêvas sakaḷa-jagad-ârâdhya-charaṇas
trayî-prôktô dharmmaḥ krama-ghaṭita-varṇṇâśrama-vidhiḥ |
tayôr yô vyâkuryyâd vṛiṇam anayôs tasya nidadhê
śirasy aṅghriṃ vâdi-praḷaya-dahanô' haṃ nṛipa-sabhê ||

int î-dharmmamaṃ nagaraṃ pratipâḷisuvudu naishṭhikar alladara poṛamaḍisi kaḷevudu ||

## 127

*On the same stone.*

svasti samasta-nṛipa-jaṇa-stutya Satya ..... paramêśvaraṃ Kuvaḷâla-pura-varêśvaraṃ Nandagiri-nâthaṃ mada-gajêndra ..... Gaṅga-Gâṅgêyaṃ Gaṅga-sarbbanuṃ châritra ..... ..... makuṭa-chûḍâmaṇi śrîmach-Châḷukya ..... bi-saṃvatsarda Pushya-bahuḷa-daśamiya ..... Pañchaliṅgad-Umâ-Mahêśvara-dêvargge dharmma ..... pû-dôṇṭav ondu | Pañchaliṅgada .....

## 128

*Near the same temple, on the step of the Jiḍḍikeṛe.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrî-Bhuvanaikamalla-Dêvar Baṅkâpurada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire tat-pâda-padmôpajîvigaḷ appa svasti bhuva ..... malla ..... ramêśvaraṃ ..... padi-mûru ..... pâḷanaṃ ..... sukha-saṅkathâ-vinôdadinda ..... neya Râkshasa-saṃvatsarada Pushya-śuddha .....uttarâyaṇa-saṅkrânti-nimittadi śrî ..... jîvitava naḍesuvantâgi ..... kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi. ..... koṭṭa Jiḍḍuḷige ..... Gobbaḷḷiya ..... Brâhmaṇa ..śrîmat râjâdhya-kshad irmmaḍi ..... yara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi kuḍe paḍeda Bana-vâsi ..... Nâgarakhaṇḍa 70 ra baḷiya agrahâraṃ kambha gaḷe 1 pravishṭaṃ biṭṭi geyye (*here follow usual final phrases & verses*). ant â-pariyaṃ kachchhaviya nûra irppadimbaruṃ ..... deyadiṃ irppadimbaruṃ dêvarige ..... ikkadavari .. vattiy illa

## 129

*On a stone at the bund of the same tank.*

jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ |
dakshiṇônnata-damshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôtta-râbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire Baṅkâpurada nelevîḍinoḷ tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahî-sâmantâdhipati mahâ-prachaṇḍa-daṇḍa-nâyakan âsthâna-vastu-nâyakaṃ niyôga-Yôgandharâyaṇaṃ chatura-pârâyaṇaṃ vivêka-Vidyâdharaṃ sakaḷa-kaḷâ-dharaṃ Hara-charaṇa-smaraṇa-pariṇatântaḥkaraṇaṃ Châḷukya-râjya-samuddharaṇaṃ vikramôttuṅgan asahâya-siṅga śrîmad-Bhuvanaikamalla-Dêva-pâdâravinda-shaṭcharaṇaṃ samasta-

guṇa-gaṇâbharaṇaṃ śrîman-mahâ-pradhânaṃ hiri-sandhi-vigrahi mane-verggaḍe-daṇḍanâyakan-Udayâdityana binnapadiṃ śrîmad-Bhuvanaikamalla-Dêvar Saka-varsha 993 neya Virôdhikṛit-saṃvatsarada Pushya-suddha 1 Sômavârad-andin-uttarâyaṇa-saṅkrânti-parbbha-nimittadiṃ râjadhâni-Balḷigâveya Hariharâditya-dêvargge snâna-nivêdyakkaṃ dêgulada besakkaṃ maṭhada biyakkaṃ śrisatya-jñânânandâdvaita jyôti-svarûpar appa śrîmat-praṇava-nâdânanda-Guṇagaḷḷa-yôgigaḷa kâlaṃ karchchi dhârâ-pûrvvakaṃ sarbba-namasyaṃ sarbba-bâdhâ-parihâram âgi biṭṭa Banavase-pannirchchhâsirada kampaṇaṃ Jiḍḍuḷige 70 ttara baḷiya bîḍaṃ Bidiriṅgeṛey ondu (*usual final phrases*).

śrîman-mukti-vadhû-lî | ḷâ-maṅgaḷa-tiḷakan esedan advaya-mahimô- |
ddâmaṃ sampûrṇṇaṃ vi- | dyâ-mûrtti jitâtman aksharaṃ Guṇagaḷḷa ||
Achaḷana-deseyind udayisu- | va charâcharam Acḥaḷaninde poṛag aṇav alt end |
achaḷita-chittadin irppaṃ | prachaṇḍan advaiti nirupamaṃ Guṇagaḷḷa ||
sarbbajñaṃ sarbba-gataṃ | sarbbâtman enipp-agurbbin advaita-dhaṇaṃ |
nirbbâṇa-yôgi śântaṃ | sarbbaṃ sarbbîya-kâraṇaṃ Guṇagaḷḷa ||
jñâname nâ ninag oḍal esev | ânandaṃ tôrppuv ellam enna neḷal ma- |
tt ênuṃ bêṛ ill emban i- | ḷâ-nutan advaita-śêkharaṃ Guṇagaḷḷa ||
ânandâdvaya-satya- | jñânamayar nnegaḷdar a.. ḷa.. ḷ nishkaḷa-nâ- |
dânandar tan-nâmâ- | dhînar Guṇagaḷḷa-Nâgavarmmâchâryyar ||

vṛitta || dorekoṇḍ î-dêhadoḷ môhaman ele Guṇagaḷḷâryya nîṃ mâṇḍu beṅkoṇḍ |
ari-shaḍ-varggaṅgaḷaṃ bhêdaman iṛid aḷipaṃ biṭṭu karmmaṅgal ellaṃ |
beras ân end irpp ahaṅkârman avayavadiṃ suṭṭu sânandadindaṃ |
paripûrṇṇa-jyôti nîn âg ire biḍuvaḷe pêḷ mukti ninnaṃ munîndrâ ||

trivadi || mukti-śrî-satig anu- | raktaṃ samsâra-vi- |
raktaṃ nirbbishaya-nirapêkshaṃ suchi jîvan- |
muktaṃ nirbbâṇi Guṇagaḷḷa ||
âḷ eḷd â-basanaṅgaḷ | êḷuman eḷdu nir- |
mmûḷisi paridan ari-shaḍ-vargga ..... |
kâlâgniyante Guṇagaḷḷa ||
aṛiv aṇmu vairâgyaṃ | taṛisal .... bhyâsaṃ |
neṛe bhakti śânti dhṛiti tushṭiy emb îvar- |
kk eṛevaṭṭ âg iḷdaṃ Guṇagaḷḷa ||

akkara || eseva Koṇḍaḷi-nâḍoḷagaṇa Tumbigeṛeya mûḍaṇa-sîmeyind oḷage |
Mosaḷe-maḍuvina paḍuvaṇa-sîmeyoḷ Nâgêśvaraṃ Svayambhû-niḷeyaṃ |
jasada Balipura-varadoḷ Yôgêśvaraṃ Hariharâdityaṃ .. .. sayanan emba |
pesara dêvaraṃ dêvâleyaṅgaḷaṃ mâḍisidar gGuṇagaḷḷa-dêvara ||

kanda || Kiṛu-doṛeya teṅka-daḍiyoḷ | Kuṛuvattiya pempu vetta Muttûr-eḍeyoḷ |
neṛe Siddha-tîrtthamaṃ jaga- | m aṛiyal Guṇagaḷḷa-dêva-muni nirmmisidaṃ ||

trivadi || nuḍiva tatvada mâtaṃ | biḍalâṛv .. ênuvaṃ |
nuḍivaḷiyante naḍevaḷiy enisidaṃ |
nuḍidante gaṇḍaṃ Guṇagaḷḷa ||

vṛi || karuṇadin oḷḷitâge Guṇagaḷḷa-mahâ-muniyante santataṃ |
bharavasadinde tat-padam id î-kramadiṃ naḍedaṅge sâdhyam end |
eraḍuman âvagaṃ tiḷipi bêsaṛad irppa dayâḷuv appa sa- |
d-guru vaḍed ande śishyar-abhîvâñchchey ad âgade sidhhiy âgade ||
kiḍuge manô-maḷaṃ naḍege tatva-vichâra-samâdhi chittadoḷ |
soḍar veḷag iṭṭavol beḷagutirkk avadâtam arûpa-dîpam â- |

gaḍum aṟiv onde nilke guru-dêva-padâmburuha-prasâdamaṃ ।
paḍed ati ..... sakaḷa-śishya-janaṃ śubham akke maṅgaḷâ ॥
śrîmat-Pratikaṇṭha-Kâmarâjaṃ baredaṃ ॥

## 130

*At the same place, on a 2nd stone.*

nârasiṃha-vapuḥ kṛitvâ sarvva-lôka-bhayaṅkaraṃ ।
Hiraṇyakaśipuṃ jaghnê tasmai siṃhâtmanê namaḥ ॥
śrîmach-Châḷukya-chakrêśvaran atuḷa-baḷaṃ Tailapaṃ tîbra-têjô- ।
dhâmaṃ Satyâśrayaṃ vikrama-guṇa-niḷayaṃ Vikramâdityan atyu- ।
ddâmaṃ sand Ayyaṇaṃ sâhasa-nidhi Jayasiṃhaṃ dharâ-chakra-lakshmî- ।
dhâmaṃ Traiḷôkyamallaṃ negaḷe negaḷdud î-prâjya-Châḷukya-râjyaṃ ॥
tan-nṛipa-nandanaṃ bhuvana-vandya-guṇaṃ Bhuvanaikamalla-Dê- ।
van naranâtha-râjya-ramaṇî-ramaṇîya-parârddhya-bhûshaṇaṃ ।
Pannaga-râja-bhûshaṇa-padâbja-paraga-pavitra-śêkharaṃ ।
prônnata-kîrtti-dîdhiti-sudhâ-dhavaḷîkṛita-viśva-vishṭapaṃ ॥

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravard lhamânam â-chandrârkka-târam saluttam ire ॥

vṛitta ॥ â-pṛithvîśvara-pâda-paṅkaruha-sêvâ-tatparaṃ vikramâ- ।
ṭôpa-prôddaḷanâhita-prakaran anya-kshôṇipâlârchchita- ।
śrî-pâdâmburuhaṃ virôdhi-nṛipa-chûḍârôpitâjñâ-prabhâ- ।
vôpêtaṃ Bhuvanaikavîran esedaṃ śrî-Gaṅga-Chakrâyudhaṃ ॥

kanḍa ॥ śrî-mahimârṇṇavan akhiḷa- । kshmâmara-chakrêśan âtma-bhuja-baḷa-vijayô- ।
ddâmaṃ Brahma-Kshatra-si- । khâmaṇi râjâdhirâjan Udeyâdityaṃ ॥

svasti samasta-bhuvana-stuta-Brahma-Kshatra-vîrânvaya śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêśvaraṃ Kôḷâḷa-pura-varêśvaraṃ Nandagiri-nâthaṃ mada-gajêndra-lâñchchhanaṃ Sômêśvara-labdha-vara-prasâdaṃ Gaṅga-Kusumâyudhaṃ nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ sakaḷa-jana-chintâmaṇi maṇḍaḷika-makuṭa-chûḍâmaṇi śrîmad-Gaṅga-Permmânaḍi-Bhuvanaikavîran Udeyâditya-Dêvaṃ Banavase-pannirchchhâsiraṃ Sântaḷige-sâsiramumaṃ Maṇḍaḷi-sâsiramuṃ padinenṭ-agrahâramumaṃ dushṭa-nigraha-viśishṭa-pratipâḷanadin âḷuttuṃ pratyanta-vâsigaḷ appa Chêra-Chôḷa-Pâṇḍya-Pallava-prabhṛitigaḷan aled âtandu kappamaṃ koṇḍu chatur-vvârddhi-paryyantaṃ nelanaṃ nimirchchi vijigîshu-vṛittiyan appukeydu sukha-saṅkathâ-vinôdadiṃ râjadhâni-Baḷḷigâveyoḷ irddu dharmma-buddhiyiṃ nija-svâmi śrîmal-Bhuvanaikamalla-Dêvargge binnapaṃ geydu Paramêśvara-datti mâḍi râjadhâni-Baḷḷigâveya Perggaṭṭad êriya mêgaṇa śrîman-Nârasiṃha-dêvara dêgulada besakkaṃ dêva-pûjegaṃ Śaka-varsha 997 neya Râkshasa-saṃvatsarada Pushya-śuddha 1 Sômavârad-andin-uttarâyaṇa-saṅkrânti-parbba-nimittadin alliya mukhyar appa śrîmat-Pûrṇṇânanda-bhaṭṭârakara kâḷaṃ karchchi dhârâ-pûrvvakaṃ sarbba-namasyam âge biṭṭa Banavase-nâḍa kampaṇaṃ Muguṇḍa-paṇneraḍara baḷiya bâḍa Kuṇḍavige 1 (*rest contains usual final phrases and a verse*).

## 131

*At the same place, on a 3rd stone.*

jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ ।
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ॥
svasti śrî-vanitârppita- । vistîrṇṇôrasthaḷaṃ ripu-braja-masta- ।
nyasta-charaṇaṃ samasta-ja- । na-stuta-sita-kîrtti Vikramâditya-nṛipaṃ ॥

ari-râya-jagadaḷaṃ dik- | kari-danta-vilagna-kîrtti mûrttibhûta- |
Smaran êka-chhatrîkṛita- | dharâtaḷaṃ Sôma-vaṃśa-chûḍâratnaṃ ||
âḷ-valamaṃ tôḷ-valamaṃ | bâḷ-valamaṃ tôṛi miṛuvar î-bhûbhujar ê- |
vêḷveno ..... | âḷ . vesadoḷu vairi-vîra-kôḷâhaḷana ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ śrîmach-Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara nija-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire Kalyâṇada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire ||

tat-pâda-padma-madhukaran | utpâṭita-baḷavad-ahita-bâhu-baḷaṃ vi- |
dvat-pûjyaṃ guṇa-ratna-sa- | ritpatiy enisidan Anantapâḷa-chamûpaṃ ||
pati-hitaroḷ ellav aggada | pati-hitan atiśuchigaḷ enisi negaḷdavaroḷu mikk |
atiśuchi dakshar enipp â- | .. dakshan Anantapâḷa-daṇḍâdhîśaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vibudha-vara-dâyakaṃ su-jana-prasanna nuḍidu matt ennaṃ gôtra-pavitra parâṅganâ-putraṃ turaya-Rêvantaṃ vairi-Kṛitântaṃ sâhasôttuṅgan ayyana siṅgaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhâna bâṇasa-verggaḍe-daṇḍanâyakan Anantapâḷarasaru Beḷvala-mûnûṛu Puligeṛe-mûnûṛu Banavasi-pannirchchhâsiramu saptârddha-lakshaya-paṇṇâyamaṃ paḍedu sukha-saṅkathâ-vinôda-diṃ pratipâḷisuttam ire tat-prasâdâsâdita-Vanavâsi-dvâdaśa-sahasrâdhikâra-lakshmî-vibhâsiyuṃ sakala-guṇa-gaṇôdbhâsiyum enisida Gôvinda-Râjan ê-dorey en[t] endaḍe ||

śrî-vaniṭâ-kucha-saṃśṛita- | pîvara-vaksha-sthaḷaṃ lasad-guṇa-maṇi-mâ- |
ḷâ-viḷasitan ên esedano | Gôvindaṃ madavad-ahita-danuja-Mukundaṃ ||
śaraṇ emag endu bandaḍ aṛiyaṃ maṛed ântaḍe bhâḷadoḷ podaḷd |
uriv uri-gaṇṇan ugra-phaṇi-kuṇḍaḷamaṃ kiviyoḷ karâbjadoḷ |
su-ruchira-śûḷamaṃ miṛupa dâḍegaḷaṃ nija-vaktradoḷ vibhî- |
karam ene tôṛuguṃ samara-raṅgadoḷ î-raṇa-raṅga-Bhairava ||
vara-vidyâ-nidhi Kêśirâja-vibhugaṃ Nîlabbegaṃ puṭṭi bhâ- |
sura-kîrtti-priya dâni sanda-guṇa-ratnaṃ Dâśirâjaṃ Parâ- |
śara-gôtrâmbara-tigmarôchi janakaṃ tây ... nânâ-guṇâ- ||
kare Sômâmbikey endaḍ î-bhuvanadoḷ Gôvindan êṃ dhanyanô ||

â-samasta-guṇa-gaṇâbharaṇanuṃ vibudha-jana-śaraṇanuṃ nija-viśuddha-kîrtti-chandrikâ-prabhâva-vikasita-jagad-vaḷaya-kairavanuṃ raṇa-raṅga-Bhairavanuṃ vishama-haya-Vatsa-râjanuṃ su-kavi-sura-bhûjanum enisida mahâ-prachaṇḍa-daṇḍanâyakaṃ Gôvinda-Râjaṃ Banavase-pannirchchhâsiramu-maṃ vaḍḍa-râvuḷamumaṃ chhatra-chchhâyeyiṃ chhappannad achchu-pannâyamaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ pratipâḷisuttam ire tadîya-sandhi-vigrahâdhîśvaran app Îśvarayya-Nâyakana vaṃśâvatâraṃ ent endoḍe ||

śrîmat-sakaḷa-munîndra-śi- | khâmaṇi bhuvanaika-vinutan ati-vimaḷataraṃ |
śrî-mahitaṃ negarddaṃ guṇa- | dâmaṃ dvija-kuḷa-varishṭhan enipa Vaśishṭa ||
ene negaḷda Vaśiṣṭha-munîn- | drana gôtradoḷ ogedan akhiḷa-jana-nutam idu tân |
enipa Siriguppe-goladoḷ | vinayâmbudhi durita-kuḷa-gharaṭṭaṃ Chaṭṭaṃ ||
ene sanda Chaṭṭapaṅgaṃ | vinuta-yaśôvatiy enippa Bhôgâmbikegaṃ |
janiyisidar sakaḷa-jagaj- | jana-vinutar bBâchirâjanuṃ Basavaṇanuṃ ||
avar-agrajar-anujâtaṃ | vividha-guṇâḷaṅkṛitaṃ Virûpâkshan enal |
bhuvana-nutan Îśvaraṃ pem- | pu-vettan Îśvara-padâbja-yugaḷa-bhramaraṃ ||

vârâśi-parivṛitâkhiḷa- | dhâraṇiyoḷ pôlvaḍ amma pôlk ema purushâ- |
kâradoḷe purusha-kârado- | ḷ âruṃ negaṟd Îśvarâryyanaṃ pôltaparê ||
Mandara-dhairyyan apratima-sâhasan âśrita-râja-kîra-mâ- |
kandan anûna-dâni Naṟugundada vipra-gaṇâgragaṇyan â- |
nandita-bandhu-varggan ivan embudu bhû-taḷav emma vîra-Gô- |
vindana sandhi-vigrahiyan Îśvaranaṃ su-janaika-bandhuvaṃ ||
janakaṃ Bâ ..... galabbeya sutaṃ śrî-Chaṭṭapaṃ ..... |
ryyana Nâlabbeya hermmagaḷ tanage tây Bhâgayve ..... |
..... gguṇi Bâchiyuṃ ..... . Virûpâkshan int |
ene dhanyaṃ Naṟugundad Îśvara ..... ..... ||

â ..... ratna-mâḷâḷaṅkâranuṃ | bhudha-janâdhâra ..... châru-châ .... ... nirmmaḷa-yaśah-patâkanuṃ | Gôvinda-râja-charaṇa-sarasîruha-chañcharîkanuṃ | tat-prasâdâsâdita-sandhi-vigrahâdhîśvaranum app Îśvarayya-Nâyakaṃ | śrîmach-Châḷukya-Vikrama-varsha 28 neya Svabhânu-sam atsarada Pushya-ba 10 Sukravâradandin-uttarâyaṇa-saṅkramaṇadal dharmma-kâryya-tâtparyya-chittan âgi nâsti dharmma-samô bandhu yemba nîti-vâkyârtthamaṃ samartthisi Kuntaḷa-dharitrî-kânteya viḷôḷa-kuntaḷa-kaḷâpadant eseva Banavase-pannirchchhâsirakkav aḷaṅkârav âgi tôrppa Baḷḷigâvey-uttara-dig-bhâgada Perggaṭṭad êriya mêgaṇa śrîman-Nârasiṃha-dêvara gandha-dhûpa-dîpa-naivêdya-khaṇḍa-sphuṭita-jîrṇṇôddhârak endu mahâ-râjadhâni-Baḷḷigâveya-nagaramuṃ pañcha-maṭha-sthânamuṃ | śrîmad-daṇḍanâyakaṃ Gôvindarasarum ariye Banavase-pannirchchhâsirad oḷagaṇa kampaṇaṃ Jiḍḍuḷigey-erppataṟa baḷiya bâḍaṃ Pakkaḷey ûroḍeyaṃ Kavibândhavana maga Rudramayyana magaṃ Nâkaṇan â-Pakkaḷeya bhûmiyoḷage tann umbaḷiya mânyada keyyoḷage kachchhaviya gaḍimbadoḷ ayvattu kamma garddeyaṃ sarvva-bâdhâ-parihâraṃ sarvva-namasyam âgi kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi kuḍalu paḍedu koṭṭan â-keyya chaturâghâta-śuddhiy ent endaḍe ||

vṛitta || animêśêndrâśeyoḷ sâsana barapaman ânt irdda kalgaḷ divâkṛit- |
tanujâśâ-vaktradoḷ Beṇḍeyakeṟeya jaḷâ lhîśa-dik-kôṭi vârddhi- |
śana kâshṭhâ-bhâgadattal Baḷinagarada śîmântadiṃ S'rîpurakk im- |
bine pod adhvaṃ Kubêrâśeyoḷ Aḷeya-koḷaṃ sîme tân âge tôrkkuṃ ||

(*here follow further details of gift and usual final verses*).

## 132*

*At the same place, on a stone to the south of the Kâḷamma temple.*

..... dhâmâdi ..... . nṛitâḷâpa-vâsa ..... neyaṃ lôbha-prabhâ ..... maṇi negaḷd Udayâditya-Dê ..... tann aḷkaṟiṃ band eradaṅg ill eyde dârâ ..... doḷ mâṟântavaṅg ill asuvina deseyoḷ ..... nata-yaśan Udayâditya-daṇḍâdhinâthaṃ || ..... chakriy emba vikrama-lakshmî-sâdhakana nachchin-uttaraṅga .... antu pogaḷtegaṃ negaḷtegaṃ ekkalâvaṇam âda ..... dayâdityana binnapadiṃ śrîmad-Bhuvanaikamalla-Dêvara ..... kṛit-samvatsarada Pushya-sudda-pâḍivaṃ Sômavârada ..... ..... parbba-nimittaṃ râjadhâni-Baḷḷigâveya Perggaṭṭad êriya ..... dêgulada besakkam pannirbbar-bhbhagavara bhikshegaṃ ..... ppannirbbar-âhâra-dânakkaṃ vyâkhyâ ..... ppannirbbar-âhârakkam avara ..... jîvitakkam alliya mukhyar pPûrnnânanda-bha ..... rbba-namasyaṃ sarbba-bâdhâ-parihâramâgi biṭṭaṃ Banavase-pannirchchâ ..... 70 ṟa baḷiya bâḍaṃ Miṭṭasiy ondu || (*usual final phrases*) ..... mmarâjaṃ barevara ... ..śvasti śrîman-Mâḷadâlûra Vâsudêva-ghôsâsargge Kêśava-dêvara Brahmapuriy âge dânaṃ goṭṭa kachchaviya gaḷeya gardde matter eraḍu ||

*This inscription is much defaced.

## 133

*On a stone in Kallu-maṭhada Channa-Basavayya's garden.*

namas tuṅga-śirś-chumbi &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhûlôkamalla-Dêvaru Kalyâṇada nelevîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire tat-pâda-padmôpajîvi samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvara Banavâseyâ Tailaha-Dêvara besadiṃ tat-pâda-padmôpajîvi maṇḍaḷika-Masaṇayyaṃ śrîmad-râjadhâni-Balipurada samasta-praśasti-sahitânêka-guṇa-gaṇâḷaṅkâraruṃ samasta-budha-janâdhâraruṃ chatus-samaya-samuddharaṇa-dhîraruṃ śaraṇâgata-vajra-prâkâraruṃ îrvvaru-seṭṭigaḷuṃ nagara-pañcha-maṭhaṅgaḷalli samasta-praśasti-sahitânêka-guṇâḷaṅkrita-satya-śauchâchâra-naya-vinaya-śîḷa-sampannaruṃ śrî-Kâḷikâ-dêvî-labdha-vara-prasâdaruṃ pañcha-lôhâdhipatigaḷuṃ tat-saṅka-parirakshitarum appa śrîmat-Kaṭakada-mahâ-nagarad oḷagaṇa Guṇavarmma-Seṭṭi bandu Kâḷikâ-dêviya nitya-nivêdyakkaṃ pûjâ-punaskârakkav endu bêḍidaḍe svasti śrîmach-Châḷukya-Vikrama-va.... 56 neya Virôdhakṛit-samvatsarad Ashâḍhad amâvâsye ..... ṇâyana-saṅkramaṇad andu kâl-garchchi dhârâ-pûrvvakaṃ koṭṭa (*here follow details of gift and usual final phrases*).

## 134

*At the same village, on a broken Jina idol in Channa-Basavappa's field.*

*(Nâgarî characters)*

svasti śrî Chitrakûṭâmnâyad-âvali Mâlavada S'ântinâtha-dêva-sammandha śrî-Balôtkâra-gaṇa Munichandra-siddhânta-dêvara śisinu Anantakîrtti-dêvaru hegaḍe Kêsava-dêvaṅge dhârâ-pûrvvakaṃ mâḍi koṭevu prathishṭe puṇya sânti (*here follow details of gift*).

## 135

*At the same village, on a stone lying on the bund of the Aḷḷihoṇḍa.*

namas tunṅga-śiraś-chumbi &c. ||

śrîmach-Châḷukya-chakrêśvaran atuḷa-baḷaṃ Tailapaṃ tîbra-têjô- |
dhâmaṃ Satyâśrayaṃ vikrama-guṇa-niḷeyaṃ Vikramâdityan aty-u- |
ddâmaṃ sand Ayyaṇaṃ sâhasa-nidhi Jayasiṃhaṃ diśâ-chakra-lakshmî- |
dhâmaṃ Traiḷôkyamallaṃ vinamita-ripu Sômêśvaraṃ sârbbabhaumaṃ ||

..... mallaṃ Châḷukya-chakravartti-lalâma ..... mallaṃ ..... êka-chchhatradin âḷdu ..... v-aṅkakâra dhara ..... ..... dîkshâ- . sana ..... kêta .. bhâsva ..... shôttama ..... kramâkâradiṃ ..... Vikramâditya-Dêvaṃ svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttaṃ Êtagiriya nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka..... nu-jana-bandhu-kumuda-sudhâkara ..... divâkara Sarasvatî-samaya-samuddharaṇaṃ guṇa-gaṇâbharaṇaṃ jita-raṇa ..... chatura-Chaturânanaṃ vikrama-pañchânanaṃ pratâpa-sahâyaṃ pati-.. ta-Vainatêyaṃ sujana-mukha-darppaṇaṃ âśrita-jana-santarppaṇaṃ pisuṇara gaṇḍan ahita-kuḷa-kamaḷa-vana-vêdaṇḍaṃ vinayâvalôkaṃ kîrtti-patâkaṃ sâhasôttuṅgaṃ śrîmat-Tribhuvanamalla-Dêva-charaṇa-sarasiruha-bhṛiṅga-nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-sênâdhipati mahâ-pradhânaṃ daṇḍanâyakaṃ

Barmmadêvarasaru śrîmach-Châḷukya-Vikrama-varishada yeraḍaneya Piṅgaḷa-saṃvatsarada Mâghada puṇṇeme-Sômavâradandina-sôma-grahaṇa-parvva-nimittadiṃ râjadhâni-Baḷḷigâveya pûjâri Siṅgaṇa mâḍisida Mallikârjjuna-dêvara snâna-nivêdyakkaṃ alliya keṛeya garttegaṃ satrakkaṃ dhârâ-pûrvvakaṃ sarvva-namasyav âge koṭṭa Jiḍḍuḷige-erppattaṛa baḷiya bâḍa Haravûra 1 yî-dharmmamaṃ mâlagâṛa-kottaḷi taḷeva a dharmma ..... mukyavâgi dharmmamaṃ keykoṇḍu naḍavaru (*usual final phrases and verses*) svasti śrîmat-pavitra ..... tara kâlaṃ karchchi dhârâ-pûrvvakaṃ ..... ḍimaytayyanuṃ Siṅgaṇa .....

## 136

*At the same village, on pieces of stone in the yard near the Baḍagiyara-hoṇḍa.*

śrîmat-parma-gambhîra-syâd-vâdâmôgha-lâñchchhanaṃ ।
jîyât traiḷôkya-nâthasya śâsa ..... sanaṃ ॥

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara ..... bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamallan-Âhavama ..... sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irey ire ॥

vṛitta ॥ Malepar mmâṛâmpar ill akramadi ...tar âṭarppar ill urkki darkkun- ।
dale-vâyv udvṛittar ill oṭṭaji-verasu kuṛumbar ttaṛumb irppar ill e- ।
ttalu .. . barppa daḷḷ end uriva ripugaḷ ill embinaṃ Kuntaḷôrvvî- ।
tiḷakaṃ Traiḷôkyamalla-kshitipatige dharâ-chakrado... ka-chakra ॥
Lâṭa-Kaḷiṅga-Gaṅga-Karahâṭa-Turushka-Varâḷa-Chôḷa-Ka- ।
rṇṇâṭa-Surâshṭra-Mâḷava-Daśârṇṇa-su-Kôśaḷa-Kêraḷâdi-dê- ।
śâṭavikâdhipar mmaledu nillade kappaman ittu nirmmitâ- ।
ghâṭadoḷ irppa .. . aḷav î-doret Âhavamalla-Dêvana ॥

kanda ॥ intu chatur-anta-dhâtrî- । kânteyan aḷavaḍisi chakravartti-śrîyaṃ ।
tâm taḷedu sukhade pala-kâ- । lan tava tava-nidhig adhîśan Âhavamallaṃ ॥

vṛitta ॥ Ma .... dhrâvanti-Vaṅga-Draviḷa-Kuru-KhasÂbhîra-Pâñchâḷa-Lâḷâ- ।
digaḷaṃ pês êḷe konduṃ kavardum asadaḷaṃ koṭṭajaṃ goṇḍum âḷ-ô- ।
ḷige dandum tôḷa-tînuṃ manada tavakamuṃ pôgad end Indranaṃ kâ- ।
di gelal kappaṃ goḍal varisi taḷardan êkâṅgadiṃ sârvvabhaumaṃ ॥
gagana-navâṅka- saṅkhye S'aka-kâḷadoḷ âgire Kîḷakâbdakaṃ ।
negaḷe tadîya-Chaitra-bahuḷâshṭamiyoḷ Ravivâr
mige Kuṛuvarttiyoḷ parama-yôga-niyôgade T
jagad-adhipaṃ trivishṭapaman êṛidan

kanda ॥ â-Châḷukya-lalâma-ma- । hâ-chakri
trâchaḷa-jaḷadhi-parîtaman । â-ch

vṛittaṃ ॥ ..... dita-vyôma-navâṅka-saṅk
bdada Vaiśâkhada suddha-s
radoḷ atyanta-Kuḷîra-l
chchhada-simhâs

vṛittaṃ ॥ jayamaṃ dharm
trayamaṃ tann
brayadiṃ santa
dayadoḷ lôkakke

â-prastâvadoḷ ॥

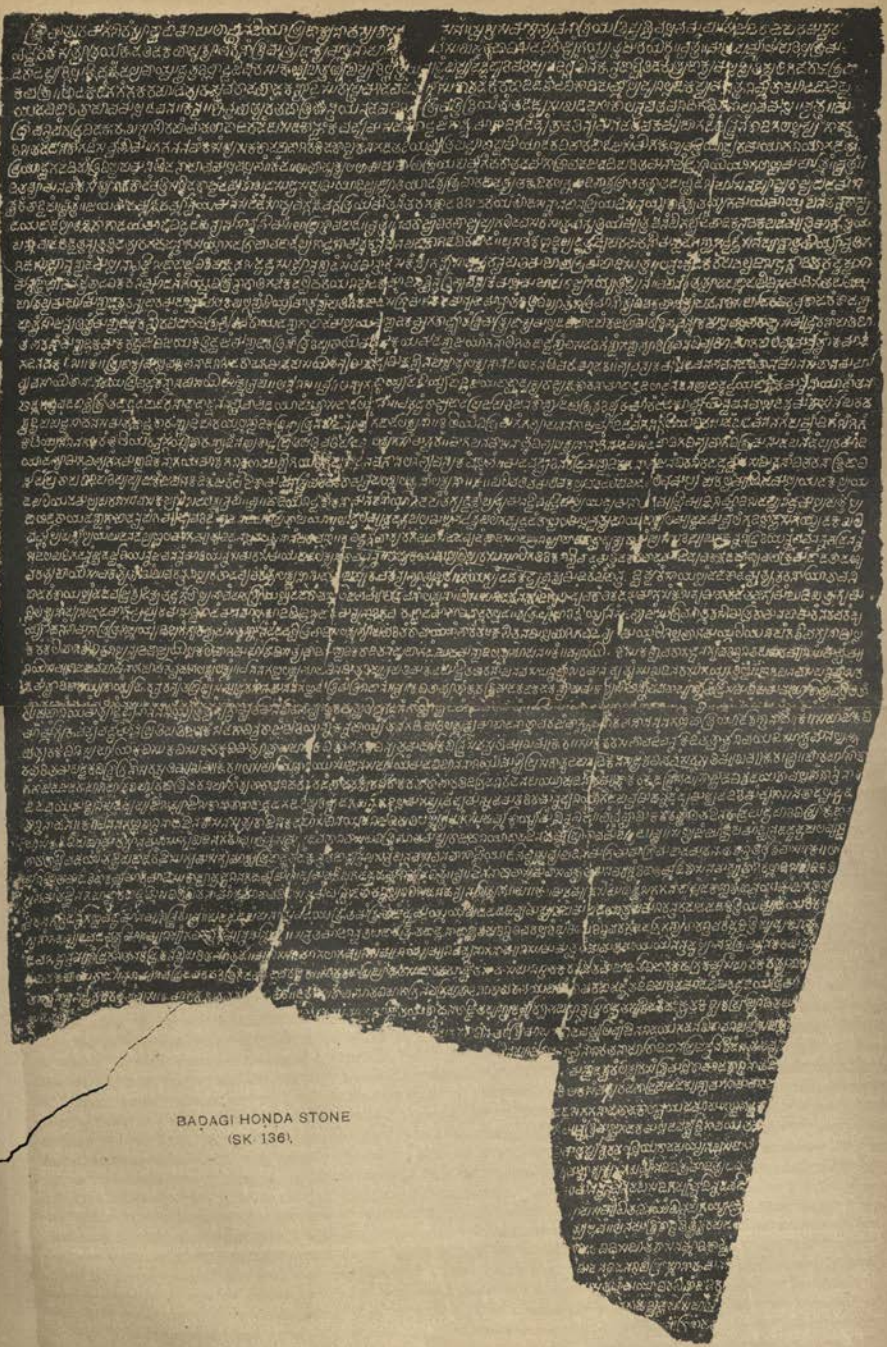
vṛittaṃ || nava-râjyaṃ vîra-bhôjyaṃ pugal id avasaraṃ suttuvem Guttiyaṃ mu- |
ttuven emb î-garbbadiṃ Chôḷikan adhika-baḷaṃ mutti mâr-gguttiyaṃ pa- |
ṇṇuvudaṃ kêḷd ett enutt ettida turaga-dhaḷan tâge saytâgad agrâ- |
havadoḷ beṅgoṭṭu Sômêśvara-nṛipana baḷakk ôḍidaṃ Vîra-Chôḷaṃ ||
pesaraṃ kêḷd aḷki beḷkurttudu para-dharaṇî-maṇḍaḷaṃ gaṇḍu-geṭṭ-âḷ- |
vesanaṃ pûṇdattu śauryyônnatig agid asuhṛin-maṇḍaḷaṃ melpan âvar- |
jjisid ond âjñâ-visêshakk eḷasidudu suhṛin-maṇḍaḷaṃ santam int â- |
d esakaṃ kaiganme Sômêśvara-nṛipati mahî-chakramaṃ pâḷisuttaṃ ||
antaḥ-kaṇṭakaraṃ paḍalvaḍisi durggâdhîśaraṃ dushṭa-sâ- |
manta-drôharan uddhatâṭavikaraṃ nirmmûḷanaṃ geydu vi- |
krântârâtigaḷaṃ kaḷalchi dhareyaṃ nishkaṇṭakaṃ mâḍi ni- |
śchintaṃ śrî-Bhuvanaikamalla-mahipaṃ râjyaṃ geyutt irppinaṃ ||

vachana || tat-pâda-podmôpajîvi samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaran udâra-Mahêśvaraṃ chalake balgaṇḍaṃ śauryya-mârttaṇḍaṃ patig êka-dâshaṃ saṅgrâma-Garuḍaṃ manuja-Mândhâtaṃ kîrtti-vikhyâtaṃ gôtra-mâṇikyaṃ vivêka-Châṇikyaṃ para-nârî-sahôdaraṃ vîra-Vṛikôdaraṃ kôdaṇḍa-Pârtthaṃ saujanya-tîrtthaṃ maṇḍaḷika-kaṇṭhîravaṃ para-chakra-Bhairavaṃ râya-daṇḍa-Gôpâḷaṃ Malaya-maṇḍaḷika-mṛiga-śârddûḷaṃ śrîmat-Traiḷôkyamalla-Dêva-pâda-paṅkaja-bhramaraṃ śrî-Bhuvanaikamalla-vallabha-râjya-samuddharaṇaṃ pati-hitâbharaṇaṃ maṇḍaḷika-Makaradhvajaṃ vijaya-kîrtti-dhvajaṃ maṇḍaḷika-Triṇêtraṃ ripu-râya-maṇḍaḷika-Yama-daṇḍaṃ jayâṅganâliṅgita-dôrddaṇḍaṃ visuḷara-gaṇḍaṃ gaṇḍa-Bhûriśravan emb iva modalâge palavum anvartthâṅka-mâḷegaḷiṃ aḷaṅkarisi ||

kaṃ || Traiḷôkyamalla-vallabhan- | âḷ enisidaroḷage mikka pasayitanuṃ mi- |
kk âḷuṃ mikk aṇmina ba- | llâḷuṃ Lakshmaṇane peṛaran aṛivarum oḷarê ||
Bhuvanaikamalla-Dêvana | bhavanadoḷaṃ tâne mânasaṃ tâne mahâ- |
vyavasâyi tâne vijaya- | pravarddhakan tâne pasayitaṃ Lakshma-nṛipaṃ ||

ant enisi ||

vṛi || aṇug âḷ kâryyada śauryyad âḷ vijayad âḷ Châḷukya-râjyakke kâ- |
raṇam âd âḷ tuḷilâḷtanakke neṛed âḷ kaṭṭâyad âḷ mikka ma- |
nnaṇey âḷ mântanad âḷ negaḷte-vaḍed âḷ vikrântad aḷ mêḷad âḷ |
raṇad âḷ âḷdana nachchuv âv-eḍeyoḷaṃ viśvâsad âḷ Lakshmaṇaṃ ||
eraḍuṃ râjyadoḷaṃ prajâ-parijanaṃ koṇḍâḍe chakrêśar i- |
[redacted]da kûrmmeyinde Banavâsî-dêśamaṃ śâsanaṃ |
[redacted]tta-sâdhana-samêtaṃ koṭṭa kâruṇyadiṃ |
[redacted]ran esedaṃ bhû-bhâgadoḷ Lakshmaṇaṃ ||
[redacted]pan enag â-Permmâḍi-Dêvaṅge nê- |
[redacted]an enagaṃ Permmâḍigaṃ Siṅgigaṃ |
[redacted]ar end aggaysi kâruṇyadiṃ |
[redacted]maṃ Lakshmaṅge Sômêśvaraṃ ||
[redacted]nan âge Noḷamba-Sindavâ- |
[redacted]uram âdiy âda bhû- |
[redacted] niḷda lâḷa-vi- |
[redacted]huvanaika-vallabhaṃ ||
[redacted]janaṃ vîra-nî- |
[redacted]daṃ pratâ- |
[redacted]ṃ lañjikâ- |
[redacted]nî-lakshmanaṃ Lakshmaṇaṃ ||



BADAGI HONDA STONE
(SK 136).

kaṃ || baliv aleva maleva kelev ada- | ṭaleva paḷañchaleva Malepar-elvaṃ muṛidaṃ |
maleyada keleyada baliyada | Maleparan isuvesake besasidaṃ Lakshma-nṛipaṃ ||

vṛi || dhâḷiyan iṭṭu Koṅkaṇaman aṅkaṇiy okkidapaṃ taguḷdu Komb- |
êḷuman aṭṭi muṭṭi Male-yêḷumaṅ â .. murchchi mukki ni- |
rmmûḷisidappan endu Malepar ttale-dôṛade Râyadaṇḍa-Gô- |
pâḷa-nṛipaṅge mundu varid endudan endapar êṃ pratâpiyô ||
âḷ-valam uḷḷaḍ aśva-balam illa bhaṭâśva-balaṅgaḷ uḷḷaḍaṃ |
tôḷ-valam illa bhṛitya-haya-dôr-bbalam uḷḷaḍam êrvvalaṅgaḷ ill |
âḷ vesageyyad êke balivar malepar mmaley embud ên adaṃ |
bêḷvalam âge munt uḷidanaḷḷane Lakshmaṇan emba Kâvaṇaṃ ||
kavi durggaṃ châturaṅgaṃ bavase daḷavuḷaṃ dhâḷi sûḷ êṛ enipp â- |
havadoḷ Châḷukya-Râmaṃ besase ripu-baḷakk ennan Indrâriy-annaṃ |
Bhavan-annaṃ Bhadran-annaṃ siḍila baḷagad-annaṃ jvaḷa-jvâḷiy-annaṃ |
Javan-annam Mâriy-annam samara-samayadoḷ Lakshmaṇaṃ Râman-annaṃ ||
kudureya mêle bil parasu śûlige tûrike bhiṇḍivâḷam e- |
ttida karavâḷaṃ âṭiḍuva karkkaḍe pâṛuva chakram endoḍ ent |
odaṛuvar entu pâyisuvar entu taṛumbuvar entu nilpar ent |
odavuvar entu Lakshmaṇanoḷ ântu barduṅkuvar anya-bhûbhujar ||
îyal bandaḍe kalpa-vṛiksham idiraṃ band ânta vidvishṭaraṃ |
sôyal bandaḍ akâḷa-mṛityu śaraṇâyâtâvanîpâḷaraṃ |
kâyal bandaḍe vajra-śaiḷa-kṛita-durggaṃ laulya-bhâvaṃ para- |
strîyal bandaḍe Râvaṇâtmaja-chamû-vidrâvaṇaṃ Lakshmaṇaṃ ||
bisup aḷid arkkan-urkk uḍigum induva kânti kaḷalgum âgasaṃ |
kusigum iḷâ-taḷaṃ taḷargum ambudhi battugum illi Lakshmaṇaṃ |
pusidoḍam ârgge ṭepparaman oḍḍidoḍaṃ manam oldu kûḍi chhi- |
drisidoḍam anya-nârige maruḷdoḍam âhavadoḷ maraldaḍaṃ ||
S'atrughnaṃ Hari-śauryyan Aṅgada-bhujaṃ Sugrîvan âtmêśa-Sau- |
mitraṃ Râman apâmaraṃ nara-varaṃ Duryyôdhanaṃ Bhîma-gâ- |
(tra)traṃ Bhîshma Yudhishṭhiraṃ Guru Kṛipaṃ sat-Karṇṇan end ande dal |
chitraṃ bhâvise Lakshma-bhûpa-charitaṃ Râmâyaṇaṃ Bhârata ||
kalitanam illa châgige vadânyate meygalig illa châgi mey- |
galiy enipaṅge śaucha-guṇam illa karaṃ kali-châgi-śauchigaṃ |
nile-nuḍi-vôje yilla kali châgi mahâ-śuchi satya-vâdi maṇ- |
ḍaḷikaroḷ îtan endu pogaḷguṃ budha-maṇḍaḷi Lakshma-bhûpana ||

kaṃ || muniyiṃ kisukaṇchuvar ose- | du naguvar int inite peṛara muṇisuṃ mechchuṃ |
muniyise munida Javaṃ ha- | rshan âge harshaṃ gavṛishabha-lakshmaṃ Lakshmaṃ |

ene negaḷda Lakshma-bhûpaṃ | vinamita-ripu-nṛipati-makuṭa-ghaṭṭita-charaṇaṃ |
Banavase-pannirchchhâsira- | man âḷutuṃ sukhadin arasu-geyyutt iḷdaṃ ||
ire Banavase-pannirchchhâ- | sirakkam artthâdhikâriyuṃ kâryya-dhura- |
ndharanuṃ tad-râjya-samu- | ddharaṇanum ene negaḷda mantri mantri-nidhânaṃ |

vṛi || kavitâ-chûtâṅkura-śrî-mada-kaḷa-kaḷakaṇṭhôpamaṃ kâvya-saudhâ- |
rṇṇava-vêḷâ-pûrṇṇa-chandraṃ sama-vishama-mahâ-kâvya-vallî-talântô- |
tsava-chañchach-chañcharîkaṃ vasudheg esedan urvvî-nutaṃ daṇḍanâtha- |
pravaraṃ śrî-S'ântinâthaṃ parama-Jina-matâmbhôjinî-râjahaṃsaṃ |

kunayaṅgaḷ Jaina-mârggâmṛitadoḷ ire jala-kshîradant alli sad-vâ- ।
kya-niśâtôchchañchuvindaṃ kumata-kalusha-pânîyamaṃ tûḷdi Jainâ- ।
nana-niryyat-tatva-dugdhâmṛitaman akhiḷa-Bhavyôtkaraṃ mechchal âsvâ- ।
dane-geyv-oḷpindam âdaṃ parama-Jina-matâmbhôjinî-râjahaṃsa ॥
paramâtmaṃ nishṭhitâtmaṃ Jinapati parama-svâmi tad-dharmmam ârmmaṃ ।
guru-vandyaṃ Varddhamâna-brati-pati janakaṃ sanda Gôvinda-Râjaṃ ।
piriy-aṇṇaṃ Kannapâryyaṃ tanag adhipati Lakshma-kshamâpâlan âtmâ- ।
varajaṃ Vâgbhûshaṇaṃ Rêvaṇan ene negaḷdaṃ dhâtriyoḷ S'ântinâṭhaṃ ॥

kaṃ ॥ sahaja-kavi chatura-kavi nis- । sahâya-kavi sukavi sukara-kavi mithyâtvâ- ।
paha-kavi subhaga-kavi nuta-ma- । hâ-kavîndraṃ Sarasvatî-mukha-mukuraṃ ॥
sukara-rasa-bhâvadiṃ va- । rnnakadiṃ tatvârttha-nichayadiṃ sûktam enal ।
Sukumâra-charitamaṃ pêḷ- । da kavîndrâgraṇi Sarasvatî-mukha-mukura ॥
asahâyan âgiyuṃ suja- । na-sahâyaṃ mada-vihînan âgiyum artthi- ।
prasarôtkaṭa-dânâdhika- । n asadruśa-vibhavaṃ Sarasvatî-mukha-mukura ॥

vṛi ॥ Harahâsâkâśa-Gaṅgâ-jaḷa-jaḷaruha-nîhâra-nîhâra-dhâtrî- ।
dhara-nîhârâmśu-Târâvanîdhara-S'arad-ambôdhara-kshîra-nîrâ- ।
kara-târâ-Bhâratî-dig-radani-radana-pîyûsha-ḍiṇḍîra-muktâ- ।
kara-kundêndrêbha-hams'ôjvaḷa-viśada-yaśô-vallabhaṃ S'ântinâtha ॥
oḍaveyan oḷpiniṃ paḍedu puñjisi pûjisi kôṇa-tâṇadoḷ ।
maḍagade śishṭar-iṭṭaḍege bandhugaḷ-illameg appud endum ê- ।
nn oḍame śarîram ennadu niyôgada parvvam id ennad endu mê- ।
ḷpaḍadirim endu gôsane toḷalvudu ..... S'ântinâthana ॥

kaṃ ॥ ene negaḷda S'ântinâthaṃ । Jina-śâsana-sat-sarôjinî-kaḷahamsaṃ ।
vinayade nijâdhipati-La- । kshma-nṛipaṅge su-dharmma-kâryyamaṃ binnavikuṃ ॥
chañchach-châmîkara-ra । trâñchita-Jina-Rudra-Buddha-Hari-vipra-kuḷô- ।
..... ha-saṅkuḷadiṃ । l'añchamaṭha-sthânam enisnguṃ Baḷi-nagara ॥

va ॥ antu samasta-dêvatâ-nivâsa-pavitrîbhûtam appa râjadhâniyoḷ âda Jina-dharmma-prabhâvamaṃ pêḷvaḍe ॥

vṛi ॥ sale Jambû-dvîpam oḷpaṃ taḷedudu palavuṃ .... Bhâratôrrvî- ।
vaḷayaṃ tad-dvîpadoḷ raṇjisugum esegum â-kshêtradoḷ Kuntaḷam Ku- ।
ṇṭaḷadoḷ santaṃ basantaṃ Banavase Vanavâsôrvviyoḷ Bhavya-sêvyaṃ ।
Baḷi-nâma-grâmam â-grâmadoḷ amara-nutaṃ S'ânti-tîrtthêśa-vâsaṃ ॥

kaṃ ॥ a ..... rmma-nirmmita- । m adaṃ śiḷâ-karmmam âge mâḍisu kôḷvô- ॥
dudu ninage dharmmam embudum । adarkke baged-andu dharmma-nirmmaḷa-chittaṃ ॥

vṛi ॥ Jina-nâthâvâsamaṃ Vâsava-kṛitam ene munnaṃ śiḷâ-karmmadiṃ śâ- ।
sanam appant âg iral mâḍisi baḷike śi ..... stambhamaṃ taj- ।
Jina-gêha-dvâradol nirmmisi vilikhita-nâmâṅka-mâlâvaḷi-śâ- ।
sanamaṃ chandrârkka-târaṃ nile nilisidan êṃ dhanyanô Lakshama-bhûpaṃ ॥

kaṃ ॥ mige Mûḷa-saṅghadoḷ Dê- । siga-gaṇadol sanda Koṇḍakundânvayamaṃ ।
jagatî-ta ..... nt kire negaḷchidar nnegaḷda-Varddhamâna-munîndrar ॥

vṛi ॥ paḍedaḍe pempan eyde vaḍeyar śrutamaṃ śrutad ondu maymeyaṃ ।
paḍedaḍe divyam appa tapamaṃ paḍeyar ttapamaṃ nirantaraṃ ।
paḍedaḍe kîrttiyaṃ paḍeyar î .. .. .... guṇaṅgaḷaṃ ।
paḍevaḍe Varddhamâna-muni-puṅgavar-antire munne nôntu.... ॥

santatam ondi ninda tapadoḷ śrutadoḷ guṇadoḷ viśêshar i- ।
nn intivar ellariṃ piriyar intivar aggaḷad agraganyar ôr- ।
ant-ivar endu kîrttipudu kûrttu ..... dêva-si- ।
ddhânta-munîndraraṃ nata-narêndraran abdhi-parîta-bhûtaḷaṃ ॥
munis aṇam âgal âga munisiṃ muniyuṃ muni-vandyan âgan â- ।
munisu mamatvadiṃ mamate mâyeyin ant adu lôbhadiṃ prava- ।
rddhanakaram endu ..... vîta-kashâyar âda sa- ।
n-muni Munichandra-dêvare dharitrige dêva .. dêvar allarê ॥
sâra-kaḷâ-prabôdhita-sudârakar ûrjjita-sâdhu-saṅgha-ni- ।
shtârakar a .. jâta-mahijâta-vidârakar ugra-karmma-saṃ- ।
hârakar aty-udâra ..... Sarvvaṇandi-bha- ।
ṭṭârakar alte bhavya-sukumâraka-kairava .... dhipar ॥
uraga-piśâcha-bhûta-vihagôgra-nava-graha-śâkinî-niśâ- ।
chara-bhaya .. charadoḷ adbhutadiṃ viparîtam âdaḍaṃ ।
baredude yantramo ..... tantram ..... ।
..... ॥
jita-Kusumâstrar ûrjjita-yaśô-dhanar ârjjita-puṇya-karmmar a- ।
nvita-bahu-śâstrar âdruta-suśîḷar adhaḥkṛita-kilbisar prabô- ।
dhita-budha ..... ।
..... ॥

..... abhivinutar śrî-Mâghanandi-dêvar ppalavuṃ Jina-niḷayaṅgaḷan akhiḷâvani baṇṇise Baḷḷigâ ..
..... Jina-pûjâbhi .... rchchanâ-niratan âhârâdi-dâna-pravarddhana-śîḷaṃ nuta-
bhavya ..... hâ-maṇḍaḷêśvaraṃ Lakshmarasaṃ śrî-Mallikâmôda S'ântinâtha-Ji .....
..... Kîlaka-saṃvatsarada Bhâdrapadada puṇṇame-Sômavârada ..... Dêsiga-gaṇada
Tâḷakôlânvayada Mâghaṇandi-bhaṭṭâra .. ..... rgge munnaṃ śrîmaj-Jagadêkamalla-Dêvar
bBaḷḷigâveya ..... ḷde mattar ppanneraḍu alliya Goḷapayyana basadige .....
śrîmach-Châḷukya-Gaṅga-Permmânaḍi-Vikramâditya-Dêvar ..... mumaṃ Nandana-vanada
basadige pûrvvadin naḍeva ..... ... bhûpaṃ samuchita-vinayaṃ binnapaṃ geyye ..... .....
darppa-dêvaṃ ॥ anagha-śrî-Sântitîrtthêśvara-pada ..... vidhi-sahîtaṃ śâsanaṃ mâḍi koṭṭa ..
.. (*usual final phrases and verses*) .... Jiḍḍuḷigeg uḷida nâḷk-âṟu pommânig arddhaṃ..... .....
eraḍakku Kṛishṇa-bhûmakk adaṟ-are kisu ..... adaṟ-areyuṃ nôḍi siddhâyam akkuṃ ॥ ..... ... ga
Dâsôjaṃ khaṇḍarisidaṃ maṅgaḷa mahâ śrî ॥

## 137

*At the same village, on a stone near the Sîtekoḷa.*

namas tuṅga-śiraś-chumbi &c ॥
namas tâmra-jaṭâ-jâḷa-bâḷa-chandrârddha-dhâriṇê ।
Brahmâṇḍa-maṇḍapârambha-pûrṇṇa-kumbhâya S'ambhavê ॥
jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ ।
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ॥

śrî-Gôvinda-Râja Vaishṇava-chûḍâmaṇi nuḍidante-gaṇḍa ॥

S'rîkântaṃ śâśvata-la- । kshmî-kântaṃ nija-taḷôdara-sthita-lôkâ- ।
lôkaṃ bagegoṇḍaṃ nata- । nâkaukan ananta-bhôga-śayanan anantaṃ ॥
S'rîvaran-esev-udarada pon- । dâvarey-araloḷagiṃ kamala-vanav alardud id êṃ ।
bhâvise chitramo tân ena- । l âvana mukha-kamḷa-vanav arald esed irkkuṃ ॥

â-dêvana manadoḷ munn | â-dêvaṃ piṅge maṅgaḷâvahar ogedar |
ddêdîpyamâna-dîpty-â- | chchhâdita-dig-vaḷeyar amaḷa-guṇa-gaṇa-niḷayar ||
â-mânasa-bhava-sambhava- | r î-maḷiyan udâtta-mahimar âḷdar ppalaruṃ |
bhûmipatigaḷ Chaḷukya-ku- | ḷâmaḷa-ratna-pradîpar a-pratirûpar ||

avariṃ baḷikke ||

eḷeyaṃ rasegarddoḍ anâ- | kuḷav âdi-Varâhan ettuvant âtma-bhujâ- |
baḷadiṃ para-nṛipa-gateyaṃ | salîlan uddharisi sârvvabhaumaṃ Tailaṃ ||

vṛi || vârddhiye sîme tanna bhuja-garvvadin ârjjisid urvvig indu saṃ- |
sparddheyin urvvi-parvvida jasakke dig-antame sîmey-ambinaṃ |
durddhara-bâhu-vîryan eḷeyaṃ bagegoṇḍu Chaḷukya-râjya-saṃ- |
varddhanan âḷdan utpaḷa-śiraḥ-kamaḷârchchita-Chaṇḍikâ-padaṃ ||

ka || hṛit-kîḷan arâtige kuḷa- | kutkîḷaṃ permmeg enisi negaḷdaṃ rârâ- |
jat-kîrtty-amara-dhunî-Hima- | vat-kutkîḷaṃ pratâpa-śailaṃ Tailaṃ ||
jaya-lakshmî-kântaṃ tat- | priya-tanayan udâra-vîra-charitaṃ Satyâ- |
śrayan akhiḷa-râja-dharmmâ- | śrayan âḷdaṃ dhareyan abdhi-parivêshṭitamaṃ ||
Vikraman ûrjjita-nija-bhuja- | vikraman âḷdaṃ dharitriyaṃ tat-tanujaṃ |
S'akran ivan enisi nata-para- | chakraṃ dik-chakra-vartti-têjaś-chakraṃ ||
kûrmmanavôl eḷeyaṃ Daśa- | varmmaṃ kinnelakev irddu taḷedane taḷedaṃ |
nûrmmaḍi mêl enal âdyara | permmege nija-mahime tad-anujaṃ vasumatiyaṃ ||
baṃhima d-asi-latâ-nakha- | saṃhârita-vairi-gaja-ghaṭâ-paṭaḷaṃ ni- |
chchaṃ harshita-bhuvanaṃ Jaya- | siṃhaṃ tat-tanujan âḷdan î-vasumatiyaṃ ||
dhareyaṃ naga-tuṅga-payô- | dhareyaṃ pûga-prakâṇḍa-bandhura-mṛidu-kan- |
dhareyaṃ pallava-lalitâ- | dhareyaṃ tat-tanujan âḷdan Âhavamallaṃ ||
bhuvana-stutyaṃ negaḷd Â- | havamallâgrajan udâttan âḷdaṃ dhareyaṃ |
Bhuvanaikamallan â-bhû- | dhavan-anujaṃ Vikramâṅkan apagata-śaṅkaṃ ||
abdhi-parivêshṭitaman a- | kshubdha-manô-jaḷadhi vijaya-lakshmî-sâva- |
shṭabdha-ghanâsaṃ prathama-ka | kub-dhavan ivan enisi viśva-viśvambhareyaṃ ||

madhyama-lôka-pâḷan enisi pratipâḷisuvalli ||

âr âr â-ghôra-Vârîcha-bhayade naḍugar bbhîtiyindaṃ śaraṇ bo- |
kk âr âr âhû ha-dainyar chcharaṇa-sarasija-prântadoḷ muḷgar â-Sau- |
vîrÂbhîrÂnd ra-Golla-prabhṛitigaḷ avanîpâḷakar nnôḷpuduṃ chê- |
tô-rôdha-krôdha-baddha-bhṛukuṭi-puṭa-viṭaṅkaṃ nṛipaṃ Vikramâṅkaṃ ||
gata-vêḷaṃ Chôḷan utpallava-kaḷita-karaṃ Pallavaṃ sambhramânvê- |
shita-bhûbhṛid-randhran Andhraṃ kvathita-pṛithuḷa-hṛij-jâṅgaḷaṃ Siṅgaḷaṃ laṅ- |
ghita-mâḷaṃ Mâḷavaṃ jarjjara-bhuja-kudharaṃ Gûrjjaraṃ baḷdanê san- |
tatav âtmîya-pratâpônnatiyin enisidaṃ Vikramâditya-Dêvaṃ ||
inisan aḷurttu nind uṟade kâdade geyyade dhâre pêḷda daṇ- |
ḍina ghaṭey âney-aḷ-madada dhâreyoḷ arddudu Kañchi mim ... |
.. nivisi Kañchi teṅka-mogav âdaḍe daṇḍ ari-râyar illa ke- |
mmane moneg intu baldaleyar end alevaṃ ripu-râya-bhumbhukaṃ ||
bhûri-bhujôddhuratara-tara- | vâriya vâriyoḷ oṟaldu nîr-mmânasevol |
vîra-śrî nelas irppaḷ a- | nâratav anapâye râya-kôḷâhaḷana ||
Châḷukya-mahîśana kûr- | bbâḷ-aḷ-nîroḷage nôḍe poḷevutt irpp â- |
bâḷeg ereyôḍuv ari-nara- | pâḷara gaja-ghaṭegaḷ ên id ond achchariyô ||
ôḍida Lâḷaṃ kivi-viḍid- | âḍida Chôḷaṃ vinashṭa-râjyaṃ baikaṃ |
bêḍida Kaḷiṅgan êṃ bhaya- | kûḍ allade pagege râya-kôḷâhaḷana ||

enisi Kalyâṇa-pura-varada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-p âda padmôpajîvi ||

vṛi || mânava-rûpadind ogeda kalpa-kujaṃ dvija-pûrvva-janma-kṛid- |
dâna-phaḷôdayaṃ sukṛita-janma-gṛihaṃ su-kavîndra-bṛinda-hṛin- |
mânasa-râjahaṃsan apapâpa-kaḷâpan enutte râgad u- |
ddâniyin oldu baṇṇipa janaṅgaḷ anantav Anantapâḷana ||
nambida bhaktiy ond e Girijâdhipanoḷ bhuvana-stutaṃ yaśâ- |
ḷambanav onde mât adiradântaḍe Râvaṇa-kôṭiyuṃ raṇâ- |
ḍambaradindav onde jayaśâḷi-nijôdgha-bhujâsi-lêkhey ê- |
k embudo lôkadoḷ guṇa-gaṇaṅgaḷ anantav Anantapâḷana ||
avasarav âge pârddu kivi-varchchuva saṅgarav âge nôḍi be- |
rchchuva patiy-artthavaṃ kaḷal-oḍarchchuva mattina daṇḍanâyakar |
ssavane virôdhiy-aḷ-garuḷan urchchuva lakshmiyan âḷdavaṅge sâ- |
rchchuva nelanaṃ payôdhi-varav eyde nimirchchuv Anantapâḷanoḷ ||

tat-pada-payôja-râjîva-niḷaya-râjahaṃsanuṃ tat-priya-dêvaranuṃ dvija-varanuṃ jagad-varanuv enisi ||

vṛi || Vanavâsaṃ vana-vâsav âyt itara-daṇḍâdhîśar âḷdandu śi- |
shṭa-nikâyakk animitta-mitran anavadyâchâra-pâtraṃ jaga- |
d-vinutaṃ tanna niyôgadoḷ vipuḷa-râjya-śrî-samuddâma-yav- |
vana-vâsaṃ budharg âdud âdav enipaṃ Gôvinda-daṇḍâdhipaṃ ||
Kamaḷaprôdbhava-vaṃśa-sambhavaroḷellaṃ sanda tann ârppu ta- |
nna mahatvaṃ negald irdda tann aṛivu tann âjñâ-phaḷaṃ tanna kî- |
rtti mahî-chakraman ellamaṃ beḷage daṇḍâdhîśa-ratnaṃ Chaḷu- |
kya-mahînâtha-bhujâsi-daṇḍav enipaṃ Gôvinda-daṇḍâdhipaṃ ||
enag iṃ svêchchhâ-vihâra-vyatikarav ogedatt êke Gôvinda-daṇḍê- |
śana chittaṃ dṛipta-sâpatnika-baḷa-daḷanôdrêkadoḷ taḷtud inn â- |
tanoḷ ânt ugrâri-vîra-vratikara-gati-mad-bimba-sambhêdanaṃ kem- |
mane tân im pôgad end udbhayade tapanan ind âdan uttapta-dêhaṃ ||
manadoḷ mantaṇav irdd arâti-nṛipa-vaṃśônmûḷanaṃ geyyal i- |
rppinav â-mâtan abhûta-châra-vachana-vyâpârav âtmâvanî- |
janitôtpâta-śataṅgaḷind aṛidu bhîtâtmar nṛipar bbandu to- |
ṭṭane kaṇḍar ggaḍ id êṃ pratâpa-paranô Gôvinda-daṇḍâdhipaṃ ||
dig-dâhaṃ vairi-nirṇṇâśanav odavidud alt-alt udagra-krudh-ugraṃ |
dig-danti-vrâta-nêtrâruṇa-ruchi deseyaṃ parvvit alt-alt id udyad- |
dig-dêvî-kuṅkuma-sthâsakav enal uṛigaḷ suṭṭan uchchhishṭa-rôsha- |
prâg-dêśaṃ śatru-dêśaṅgaḷan atuḷa-baḷa-bhrâji Gôvinda-Râjaṃ ||

kaṃ || toḷaguva-rannada soḍarvol | beḷagidapaṃ Vikramâṅka-nṛipan-aramaneyoḷ |
toḷed itara-chamûpa-tamô- | maḷamaṃ Gôvinda-Râja-daṇḍâdhîśaṃ ||
.... . mîṛade ..... | page pâdâkrântam âge jasadiṃ dig-bhi- |
ttigaḷaṃ dhavaḷisidaṃ dhare | pogaḷal Gôvinda-Râja-daṇḍâdhîśaṃ ||
Râya-jhaḷappana bhuja-kau- | kshêyakav enip aḷavan ânta Gôvinda-chamû- |
nâyakanoḷ seṇasuvavaṃ | nâyakadoḷ seṇasuv-oḍeda kâjaṃ pôlkuṃ ||
ettaṇa para-maṇḍaḷamuṃ | mutting oḷagâgi dâradant irppuvu kâ- |
yd ettaloḍan emam id ên u- | dvṛittano raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

vṛi || tande jagaj-janâbhivinutaṃ purushâgraṇi Dâsi-Râjan â- |
nandita-bandhu-sûnṛite pativrate Sôvala-Dêvi mâtṛi dê- |

vaṃ Danujântakaṃ gaḍ adhidaivam id êṃ kṛita-kṛityan aṇṇa Gô- |
vinda-chamûpan ûrjjita-Parâśara-gôtra-pavitran urvviyoḷ ||

gadya || svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ śishṭêshṭa-janâbhîshṭa-phaḷa-pradâyakaṃ | S'rî-kântâ-kânta-śrî-pâda-paṅkaja-śiḷîmukhaṃ | samara-mukha-Shaṇmukhaṃ | Lâṭânvaya-lalâṭa-maṅgaḷa-tiḷakaṃ | dharmma-śravaṇa-jâta-harsha-puḷakaṃ kîrtti-kaumudî-vikasita-dig-vadhû-nayana-kairavaṃ | raṇa-raṅga-Bhairavaṃ | Tribhuvanamalla-Dêva-vijaya-dakshiṇa-bhuja-daṇḍaṃ | viprânvayôdayâchaḷa-mârttaṇḍaṃ | nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ mane-verggaḍe-daṇḍanâyakaṃ Gôvindamayyaṃ Banavase-pannirchchhâyiramuṃ Sântaḷige-sâyiramuṃ eraḍ-aṛu-nûṛuṃ vaḍḍa-râvuḷanuṃ pannâya ..... ttam irddu śrîmad-râjadhâni-Balipura-varadoḷ ||

kaṃ || peḍe-varal-eḷe-visiloḷ teḷ- | poḍeya-alar alardd eseye Padmajaṃ raṇjipa-pû- |
miḍivol ire lîleyim pâl- | gaḍal ..... ..... śayana ||

vṛi || tered uṛugalgaḷind ogedu mêḷudaṛ-antire dugdha-..... -sî- |
karava-kaṭhôra-kêtaka-daḷa-pravibhâsi-payôdhi-putrikâ- |
Smara-dara-hâsa-pêśaḷa ..... pamaṃ |
virachisal oppuv Abdhiśaya-mûrtti-samanvitam âge râgadiṃ ||

kaṃ || ubhaya-dvâdaśa-mûrttiyan | abhinuta-śubha-mûrtti vipuḷatara-kîrtti chamû- l
..... ... | .. bhânu Bhairavaran esevinaṃ mâḍisidaṃ ||
Jaḷaśayanan-oḍane bandudo | jaḷanidhi kaḷiputte magaḷa môhadin ene kaṇ- |
goḷip-amaḷa-jaḷâśaya .. | ..... sedaṃ ||

mâḍisi || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-śîḷa-guṇô-pêtaruṃ | jagaj-janaika-pûtaruṃ | akuṇṭha-Vaiku ..... kṛita-tadîya-pâda-pîṭhôpakaṇṭha-bhûtaḷaruṃ kîrtti-viya .... raṅgiṇî-pravâha-pûrita-viyat-taḷaruṃ | ajiṃha-brâhmyânushṭhâṇa-nishṭharuṃ | nija-pavi-.. .. ... shṭharuṃ | ..... kṛita-śatamakha-prabhâvâkampita-S'atamakharuṃ | chatur-vvêda-Chaturmmukharuṃ | vipra-vaṃśa-pradîparuṃ | avandhya-śâparuṃ | śrêyô-nidhâna-dîpa-varttigaḷuṃ | .. ..... gaḷum enisid irppat-ayvad-irvvar-mmahâjanaṅgalge śrîmach-Châḷukya-Vikrama-kâlada 39 neya Jaya-saṃvatsarada Chaitrada puṇṇave-Âdivâra-grahaṇa-vyatîpâta-saṅkra ..... pâra-mêśvara-dattiâgi tâmmra-śâsanaṃ paḍedu śrîmad-râjadhâni-Balipurada taḷavṛitti Savatikhaṇḍada bayalaṃ kâlgarchchi dhârâ-pûrvvakaṃ sarvva-namasyaṃ tri-bhôgâbhyantaraṃ sarvva-bâdhâ-parihâravâgi koṭṭar â-vṛittige sîme (*here follow details of boundaries*) ant alli dêvara nitya-nivêdya-pûjâ-punaskâra-Chaitra-pavitra-khaṇḍa-sphuṭita-jîrṇṇôddhârakke (*here follow details of gift and usual final phrases*).

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*On another stone in the same place.*

namas tuṅga-&c. ||
pratishṭhâ lôkânâṃ ruchira-phala-saṅghaika-vipaṇir
vibhûtînâṃ mâtâ patim anusarantî nija-guṇaiḥ |
yadîyê daṃshṭrâgrê sthiratara-padêyaṃ vasumatî
sa Vishṇuḥ krôḍâtmâ sura-ripu-vijêtâ vijayatê ||
ambhôdhêr udvahan urvvîm âdi-Pôtrî punâtu vaḥ |
..... mitôpa..... udayâchaḷaḥ ||
chirâya S'ivayôr bhûyât saṅgamô maṅgaḷâya vaḥ |
ânasê jagatâṃ jâgraj-janmani svayam êva yaḥ ||
vîra-Ballâḷa-bhûpâḷa-râjya-siudhn-sudhânidhiḥ |
Kumâraḥ Padmi-Dêvô'yaṃ jîvyâd â-chaudra-târakaṃ ||
pṛithvî pṛithvyâ samaṃ lakshmîr akshîṇâ yat-samâśrayâ |
asti Yâdava-bhûpânâṃ kshuṇi[illegible]vâti-kulaṃ kulaṃ ||

[illegible]d a.

S'aḷa-narapatir byâghraṃ hatvâ gṛihîta-śalâkayâ
guru-nigaditaṃ Karṇṇâṭôktaṃ vachaḥ paribhâvayan |
Hoyisaṇa-padaṃ[..... ]vidhâya jagat-trayê
muni-jana-manô-nirbhîtatvaṃ byadhâd a-pariśramaṃ ||
Murâri-charaṇâmbhôja-makaranda-madhubrataḥ |
tatra vitrâsitârâtir jjâtô Vishṇu-mahîpatiḥ ||
Narasiṃha-mahîpâlaḥ sutas tasmâd ajâyata |
yas tu nâjîgaṇad vastu-jâtam artthi-gaṇê dadat ||
vîra-Ballâḷa-bhûpâlas tanûjas tasya bhûpatêḥ |
yat-vikrama-kramaṃ śrutvâ viśîrṇṇaṃ vidvishâm uraḥ ||
.....pôḷa-viḷasat-patrâṅkuraḥ parvvatê- |
śâbhîrîkṛita-bhîta-bhûpati-ku ..... |
..... mauḷi-mauktika-maṇi-bhrâjishṇu-pâdâmbujaḥ |
śrî-Ballâḷa-nṛipâdhipaḥ kshitim imâm âkrâmati smâśramaḥ ||
yad-dvipôdyan-madâmôda-chaḷê dik-kuñjara-brajê |
S'êsha-sîrshṇîva yad-dôshṇi Dhâtâ dhâtrî-taḷaṃ nyadhât ||

asya vira-Ballâḷa-bhûpâḷasya-pâda-padmôpajîvî sakaḷa-lakshmî-patis Chhâvaṇa-sênâpatir gguṇa-ratnâkaraḥ |

guṇânâṃ gaṇanê tasya guṇinaḥ kaḥ kaviḥ prabhuḥ |
yasya vikrama-dânâbhyâṃ vismṛitau siṃha-Sûryyajau ||

tasya Viśvâmitra-gôtra-pavitra-Châvaṇa-daṇḍâdhipatês Chendala-Dêbyâṃ prâchyâm ahaskara(y) iva samutpannas sakaḷa-kamaḷa-patiḥ prakhyâta-râya-daṇḍanâtha-gaṇḍa-peṇḍâra-lâñchhanaḥ dvâsaptatau yôga-nipuṇaḥ Padmi-Dêvaś [ś]ûrâṇâm agraṇîr ggâyakair itthaṃ gîyatê ||

tyajata samara-vârttâṃ Padmi-Dêvêna bhûpâ
bhajata charaṇa-mûlaṃ .... amushya |
.....divyaṃ gaṇḍa-peṇḍâra .....
pratikṛiti-mahitâ .. ṃ paśya pâdâvanamrâṃ ||

yasya ..... śastra-pariśrama-gôshṭhîshu |

tyakta-kôśê prachaḷitê kṛipâṇê lîlayâ kvachit |
kampantê kôśam utsṛijya jitâś śatru-mahîbhujaḥ ||

yasya |

vîra-lakshmî-samudvâhê khaḍga-dhârâ-purassaraṃ |
vidvishatsu ..... ...piśâchâḥ ..... ..... ||

têna vîra-Ballâḷa-bhûpêna prasâdikṛitâṃ sapta-dvîpâlaṅkṛita-dharaṇî-lalâmôpamâna-Jambû-dvîpê sârabhûta-Bhârata-varsha-madhya-vartti-Kuntaḷa-bhûtaḷâlaṅkaraṇa-Vanavâsiṃ dvâdaśa-sahasra-sammitâṃ bhûmiṃ tri-bhôgâbhyantaraṃ bhuñjânaḥ | tad-dêśa-jananîgṛihôpamânê | surâsura-pratishṭhita-liṅga-sahasra-prasiddha-mahasi | vividha-śruti-svara-sammiḷat-tri-sandhyam-abhihanyamâna-ghanâtôdya-nâdôpahata ..... Balipurê nivêsita-skandhâvâraḥ Padmi-Dêvaḥ tat-pura-prasiddha-Hutavaha-pratishṭhitasya| Agniśvarâbhidhâna-sujana-prasiddha-kaḷâtiśaya-sampanna-pâda-paṅkaja-pûjâ-rachana-chaturaḥ sa daṇḍâdhipaḥ pratidinaṃ taṃ dêvaṃ ..... tatra sthaḷâchâryya-paramparâ-prasiddhir îdṛiśî ||

asti Srôtriya-siddhânta-sudhâ-sindhu-kaḷânidhiḥ |
Kumâraśiva-dêvâkhyaḥ svâgamâchâra-darppaṇaḥ ||
tasya Vâmaśivaś śishyas sad-âchâra-parâyaṇaḥ |
kulam êtâdṛiśaṃ lakshmîḥ yênâvâpa muni-śriyâ ||

sutô Dêvaśivas tasya bhôga-môkshôchita-bratah |
yas tu sarvva-guṇair yyuktô babyas sêbyah priyamvadah ||

tam Dêvaśivam âhûya sa cha Padma-daṇḍâdhipatih | Saka-nṛipa-saṃvatsaram ârabhya śatâdhika-sahasrôpari sapta-daśamê Ânanda-saṃvatsarê Mârggaśirsha ..... yâm Sômavârê byatîpâta-yôgê tasyaiva Agnîśvara-sthaḷasya aṅga-bhôgâdi-samasta-dêva-kâryya ... ...tasya Dêvaśiva-paṇḍitasya pâdau prakshâlya pûrvva-praśiddha-pura-kshêtra-rûpâm nidhi-nikshêpa-sahitâm sthaḷa-vṛittim *râja-râjapursha-yir-vvalan aṅguli-prêkshaṇîyâm sarvva-namasyam kṛitvâ dhârâ-pûrvvakam dattavân | tam imam sakala-jana-harshôtkarsham | adhah-kṛitâśêsha-kalmasham dâna-vibhavam avalôkya |

samara ..... vîras śakti-yuktah kumârô
vijita-ripu-samâjah kâminînâm Manôjah |
bahu-guṇa-maṇi-sindhus sach-charitraika-bandhur
viśada-vitata-kîrttir dhâraṇî-puṇya-mûrttih ||

api cha ||

yad-asi-niśita-dhârâ-dâritâri-pramatta-
dvirada-giri-samudyad-dhâtu-dhârâ-pravâhaih |
samara-bhuvi samantâd varddhitâ vîra-lakshmî-
sulalita-jala-kêḷî-saukhya-sakhyas taṭinyah ||
sô'yam Ekala-bhûpô'pi kâlê puṇyâtmakê tadâ |
Agnîśvara-sthaḷam sarvva-namasyam kṛitavân mudâ ||

tatra pura-kshêtrayôh Karṇṇâṭa-vâṇyâ sîmâ-prasiddhir îdṛiśî (*here follow details of boundaries and usual final verses*) ôm namaś S'ivâya ||

## 139

*At the same village, on a vîrakal near the pond of the Hosa-maṭha.*

svasti śrîmatu bhuja-baḷa-chakravartti Bijjaṇa-Dêvarasaru sukha-saṅkathâ-vinôdadim râjyam geyyi-uttam ire Banavase-nâḍa daṇḍanâyakam Padmarasana besadim Dakshiṇa-Kêdâra-dêvara pâdârâdhakarum appa Vâmaśakti-dêvara bandiya hiḍidalli Toṇavattiya meṛegâṛa Bâbeya-Nâyaka kâdi-svarggasthan âdalli aḷiya Madukeya-Bâbeya kallan irisi vîra-sâḷan ettisida || śrî

## 140

*On a vîrakal on the bund of the same pond.*

svasti śrîmatu Yâdava-chakravartti śrî-vîra-Râmachandra-Râya-vijaya-râjyôdayada 14 neya Târaṇa-saṃvatsarada Chaitra-su 1 Âdivâradandu svasti śrîmatu ubhaya-nânâ-dêśiya-vîra-Baṇañj . pavîṇam Baḷḷigrâmeya chalad-aṅka-Mâdi-Seṭṭiyaru Kuppeya mutti kâdidalli vîra-Meyi-dêvanu yâḷa mêle yâḷa kâdali taḷt iṛidu meṛadu bâḷu-dalegaḷam hiridu sura-ḷôka-prâptan âda || maṅgaḷa mahâ śrîh ||

## 141

*On a stone at the same place.*

śrîmach-châru-guṇâmbudhih prakaṭita-prakhyâti-kântâ-patis
tyâgênâtmaja-bhâra-śṛiṅkhaḷa-lasad-.. âkhaṇḍita .. .. bhâ- |
ja-bhava-śrî-vara-Nêṇapâḷaka-manô-Yellâmbikâ-nandanas
sô'yam śrî-gaṇa .. ... ..... lâmbikâ-vallabhah ||
Byaya-saṃvatsarê prôdyan-mâsê chÂśvîja-nâmani |
chaturddasyâm Bhânuvârê[... ]'gamad divam ||

śrîmad-Yâdava-Nârâyaṇa bhuja-baḷa-praudha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râyaru râjyâbhyudayada 16 neya Byaya-saṃvatsarada Âśvija ..... Sômavâradandu bhâra-

*So in the original.

...khaḷavanu Siṃha-dêva-pada ... ... vana-jita ..... yakâ sanda Tâtyâ-Nâyakâ Bâla-Mulârâya-...yaka hadi ..... ..... Nâyaka .....maleya-râya-sthâpanâchâryya Nêṇapâḷa-dêvana sarv-vaṅga-lakshmi Yallubâyiya kumâra sakaḷa-guṇa-sampannan appa Gaṇêśvaranu âtana prâṇêśvari Bom-mâyi kûḍi patibratâ-gunadiṃ agni-pravêśaṃ mâḍi saṅgrâma-raṅgadoḷu svargga-prâptar âdaru maṅ-gaḷa mahâ śrî

## 142

*At the same village, on a vîrakal near the Tripurântaka temple.*

svasti samasta-prasasti-sahitaṃ śrîman-mahâ-pradhânaṃ Eṟeyayaṇa-dâṇakaru Siṅgi-Dêvana mêle naḍedu kâdida || Tripurântakara bâgila Tippu-bôva palambaraṃ kondu sura-lôka-prâptan âda || âtana vîragallu ||

## 143

*On a 2nd stone at the same place.*

svasti śrîmat-vîra-Ballâḷa-Dêvara varshada 17 neya Parâbhava-saṃvatsarada Kârttika-ba 1 Sô Baḷḷigâmeyadal uḷḷa Nâgi-Seṭṭi sileya ..... keḍisi ..... yâ-Kêtanahaḷḷiyali daḷad-âḷigaroḍane tâge ... taḷt iridu palaraṃ kondu sura-lôka-prâptan âda ||

## 144

*On a 3rd stone at the same place.*

ôṃ namaś S'ivâya svasti śrîmat-Kaḷachuryya-chakravartti Âhavamalla-Dêva-varshada Sârvvari-saṃ-vatsarada Phâlguṇad amâvâse-Sômavâradandu śrîmanu-mahâ-pradhâna anta[ḥ]pura-verggaḍe mahâ-pasâyitaṃ Kêśimayya-daṇḍanâyakaru Banavase-pannirchhâsirama dushṭa-nigraha-śishṭa-prati-pâlanavaṃ mâḍutta mahâ-râjadhâni-Baḷḷigrâmeyalu sukha-saṅkathâ-vinôdadi râjyaṃ geyutta yidda ondu devasaṃ śrîmatu tanna lêṅka vurvvaṭya-birudaran ervvaṭṭi baḍivaṃ Savagaḍada-nâyakara tale-yaṃ kâva birudara gôva vârige tappuva lêṅkara gaṇḍa S'iva-pâda-śêkharaṃ mahâ-Mâhêśvaraṃ taḷâra Kêtamalla-Nâyaka-pramukhavâgi Mâyileya bavarakke halaraṃ hêḷalu yelariṅda muṅguḷa-dâyavâgi naḍedu yidir-ântaraṃ halaraṃ kondu svâmi-kâryyavaṃ neṟahi sura-lôka-prâptan âdan âtaṅge parô-ksha-vinayaman avara bhâva Kâḷeya-Nâyakanu maga Mahadêva-Nâyakanu Padmavve-Nâyakitiyuṃ nilisida vîra-sâsana maṅgaḷa mahâ śrî

## 145

*On a 4th stone at the same place.*

svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva-varshada 15 neya Krôdhi-saṃvatsara-Chai-tra-śuddha 10 Sômavâradandu svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ bâhataraniyôgâ .... nara-dêvâdhipati samaḷa ..... lakshmî-patig .. yôgyatâ-Yôgandharaṃ pati-kâryya-dhu-randharaṃ râya-daṇḍanâtha gaṇḍa-peṇḍâraṃ śrîman-mahâ-pradhânaṃ Gôparasa-daṇḍanâyakaru śrîmatu Banavase-pannirchchhâsirakke râjadhâni Baḷḷigrâmeyamaṃ nâḍavamaṃ dushṭa-nigraha-śishṭa-paripâḷanaṃ mâḍi sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire ..... śrîmad-anâdiy-agrahâra-Jambûru-siddhâyake nika.. taḷevi kaṭṭisi maggavaṃ baḍi ..... nâyakaru teṅka nama ..... ..... sabbâya ..... dâyav âgadaṃ nâyakâchâryyaṃ kadana-Triṇêtraṃ para-nârî-sahôdaraṃ ..... adhikaṃ nuḍida ..... nâyakaraṃ ..... Dêvapa-Nâyakaru (*rest illegible*)

## 146

*At the same village, on a pillar in the Anantas'ayana temple.*

..... ... svasti śrî Kaḷachuriya ..... chakravartti Tribhuvanamalla Bijja[ṇa-Dêva] Chaitra-sudda 1 Âdityavâra-sûryya-grahaṇa-vyatîpâtadandu Hirapeya-Nâyakana putra Gajjeya-sâhaṇi

mâḍisida śrî-Guṇḍêśvara-dêvara pûje-punaskârak endu Banavase-nâḍa heggaḍe daṇḍanâyakam[illegible] mayyaṅgaḷa kaṭṭid-alagu Sûryya-Dêvana putram gôtra-pavitram S'iva-pâda-sêkharam Baḷḷigâv[illegible] taḷâra Sôveya-Nâyakanum paḷihata-garaṇa ... gaḷum pura-nagaraṅgaḷa sannidhiyoḷ paṭṭaṇad[illegible] taḷâṛikeya suṅkadâyadoḷage 10 vittiṅgam vettina suṅkamam dhârâ-pûrvvakam mâḍi biṭṭar (*usual final phrases*) S'ivaika-śaraṇam Rêcharasana barepa ||

## 148

*At the same village, on a vîrakal in the gateway of the Kâs'imaṭha.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât traiḷôkya-nâthasya śâsanam Jina-śâsanam ||
priya-sucharitre bhavya-jana-bândhave ..... sâmi Mâḷi-Se- |
ṭṭiya sati Jaina-dharmmada tavarmmaney â-pati-bhaktiyalli Sî- |
teya negaḷda Timauveya samâna negaḷteye Padmiyarkkaṇ o- |
rmmeye ..... samâdhi-vidhiyiṃ paḍedaḷ sura-lôka-saukhyamam ||

Arham || svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva-varsada 16 ṛe neya Viśvâvasu-saṃvatsarad uttarâyaṇada saṅkrânti-Pusyad-amâvâse-Âdityavâradandu paṭṭaṇa-svâmi Mâḷi-Seṭṭiyara madavaḷige Padmauve su-chittadiṃ samâdhi kûḍi svargga-prâptey âdaḷu maṅgaḷa mahâ śrî śrî-Vîtarâgâya namaḥ ||

## 149

*At the same village, on a vîrakal in Patel Garjina Channa-Vîrappa's garden.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabham mahârâjâdhirâjam paramêśvaram paramabhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvaru vijayarâjyam uttarôttarâbhivṛiddhim â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi svasti śrî ..... matu Châḷukya-Vikrama-varshada 38 neya Nandana-saṃvatsarada śrîmatu piriya-daṇḍanâyaka Anantapâḷayyana besadi śrîmatu daṇḍanâyaka Gôvindarasaru Banavase-pannirchchhâsiramuma âḷuttam ire śrî ..... daṇḍanâyaka Gôvindarasara basadinde Baḷḷigrâmeya tuṛu pariyalu kâda Kaṇiya-Rêvayya-Nâyakaṃ palambaru maleharam kondu tuṛuvaṃ maguḷchi sura-loka-prâptan âda

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

## 150

*At the same place, on another stone.*

ôṃ namaś S'ivâya svasti śrîmatu Kaḷachuryya-bhuja-bala-chakravartti râya-Murâri Sôvî-Dêva-varshada 4 neya Khara-saṃvatsarada S'râvaṇa-bahuḷad amâvâsye-Sômavâradandu śrîmatu-râja-guru Vâmaśakti-dêvara putra Dâsi-Seṭṭi Muddauveya maga ..... Holeya-Nâyaka ..... daḷḷiyiṃ baruttaṃ Sâliyûra Saṇḍad eḍeyalli paḷambar kkaḷḷa ..... nâyakaru baḍa ..... tâgey avara kâdi kondu sura-lôka-prâptan âdan âtana vîrav ent endaḍe ||

vṛi || uravariyinda duradoḷu tâgida vîra-dhanurddharakkaḷaṃ |
tvaritadin echchu kûr-ggaṇegaḷiṃ dhareg ikki karaṃ kaḍaṅgi bhô- |
rggared irad eydi gêṇgaḷane kitt iṛiv aṅkada nâyakarkkaḷaṃ |
surigeyanântu kondu dhuradoḷ iḷd aḷidaṃ paḍe-mechche Helliga ||

ka || mechch emag end âgasadiṃ | chechcharam iḷitandu koṇḍu pôdar nnaḷavin- |
d achcharaseyar âdaradin | d achcharivaḍe bhû-janaṅgaḷ â-Helliganam ||

Sômôja-Barmmôjana kelasaṃ || maṅgaḷa mahâ śrî

## 151

*At the same village, at the bottom of the Garuḍa-kambha near the gateway.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamâṇam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varêśvaraṃ Mahâlakahmîlabdha-vara-prasâdaṃ tyâga-vinôda âyadâchâryyan asahâya-śauryyaṃ gaṇḍara gaṇḍaṃ gaṇḍa-bhêruṇḍaṃ mûru-râyâsthâna-kali biruda-maṇḍaḷika-vṛishabha-S'aṅkaraṃ ripu-nṛipa-bhayaṅkaraṃ kaligaḷa mogada kai birudar-âdityaṃ pratyaksha-Vikramâdityaṃ gaṇḍa-kâḷânaḷaṃ Koṅkaṇa-dallaḷaṃ gaṇḍara Mêru âśrita-jana-kalpa-taru vibudha-santarppaṇaṃ maṇḍaḷika-mukha-darppaṇan arimaṇḍaḷika-gaja-kaṇṭhîrava Âhavamalla-Dêvana Haṇuvaṃ śatru-kshatrâbdhi-baḍabânaḷaṃ Kaṇagilevâḍa-dâvânaḷaṃ Kannama-diśâpaṭṭaṃ Duddha-gharaṭṭaṃ jagad-êka-dâni śrîman-mahâ-maṇḍaḷêśvaraṃ Châvuṇḍa-Râyarasara Banavâse-pannirchchâsiramumaṃ Sântaḷige-sâsiramumaṃ Haiveyaynûṟumaṃ paśchima-samudra-paryyantaṃ-baram âḷuttam ire |

śrî-vibhavaṃ prasiddhi-negaḷd-Âhavamalla-mahâ-mahîśanin- |
d âvagam oppe dâna-guṇad unnatiyaṃ nere tâḷdi viśva-vi- |
dyâ-vidarg artthamaṃ piridan îva negaḷteya dâniy endu nâ- |
nâ-vidhadinde vaṇṇipud iḷâ-vaḷayaṃ jagadêka-dâniyaṃ ||
Inajane dâni dânigaḷoḷ âtanu munte hiraṇya-dâni varṇa- |
ṇanege hiraṇya-dâna-guṇam ondum ad êguvad endu mechchad o- |
rbbanane hiraṇya-dâni gaja-dâni turaṅgama-dâni divya-va- |
stra-nikara-dâniy endu mahi vaṇṇipud î-jagadeka-dâniyaṃ ||
negaḷda vanîpaka-vrajake râyana koṭṭa podaḷda ponna-râ- |
sigaḷuman unmadêbha-nivahaṅgaḷumaṃ bahu-varṇṇa-vâji-râ- |
jigaḷuman eyde nôḍi manam ikki gaḷillene sattu mâyda lô- |
bhigaḷa pavaṇgoḷal manujar irkk Ajan âdaḍam êṃ samartthanê ||
besanaṃ Traiḷôkymallaṃ besasidan el elê baṇḍapaṃ râyan ant â- |
besanaṃ kaikoṇḍu bhû-maṇḍaḷamum aṛidud im bârad ek irppan end a- |
rbbisidar daṅgar ssuruḷdar mmalepar ahita-sâmantar aḷḷâḍidar nnô- |
ḍi saḍiḷdar gGûrjjarar ssañchaḷisidar adhikar Chêra-Chôḷâdi-bhûpar ||
ariyaṅg urkkuḍi ballidaṅge ghaṭa-sarppaṃ gaṇḍu-dôrppaṅge mâ- |
ri raṇârambhige kâḷa-chakram uṛad âṭarppaṅg agurbb appa da- |
ḷḷ-uri mârkkoḷva bhaṭaṅge tâṃ baṛa-siḍil dôr-ddarppadind urkki ma- |
chcharipaṅg achchariyiṃ kolalk eḷalda siṃhaṃ gaṇḍa-kâḷânaḷaṃ ||
eḷeyoḷ baḷed aḍardu diśâ- | vaḷiyan dâṅguḍi maraldu pallavisi nabha- |
sthaḷadiṃ matt attal id êṃ | baḷedudo kîrtti-late gaṇḍa-kâḷânaḷana |

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Châmuṇḍa-Râyarasar sSaka-varsha 969 tteneya Sarvvajitsaṃvatsarada Vaiśâkha-śuddha-daśami-Bṛihaspativâradandu śrîmaj-Jagadêkamallêśvara-Dêvara munte gaṇḍa-bhêruṇḍa-stambhamaṃ nilisi mahâ-tyâgaṃ geydu śrîmad-Anantaśivâchâryyara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Bhêruṇḍêśvara-dêvargge Jiḍḍulig-elpattara baḷiya Harva-Garbbûrumaṃ (*here follow details of further gift and their boundaries*) sarvva-namasyaṃ sarvva-bâdhâ-parihâram âgi koṭṭar (*usual final phrases and verses*) mattav î-dêgulada pratibaddhavâge Kunda-Râjana taṅge Bichabarasige ûriṃ mûḍaṇa Bhêruṇḍêśvarada taḷa-vṛitti pulleya-bayala mûḍaṇa pattugeyale Bhêruṇḍa-gaḷeyal koṭṭa gaḷdeya mattar pattu idaṃ pratipâḷisidaṅge pûrvvôkta-Râma-prârtthaneya phala

## 152

*At the same village, on the S'ûla-Brahmayyana-kallu in Kiṭṭadahaḷḷi Channa-Basappa's back-yard.*

svasti samasta-bhuvanâśryaṃ śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-tanûbhavaṃ śrîmach-Châḷukya-Gaṅga-Permmânaḍi Vikramâ ... Dêvar Gaṅgavâḍi 96 sâyiramumaṃ dushṭa-nigraha-viśishṭa-pratipâḷanaṃ geyd âḷuttam ire śrî-Ballavarasar sSatyâśraya-Dêvanu Banavâseya kôṭeyumaṃ Pannirchchhâsiradal pasâya . ..... dêva vṛittiyumaṃ daye geydu koṭṭa beralaṃ kaḍiye S'aka-varsha 981 neya Vikâri-saṃvatsarada Mâga-su 4 Âdityavâradandu Permmâḷu-dêvâlyakaṃ Tuḷuva-Chaṇḍigaṃ Bhêruṇḍêśvaraman éṛi .. . biḷd êṛina mone-negedu .... sura-lôka-prâtan âdaṃ

## 153

*At the same village, on a stone in the burial ground.*

namas tuṅga-śiraś-&c. ||

ôṃ namaś S'ivâya Gaṇapatibhyô namaḥ || svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ mallikâmôdaṃ râya-gaja-kêsari gaṇḍaroḷ gaṇḍaṃ gaṇḍa-peṇḍâraṃ Chôḷôgra-kâḷânaḷaṃ vidagdha-râya .. vitra-guṇa-maṇi ari-râya-taḷeya karavatta râya-pratâpa ..... śauryya-Nârâyaṇaṃ chauvâṇa-Sahasrabâhu ..... . Dêvara śrîmaj-Jagadêkamalla-Dêva-nâmâdi-samasta-praśasti-sahitaṃ .. siṅga-Dêvar gGhaṭṭadakeṛeya neleviḍinal sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Śaka-varsha 960 neya Bahudhânya-saṃvatsarada ..... Âdityavâradand uttarâyaṇa-saṅkrântiyandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-shaḍ-aṅgôpêta ..... śâstra-pârâvâra-pâragar avadâta-kîrtti ..... bhayâpahâra ..... kuḷa-samuddharaṇa guṇa-ratna-nidhâna jana ..... Bhârati-karṇṇapûra Rudrâvatâra .. .. sarôvara-râjahaṃsa ..... ..... kuṇḍaḷa-gaṇḍa-sthaḷa nija-kîrtti-sthagita-nabhas-sthaḷa ..... vakhaṇḍana Parbbatavaḷiya Kâḷâmukhara gaṇḍa ..... gâveya santati ..... śrîmat-Kriyâsakti-paṇḍita-dêvara kâlaṃ karchchi Benakanakoḷada Siddhêśvara-dê .. .. dêgulava mâḍi î-dêvara gandha-dhûpa-nivêdyakkam alliya vidyârtthi-tapôdhanar-aśanâchchhâdanakk endu Beṇṇeyakeṛeya keḷage kachchhaviya gaḷeyoḷ biṭṭa mattar ppanneraḍumaṃ Benakanakoḷadiṃ paḍuvalu purakke mattav â-gaḷeyoḷ mattar eraḍumaṃ biṭṭar (*rest contains usual final phrases and verses*).

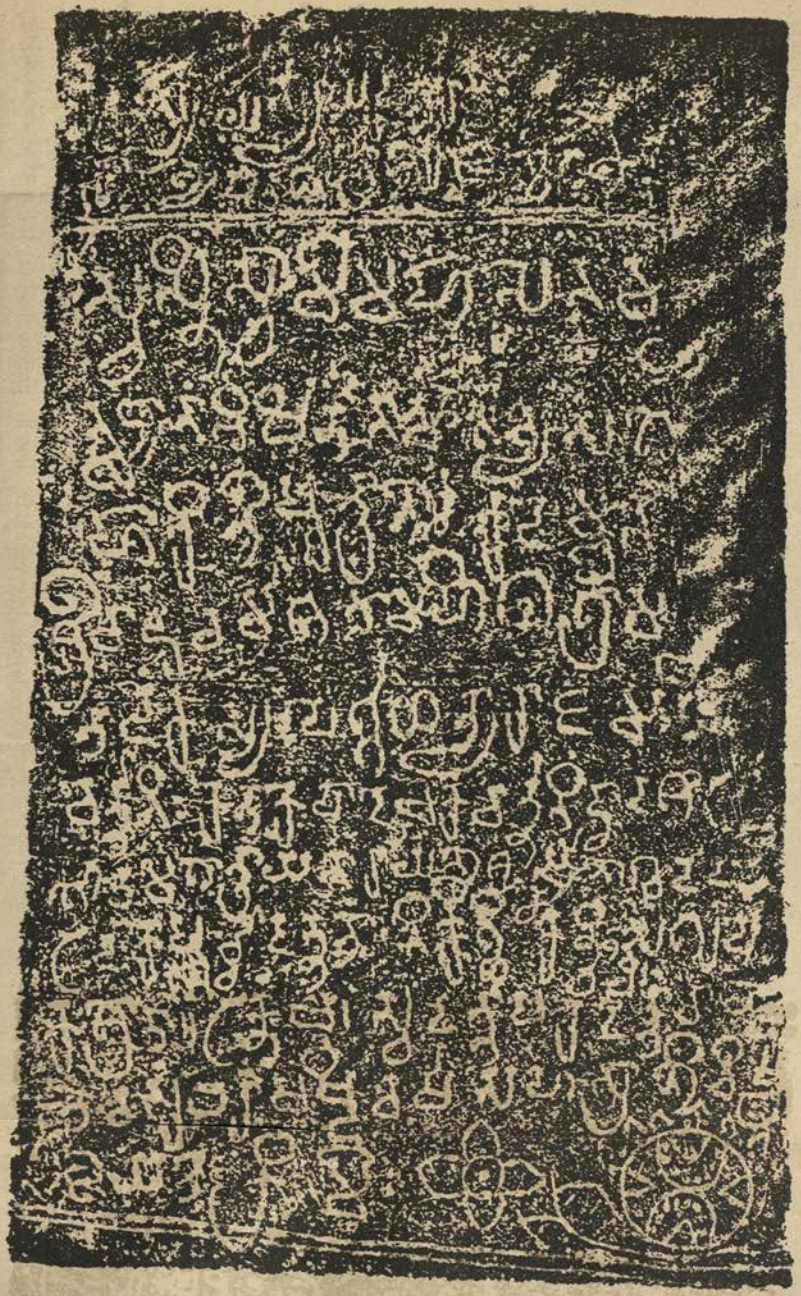
kanda || aṇiviṇi geyd î-dharmman | aṇiyaram aḷidaṅge peratu gatiy ill â-bal- |
kaṇi Vâraṇâsiyal brâ- | hmaṇaruṃ pasugaḷman aḷidan Ajagujig iḷidaṃ ||
aḷipinoḷ î-dharmma ..... saman ..... tere

(*rest effaced*).

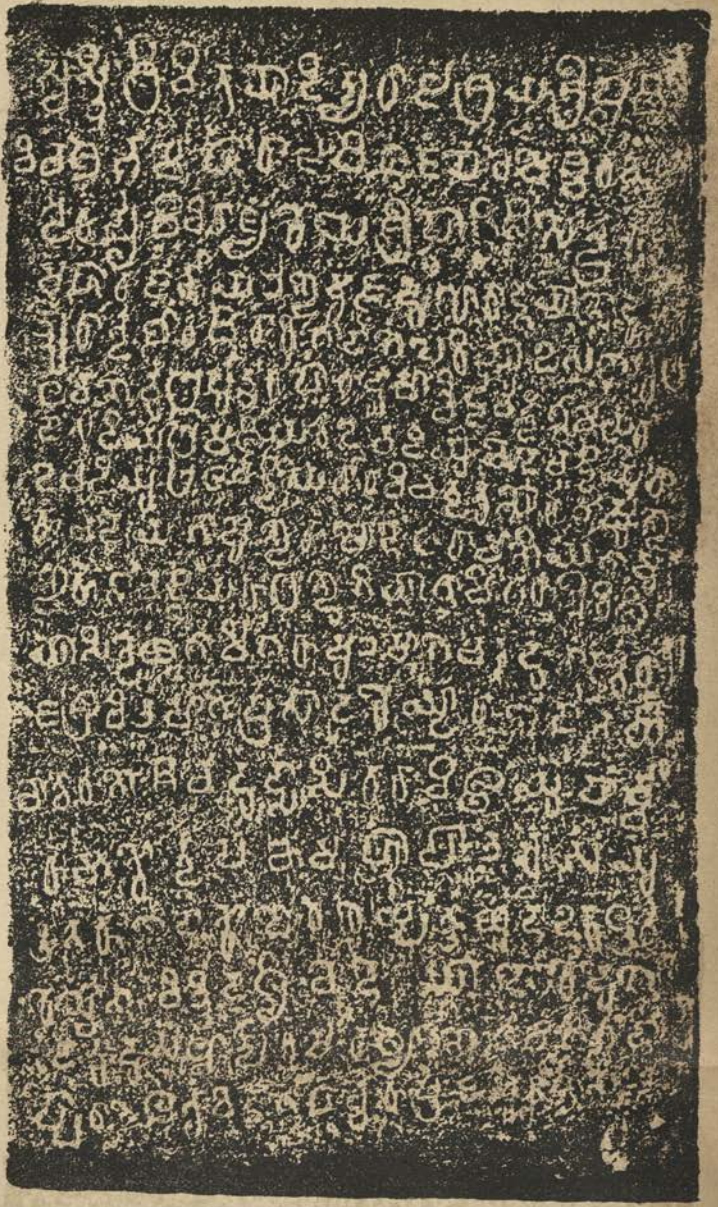
## 154

*At the same village, on a stone to the north of the gateway of Vanakêhoṇḍada Basappa's temple.*

svasti śrî Vinayâditya Râjâśraya śrî-pṛithivî-vallabha mahârâjâdhirâja paramêśvara bhaṭâra pṛithivî-râjyaṃ keye śrî-Pogilli-Sêndraka-mahârâjar Nâyarkhaṇḍamuṃ Jeḷugûr-âḷgeyan âḷuttu Kândarbôr adhikârigaḷ âge periyâ-osageyuṃ alavaṇavuṃ aputraka porudumân viṭṭâr Vaḷḷirggâmeyara Dâsaḍiyuṃ Amaliyara dêvaḍiyuṃ Vedevaḷḷiyarâ dêvaḍiyuṃ Alaṃvaḷḷiyarâ-Ravichandanuṃ Sokka-Gâmuṇḍaruṃ Edeya-Gâmuṇḍaruṃ Moḷ ura Maṇiya-Gâmuṇḍaruṃ Nâgavaḷḷiyaruṃ Aṇḍugiyâ gâmigaruṃ Nirilliyâ-Sindeṛa-gâmigaruṃ mukham âge eraḍuṃ nâḷke râja-śrâvitaṃ âge prasâdaṃ keydâr idân aḷivon Vâraṇâsiyaḷuḷ sâsira-kavileyûṃ pârvvarumân konda pañcha-mahâ-pâtaka-saṃyutan akkuṃ



TADAGANI STONE (SK. 66)



VANAKE-HONḌA STONE (SK. 154)

idân koḷe îreḷpattaṟuḷaṃ okkaltanaṃ keyvon â-vittidalli veḷeyâde keḍuge idân kâdu salvon parama-kalyâṇa-bhâgigaḷ âppôr nelanuṃ veḷeg â-pârvvaruṃ prajeyuṃ taṇige

## 156

*At the same place, on a vîrakal.*

svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva 28 neya varisa Dundumi-savachcharadandu bahuḷad amâse-dîpâḷige eṇṭaneya devasa Âdivâradanduṃ Âgiya-Bommayyana maga Siriṇṇâ .. haḷi huḍida Baleya-daṇṇâyakanu lage-sura ba[ṇ]du Baniyûra bavarada kuḍuva gâḷadali taḷt iṟidu sura-lôka-prâpitan âda âtana tamma Raḍisaḍimu vaḍisida

## 157

*On a 2nd stone.*

svasti śrîmatu Châḷukya-Vikrama-varsha mûvatt-êḷaneya Vijaya-saṃvatsara-S'râvaṇa-bahuḷa ..... .. śrîman-mahâ-pradhâna-vara Kôvaiya-daṇḍanâyaka ..... Gôvindarasaru teṅkaṇa-Goggiya mêl etti Kallûraṃ suṭṭa mêle ..... kâḷegadalu Ballahana Sirikama-sâhaṇi .... paya-Nâyakan-aḷiya Bopeya-sâhaṇi palavaṃ .... ... prâptan âda

## 158

*On a 3rd stone.*

svasti śrîmatu Kuḷachuryya-chakravartti Âhavâmalla-Dêva-varshada 3 neya Sârvvari-saṃvatsarad Kârttika-sudda 1 pâḍiva-Âdivâradandu Mâguṇḍiya S'ivarasamaiya-daṇḍanâya[ka] Tantrahâḷa-Heḷale-Nâyakanaṃ muttikoḷḷuvalli Heḷaya-Nâyakana maga Kêtaman âtana hind ikki halaran ânt iṟidu sura-lôka-prâptan âdan adaṭara gaṇḍa || paṭṭaṇada kuḷa-karaṇi

## 159

*On a 4th stone.*

svasti .... kravartti ..... yaṇan Âhavamalla-Dêva-varshada 8 neya S'ôbhakṟit-saṃvat-sarada Ashâḍha-bahuḷa-pañchamî-Sômavâradandu ..... yana maga Vîraṇana tamma Poḍaleya handi-bêṭeya pôdalli kalitanaṃ berasi taḷt iṟidu sura-lôka-prâptan âda

## 160

*On a 5th stone.*

svasti śrîman-mahâ-maṇḍaḷêsvaraṃ Châmuṇḍa-Râyarasar Banavâse-pannirchchhâsiramaṃ sukhadin âḷuttam ire 968 neya Vyaya-saṃvatsarada Mârggasira-sudda 5 ..... vâradandu râjadhâni-Balligâ-veya Seṭṭi .... yana aḷiya Sovuḷêra-Nâgadêvaya ..... giyabbe-seṭṭitiyu tamma .....

## 161

*On a 6th stone.*

svasti śrîmatu nija-bhuja-chakravartti Saṇivâra-siddhi Giridurgga-malla chalad-aṅka-Râman êkâṅga-vîraṃ Bijjaṇa-Dêvara vijaya-râjyadalli Banavase-nâḍaṃ Kariya-Kêsimayyan-âḷikeyalli tatu-samayadalli Bandaḷikeg etti naḍedalli Âgarakka-Nâgaṇṇan âḷutanavaṃ mâḍi sura-lôka-prâptan âda

## 162

*On a 7th stone.*

ôṃ namaś S'ivâya || svasti samasta-praśasti-sahitaṃ śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti Bijjaṇa-Dêva mûṟaneya Bahudhânya-saṃvatsarada Bhâdrapada-bahuḷa 14 Maṅgaḷavâradandu

Dâsimeyana maga Kêtaṇa Baḷḷigrâmeya tuṟuvaṃ magurchchi sura-lôka-prâptan âda dêvara kûḍida ‖

jitêna labhyatê lakshmîḥ &c. ‖

## 164

*At the same village, on the flooring stone in front of the Sîtâ temple in Sîtekoṇa.*

svasti śrîmach-Châḷukya-pratâpa-chakravartti-Jagadêkamalla-Dêva-varshada 11 neya Vibhava-saṃvatsarada Phâlguṇa-śuddha-êkâdasî-Âdivâradandu śrîmatu-Brahma-Kshatriyârnnavôtpanna Bihilagôtrada Bhukshi-Nâyakara sutaṃ Tihuṇa-Nâyakaru Gôvindapurada pañchaviṃśati Nârâyaṇa-dêvara Brahmapurigaḷa kayyal agnishṭhagege koṭṭa gadyâ 1 ṟa vṛiddhiyal mahâjanaṅgaḷ â-chandrârkkaṃ naḍasuvaru S'rîvatsa-gôtrada daṇḍanâyaka-Bammarasana tammaṃ Basavarasa koṭṭa ga 1 Baytaleya Sôvarasa koṭṭa ga 1 Vaishṇava-Pandâḍa-Nâyaka koṭṭa ga 1 ivaṟa vṛiddhiyal agnishṭhageyaṃ naḍasuvaru Jalagin-adhikâri Sôvarasa koṭṭa gadyâ 1 ṟa vṛiddhiyalu Brâhmaṇargge gandhava mahâjanaṅgaḷ â-chandrârkkaṃ naḍasuvaru (*usual final phrases*).

## 165

*At the same place.*

svasti śrîmach-Châḷukya-pratâpa-chakravartti-Jagadêkamalla-Dêva-varśada 12 neya śrî-S'ukla-saṃvatsarada Vaiśâkha-bahuḷa-amâvâsye-Sômavâradandu śrîman-mahâ-pradhânaṃ sênâdhipati Banavase-nâḍa herggaḍe-daṇḍanâyakaṃ kumâraṃ Bhûlôkamalla-Dêvarasara sandhi-vigrahiy Âcharasaru Gôvindapurada pañchaviṃśati Nârâyaṇa-dêvara Brahmapurigaḷa kayyalu parvva-parbbada sauparṇṇada tâmbûḷakke biṭṭa gadyâṇa 1 ṟa vṛiddhiyal mahâjanaṅgaḷ â-chandrârkkaṃ naḍasuvaru ‖

## 166

*At the same place.*

svasti śrîmach-Châḷukya-Vikrama-chakravartti-Tribhuvanamalla-Dêva-varshada ?13 neya Âṅgira-saṃvatsarada Vaiśâkha-bahuḷa 11 S'ukravâradandu śrîman-mahâ-pradhânaṃ Bhivaṇayya-daṇḍanâyakara marmmaṃ mahâ-pradhânaṃ sênâdhipati sâvâśigaḷ-adhishṭhâyakaṃ Banavase-nâḍa herggaḍe-daṇḍanâyakaṃ Malli-Dêvarasara mâvaṃ madhya-dêśi-mahâ-pradhânaṃ sandhi-vigrahi Kâḷaḍi-tombbattâṟaṟa Chavuṇḍahaḷḷiya Dêvappeya-Nâyakara marmma Kiṟugêriya mahâ-prabhu Chavuṇḍarasar śrîmach-chaturvviṃśati-Jalaśayana-dêvaralli ubhayêkâdaśiyal 2 r Brâhmaṇara agrâsanakke koṭṭa gadyâṇa 1 ṟa vṛiddhiyalu mahâjanaṅgaḷu chandrârkka-târaṃ-baraṃ naḍasuvaru ‖ avara putraṃ Maiḷugi-Dêva Jalaśayana-dêvara śikhege devasa 2 ḍ sêvantî-pushpakke koṭṭa . 1 ṟa vṛiddhiyalu mahâjanaṅgaḷu chandrârkkaṃ-baraṃ naḍasuvaru ‖ maṅgaḷa mahâ śrî śrî

## 167

*At the same village, on a stone in Gurupâdaṟṟa's field.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1652 ya Sâdhâraṇa-saṃ-Mâgha-śu 10 yallu Garajina S'ânta-Oḍêra mâvina-tôpaṃ mane ..... naḍasuva dharmmakke â-chandrârkkam astu

## 168

*At the same village, on a stone in the Jakkavvana maṭṭi.*

namas tuṅga &c., ‖

svasti samasta-praśasti-sahitaṃ śrî-Yâ ..... chakravartti vîra-Ballâḷu-Dêva-varshada 11 neya .. khi-saṃvatsarada Chaitra-su 13 Sômavâ[ra]dandu śrîmad-râjadhâni-Baḷigrâmeya .....

hâri Honnugundada Chandi-Seṭṭi Jakkiya ..... ḷadiṃ teṅkalu gabde kamma 10 maṃ Ammêśvara ... vara nivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhâ .. kaṃ Pañchamaṭha .. maṭha Bhêruṇḍêśvarad âchâryyar mMûliga-Pâdaśiva-dêvara kâluṃ karchchi .. .. dhârâ-pûrvvakaṃ mâḍi biṭṭar (*usual final phrases*).

## 169

*At the same village, on a stone in Baḷḷi-Kâḍappa's field.*

svasti śrî bhuvanâśrayaṃ sakaḷa-pṛithvî-vallabhaṃ râja-râ- |
ja-stutyaṃ paramêśvaraṃ parama-bhaṭṭâraṃ nijâtyugra-tê- |
jas-tigmâṃśu Chaḷukya-chakri.. .. Satyâśrayâdhîśa-vaṃ- |
śa-stômârṇṇava-pârijâtan adaṭaṃ Traiḷôkyama ... paṃ ||
Âdi-nṛipa-charitan akhiḷa-vi- | nôdade râjyaṃ geyuttam irdda sukha .. .. |
[Kâda]ravaḷḷiya vîḍino- | ḷ âdaradiṃ sârvvabhauman Âhavamallaṃ ||
anatôddṛiptâri-.. pâḷaran adaṭaled âṭandu jîy ayya bâpp emb- |
inegaṃ pâdânata-Kshatriya .. .. .. doḷ kayyan [1]ttaṃ .. .. .. |
anituṃ dig-danti-dantam-baram esed ire nishkaṇṭakaṃ .. viśvâ- |
vaniyaṃ Traiḷôkyamalla-kshitipati sukhadiṃ santam âḷuttam irddaṃ ||
.. .. .. pâdâmbuja-madhu- | karan ene Sahavâsi Hampa-Chaṭṭaṃ negardaṃ |
dharaṇiyo .. kula-vadhu | Girisuteg eṇe Nâgiyakkan abaḷâ-tiḷakaṃ ||
vineyada .. .. satyada tavarmmane châgada janma-bhûmi mân- |
tanad eṛevaṭṭu mikk aṛita .. .. oḷpina ratna-râśi rû- |
pina nidhi .. neṭṭane kulâṅgane Mâdana chitta . |
jana-nuta Nâgiyakkan abaḷâ-janadoḷ nava-ratnam allaḷê ||
aḍuv eḷe .. .. besan allade peṇḍatig uṇṭu dushṭaraṃ |
kiḍisuva śishṭaraṃ porevan ugra . . appa nâḍa-per- |
ggaḍetanam ant adan taḷedum Âhavamallana chitta-vṛittiyo .. |
.. .. enalke pôlva narar âr ggaḷa Bâppure Nâgiyakkanaṃ ||

kanda || negaḷdirdda Baḷḷigâveyo- | ḷ agaṇya-puṇyâtme Nâgiyakkaṃ Târâ- |
Bhagavatiyaṃ mâḍisidaḷ | .. lalanâ-vilâsa-mukha-maṇḍaneyaṃ ||

vachanaṃ || antu .., nna mâḍisida ....Bhagavatig archchana-pûjanâ-nimittakam endu khaṇḍa-sphuṭita-jî .. .. .. .. du chakravarttige binnapaṃ geydu Paramêśvara-datti .. .. 989 neya Plavaṅga-saṃvatsarada S'râvaṇa-.. .. .. .., prabha Bauddha-bhaḷârara kâlaṃ karchchi dhârâ-pûrbba .. .. Pañchamaṭha-sthâna (*here follow usual final phrases and verses*) sênabôva Châvuṇḍamayyaṃ baredaṃ sâstra-karmmi Châvuṇḍôja khaṇḍarisidaṃ ||

## 170

*On a stone at the same place.*

svasti śrî bhuvanâśrayaṃ sakaḷa-pṛithvî-vallabhaṃ râja-râ- |
ja-stutyaṃ paramêśvaraṃ parama-bhaṭṭâra(ka)ṃ nijâtyugra-tê- |
jas-tigmâṃśu Chaḷukya-chakri negaḷd â-Satyâśrayâdhîśa-vaṃ- |
śa-stômârṇṇava-pârijâtan adaṭaṃ *Traiḷôkyamalla-bhûpaṃ ||
Âdi nṛipa-charitan akhiḷa-vi- | nôdade râjyaṃ geyuttam irdda sukhadin â- |
Kâdaravaḷḷiya bîḍino- | ḷ âdaradiṃ sârbbabhauman Âhavamalla ||
anatôddṛiptâri-[.. ]pâḷaran adaṭaled âṭandu jîy ayya bâpp emb- |
inegaṃ pâdânata-Kshatriya-tati-besadoḷ kayyan ittaṃ .. . |

*So in the original.

anitum dig-danti-dantam-baram esed ire nishkaṇṭakam mâḍi viśvâ- |
vanıyam Trailôkyamalla-kshitipati sukhadim santam âḷuttam irddam ||
sandam Trailôkyamallam bhavani gede gajârûḍhan âdâgal ållâ- |
ḍidan Indram maggidam Pâvakan adaridan ugrântakam berchchidam dai- |
tya-durâtmam Vârdhinâtham naḍugidan Aniḷam sukkidam Yakshan uḷḷ-aḷ- |
kidan Îśam bhîtiyindam bedarindan ene mâṛâmpar âr bhûmipâḷar ||

tat-pâda-padmôpajîvî samasta-prasasti-sahitam śrîman-mahâ-pradhânam sâvâsigaḷ-adhishṭhâyakam Bedarigupe-bhanḍâri sarbbâdhyaksham daṇḍanâyakam Rûpa-bhaṭṭayyaṅgaḷu vaḍḍa-râvuḷamumam hadineṇṭ-agrahâramumam dushṭa-nigraha-śishṭa-pratipâḷanam mâḍuttam irddu negaḷd irdda Baḷḷigâveyalu śrîmatu Jayantî pra Bhauddha-vihâravam mâḍisi tavageyum tamma mâḍisida Târâ Bhagavatiya śrî-Kêśava-dêvara Lôkêśvara-dêva Bauddha-dêvara alliya samasta-parivâra-dêvara archchana-pûjanâ-nimittakkam mêle khaṇḍa-sphuṭita-nava-karmmakkam yôginiyara kusaḷiyara sanyâsigaḷa âhâra-dânakkam Saka-varushada 986 Viśvâvasu-saṃvatsarada Mârggaśira-śuddha-tadige-Bṛihaspativâradandu chakravarttige binnapam geyduṃ Paramêśvara-datti sarbba-namasyavâgi Jiḍḍuḷigenâḍ-oḷage Harige Mundase Baḷḷigâveya-nagara-Pañchamaṭha-sthânav oḷagâgi Râmêśvara-dêvara haḍuvaṇa Aṇṇigaṭṭina keḷage kachchhaveya gaḷeyalu gadde mattar âṛu *(rest contains details of boundaries and final phrases and verse)*.

## 171

*At S'irêhaḷḷi (same hobli), on a stone in front of the Kallêśvara temple.*

ôm namas S'ivâya

namas tuṅga &c. ||

êkô dêvas sa jayati S'ivaḥ kêvala-jñâna-mûrtti
*.. ..... tri-bhuvanam idaḥ yadri-bhûta-prapañcha |
yat kûṭa-stham ...avinâ-bhâva-sambandha-yôgât
miśrîbhûtam tad akhiḷa-jagaj-janma-bîjam namâmi ||

svasti samadhigata-pañcha-mahâ-śabda mahârâjâdhirâjam Kâḷâñjana-pura-varâdhîśvaram suvarnna-vṛishabha-dhvajam ḍamaruga-tûryya-nirghghôshaṇam Kaḷachûriya-kuḷa-kamaḷa-mârttaṇḍam kadana-prachaṇḍam mâna-Kanakâchaḷam subhaṭar-âdityam kaligaḷ-aṅ .. sam gaja-sâmanta śaraṇâgata-vajra-pañjaram pratâpa-Laṅkêśvaram para-nârî-sahôdaram ... vâra-siddhi Giridurgga-malla chaladaṅka-Râma vairîbha-kaṇṭhîrava nissaṅka-mallan ity-â[dy]-akhiḷa-nâmâ..... virâjitam appa śrîmad-bhuja-baḷa chakravartti râya-Murâri Sôvi-Dêvam Kalyâṇada nele .... sukha-saṅkathâ-vinôdadim râjyam geyvuttam ire ||

ade sênânîka-matta-dvirada-ghana-ghaṭâ .. ... ninâdam |
ade sênânîka-yôdha-prabaḷa-baḷa-dhanur-ḍḍaṇḍa-ṭaṅkâ-ninâdam |
ide sênânîka-vâji-prakara-kara .. .... saṅghaṭṭa-ghôsham |
kadanakk eytanda Sôma-kshitipatiy enutam bhîtiyim gûḍu goṇḍa . ||

..... samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Banavâsi-pura-varâdhîśvaram Jayantî-Madhu .... labdha-vara-prasâda mṛigamadâmôda Triyaksha-kshumâ-sambhavam chaturâśîti-nagarâdhî ..... lôchanam chatur-bbhuja jagaddhitâshṭâdaśâśvamêdha-dikshita Himavad-[gi]rîndra-rundra-śikhari .... sthâpita-sphaṭika-śilâ-stambha-baddha-mada-gajêndra-mahâ-mahimâbhirâmam Kâdamba-chakri .... ra-varmma-mahâ-mahîpâḷa-kuḷa-bhûshaṇam permmaṭṭi-tûryya-nirghghôshaṇam śâkhâ .... virâjamâna-mânôttuṅga-simha-lâñchhanam dattârti-kâñchana samara-

*So in the original.

[redacted]jaya ..... barâbharaṇaṃ mârkkoḷvavara gaṇḍa pratâpa-mârttaṇḍa maṇḍaḷika ..... nâmâvaḷi-virâjitam appa śrîmanu mahâ-maṇḍaḷêśva ..... pannirchhâsiramumaṃ sukhâ-saṅkathâ-vinôdadi râ ..... [pa]dmôpajîvi ||

khaṇḍa-kapâḷavântari-kapâḷav urasthaḷâ .....|
.....niṭilâgni-viḷôchanav iṭṭ ..ôchana .....|
cha ... si ..... .....|
maṇḍaḷa-nâtha maṇḍaḷika-Bhairavan emba ..... dharitri .. ||

..... dhyâna-dhâraṇa-mônânushṭhâ..... Nâgarâsi-paṇḍita-dêvara putra .....
..... kêsvara-paṇḍita-dêvargge ..... neya ..... ..... Dêv-arasaruṃ samasta-parigrahaṃ ..... eraḍa hiṭṭukâraruṃ Kêti-Seṭiyuṃ ..... mundaṇa makkiya-bayaloḷage ..... dêvarige gadde kamma 50 kôḍiya Sômanâ ..... Sômanâtha-dêvarige kalu-vesake biṭṭa gadde matta .....

## 172

*At the same village, on a vîrakal in front of the Añjanêya temple.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-[pra]tâpa-chakravartti śrî-Râmachandra[..] jyada 3 ṟa neya Bhâva-saṃvatsarada Chaitra-bahuḷa 10 Sô..... navaru .. leyahaḷḷiya haydu Bevuḍa-Gauḍa Bachcha-Gauḍa ..... mummari-daṇḍamaṃ neṟeya koṇḍuhôhali Aḷateya Mâcheya-Nâyakanu aḍaba ..... kâdi halabarumaṃ sura-lôka-prâpta ..... yavaru gauḍu-samasta-prajegaḷu hanneraḍu ..... kâdi kundirddu keyi kamba 5 .....

## 173

*At Mallênahaḷḷi (same hobli), on a stone in front of the Kallêśvara temple.*

ôṃ namaś S'ivâya

namas tuṅga &c. ||

svasti śrîmatu Yâdava-chakravartti-Ballaḷa-Dêva-varisada hanneraḍaneya Kâḷayukta-saṃvatsarada Bhâdrapada-bahuḷa-daśamî-Budhavâradandu śrîmatu sarvva-namasya anâdiy-agrahâraṃ Chikka-Keṟeyûra baḷiya bâḍada Malleyanâyakanahaḷiya śrîmanu mahâ-maṇḍaḷêśvaraṃ Chaṭṭarasa-Dêvan iṟidu tuṟuvaṃ koṇḍuhôhalli â-haḷiya Hôcha-gavuṇḍa taḷṭ iṟidu halaraṃ kondu tuṟuvaṃ magurchchi sura-lôka-prâptan âda

Chaṭṭa-Jîyan idiran adirade |
kaṭṭ-âḷugaḷaṃ taḷut iṟidu geḷudu jaṭṭigana |
bâḷu magan enutaṃ nali- |
nalid oyidaru surâṅganeyaru dêva-lôkakke ||
nelam ellaṃ maṟuvakkam âgi maguḷpaṃ tann âyadiṃ nôḍe mâr- |
vvalam ellaṃ tale .... tâge bharadiṃ Hôchaṃ-gavuṇḍaṃ mahâ- |
baḷan ugrântakan-andadinde palaraṃ pêsêḷe kond ikki mey- |
gali sâsirvvaran eyde mechchisi Surêndrâvâsamaṃ porddidaṃ ||
jitêna &c. ||

## 175

*On a stone near the same temple.*

svasti śrîmat-pratâpa-bhuja-baḷa-Siṅghaṇa-chakravartti-Vihaḷa-Dêva-varshada hadinâṟaneya Chitra-bhânu-saṃvatsarada Pâlguṇa-bahuḷa 8 Sômavâradalu śrîmad-anâdiy-agrahâraṃ Chikka-Kereyûra baḷiya bâḍa Malleyanâykanahaḷḷiya Mâdara-Masaṇiganu teṅkaṇa-Nâyakaru kari-śileya hâydu tu-

ruvaṃ koṇḍuhôhâga â-Masaṇiganu tâgi taḷt iṛidu palaraṃ kondu turuvaṃ magulchi sui[illegible] prâptan âda || śrîmatu aśêsha-mahâjanaṅgaḷu ..... samasta-prajegaḷu mukhyavâgi Ba.. Gavuḍanu avana.. ttaru-Gavuḍarige .. ga 1 .. keṛeya keḷage .. ..... ... ... biṭṭaru

## 176

*At Tâḷagunda (same hobli), on a pillar in front of the Praṇavêś'vara temple.*

siddhaṃ namaś S'ivâya

jayati viśva-vêda-saṅghâta-niśchitaika-mûrttis sanâtanaḥ
Sthâṇur indu-raśmivach-chhurita-dyutimaj-jaṭâ-bhâra-maṇḍanaḥ |
taṃ anu bhûsûrâ dvija-pravarâs Sâma-rg-Yajur-vêda-vâdinaḥ
yat-prasâdas trâyatê nityaṃ bhuvana-trayaṃ pâpmanô bhayât ||
anupadaṃ Surêndra-tulya-vasush Kâkusthavarmmâ viśâla-dhîḥ
bhûpatish Kadamba-Sênânîr Bṛihad-anvaya-vyôma-chandramâḥ |
atha babhûva dvija-kuḷaṃ prâṃśu-vicharad-guṇêndv-aṃśu-maṇḍaḷaṃ
try-ârsha-vartma Hârîtî-putram ṛishi-mukhya-Mânavya-gôtra-jaṃ ||
vividha-yajñâvabhṛitha-puṇyâmbu-niyatâbhishêkârdra-mûrddhajaṃ
pravachanâvagâha-nishṇâtaṃ vidhivat-samiddhâgni-sômapaṃ |
praṇava-pûrvva-shaḍ-vidhâdhyayanânardyamânântarâlayaṃ
akṛiśa-châturmmâsya-hômêshṭi-paśu-pârvvaṇa-śrâddha-paushṭikaṃ ||
atithi-nîtya-saṃśritâvasatha-savana-trayâvandhya-naityakaṃ
gṛiha-samîpa-dêśa-saṃrûḍha-vikasat-kadambaika-pâdapaṃ |
tad-upachâravat tadâśya tarôs sânâmya-sâdharmyam asya tat
pravavṛitê satîrtthya-viprâṇâṃ prâchuryyatas tad-visêshaṇaṃ ||
êvam âgatê Kadamba-kulê śrîmân babhûva dvijôttamaḥ
nâmatô Mayûraśarmmêti śruta-śîla-śauchâdy-alaṅkṛitaḥ |
yaḥ prayâya Pallavêndra-purîṃ guruṇâ samaṃ Vîraśarmmaṇâ
adhijighâṃsur pravachanaṃ nikhila-ghaṭikâṃ vivêśâśu-tarkkakaḥ ||
tatra Pallavâśva-saṃsthêna kalahêna tîvrêṇa rôshitaḥ
Kali-yugê 'sminn ahô bata kshatrât paripêlavâ vipratâ yataḥ |
guru-kulâni samyag ârâddhya śâkhâm adhîtyâpi yatnataḥ
brahma-siddhir yyadi ṛipâdhinâ kim atar paraṃ dushkham ity ataḥ ||
kuśa-samid-dṛishat-srug-âjya-charu-grahaṇâdi-dakshêṇa pâṇinâ
udvavarha diptimach chhastraṃ vijigîshamâṇô vasundharâṃ |
yô' anta-pâlân Pallavêndrâṇâṃ sahasâ vinirjjitya saṃyugê
addhyuvâsa durggamâm aṭavîṃ S'rîparvvatântâra-saṃśritâṃ ||
âdadê karân bṛihat-Bâṇa-pramukhât bahûn râja-maṇḍalât
êvam êbhiṛ Pallavêndrâṇâṃ bhṛikuṭî-samutpatti-kâraṇaiḥ |
svâ-pratijñâ-pâraṇôtthâna-laghubhish kṛitârtthaiś cha vêshṭitaḥ
bhûshaṇair ivâbabhau balavad-yâtrâ-samutthâpanêna cha ||
abhiyuyukshayâgatêshu bhṛiśaṃ Kâñchî-narêndrêshv arâtishu
vishama-vêśa-prayâṇa-saṃvvêsha-rajanîshv avaskanda-bhûmishu |
prâpya sênâ-sâgaraṃ têshâṃ prâhan balî śyênavat tadâ
âpad-annân dhârayâmâsa bhuja-khaḍgam ânatty-apâśrayaḥ ||
Pallavêndrâ yasya śaktim imâṃ labdhvâ pratâpânvayâv api
nâpyarhau niśśrêyasîty uktvâ yam mitram êvâśu vavrirê |
saṃśritas tadâ mahîpâlân ârâddhya yuddhêshu vikkramaiḥ
prâpa paṭṭa-bandha-sampûjâṃ kara-pallavair Pallavair ddhṛitâṃ ||

TÁLGUNDA PILLAR INSCRIPTION—SHIKARPUR No. 176.

bhaṅgurôrmmi-valgitair nṛityad-Amarârṇṇavâmbhash-kṛitâvadhiṃ
Prêmârântâm ananya-sañcharaṇa-samaya-sthitâṃ bhûmim êva cha |
vibudha-saṅgha-mauli-sammṛishṭa-charaṇâravindash Shaḍânanaḥ
yam abhishiktavân anudhyaya Sênâpatiṃ Mâtṛibhis saha ||
tasya putrash Kaṅgavarmmôgra-samarâddhvara-prâṃśu-vêshṭitaḥ
praṇata-sarvva-maṇḍalôtkṛishṭa- sita-châmarôddhûta-śêkharaḥ |
tat-sutash Kadamba-bhûmi-vadhû-rachitaika-nâthô Bhagîrathaḥ
Sagara-mukhyas svayaṃ Kadamba-kula-prachchhanna-janmâ janâdhipaḥ ||
atha nṛipa-mahitasya tasya putraḥ
prathita-yaśâ Raghu-pârtthivaḥ pṛithu-śrîḥ |
Pṛithur iva pṛithivîṃ prasahya yô'rîn
akṛita parâkramatas sva-vaṃśa-bhôjyâṃ ||
prati-bhaṭa-(ya) samarêshv arâti-śastrô-
llikhita-mukhô' bhimukha-dvishâṃ praharttâ |
śruti-patha-nipuṇash kaviḥ pradâtâ
vividha-kalâ-kuśalaṛ prajâ-priyaś cha ||
bhrâtâsya châru-vapur abda-gabhîra-nâdô
môksha-tri-vargga-paṭur anvaya-vatsalaś cha |
Bhâgîrathir nnarapatir mṛiga-râja-lîlaḥ
Kâkustha ity avani-maṇḍala-ghushṭa-kîrttiḥ ||
jyâyôbhis saha vigrahô' rtthishu dayâ samyak prajâ-pâlanaṃ
dînâbhyuddharaṇaṃ pradhâna-vasubhir mukhya-dvijâbhyarhaṇaṃ |
yasyaitat-kula-bhûshaṇasya nṛipatêḥ prajñôttaraṃ bhûshaṇaṃ
taṃ bhûpâsh khalu mênirê sura-sakhaṃ Kâkustham atrâgataṃ ||
gharmmâkrântâ iva mṛiga-gaṇâ vṛiksha-râjiṃ praviśya
chchhâyâ-sêvâ-mṛidita-manasô nirvṛitiṃ prâpnuvanti |
tadvaj jyâyô-vihata-gatayô bândhavâs sânubandhâḥ
prâpuś śarmmâvyathita-manasô yasya bhûmiṃ praviśya ||
nânâ-vidha-draviṇa-sâra-samuchchayêshu
matta-dvipêndra-mada-vâsita-gôpurêshu |
saṅgîta-valgu-ninadêshu gṛihêshu yasya
Lakshmy-aṅganâ dhṛitimatî suchiraṃ cha rêmê ||
Guptâdi-pârtthiva-kulâmburuha-sthalâni
snêhâdara-praṇaya-sambhrama-kêsarâṇi |
śrîmanty anêka-nṛipa-shaṭpada-sêvitâni
yô' bôdhayad duhitṛi-dîdhitibhir nṛipârkkaḥ ||
yan daiva-sampannam adîna-vêshṭaṃ
śakti-trayôpêtam athâsanasthaṃ |
śêshair gguṇaiḥ pañchabhir apy asâddhyâs
sâmanta-chûḍâmaṇayaḥ praṇêmuḥ ||
say iha bhagavatô Bhavasyâdi-dêvasya siddhy-âlayê
siddha-gândharvva-rakshô-gaṇais sêvitê |
vividha-niyama-hôma-dîkshâ-parair brâhmaṇais
snâtakais stûyamânê sadâ mantra-vâdaiś śubhaiḥ |
sukṛitibhir avanîśvarair âtma-niśrêyasaṃ prêpsubhis
Sâtakarṇṇyâdibhiś śraddhayâbhyarchchitê |

idam uru-salilôpayôgâśrayaṃ bhûpatish kârayâmâsa
Kâkustha-varmmâ taṭâkaṃ śubhaṃ ||
tasyaurasasya nava-saukhya-viśâla-kîrttêḥ
paṭṭa-trayârppaṇa-virâjita-châru-mûrttêḥ |
śrî-S'ântivarmma-nṛipatêr vvara-śâsana-sthaḥ
Kubjas sva-kâvyam idam aśma-talê lilêkha ||

namô bhagavatê Sthânakundûra-vâsinê Mahâdêvâya nandatu sarvva-samantâgatô'yam adhivâsaḥ svasti prajâbhya iti ||

## 177

*On a small pillar in front of the same temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ Jagadêkamalla śrîmaj-Jayasiṃha-Dêvara râjyam uttarôttarâbhivṛiddhige saluttam ire Saka-varisha 950 neya Vibhava-saṃvatsarada Pushya-śuddha 1 Sômavârav-uttarâyaṇa-saṅkrântiyandu śrîmad-anâdiy-agrahâra Sthânakundûra mûvattirchchhâsiraṃ sakalam irdu śrî-Praṇamêśvara-dêvara gaḍimbada gaḷeya pramâṇu mâru hanneraḍu â-chandrârkka-târam-baraṃ naḍevantâgi mâḍida dharmma (*usual final phrases*).

## 178

*On a stone in front of the same temple.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhiy â-chandrârkka-târam-baraṃ saluttam ire || svasti samasta-bhuvana-saṃstûyamânâśêsha-lôkaika-pitâmaha-hiraṇya-garbbha-Brahma--saṃsthâpita-śrîmat-traiḷôkya-nâtha-Praṇamêśvara-dêvâdhishṭhita-viśishṭâgrahârâdhîśvarar Ahichchhatra-samâgatar ddvâdaśa-sahasrâgnihôtra-parivṛita-dvâttriṃśat-sahasra-saṅkhyâ-samêtar yama-niyama-guṇôpêtaru Brahmêndra-Chandra-Yamâgni-pratishṭhita--pañcha-mahâ-liṅga-sannihita-puṇya--tîrtthôdakâvagâhana-pavitrîkṛita-gâtrar dharâmara-sat-pâtrar ṃMayûravarmma-nṛipasyâshṭâdaśâśvamêdhâdhvara-dakshiṇôpalabdha-chatuś-chatvâriṃśad-uttara--śata--grâmâdhishṭhâyakar ssandigdha--vipuḷa--dharmma--nirṇṇâyakar anêka-yajñâvabhṛitha-puṇyâmbu-niyatâbhishiktârddra-mûrddhajar mMahâvîra-vêdi-dhvajar Brahmarâja-sabhâ-pûjâgra-grâhigaḷ âśrita-jana-manô-rañjita-phala-dâyigaḷu vêda-vêdâṅgôpâṅga-mîmâṃsâdi-śâstra-shaṭ--tarkka-smṛiti--purâṇa-kâvya-nâṭaka--vishaya--sarôjinî-bhâskarar budha-hṛidaya-kumuda-vana-mukuḷa-nikara-vikasita-sudhâkararu dambha-darpa-krôdha-lôbha-mada-mâtsaryya-durvvishaya-durita-guṇa-dûraru sishṭêshṭâ-janâdhâraru śarat-samaya-śubhrâbhra-dugdhârṇṇava-Rajatagiri-himakaranibha-viśada-yaśô-râśigaḷ vidvaj-jana-ratna-râśigaḷu naya-vinaya-saujanya-satya-śauchâchâra-dhairyya-maryyâdâdi-guṇa-Himâlayar ddvija-kuḷa-kamaḷa-vana-kamaḷâlaya-Kuntaḷa-vishayâṅganâ-lalâma-khachita-ratnar shaṭ-karmma-niratarru śrauta-smârtta-dharmmânushṭhâṇa-parâyaṇar vvidvishṭa-Nârâyaṇar ahita-vana-dikkuñjararu śaraṇâgata-vajra-pañjararu śâpânugraha-samarttbar svâdhyâyâdhyayana-dhyâna-dhâraṇa-mônânushṭhâna--japa-samâdhi-guṇa-sampannar appa śrîman-mahâ-vaḍḍa-grâma-Tâṇagundûra mûvattirchchhâsiraṃ kelam iḷdu Châḷukya-Vikrama-varshada padinâṟeneya Prajâpati-saṃvatsarada uttarâyaṇa-saṅkrântiy-Âdityavâradandu śrîmat-Tivuḷa-Vâsudêvara binnapadi śrîmatu Yamêśvara-dêvarige nivêdyakke Kâḍachanahaḷḷiya Kaṇagilugaṭṭadind iḷida kuḷiya ôṇiyiṃ keḷage Biṭṭayya-Gêsavayyana keyiṃ paḍuvalu khila-dharmmadiṃ biṭṭa keyi guṇiganalu mûru-mattalu aṅkadaḷaṃ matta 3 (*usual final phrases and verse*) svasti śrîmatu Yamêśvara-dêvarige Moḷeyûra Indrageṛeya keḷage teṅkaṇabaḷḷi Yamêśvara-dêvarige kamma 50 Chandrêśvara-dêvara keya teṅkaṇabaḷi Chiṭṭaya biṭa dharmma matalu ... (*final imprecatory phrases*).

## 179

*On a stone in front of the same temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha ma .. jâdhirâja paramêśvaraṃ parama-bhaṭṭâ-rakaṃ Satyâśra .. . ḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Âhavamalla-Dêva .. ..... .. râjyam uttarôttarâbhivṛiddhige salutt ire tat-pâda-pa ..... ... bhramaraṃ svasti samadhigata-pañcha-mahâ-śabda mahâ ... Tailapan-aṅka-kâra gajake bal-gaṇḍa sâmanta .. ... :.. raṇâgata-vajra-pañjaraṃ śrîmad-Bhîmarasa ..... si-pannirchchhâsiramuṃ Sântaḷige-sâyiramuṃ Ki ..... .. eḷpattam agrahâraṃ Savasigudigereyuman aṇuṅga ..... ..... ire tat-pâda-padmôpajîvi samasta-râjya-bha-.... rûpita-mahâmâtya-padavî-virâjamânaṃ Malerâja ..... śrîmat-perggaḍe-Kâḷimayyaṅgaḷ S'aka-varsha 919 ttaneya Hê .. ḷambi-saṃvatsarada ..... suddha 5 Âdityavâradandu (*details of gift and names of witnesses*) baradoṃ sênabôva Pole ... ..... (*final phrases*).

## 181

*On a virakal in front of the same temple.*

svasti śrîmatu Kaḷachuryya-chakravartti-Râyamurâri-Sôvi-Dêva-varushada Virôdhikṛitu-saṃvatsara-da Âśvîja-bahuḷa 4 nê Âdivâradandu śrîmanu mahâ-pradhâ .. .. Banavase-nâḍa-heggaḍe-daṇḍanâya-ka Chôḷikya-Kêsimayyanu Sântaḷige-nâḍa baḷiya bâḍada Aḷahûran iṛidu peṇḍira uḍe uchchi koṇḍu-hôhalli nâḍa kuḷa-tiḷakan appa Mukkaḍara-Sôvi-Seṭiya magaṃ Kâḷeya-Nâyaka taḷa-kudureya(ṃ)n iṛidu palaraṃ kondu tuṛuvaṃ maguḷchi sura-lôka-prâptan âda ‖ âtana magaṃ Sômeya-Bammayyaṅgaḷu parôksha-vinayadiṃ mâḍi kalan nirisidaru ‖

dvâv imau purushau lôkê sûrya-maṇḍaḷa-bhêdinau ।
paribrâḍ yôga-yuktaś cha raṇê śûra-mukhê hataḥ ‖

## 183

*At the same place, on a 3rd virakal.*

..... kâḷavarsha śrî-pṛithivî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Khndara-Ballahaṃ râjyaṃ geyye Banavâsi-nâḍa .... .... Saṅkaragaṇḍan âḷutt ire S'aka-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ ..... pravarttise Bhâdrapa .. mâsa ..... . parivudaṃ kaṇḍu koṭṭa sama ..... endu bagedan endaḍe

jitêna labhyatê &c. ‖ .....

## 184

*On a broken stone to the north-east of the same temple.*

vanâ ..... ... śvara para ... ..... bharaṇa ..... ... malla-Dêva ..... uttarô ... bhi-vṛiddhi sallutt ire sva ..... ñcha-mahâ-śabda mahâ-maṇḍaḷêśvara ..... varêśvaraṃ Châ-muṇḍâ-labda-vara-prasâ ..... ...nâmâdi-samasta-praśasti-sa. ..... Iṛiva-beḍeṅga-Dêvara magaṃ śrî ..... ... rasar bBanavâsi pannirchchhâsiramumaṃ sukha-saṅka ..... ttam ire tat-pâda-pad-môpajî ..... paryyantaṃ Banavâsiyo ..... (*rest illegible*).

## 185

*On a stone to the north of the same temple.*

ôṃ namas tuṅga-jaṭâ-chandra-chandrikâbhôga-bhûtayê ।
Bhavânî-dôr-llatâ-gâḍha-parîrambhâya S'ambhavê ‖

sarvvêshv ârambha-kâlêshu trayas tri-bhuvanêśvarâḥ ।
dêvâ diśantu nas siddhim Brahmêśâna-Janârddanâḥ ॥
sarvvâkâram aśêshasya jagatas sarvvadâ śivam ।
gô-brâhmaṇa .... . cha śivam bhavatu sarvvadâ ॥
śivam âdau śivam madhyê śivam antyê cha sarvvadâ ।
sarvvêshâm S'iva-bhaktânâm manujânâñ ch tachchhivam ॥
śrîmad-dêvâdhi-dêvam praṇava-pati mahî-sôma-sûryâtma-vâyu- ।
vyômâgny-ambu-prajâta-prayuta-tanu Bhavânî ..... shṇu-.. dhas ।
śrîmat-pravyañjaka-prasphurad-atuḷa-dayâḷôkanam daṇḍa-nâthô- ।
ddâmam śrî-Kêśi-Râja-pramukha-nikhiḷa-bhaktargge mârkk.. .. .. .. ॥
śrîmach-chid-rûpan âdyam praṇava-pati mahad-vêda-sampâdakam nis- ।
sîma-vyâpâra-lôka-traya-karaṇa-lasad-vâñchheyam ṭâḷdi tadda- ।
.. .. mâtrôdbîja-yônitvadin udayisidam Sarvva-vâmâṅgadind u- ।
ddâmam prâbhâva-mûla-prakṛiti-mahad-ahaṅkâra-yuktam Mu .. .. .. ॥
kam ॥ â-Padmâkshana vara-nâ- । bhî-padmadin ogedan udita-vêda-mukham Vâ- ।
ṇî-pati viśvôtpatti- । vyâpâram hiraṇya-garbbham Brahmam ॥

â-Kamaḷagarbbha .. .. ..

kam ॥ tri-jagad-vandyana matadim ।
tri-jagaman ant alli dêva-tiryag-manuja- ।
brajamam karmmâkarmmaman ।
ajayya-mati paḍedan apramêya-maha .. .. .. .. .. ॥
vṛi ॥ vitatânêka-sarit-pati-pravṛita-Jambûdvîpa-pîṭham prati- ।
shṭhita-liṅgâkṛitiy âgi kaṇg esedu tôrkkum Mêru tan-Mêru-par- ।
vvatadim teṅkaṇa-bhâgadoḷ Bharata-bhûchakram karam rayyav â- ।
kshitiyoḷ nâḍe virâjikum vasumatî-śrî-kuntaḷam Kuntaḷam ॥
trivadi ॥ adu karmma-bhûmiy appudaṛiṅdav alli mâ- ।
ḍida-karmma-bîjam sata-kôṭi-phaḷavam î- ।
vudu bitti beḷava teṛanante ॥

tad-dêśâdhipatyadoḷu Paramêśvarana bâhugaḷoḷ udayisidam ...ta-Kshatriyânanataram negaḷda Châḷukya-vaṃśadoḷu ॥

tanayam Taila-nṛipaṅge Sattiga-nṛipam tan-nandanam Vikramâṅ- ।
kana jâtam negaḷd Ayyaṇaṅge Jayasimham tamman âtaṅge nan- ।
danan âd Âhavamallan âtana magam Permmâḍi tat-sûnu Sô- ।
mana putram Jagadêkan âtan-anujam śrî-Taila-bhûpâḷakam ॥

intu Châḷukya-vaṃśada Kshatriyaru kramadim râjyaṅ-geyye tat-kâladoḷu ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Kâḷâñjara-pura-varâdhîśvara suvarṇṇa-vṛishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-Kanakâchaḷa su-bhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmanta śaraṇâgata-vajra-pañjaram pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava niśśaṅka-malla-namâdi-samasta-praśasti-sahitam śrîmad-bhuja-baḷa-chakkravartti Bijjaṇa-Dêvarasara prabhâva-pratâpam ent endaḍe ॥

vṛi । jagamam kayyânisitt ârpp ahimakara-sama-sparddhiy âdattu têjam ।
mige-vandatt abdhiyam gunp alerdudu Kaliyam châru-châritrav ugrâ- ।
ri-gaṇa-prâṇâmbuvindam taṇidud asi-latâ-yashṭi digdanti-dantâ- ।
nugav âdatt udgha-kîrtti-prasaram enisidam Bijjaḷa-kshôṇipâḷam ॥

va || tat-pâda-padmôpajîvi mahâ-pradhâna Banavase-nâḍa daṇḍanâyakaṃ Kêśimayyaṅgaḷ-anvayamaṃ pêḷvaḍe ||

vṛi || kula-deyvaṃ Girijêśan apratima-têjaṃ Bijja-bhûpâḷakaṃ |
nalavindaṃ poradâḷdan â-Hoḷaḷa-râjaṃ tande tây Duggaṇa- |
bbe lasal-lakshaṇe tân enal negaḷda *Bhâradvâja-gôtrôdayâ-* |
chaḷa-chûḍâ-ravi daṇḍanâtha-tiḷakaṃ sâmânyanê *Kêśavaṃ* ||
tanu-saundaryyadoḷ Indrajaṃ *subaginoḷ Puṛpâyudhaṃ nîtiyoḷ* |
Manu châturyyadoḷ *Abjajaṃ para-hita-byâpâradoḷ Khêcharaṃ* |
ghana-śauryyônnatiyoḷ negaḷda-Raghu-Râmaṃ tân enuttaṃ jagaj- |
janam î-Kêśava-daṇḍanâthanan anûna-prîtiyiṃ baṇṇikuṃ ||

kaṃ || negaḷdar pradhânar âtaṅg |
aganita-mati-Nârasiṃha-Dêvanum audâ- |
ryya-guṇâbdhi Dôṇamarasanuv |
agâdha-gâmbhîran anupamaṃ Tikkarasaṃ ||

va || râjâdhyakshada karaṇaṅgaḷu ||

vṛi || janam ellaṃ pogaḷgum vivêka-nidhiyaṃ kayvâradiṃ Chaṭṭi-râ- |
janan â-dig-nivaha-pravarttita-yaśaṃ Maiḷâra-daṇḍâdhinâ- |
thanan audâryya-guṇâbdhi Pôtarasanaṃ nânâ-nayôpâya-char- |
chchana-Châṇikyanan arkkaṛiṃ sakaḷa-lakshmî-dhâmanaṃ Sômanaṃ |

va || â-herggaḍe-karaṇaṅgaḷig êkibhâvadoḷaṃ madhyasta-vṛittiyoḷaṃ naḍeva ||

vṛi || Manu-mârgga-pratihasta-vargga n avar ârâr endaḍ î-Rebba-râ- |
jan anûnaṃ guṇi Varmma-râjan anavadyaṃ Rêvaṇaṃ Sarbba-dê- |
van udâttaṃ śuchi Sôman ujjaḷa-yaśaṃ Mârttaṇḍan â-Goyda-râ- |
jan anindyaṃ vibhu Maḷḷapâryyan inibar ssad-dharmma-tâtparyyakar ||

va || intu samasta-pradhâna-râjâdhyakshaṃ pratihasta-parijana-pura-janaṃ berasu mahâ-pradhânaṃ Kêśava-daṇḍanâyakaṃ Banavase-pannirchchhâsiramaṃ dushṭa-nigraha-shishṭa-pratipâḷanadiṃ pâḷisi râjadhâni-Baḷipuradoḷ irdd ondu-divasav âsthâna-maṇḍaḷa-madhya-sthitanu sakaḷa-parijana-parivṛitan âgirppuduv illiy uchitâvasarajñanuv aśêsha-dharmmajñanuv enisida ||

vṛi || Vanajaja-chittajaṃ vibhu-Marîchige Kaśyapan âtma-jâtan â- |
tana kuladalli Rêvarasan âtana sûnu vevêki Sôman â- |
tana tanayaṃ S'ivaika-śaraṇaṃ vibudhâgraṇi Chaṭṭi-rajan â- |
tana sati Mâdiyakkan avarg âtma-bhavaṃ sukṛitârtthi Rêchaṇaṃ ||

kaṃ || sarasîruha-tati dinakara- |
karadind alarvante janada manam alarvinegaṃ |
sarasôkti-yuktiyiṃ Rê- |
charasaṃ dharmma-prasaṅgamaṃ puṭṭisidaṃ ||

va || antu dharmma-prasaṅgamaṃ puṭṭisi bhûmi-dânada grâma-dânada mâhâtmyamuman annadânada mahônnatiyumaṃ vidyâ-dânada mahatvamumaṃ pêḷgum ad ent endaḍe ||

ślôka || sarvvêshâm êva dânânâṃ bhûmi-dânaṃ paraṃ smṛitam |
sarvva-pâpa-haraṃ tadd hi svarggyañ châhur mmanîshiṇaḥ ||
tapasvinô'tha yajvânaḥ satyavantô bahu-śrutâḥ |
guru-dêva-parâś chaiva nâtikrâmanti bhûmi-daṃ ||
nâsti bhûmi-samaṃ dânaṃ nâsti bhûmi-samô nidhiḥ |
nâsti satya-samô dharmmô na pâpam anṛitât paraṃ ||
sarvva-sasya-jalôpêtaṃ sarvva-bâdhâ-vivarjitaṃ |
grâmaṃ S'ivâya yô dadyât tasya puṇya-phalaṃ śṛiṇu ||

sûryya-kôṭi-pratikâśair ddivya-strî-kôṭi-saṃyutaiḥ ।
saṃyuktaḥ kôṭiśô'nêkaiḥ sarvva-kâma-samanvitaiḥ ॥
vimanair grâma-dânêna tri-sapta-kula-saṃyuta(i)ḥ ।
yathêshṭaṃ aiśvarê lôkê krîḍatê kâlam akshayaṃ ॥
annât parataraṃ lôkê na bhûtaṃ na bhavishyati ।
anna-mûlaṃ bhavêt sarvvaṃ sarvvam annê pratishṭhitaṃ ॥
anna-daḥ prâṇa-daḥ prôktaḥ prâṇa-daś châpi sarvva-daḥ ।
tasmâd anna-pradânêna sarvva-dâna-phalaṃ labhêt ॥
trailôkyaṃ chaturô varṇṇâś chatvâraś châśramâḥ pṛithak ।
Brahmâdyâ dêvatâs sarvvâ vidyâ-dânê pratishṭhitâḥ ॥
upâdhyâyasya yô vṛittiṃ datvâdhyâpayatê janân ।
kin na dattaṃ bhavêt têna dharmma-kâmârttha-darśinâ(ṃ) ॥
chhâtrâṇâṃ bhôjanâbhyaṅga-vastraṃ bhikshâm athâpi vâ ।
datvâ prâpnôti purushaḥ sarvvân kâmân na saṃśayaḥ ॥
yat puṇyaṃ tîrttha-yâtrâyâṃ yat puṇyaṃ yajvanâṃ tathâ ।
tat puṇyaṃ kôṭi-guṇitaṃ vidyâ-dânâl labhên naraḥ ॥

va ॥ end int anêka-prakâradoḷu bahu-vidha-dâna-phaḷa-mâhâtmyamaṃ pêḷvuduṃ harshôtkarsha-chittan âgi tad-dharmma-karaṇa-yôgya-sthânamaṃ vichârise mattaṃ Rêcharasan endan ad ent endoḍ akhiḷa-lôka-nirmmâṇa(na)-pravaṇa-matiy enisida Hiraṇyagarbbha-datta-dvâtriṃśat-sahasra-dvija-samâjâ-bharaṇamuṃ tat-Sarôjagarbbha-pratishṭhita--Praṇavêśvara--dêva-pramukha--dêvakula-virâjitamuṃ tach-Chaturmmukha-vinirmmita-Brahma-tîrtha-pavitritamumam atibahaḷa-sarvvartukôdyâna-parivṛitamum enisi sogayisuva Sthâṇugûḍha-nâma-grâmav adu sakala-dharmma-karaṇa-yôgya-sthânav alli mâḍida-sukṛitav akshaya-phaḷaman îguv ene karaṇa-samêtaṃ tad astuv end âsthâna-maṇḍaḷadind erddu baudu Sthâṇugûḍha-grâmada śrî-Praṇamêśvara-dêvargge viśêsha-pûjeyaṃ mâḍisiy alli yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-sampannar aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararuṃ shaṭ-tarkka-mîmâṃsânêka-śâstra-viśâradaruṃ shaṭ-karmma-nirataruv agnishṭômâdi-sapta-saṃsthâ-saṃsthitaruṃ mârttaṇḍôjvaḷa-kîrtti-yutaruv anêka-yajñâvabhṛitâvagâhana-pavitrîkṛita-śarîrarum enisid anâdiya sarvva-namaśyad agrahâraṃ Sthâṇugûḍha-grâmada mûvattirchchhâsirvvar mmahâjanaṅgaḷa vêdânti-Svayampâki-dêvara mattav alli naḍevanubhavaṇe-kâra herggaḍe karaṇa Nâgara-khaṇḍada Manneyaṃ Bandaṇikeya Sôvarasa Nâkaṇa Goydaṇa Bêgûra Kêta-gâvuṇḍa Mâguṇḍiya Saṅka-gâvuṇḍa Maḷavaḷḷiya Kêta-gâvuṇḍa Koṇavattiya Pṛithivî-seṭṭi Kiruvaḍeya Masaṇi-seṭṭiy int ivaru-pramukha Nâgara-khaṇḍada samasta-prabhu-gâvuṇḍagaḷ â-Kampaṇada heggaḍe karaṇaṅgaḷ ant anibara sannidhiyoḷ dêvar-aṅga-bhôga-raṅga-bhôga-nitya-naimittika-pûje-gaḍduge-bali-hôma-chaitra-pavitra-mâṭakûṭa-nava-karmmakkaṃ nâlku-vêda-khaṇḍikav eraḍu-bhaṭa-vṛitti Kannaḍ-akshara-sikshe ghaḷiyârav âruṃ-khaṇḍikad upâdhyâya-chhâtrara grâsa-vastrakkaṃ satrakkav endu Kasapayya-Nâyakana Vâvaṇa-Dêvan-anukûlateyiṃ Kêśava-daṇḍanâyakanuṃ karaṇaṅgaḷuṃ Saka-varshaṃ 1079 neya Îśvara-saṃvatchharada Pushyada puṇṇami-Sômavârav-uttarâyaṇa-saṅkramaṇa-vyatîpâtadandu Banavase-pannirchchhâsirada kampaṇaṃ Nâgara-khaṇḍa 70 ṛa baḷiya bâḍaṃ Hiriya-Taguḷaṭṭiyaṃ Tâṇagundûra nairutyada Konavaneya bayalumaṃ pûrvva-maryyâdeya chaturâghâṭa-sîmâ-śuddhiyiṃ tri-bhôgâbhyantaraṃ dhârâ-pûrvvakaṃ mâḍi biṭṭar alliya pariṭhavaṇeya kramav ent endoḍe Taguḷaṭṭiya Mûlasthâna-dêvargge mattar ondu alliya gauḍan-umbaḷi matta 2 mattaṃ Konavaneya bayaloḷage Rigvêda-khaṇḍika 1 Yajurvvêdadalli pada kham 1 kalpada kham 1 Sâmavêdada kham 1 śabda-śâstra-rûpâvatâra-nyâsa kham 1 Prâbhâkara-vêdânta kham 1 ant âṛakkaṃ pratyêkav are-vattara lekkaḍe mattaru 3 vêdântada Svayampâki-svâmigaḷge matta 1 davasigarige matta 1 hûdôṭada mâlegâṛage kamma 20 antu matta 5 kamma 20 n uḷiye mêlâda bhûmiyalu bhatta-bhâgadi pâda-bhattadoḷage dêvargge nitya-naimittikada naivêdyak ôndu-saṃvatsarada bhattavaṃ kaḷad uḷida bhattadoḷaṃ Taguḷaṭṭiyal puṭṭida dravyadoḷag ombhâgaman dêvargge kaḷad uḷida

bhâgada ponnoḷav â-bhattadoḷaṃ nitya-sthiti dêvara satrav âg umba Brâhmaṇaru 30 khaṇḍikake chhâtra .. ṛa lekkade . khaṇḍikadal umba chhâtraru 48 dêvara pûjâri-mâṇiyari 2 antu 80 kkav aṭṭikkuva bhâṇasittiyaru 3 rgge jîvitaṃ ga 6 sîrege paṇa 6 chhâtra 50 kkaṃ sîrege pratyêkaṃ pa 2 lekkade ga 10 vagge Vaḍḍavâradol abhyaṅga Sômavâradoḷu 30 manushya-Brâhmaṇar-uguraṃ kaḷava nâvidana jîvitaṃ ga 4 aggisṭagege ga 5 kkaṃ naḍad upâdhyaṅge ga 5 bâla-śikheya śâstradavaru purâṇamaṃ hêḷuvar-agnisṭhageya hoḷeyal eḷḷ-aksthate darbha-gandhamumaṃ satra-khaṇḍikadal uṇḍa Brâhmaṇargge tâmbûḷamaṃ kuḍuvaru mattaṃ dêvargge Taguḷaṭṭi-arddhadoḷ âda dravyadoḷa Rêcharasa-Haṭṭagâṛa-Chauḍarasa-Mahadêva-Tikajjaṅgaḷu biṭṭa-tôṭaṅgaḷoḷaṃ Siddhahaḷḷi matta pûrvva-vṛitti sapta-divyadaluṃ bhaktaru koṭṭadaṛaluv int initaṛoḷâda dravyadoḷage nitya-gadduge-pûje-dhûpâriti naivêdya nandâdîvige nityaṃ sahasra-tiḷa-hômav int initumaṃ nityaṃ naḍesutta tiṅgaḷ-diṅgaḷoḷ 2 ḍ ashṭami 2 chaturddaśiy amâvâsye paurṇṇamâsye vyatîpâta-saṅkramaṇav emba-parbbaṅgaḷalu nitya-naimittika-pûjeyaṃ mâḍi śâstrad upâdhyâyaru S'ivavarmmad âṛeneya śântyâdhyâyamaṃ japaṅgeydalli hêḷda kramadiṃ dêvar-eṇṭu-dikkinoḷ maṇḍalavaṃ mâḍiy alliya mantradiṃ baliyan ikki dêsavan âḷva Kshatriyanumaṃ gô-brâhmaṇarumaṃ yajamânanumaṃ harasuvaru mattaṃ varshadoḷage baha mahâ-parvvaṅgaḷ 2 ḍ ayana 2 visu sôma-sûryya-grahaṇav Âśâḍa-Kârtika-Mâgha-Vaiśâkhada puṇṇamigaḷal ondondu-divasada pûjey âṛâṛu-tiṅgaḷa phaḷaman îguv â-parbbaṅgaḷoḷ dêvargge sahasra-gaḍḍugeyaṃ prârambhisi puṇyâha-vâchaneyaṃ mâḍi śâstra-khaṇḍikadavaru raṅgaḍoḷ vidyâ-maṇḍaḷa guru- maṇḍaḷa S'iva-maṇḍaḷav emb maṇḍaḷa-trayaman uddharisiy archchisi śântyâdhyâyamaṃ japisuvaru vêda-khaṇḍikada nâlvaruṃ 4 praśasta-kaḷaśaṅgaḷalu udakamaṃ tumbi sarvvauśadhi-gôrôchana-siddhârttha-pañcha-pallava-pañcha-challi-pañcha-gavyav êḷâdi-chandanâdi-maṅgala-dravyaṅgaḷan ikki nâlku-dikkinoḷ irddu nâlku-vêdadoḷagaṇa Rudra-sûktaṅgaḷaṃ japaṅgeyvar anisakke gaḍḍuge pûrnnavâgalu dêvargg eṇṭu-terad-argghya-pañcha-gavya-pañchâmṛitamaṃ mâḍi yave-gôdhuvey-akkiya hiṭṭiniṃ bisinîriṃ nelliy-arisinadim majjanavaṃ mâḍi kuśôdaka-gandhôdaka-puṛpôdaka-phaḷôdaka-suvarṇṇôdaka-ratnôdakadiṃ snapanavaṃ mâḍiy anantarav â-nâlkuṃ kalaśavaṃ piḍidu samudra-pûrvvakav appa Rigvêdada mûṛuṃ ruchigaḷiṃ maṅgaḷâbhishêkamaṃ mâḍi pañcha-saugandha-gandhaṅgaḷiṃ pûsi vastrâḷaṅkâram-upavîta-madhuparkkav-âchamanîya-puṛpa-pûje-puṛpa-phaḷa-pakvânna-maṇṭapa-dhûpa-ghṛita-dîpâritigaḷaṃ koṭṭu nâlku-taḷigeyalu pañcha-raṅgad akkiyind oppaṃ mâḍi hiṭṭina soḍara dadhi-dûrvva-veras âratiyiṃ nivâḷisuvalli maṅgaḷa-gîta-vâdyânaka-tûryya--śaṅkha--kahaḷâravadiṃ mâḍi pâyasa-ghṛita-bhaksha-bhôjyânna-pâna-dânâdigaḷiṃ nivêdyâchamanîya-kaighaṭṭi-tâmbûḷamaṃ koṭṭ â-parvvaṅgaḷal ayuta-hôma Baligrâmada samasta-dêvatâ-pûjeyaṃ mâḍuvud alliy uttarâyaṇadoḷ dêvargge nûṛu .. .. tuppadiṃ snapanavaṃ mâḍi sâyirad-eṇṭu-kannaydale-hûvind onde-mâleyam mâḍi pûjisuvudu Mâghada puṇṇamiyalu ghṛita-kabaḷavaṃ mâḍuvadu Chaitradoḷ mahâpûjeyaṃ mâḍi mahâ-rathadoḷakke râjâdhirâjan oḷakke dêvaraṃ bijayaṅ-geysi chhatra-châmara-dhvaja-patâke-kaḷaśaṃ kannaḍi-bhêri-maṅgaḷa-tûryya-śaṅkha-kâhaḷâravaṃ kaiy-dîvige gîta-vâdya-nṛityadiṃ grâma-vîdhiyoḷ toḷalchi barisi nilisuvad (*usual final phrases and verse*) ôṃ namas S'ivâya

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*At the same place, on a second stone.*

śrî-Mâdhavâya namaḥ ‖

bhû-kântâ-bhôga-raṅgîkṛita-nuta-nîja-sad-damshṭrikâ-kôṭi-pîṭhaṃ ।
S'rî-kântâ-kâ .. .. stana-masṛiṇa-lasat-kuṅkumâlaṅkṛitôraṃ ।
lôkâgha-kshâla-dîkshâmarasarid-abaḷâ-sadma-sa .. sa .. ।
.. kâ .. ksha .. vama .. nimag oldu vold îg âdi-Pôtriśa-gâtran ‖
khyâtaṃ Hoysaṇa-Râya-ma- ।hîtaḷa-pati ..... va-kuḷa-tiḷakaṅgaṃ ।
jâtaṃ Nṛisiṃha-vallabha(Dêva)n । âtaṅg ogedaṃ pratâpa-nidhi Ballâḷaṃ ‖

svasti samasta-bhuva .. prithvî-vallabhaṃ Yâdava-kuḷâmbara-dyumaṇi artthi-jana-chintâmaṇi Male-râja-raja ..... na-prachaṇḍa pratâpa-chakkravartti vîra-Ballâḷa-Dêvarasaru sukha-saṅkathâ-

vinôdadim râjyan-geyyuttam ire || tatu-kâladoḷu || svasti praśasta-samasta-vastu-vistâ ra-samstuta-sampûrṇṇa-mahârṇṇava-bahaḷa-jaḷa-vaḷaya-vaḷayita-vasumati-śubha-pradêśa-viśêsha-rûpa-Jambûdvîpakânta-Kuntaḷa-maṇḍaḷa-maṇḍana-sakaḷa-jana-manô-nayanâbhirâmârâmânêka-śâka-phaḷa-kusma-kusma-vâṭi-vimaḷa-kamaḷa-kuvaḷaya-viḷâsi-sarôvara-vara-taṭâka-taṭa-kaḷita-kaḷama-kêdâra-kêdârôdâram dêśaṅgaḷ-arasam Banavase-modal enisid anêka-maṇḍa[ḷê]śvaram Mukkaṇṇa-Kadambam jagad-anugraha-vigraham dâna-vinôdi dakshiṇâ-pathadoḷu vipra-kuḷaman ara-keyin eḷasi paḍeyade taḍeyade naḍad Ahichchhatrâgrahâraman ârâdhisi sâdhisi paḍeda pannitsâsirâgnihôtra-pavitra-dvâtriṁśad-vipra-kuṭumbamam muṇḍiṭṭu tandu chatur-yyuga-prasiddha-viśuddha-chaturâbhidhâna-Chaturmmukha-pratishṭhita-Praṇamêśvara-pramukha-sura-pratishṭhita-pañcha-Liṅgâliṅgita-tîrttha-kshêtradoḷu nôḍi mâḍida mahâgrahâram Sthâṇugûḍha-purada poravoḷal ent ene ||

vṛitta || âraveyim poḍaḷda-giḷi-viṇḍugaḷim kaḷamâḷeyaṅgaḷim |
vârija-shaṇḍadim bahu-taṭâkadin ugdha-latâ-gṛihaṅgaḷiñ |
châru-vanaṅgaḷim beḷada-kêyoḷadim sogayippa-Tâṇa ... |
dûr atisôbhikum siriya kambolad-ante dharâtaḷâgradoḷ ||

kam || kattalisuv eḷeya-kauṅgim |
suttirid eleval̤li .... yta chen-deṅgu-phalam |
.... raḷkida-nâraṅgam |
bittarisalk aridu Tâṇagundûra vanam ||
Aṅgabhavam saṅgaligam |
tiṅgaḷe pom .. ḍan apâra-sudhe nîrûṭam |
piṅgada madhu-vana-pâḷam |
sam .. .. salu beḷa lud embud ên achchariyê ||

vachana || ad ent ene beḷeda maḷeyaja-paḷukina mara | neḷe-kâḷâgaru | nâḷikêra | lavaṅga | mâtuḷuṅga | chûta | champaka | baka-bakuḷa | aśôka | pûga-punnâga | nâga-latâ-vitânadoḷu | vôdina | bâdina | tarkkada tarkkisuva | tantrada mantra-vâdada | kavi-paṭhana-kathhanada | yâgnikara saṅjñegaḷam kaltu palumbuva palvan-teṛada-vihaṅga-tatiyind atisayisitu Nandanaman in.. tpura-parisarôdyâna | mattav â-mahâgrahârada mahimey ent ene ||

vṛitta || vêdam nâlk avar-aṅgam âṛu kurupim mîmâṁse-kâṇḍa-trayam |
bâdiṅg ôduva tarkkam âṛu padineṇṭ-udyat-purâṇa-sṛiti- |
prâdurbhâva-viśêsha-vâstu-bharatâdy-añchat-kaḷâ-kauśaḷam |
Mâdêvaṅge tad-âjñeyim dvijarig â-śrî-Tâṇagundûrina ||
charu-ghṛita-dadhy-âmikshâ- | vara-paśu-pâyasa-payô-ruchi-purôḍâśam |
pirid â-puradoḷag enut î- | sura-mithunam pogaḷut irkkum aniśam niśeyoḷ ||

vachana || â-grâmadoḷu vibudhargge Chakradharan ent ante buddhi-chakradim grâmakke barppa duritaṅgaḷam pariharisi hitaman âcharisuva kâraṇadim Chakra..... vesaram paḍeda vaṁśam ad ent ene ||

vṛitta || mûvattitsâsirakkam tiḷakamo toḍavô lôchana-sthânam emb î- |
bhâvam lôkântaraṅgakk udayisal esav â-Chakraya-khyâta-vaṁśa- |
byâvṛittânanta-vipra-prakara-samadhikam sâtvikam satya-śîḷam |
dêva-Brahmâgra-pûjâ-paran ene negaḷdam Mâkimayya-dvijê .. . ||
Manu-mârggam sach-charitram vinuta-sakaḷa-śâstrânvitam satya-vâkyam |
janatâ-prakhyâtan atyûrjjita[.. .. ] vibhavam Brahma-vaṁśâvatâram |
jana-vandyâkâran end î-sakaḷa-budha-janam baṇṇisal ballar ill end |
ene Viśvâmitra-gôtram negaḷdan eḷeyol î-Mâki-râjâṅkan âgaḷ ||
paḍed-arttham budha-kôṭig âśrita-janakk ishṭargge sishṭargge ban- |
d eḍar[.. ]d adhanargge sat-kavi-kadambakk intu Gôvindan îv- |

eḍeyoḷ kalpa-mahîjav endu dhareyalli prîtiyiṃ bâḷpenal |
paḍedaṃ Mâki-budhaṃ suputranan iḷâ-lôkaika-sat-pâtranâ ||

ka || âtana tanayaṃ bhuvana- |
khyâta-yaśaṃ gôtra-vârddhi-varddhana-chandraṃ |
prîti-karaṃ budharg ellaṃ |
bhûtaḷadoḷu Mâkimayya-vipraṃ negaḷdaṃ ||

â-kṛitakṛityana santatiy ent ene ||

jana-pati-Pâṇḍug ayvaru tanûbhavar-ol sale Vâmanaṃ Triḷô- |
chanan atuḷa-prabhâva-paran Îśvaran oḷpina Gôpan â-Nṛisiṃ- |
hanum oḷagâgi tat-taneyar intu jagakk atiśêvya-vaṃśa-maṇ- |
ḍanar ene baṇṇikuṃ sakaḷa-vârudhi-vêshṭita-bhûtaḷâgradoḷ ||

kanda || îvaroḷ .. ativikhyâtaṃ |
deyva-vidaṃ śrî-Triḷôchana-mahidêvaṃ |
kaivanda kalpa-bhûjada |
meyvaḷiyaṃ tegaḷd ati ka .. darg îvan ||

vṛitta || jana-nuta-śîla śîla-guṇa-sampada sampada-yukta yukta-saj- |
jana-jana[.. .. ]bandhura-kathâgama-kôvida-mûrtti mûrtti-saṅ- |
khanita-guṇa-prabhâva Bhava-pâda-payôruha-bhṛiṅga kê| Triḷô- |
chana ninag âr ssamânar akhiḷôrvvareyoḷ guṇa-ratna-bhûshaṇa ||

vṛi || Sara[si]jasambhavaṃ bhakutiyiṃ Praṇamêśvarana pratishṭheyaṃ |
virachisitakke nûtana-Virañchiy[av]ol negaḷd î-Triḷôchanaṃ |
pirid atibhaktiyind eseva Mâdhava-dêvara supratishṭhey âg |
ire nere mâḍidaṃ Kamala-Bhâritiyuṃ puruḍ illad-irppinaṃ ||

ka || nirmmaḷa-chittaṃ vṛittaṃ |
dharmma-rati prîti ruchira-guṇa-ga[ṇa]-nikaraṃ |
permmeyum âg ire ne[ga]ḷd â- |
Bemmakaru mâtṛi-vaṃśav âtane dhanyaṃ ||
janake parôpakâri [.. ]Kêśavan âtana sûnu Êchan â- |
tana tanayaṃ jagakk eseva Vâmanan âtana putri dhâtriyoḷ |
jana-nute Mâchikavve sutar ayvara Kontiye mâte Mâkima- |
yyana vara-kântey [.. ]enal êṃ kṛitakṛityano pêḷ Triḷôchanan ||

kanda || Ratigaṃ Sarasatigaṃ Pâ- |
rvvatigam Arundhatig ayvaḍiy ene matt ant |
atiśayada puṇyavante |
kshitiyoḷu Mâchiyave mâtey âtag ene dhanyan ||

va || antu mahantar ubhaya-kula-viśuddha-prasiddhar-udaradal udayisi vivêka-viśêsha-naya-vinaya-vaidika-laukika-satya-saucha-dayâ-dâkshiṇyav-âdiyâda-anêka-guṇa-pâtran â-Triḷôchana-dêvan ommey ummaḷisi nirmmaḷa-dharmmav enag â-chandra-târa sthiram âppud endu dorakoḷuvud ene kanasinoḷu anupama-mahimaṃ Prayâga-Paramêśvaraṃ śrî-Mâdhava sâdhu-vatsalaṃ vatsa-Praharâdange kambadoḷ irddante kaṇiyoḷ irddapan endu pêḷdu bijayaṅgeydu supratishṭhitav âda śrî-Mâdhava-dêvargge S'aka-varshada ?1123 neya Siddhârtthi-saṃvatsarada Chaitra-su 11 Âdivâra-vyatîpâta-saṅkramâṇadandu mû[va]ttitsâśiray-aśêsha-mahâjanaṅgaḷa śrî-pâdavanu Vâmayya Triḷôchana-

dêva Îśvara-dêva Gôvinda-dêva Nârasiṅga-dêvan int îy-ayvaruṃ upârjjisi tamma vṛittiyoḷage (*here follow details of gift and usual final phrases*) śrî-Mâdhava-dêvargge Daṇḍeya Sôvi-seṭṭiyaru biṭṭa nadâdîvigege Triḷôchana-dêvana kaiyal aydu-kamma tôṭavaṃ mâṟugoṇḍu biṭṭa ||

âtana mahimey ent ene ||

yellâ-viddeya neṟe ballaṃ |
ballaṅg ôdanaṟiyaṃ bêḍida[va]rgg |
ill emb eraḍ-akkaramaṃ |
*kallaṃ Daṇḍeya Sômaṃ ||

## 190

*In the lower part of the north side of the roof of the raṅgamaṇṭapa of the same temple.*

svasti śrîmatu bhuja-baḷa-chakravartti Bijjaṇa-Dêvarasara tat-pâda-padmôpajîvigaḷ appa Banavâsepannirchchhâsirada hejjuṅka vaḍḍarâvuḷada daṇḍanâyaka-Mâyi-Dêvarasaru śrî-Praṇamêśvaradêvargge sthâna-nivêdya-nandâdîvigeg endu dêvara tôṭadâ â .. ke ele battâda suṅka sarvva-bâdhâparihâra mattam ûra aḍakege lakkakke pa I yint inituṃ Śaka-varsha 1079 neya Îśvara-saṃvatsara .. shyada puṇṇamî-Sômavâra-uttarâyaṇa-vyatîpâtad andu mûvattirchchhâsirake .. nadalu dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmmavan (*usual final phrases*).

## 191

*On the side of the same stone.*

.. .. .. .. samasta-praśasti .. .. śrîman-ma .. .. śvara vîra-Gadamba .. .. j juna-Dêva Hola .. .. Beḷvala Banavâ .. . sirama Sântaḷige-sâyi .. .. ma sukhadiṃ dushṭa .. . ha-śishṭa-pratipâ .. .. râjyaṅgeyvuta .. . śrîmatu .. .. samâra Vishṇuvriddha .. .. rasa-gôtrada .. .. kravintara marmma .. .. Dhadhimayyaṅge .. . kabbegaṃ puṭṭida .. .. ûroḍeyaṃ paśu .. .. ṭṭara marmma .. koraḍe .. .. Saṅkaṇana peṇḍa .. tra-pavitra dêva .. .. ḷukya-vikrama-v .. .. neya Râkshasa-saṃva .. .. drapadabahu .. .. Kanneya-saṅkrama .. .. du śrî-Praṇamê .. .. vargge ondu nandâ-dî .. râtra .. .. naḍavant â .. .. mahâjanaṅgaḷa .. .. koṭṭa Lokkiga .. .. ponna baḍḍi .. .. .. â-chandrârkka .. .. naḍayisu (*usual final phrases*).

## 192

*On a stone below the bilva-tree to the north east of the same temple.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî pṛithvî-vallabha mahârâjâdhirâja râja .. ramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâ .. ṇa śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhiy â-chandrârkkaṃ saluttam ire .. da-padmârâdhakaṃ śatru-baḷa-sâdhakan âsthânavastu-nâyakaṃ dvija-kuḷa-kamaḷa-mârttaṇḍa ka .. . prachaṇḍa daṇḍanâyakan Anantapâḷan eraḍaṟunûṟa Banavâsi-pannirchchâsiramaṃ sukhadin âḷuttam ire â-śrîman-mahâ-pradhânaṃ bâṇasu-maneveggaḍe Ananta .. ra prasâda-samâsâdita-prâpta-lakshmî-niḷayaṃ tat-pâda-padmôpajîvi ||

vara-vidyâ .. .. .. Râja-vibhugaṃ Nîlabbegaṃ puṭṭi bhâ- |
sura-kîrtti-priyan âgi sanda guṇa-ratnaṃ Dâsirâja .. gôtrâm- |
bara-tigmarôchi janakaṃ tây châru-nânâ-guṇâ- |
kare Sômâmbike yandaḍ î-bhuvanadi .. .. dan êṃ dhanyanô ||

â samasta-guṇa-gaṇâbharaṇaṃ vibudha-jana-śaraṇanuṃ nija-visuddha-kîrtti-.. .. prabhâ-vikasitajagad-vaḷaya-kairavanuṃ raṇa-raṅga-bhairavanuṃ bîshama-haya-Vatsa-râja .. kavi-sura-bhûjanuv enisida mahâ-prachaṇḍa-daṇḍanâyakaṃ Gôvinda-Râja Banavâsi-pannirchchhâsiramuma vaḍḍarâvuḷavu-

*So in the original.

mam perjuṅkamumam eraḍum bilkaḍeyumam sukha-saṅkathâ-vinôda .. pratipâḷisuttam ire | tat-pâda-padmôpajîvi Antarvêdiya śrî-Râma-dattiya ashṭa-sahasra-saṅkhyâ-Gavêhu-grâmam puṭṭid-ûru Mâdhava-bhaṭṭaru tande tây Jânaki Vatsa-gôtra-Gaurabbey atte Soḍḍalan anujam daṇḍanâyaka-Goydarasan maydunam Pṛithivîdharam Trivaḷi-bhaṭṭaru śrîman-mahâ-vaḍḍagrâmamam Tâṇagundûralu pergge[ḍe]-tanam geyyuttam iḷdu dharmma-prasaṅgadi .. kereyan agaḷisalu bhûmi kuḍiv endu mûttirchchhâsi-rakke binnapaṅgeydu prasanna-chittarâgiy ûrindam baḍagaṇa hâdiya beddeyalu bhûmiyam kuḍe Châḷukya-Vikrama-kâlada mûvatteraḍaneya Sarvvajit-samvatsarada Chaitra-suddha-tadige-Bṛihaspativâra-dalu kereyan agaḷisi nîram paḍedu dêgulavam mâḍi aṛavaṇṭigeyal ambaligam nîr-ereva mâṇigam kerege paḍi salisuvudarke kereya keḷage ojhara (*here follow details of gift and usual final phrases and verse*).

Jânaki petta-tây negaḷda-Mâdhava-bhaṭṭare tande vîra-vi- |
dyâ-nidhi Goyda-Râja vibhu bhâvan enal vara-Vatsa-gôtra-mauḷi- |
bhânu-kulôttamam Raghuja-datti Gavêhuve puṭṭid-ûr śṛita- |
jñâna-vidhâna-kôvidan enalke Gôvindaran êm kṛitârtthanô ||

Praṇamêśvara-dêvara kêriya mane-dere kâḷu ..... ..... ku | Jokkôja barada ||

## 193

*At the same village, on a wooden pillar of the Vîrabhadra temple.*

śrî-guruvê gati Sâlivâ[ha]na 1736 ne S'rîmukha-sam- | da Âśvîja-śudha 12 lu Dudihaḷḷi-gau ||
Puṭṭaṇṇanu tanna bhaktiyinda yaraḍu 2 muṇḍige-chitravannu mâḍisiddu

## 194

*At the same village, on a stone belonging to the north outlet of the great tank.*

svasti Sakha-nṛipa-kâlâtîta-samvatsa .. sataṅgaḷ eṇṭu-nûṛa-ayvatt-eṇṭane ... Manmatha-samvatsaram pravarttise Vaiśâka.. bârasi-Brihaspativâram âge Sânta.....ra peggaḍe svasti samasta-bhara-nirûpa... mahâmâtya-guṇa-sampanna .... i ..... nâsrayan âsraya-manôharam nanni .... gam bageyam nâtam .... chavegge ..... sampattivaḍigam Brahaspati-samam .. śrîmat-peggaḍe-Puḷiyyamma Tâṇagundûr-kkereyam kaṭṭisi dêvarige nivêdyakkam nandâdîvigegam mattal aydu kereya keḷage tôṭamam mattal ondu keregâla mattal ippattu granta ippattâru mattal gaḷde innûrana yeḷkoṇḍu dêvargge neregam biṭṭa keregâla nû ..... vadda berisakk epatta-gaṭṭa (*rest illegible*).

## 195

*At the same village, on a vîrakal at the edge of the paṭêl Raṅgappa's field.*

svasti S'aka-varsha 930 ne Plavaṅga-samvatsarada Jyêshṭha-mâsada śuddha-bidiye-Bṛihaspativârad andu Sântaḷige-śayirad arasan Oḍḍammanaran iṛuvâḍaḷe peṇḍaru de .. aya-tuṛu pariyeyu nâvidara Gôsâsi-Gulugam kaṭṭi sattu sura-lôkakk ôda âtana peṇḍati Hukkabbege nâḍa gaṇḍa-gûsanu vetta magam Jîya-Sanutannu kallan eresida maṅgaḷa baredam Salugayya

## 196

*At Chikkamâgaḍi (same hobli), on a pillar in the enclosure of the Basavaṇṇa temple.*

(*East side*) svasti śrîmat-pratâpa-chakravartti Yâdava-Nârâyaṇa Hoysaḷa-vîra-Ballâḷa-Dêva-varshada 23 neya ||

dorevett Aṅgira . . tsaram negaḷda-mâsa S'râvaṇam śuddha-vâ- |
saram aḷ dêrisi S'ukravâramu ..... Pushya-ghasra-sâ- |
dhy .. su .. bahay Âshâḍa..... .. param vi ..... sat- |
karaṇam taitilam i ..... ndida vibhâtam kûḍe pu .. yim ||

Jina-vâkyâmṛita-sêveyiṃ manada mithyâtvâmayaṃ piṅge da- |
rśana-saṃśuddhate-vetta chittad odavind antar-mahi .. pti .. |
anitum tannav iv allav em.. .. bageyaṃ biṭṭa . kush-.... tma-śu- |
ddha-nayaṃ tanna .. dêva tâḷdi guṇamaṃ Jakkavve niśchaysutaṃ ||
mati Jina-pâda-paṅkajadoḷ anvitam âdudu dṛishṭi nâsikâ- |
grateyoḷe ninduv âgama-padaṅgaḷan âlisut irdduv âgaḷuṃ |
śruti-yugaḷaṃ .. dṛishṭi-yuta-sanyasanaṃ neṛedoppe nâka-saṅ- |
gati-vaḍedaḷ samâdhi-vidhiyiṃ vare Jakkaley êṃ kṛitârttheyô ||
sale .. ha-dhvântadindaṃ mugida hṛidaya-nîrêjamaṃ Jaina-vâkyâ- |
ma .. bhânu-jyôtiyindaṃ vikachisiy adaroḷ dêva-dêvêśanaṃ niś- |
chaḷam âgirdda .. santôshadoḷe Jinapanaṃ jânisutt â-latâ-kô- |
maḷe biṭṭaḷ Jakkiyakkaṃ tanuvan uḷidar âr ppôḷvar embantu tannaṃ ||
kshayamaṃ mithyâtva-karmmakk amarda guṇada saṃyaktva-sa .... saṃvṛi- |
ddhiyumaṃ mummâḍi dêśa-śrutaman anitumaṃ koṇḍu nirmôhe tây-tan- |
deyumaṃ biṭṭande sanyâsaman amaḷinavaṃ pûṇḍu Jainêndra-pâda- |
dvayamaṃ chittaysi Jakkavve dal ese.... a .. ..... ||

.... ta-darśane vistârita-su ..... ra-kaḷêvara Jakkale-nârijanâṅg.... ti ..... .. neneyuta Jakkale tanuvaṃ biṭṭâgaḷ ante sukuma . .. sudhâśana-pûjya-samavasaraṇaman anâkuḷaṃ pokku Jinan abhivandisuva .....

(*South side*)

śrîmat-puṇya-phalâd abhûd bhuvi sutâ sâmanta-mukhyasya yâ
sâ sarvvajña-padâravindam asakṛit sampûjya bhaktyâdiśat |
śuddha-dhyâna-viśôdhi-bôdhita-manaṛ-pûrvvaṃ samâdhi-kramais
sâścharyaṃ tyajati sva-dêham aṇuvach chhrî-Jakkalâmbâ satî ||
chittaṃ vistâryya puṇyâsrava-karaṇa-vidhau sarvva-karmmâṇi nâśî-
karttuṃ tyaktvâ vimôhaṃ sadayam upaśamaṃ prâpya châtmôpayôgaṃ |
suddha-dhyânâmṛitâmbhaṛ-pluta-ma .... Jinêndrasya pâdâravindaṃ
prasthâpyâlôkya dêhaṃ tyajati tṛiṇam iva śrîmatî Jakkalâmbâ ||
nityânanda-sukhâmṛitâmbudhi-payaṛ-pûrâvagâhôtsukâ
svâtmânushṭhita-saṃyamâtta-viḷasat-saṃyaktva-pôtêna yâ |
saṃsârârṇṇava-pâram âśu taraṇôdyôgaṃ samutpâdinî
chitraṃ dêva-gatiṃ prati tyajati kiṃ dêhan tu Jakkâmbikâ ||
nikhiḷa-vanaja-vallî-pushpa-mâlâ-kadambaiḥ
ghṛita-dadhi-vara-dugdhair âbhishiñchyârchchya tîrtthân |
na bhajati hṛidi tṛiptiṃ Jakkalâmbâ sva-dêhât
samavasaraṇa-nâthaṃ drashṭu-kâmâ prayâti ||
dânânvitêti guṇa-ratna-vibhûshitêti
śântêti sarvva-janatâsu dayâ-parêti |
Jainâgamôkta-charitânugatêti bhavyâḥ
kê na stuvanti bhuvi Jakkala-yôshitaṃ tê ||

(*West side*)

śrî-vibudhêndra-vandita-Jinêndra-mahâ-mahimârchchanâ-S'achî- |
dêviy enippa Jakkala-mahâ-satiy-udgha-charitramaṃ kaḷâ- |
śrî-vibhavaṅgaḷaṃ vividha-dânaman âtta-Jinêndra-bhakti-saṃ- |
bhâvita-sat-samâdhi-mṛitiyiṃ sukṛitârtthigaḷ âro kîrttisar ||

vanitâ-bhûshaṇe sach-charitravati tây Lachchavve sâmanta-Maṇ- |
ḍana-Muddaṃ janakaṃ vinûta-Bharataṃ kântaṃ sutatvôpadê- |
śanan â-śrîmad-Anantakîrtti-munipaṃ pûjyaṃ Jina-svâmîyend |
ene Jakka .. .. vaṃśa-śîla .. .. samyaktvaṃ jagat-pâvana ||
.. .. .. .. ḍige Jinâga .. .. Jina-mataṃ matig â-Jina-sû .. sat-padaṃ |
naḍeg oḍanâḍiy âyt ene Jinôktiyan ôdi tad-âgamârtthamaṃ |
naḍe tiḷidante muktig irad eydipa śîla-guṇa-vratâdhvaḍoḷ |
naḍed eḍegeydaḷ âlke gaḍa Jakkale-nâri Mahêndra-kalpaḍoḷ ||
neṛeye munîndraruṃ pogaḷd aṇaṃ tale dûge parigrahaṅgaḷaṃ |
toṛedu gṛihîta-sanyasanadiṃ nija-bândhava-môha-pâśamaṃ |
paṛidu suvṛitte Jakkale mahâ-sati chittaman âpta-tatvaḍoḷ |
niṛisi samâdhiyiṃ neṛeye sâdhisidaḷ sura-lôka-saukhyamaṃ ||
taḷard irad êka-pârśva-niyama-sthiti dṛishṭi su-nâsikâgradiṃ |
kaḷiveḍe balpu baḷk irade mey miḍukâḍade Jaina-bhakti sañ- |
chaḷisade mâṇad uchcharisi pañcha-padaṅgaḷan âtma-tatvaḍoḷ |
nelasida sat-samâdhi-vidhi Jakkale-nârig id ekka-lâvaṇaṃ ||

(*North side*) śrî-Jinêndra ||

tyaktvâ dêhaṃ vimôhâd brata-guṇa-charita-śrêṇi-niśrêṇi-mârggâd
âruhya svargga-durggaṃ nija-bhajana-baḷâd êva yat tad gṛihîtvâ |
yâhaṃ Jakkâmbikâsmin divi divijavarô'bhûvam âtma-prasâdâd
itthaṃ tushṭâva gatvâ samavasaraṇa-bhûstthaṃ natêndraṃ Jinêndraṃ ||
Jina-nâthâbhishavaṅgaḷiṃ Jina-guṇ-stôtraṅgaḷindaṃ Jinâr- |
chchaneyindaṃ Jina-bhaktiyiṃ Jina-munîndrâhâra-dânaṅgaḷiṃ |
Jina-vâkyârttha-vichâradind aḷedu mithyâ-mârggamaṃ tatva-bhâ- |
vaneyiṃ pett amaratvadind eṛagidaḷ Jakkavve Jainâṅghriyoḷ ||
tatvaman â-Jinêndra-matadiṃ tiḷid ujvaḷam âda śuddha-dṛi- |
shṭitva-guṇârkkanind alare śîla-guṇa-vrata-vârijâḷi mi- |
thyâtva-tamas-tamaṃ pareye sat-patha-varttiniyâgi śuddha-saṃ- |
vitvadin eydidaḷ negaḷda Jakkale-nâri surêndra-lôkamaṃ ||
lalita-pativratâcharaṇa-châru-nadî-salila-pravâhadiṃ |
kali-malamaṃ kaḷalchi nija-nirmmaḷa-kîrtti-latâ-vitânamaṃ |
baḷeyisi śîla-śâli-vanamaṃ parivarddhisi puṇya-naudanañ- |
gaḷane nimirchchi Jakkale valaṃ paḍedaḷ sumanô-vibhutiyaṃ ||
parikisi sad-budhar ppogaḷe tanna charitra-guṇâṅka-mâleyaṃ |
virachisi suprabandhamane dik-kuḷa-bhittigaḷoḷ teraḷchi muṃ- |
baredudan îgaḷ â-divija-lôkaḍoḷ oppuva lêkha-jâḷaḍoḷ |
bareyipan endu Jakkale mahâ-satiy êṛidaḷ alte saggamaṃ ||
pugey avasarppaṇaṃ Bharatad Âryyeyoḷ anvitam âda bhôga-bhû- |
migaḷa virâmadoḷ sukṛita-dushkṛita-varttaney âgi sanda kâ- |
la-gata-cha .. tu . ḷ antyadoḷe pañchama-kâladoḷ ondid anda . |
. .. mahâtmaroḷ guṇame Jakkale-nâriyoḷ uttarôttaraṃ ||

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*On a stone in front of the same temple.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî râjippudu dharmmadiṃ niyata-dharmmaṃ śântiyim śânti-vi- |
stâraṃ kunthu ..... |
... . yakar vinuta-Dharmmaṃ S'ânti sat-Kunthuv emb- |
î-Ratnatraya-dêvar ûrjjitam enal dîrgghâyumaṃ śrîyumaṃ ||
prakaṭaṃ vyâpta ..... rava-rûpaṃ nitya-bhâvaṃ vikar- |
ṭrikam âvêshṭita-mâruta-tritayav â-shaḍ-dravya-sampanna-va- |
rttakam oppirddudu nôḍe nâḍeyuv adhô-madhyôrddhva-lôka .. |
... . lôkakk esedirppud ant ubhaya-karmmôdyôga-nirmmâṇa-sal- |
lîlaṃ dvîpâ-samudra-vargga-vaḷayîbhûta-prabhûta-sthaḷî- |
mâḷâḷa ..... bhû-ramaṇaṃ jagaddhitan î-mahatvakk enalk êṃ |
ṇaḍuv oppaṃ bettudo tâṃ lavaṇa-jaḷadhi rannam maṇal Lakshmi nîr- |
veṇṇ oḍaripp â-kalpa-vṛiksha-prasava ..... d êvêḷven oḷpaṃ ||

kaṃ || vâr-vaḷaya-nikarav emb â- |
nîrvêliya naḍuve neṟadu jambû-chinhaṃ |
sârvinav îpsita-phaḷamaṃ |
pârvinav eḷeg imb id âytu Jambû-dvîpaṃ ||
idu Jambû-dvîpa ..... n idu surôrvvîruhaudâryyadind int |
idu râjad-dhairyyadind int idu janita-Jina-sthâna-bhôgôpayôgâ- |
bhyudaya-śrî-lîleyiṃ Rêcharasana teradind unnatatvakke pakk â- |
dud enuttaṃ chandra-sûryyâ ..... râjisirkkuṃ ||
dorevett â-Mêruvin teṅkaṇa-deśeyoḷ ad ên oḷppuvett irddudô śrî- |
Bharata-kshêtraṃ karaṃ tumbigaḷa madhura-mandra-svarôdgîtadiṃ me- |
ll-eraliṅg aḷḷâḍuv ell ell elema ..... pushpaṅgaḷiṃ haṇṇa-goñchal- |
veragindaṃ chûtavallî-vitatigaḷ esed â-lâsya-sârasyadindaṃ ||

kaṃ || śrîmaj-janadiṃ sumanô- | dhâmateyiṃ bhramara-śôbheyiṃ Karṇṇâṭa- |
sîmeyan â-Bharata-śrî- | ... tôrppu ..... nâḍe Kuntaḷa-dêśaṃ ||

vachana || mattam alli janada kôṇṭeyuṃ guṇada vyavahâramuṃ binadada vyavasâyamuṃ rasada toṟegaḷin eseva kêḷî-vanaṅgaḷuṃ birayigaḷ Kâmana .. yikke .. ṟeyaṃ goṇḍirppa ḷîḷeyiṃ nereda-kamaḷinigaḷuṃ Vasanta-kêḷige sameda pondôṇigaḷa-gondaḷamuṃ dharmmakke nermmamuṃ bhôgakk âgaramum âda ghaṭikâ-sthânamuṃ ratna-samṛiddhige sôltu sa ..... magaḷ goṇḍud enipa parikheyiṃ râjamaṇḍaḷa-samâjam enipa kâminîyara mukha-kamaḷa-nikaramuṃ grâma-nagara-khêḍa-kharvvaṇa-maḍamba-drôṇâmukha-pura-pattana-râjadhânigaḷa bana ..... m elli nôḷvaḍav alli meredu nava-vidham âgi tôrppa Kuntaḷa-dêśakke ||

ka || kramadiṃ vikramadiṃ dâ- | na-manôhara-vṛittiyiṃ Chaḷukya-nṛipâḷô- |
ttamar âtma-kîrttiy â-bhû- | ramaṇige muttugaḷa toḍav enal priyar âdar ||
Châḷukya-bhûbhujar ddivi- | kêḷiyoḷ ire perage nereye kâmpuvol irddar |
bhû-vadhuge Raṭṭar avaraṃ | sôvuttaṃ Tailan âḷdidaṃ neṟe dhareyaṃ ||
avard â-Tailaṅge Satyâśrayane magan avaṅg âtmajaṃ Vikraman tân |
avanind ant Aayyaṇaṃ tâṃ kiṟiyane Jayasiṃhâṅkanuṃ tamman ant Â- |
havamallaṃ tat-sutaṃ tat-tanayan esava Sômêśvaraṃ tan-mahîśaṅ- |
ge vaḷaṃ Permmâḍi-Dêvaṃ magan avana magaṃ tâne Bhûlôkamallaṃ ||
samanisit avaṅge Jagadê- |
kamallan enisirdda putra-rûpade têjô- |
ramaṇîyatey avan anujaṃ |
ramaṇaṃ meṟedaṃ jagakke Nûrmmaḍi-Tailaṃ ||

baḷikaṃ nalaviṃ sârddaḷ | Chaḷukya-râjya-Rame Bijjaḷôrvvîpatiyaṃ |
Kaḷachuri-tiḷakanan êṃ peṇ- | gaḷa chittaṃ hosatan aṛasut irppudu hosate ||

vṛi || dâḍegaḷ uṇṭ ivaṅge raṇadoḷ sale mûḍuvav êrid-âneyoḷ |
kôḍugaḷ uṇṭu matt-eraḍav aṅkusadanna ..... ga |
.. ḍoḷav ant av anya-nṛipa-rakta-visiñchanav end arâti .... |
dd ôḍade nilvan âvan enut irppudu Bijjalanaṃ jagaj-janaṃ ||
asi-late kûḍe gaṇḍu maguḷdatt ahitâvanipâḷa-bhûmi-peṇ |
masagidud añjad ântavaroḷ â-sura-kânteyarg ânta-bêṭav u- |
bbasav enisittu kâdid eḍe nettara-jaugine kês-oranteyaṃ |
pasarisit endu bandu śaraṇ embudu Bijjalanaṃ dvishaj-janaṃ ||
baḷedant â-Bijjaḷaṅg ên adaṭ esedudo pêḷ S'iṃhaḷâdhîśvaraṃ be- |
ttaḷigaṃ Nêpâḷakaṃ ghaṭṭivaḷan aḍapadâḷ Kêraḷaṃ Gujjaraṃ kam- |
maḷigaṃ matt-â-Turushkaṃ kudure vesadavaṃ Lâḷan âd achchuḷâytaṃ |
heḷeyaṃ Pâṇḍyaṃ Kaḷiṅgaṃ kari-paricharan âg âḷ-veseṅgeyye nichchaṃ ||
jagamaṃ saṃprîtiyim Bijjaḷa-nṛipatiya tammaṃ bhujâ-garvvadiṃ Mai- |
ḷugi-Dêvaṃ pâḷisuttaṃ meṛeda baḷikav â-Bijjaḷôrvvîśa-pautraṃ |
tri-guṇibhûta-pratâpam taḷedan eḷeya .. Kandâra-kshôṇipaṃ taj- |
jagatî-nâthânutâtam baḷikam avaniyaṃ tâḷdidaṃ Sôyi-Dêvaṃ ||
kramadiṃ Karṇṇâṭamaṃ Kuntaḷaman olaviniṃ tiḷdi taḷkaysi ramyâṅ- |
gaman imbim bimbip oḷpaṃ paḍedu pṛithula-Lâṭakke Kâñchî-pradêśa- |
kke manaṃbett eyde râgaṃ budida-kara-sarôjâtamaṃ nîḍiy â-Râ- |
yamurâri-kshôṇipaṃ mêdiniyan inisu vand êka-bhôgyakke dandaṃ ||
âtana tamman ûrjjita-guṇaṃ vibhu-Mailugi-Dêvan âḷdidaṃ |
bhû-taḷamaṃ baḷikkam avanim kiṛiyâtan enippan âdoḍaṃ |
khyâtiyin ârggav alte hiriyâtan enal dhare S'aṅkamôrvvîpa- |
brâta-nutaṃ dharâ-vaḷayamaṃ parirakshisutirddan oḷmeyim ||

kaṃ || S'aṅkana kîrtti-prabheyin- |
daṃ kâmini bhûmi gaura-ruchiyind esed êṃ |
śaṅkiniyâdaḷo gîtâ- |
laṅkṛita-nânâ-vinôda-viḷasita-gatiyiṃ ||

vṛi || savan âr nNiśśaṅkamalla-kshitipatige tach-chakriyindaṃ baḷikk Â- |
havamallaṃ Râya-Nârâyaṇan adhika-guṇaṃ S'aṅka-bhûpânujaṃ bhû- |
bhuvanârâdhyaṃ dharâ-maṇḍaḷaman atuḷa-dôrddaṇḍadin tâḷdidaṃ nôḷ- |
pavarg êka-chchhatramaṃ meysiri meṛevinegaṃ prâjya-sâmrâjyadindaṃ ||
kramadind â-Bijjaḷôrvvîpatige paḍedu saptâṅga-sampattiyaṃ ma- |
ttam adaṃ tach-chakriyind ittalum odavida râjâvaḷî-lîlegaṃ tan- |
dum id ê saptâṅgamaṃ kâṇisidan ene jagaṃ mantradiṃ tantradiṃ vi- |
kramadiṃ śrîyiṃ sad-âchâradin osed esedaṃ Rêchi-daṇḍâdhinâthaṃ ||
Kaḷachuryya-kshitipâḷa-râjya-late parvval tanna dôś-śâkheyaṃ |
viḷasan-Mandara-sânugaṃ vibudha-sêvyaṃ vistrita-chchhâyan a- |
skhaḷitaudâryya-viḷâsa-bhâsi sumanas-sampûrṇṇan udyad-yaśaḥ- |
phaḷadiṃ Rêchaṇa-daṇḍanâthan esedaṃ lôkaika-kalpa-drumaṃ ||
Jinanaṃ tanna manaṃ manaḥ-prakṛitiyaṃ sad-vidyey â-vidyeyaṃ |
tanuv ant â-tanuvaṃ viḷâsav adan udyal-lakshmiy â-lakshmiyaṃ |
vinutaudâryyav adaṃ jagaṃ jagaman imb î-kîrttiy âliṅgisal |
jana-vandyaṃ vibhu-Rêchirâjan esedaṃ châritra-ratnâkaraṃ ||

kavi-tati balmeg ôlagise kâminiyar sobagiṅge sôle bêḷ- |
pavargal udâra-vṛittig olaviṃ nara-śâsanavâge râjyam ud- |
bhavadin oḍarchchi Jaina-samayâmbudhi kîrtti-sudhâṃśuviṃ podaḷ- |
ke vaḍeye Rêchirâjan esedaṃ jasadiṃ vasudhaika-bândhavaṃ ||
naḍeda-nelaṃ raṇôrvvareyoḷ ant anituṃ tanag ajja-pajjariṃ |
paḍeda-nelan dal emban asig anya-nṛipâḷaran ikkad unte kiḷ- |
taḍe kaḍu-dôsav emban asahaṃ mige beṅguḍe patte tâne beṅ- |
guḍuvavol emban ên adaṭanô kali-Rêchaṇa-daṇḍanâyakaṃ ||
anupama-dâna-śauryya-raṇa-śauryyaman ê-vogaḷdappen âṃ dvishaj- |
janaparoḷ onduv achcharasiyargge sayambarav âge saggadoḷ |
janiyisit Indra-bhûruhake tôraṇadin tavil embud eyde mê- |
dini vasudhaika-bândhava-chamûpati Rêchaṇan êṃ kṛitârtthanô ||
peḍe-vaṇi S'êshanoḷ Sarasijôdaran ambudhiyol mṛigâṅkav and |
uḍupanoḷ Adrijârddhav Abhavâṅgadoḷ â-mada-lubdha-bhṛiṅgav ir- |
pp eḍe dig-ibhaṅgaḷoḷ kurupu dôrppinegaṃ jagamam musuṅkit iṅ- |
gaḍal ene kîrtti Rêchan esedam jasadim vasudhaika-bândhavaṃ ||
S'rîvachchaṃ siriyiṃ samṛiddhan esev â-Nâgâmbikâ-sûnu bhô- |
gâvâsaṃ vasudhaika-bândhavan udâraṃ stutya-Gaurî-sukha- |
śrî-vishṭaṃ Vṛishabhadhvaja-priyatamaṃ Nârâyaṇâtmôdbhavaṃ |
bhâvaṃ bettire chelvan end enisidaṃ śrî-Rêchi-daṇḍâdhipaṃ ||
taradiṃ dêśaṅgaḷuṃ śrî-Kaḷachuri-kuḷa-chakrêśariṃ pettud î-Nâ- |
gara-khaṇḍakk artthivaṭṭ â-nṛiparoḷ paḍed imbindav âḷd-irppan â-Rê- |
charasaṃ tân endoḍ ê-vaṇṇipudo nisadav î-dêśadind oḷmeyaṃ bi- |
ttaradiṃ paṅkêja-rûpaṃ Banavasey adaṛoḷ śrîya-vôl irppud embeṃ ||
kusuma-rajaṃ rasâvaḷi taḷir sôvaḍâḍuva kîra-jâḷav emb |
esakade chalvuv êṛida-neḷaṃ nele-verchchida pûgoḷam bisur- |
pp esagada-nuṇ-bisal suḷiva kamm-elar îkshise hachchan oppuv-â- |
gasav eseyalke nâḍ esavud entu Basantada sṛishtiy embinaṃ ||

kaṃ || â-Nâgara-khaṇḍaman â- |
ḷp-â-nṛipa-vinuta-Kaḍambar ant â-nṛipa-sa- |
ntânâmbujadoḷe sakala-ka- |
ḷâ-niḷayaṃ Brahma-bhûbhujaṃ janiyisidaṃ ||
â-vibhuviṅgaṃ Chaṭṭala- |
Dêvigav udayisidan akhiḷa-nîti-krama-saṃ- |
bhâvita-râjâchâra- |
śrî-vadhug eseyalke śauryyad oppaṃ Boppaṃ ||
mêdinige Boppa-Dêvanin |
âdudu hage hugada bâḷa bâḷvêliy avaṅg |
âḍaḷ vallabhe vinuta- |
S'rî-Dêviy avargge puṭṭidaṃ Sôma-nṛipaṃ ||

vṛi || nuḍi-galalande muddu-nuḍi satya-patâkan enippud oppid a- |
ṭṭ aḍi Nigaḷaṅka-mallan ene râjipud ôje Kaḍamba-Rudran emb- |
oḍetanavaṃ negaḷchidudu Gaṇḍara-ḍâvaṇiy-emb-nâmamaṃ |
paḍedudu Sôma-bhûmipana śauryya-guṇâvaliy êṃ kṛitârtthanô |
ninag ant â-kâmam igaḷ keḷeyan enipudaṃ tôrppuvol emman erchche- |
chchu nitântam ninna pâdakk eragipan enutaṃ kânteyar jjôle kâlg â- |

nana-kâśmîra-dravaṃ pattida nigaḷada Chaṅgâḷvan-aṅgakke sêvâ- ।
janitârâgambol âgaḷ meṛevud anudinaṃ S'ôma-bhûmîśa-pâdaṃ ॥
munidoḍe Sôma-bhûpan emag irppeḍey â-Banavâsey ant ad ant ।
anitum ad îgaḷ âtana bhujâsi-latâ-vṛitav âytu pokku sil- ।
kinoḷ ire pollad end ahitar ôḍi samudrada vêḷeganḍu tâv ।
anumisi vêḷegoṇḍu sukham irppar idên adaṭiṅge nôntanô ॥
birudar bbhîtôrvvipâḷar mMadana-paravaśibhûteyar vidyey-uḷḷar ।
śśaraṇ-endar ssêvakar bbêḷpavarg old îvan î-Sôma-bhûmî- ।
śvaran enduṃ râgadiṃ saṅgatanan abhayamaṃ bêṭavaṃ tushṭiyam sayt- ।
iravaṃ samprîtiyaṃ bêḷpudan ene janav audâryyadiṃ varyyan âdaṃ ॥
tôḷa toḍarppu machchip-erde-varttuge chumbisuv-imbu Sôma-bhû- ।
pâḷanoḷ êka-bhôgyav enisal tanag âgiral â-sthaḷaṅgaḷaṃ ।
pâḷipa kâpu bîra-siri Lakshmi Sarasvatiy ende sairipaḷ ।
mêḷisal îvaḷê peṛaran endene Lachchala-Dêviy oppuvaḷ ॥
enip â-daṃpatiy-olmeg aggaḷisal oppaṃ prâjya-sâmrâjya-kâ- ।
mini mâḍal bigiyappan eytare parôrvvîpâḷariṃ kappav int ।
inisuṃ mâḍad iralke dushṭa-tati ṭappaṃ puṭṭidaṃ Boppan emb- ।
inegaṃ Boppa-nṛipâḷan-apratima-puṇyaṃ râjisitt urvviyoḷ ॥

kaṃ ॥ î-Borppaṃ Dêvakig âd । â-boppaṃ tappad appan aṛid êṃ kîrtti- ।
śrî bây-deṛedoḍe kâṇalk ।
î-bandude bhuvana-nikarav ene pesarvaḍedaṃ ॥

vṛi ॥ nagey altêy eme yikkatirdda-hadinenṭ-akshôhiṇî-sêneg and ।
ugurim satta Hiraṇyakâkshakan enippaṅg and adêṃ biṭṭa-kaṇg ।
agid-ant â-bhayadinde benda Madanang-and â-mahâbhâgar-aṇ- ।
mugey end î-vibhu-Boppa-Dêvan alevaṃ satvâdhikânyaughamaṃ ॥
kadana-kriḍeyoḷ uḷḷa ninna dayey êk int ormmeyuṃ tôṛad î- ।
Madana-kriḍeyoḷ uṭṭudaṃ maṛedaḍam nîr-vokkaḍam nâṇa putt- ।
u dal ondirddaḍav ittoḍam taleyanê samprîtiyaṃ tôṛey end ।
odaviṃ mêḷise kânteyar mmeṛevan î-śrî-Boppa-bhûpâḷakaṃ ॥

ka ॥ siriyind oppuva Bândhava- ।
purav âtana râjadhâniy ant â-puradoḷ ।
sura-Khacharôraga-maṇi-maku- ।
ṭa-rachit-pada-kânti S'ântinâthaṃ meṛevaṃ ॥

vṛi ॥ pâl-abhishêkav ant enit ad âḍaḍav alliy adṛisyam appa pû- ।
mâle padakke jânuvarav ikkidoḍam nimirv-ushṇa-tôyadiṃ ।
lîleyi majjanakk eṛeye vâmade śitaḷavâgi barppaveṃ ।
sâlave S'ântinâthana mahâ-mahimaṭvaman oldu baṇṇisal ॥

kaṃ ॥ enip àsthânâchâryyaṃ ।
muni-vinutaṃ Bhânukîrtti-siddhânti jagaj- ।
jana-vandyaṃ nija-guru-kuḷa- ।
vanaja-vikâśaman oḍarchchuvaṃ tapadindaṃ ॥
alardud ad ent enal â-guru- ।
kuḷav â-Gautaman enippa gaṇadharanind it- ।
tal anêka-Mûlasaṅghâ- ।
viḷa-yati-patiy âda Koṇḍakundânvayadoḷ ॥

śrî-Râvaṇandi-siddhâ- |
ntârâva-sarôvarakke toḍav enipaṃ vâk- |
śrî-ramya-Padmaṇandi-ta- |
pô-rame piḍid irdda padmam ene tach-chhishyaṃ ||
tan-muni-nâthana śishyaṃ |
Manmatha-saha vallad aṅganâ-rati-sukhamaṃ |
san-muni-sad-guru-kuvaḷaya- |
bhṛin mati posat enisi negaḷdan â-Munichandraṃ ||

vṛi || lôkaman âvagaṃ beḷagidaṃ jasadiṃ Munichanara-dêvan a- |
prâkṛita-Jaina-yôga-niḷayaṃ prakaṭîkṛita-[ta]tva-nirṇṇayaṃ |
śvîkṛita-śabda-śâstran urarîkṛita-tarkka-kaḷâ-kaḷâpan û- |
rîkṛita-kâvya-nâṭakan adhaḥ-kṛita-Mînapatâka-vikramaṃ ||

kaṃ | tach-chhishyaṃ prakaṭîkṛita-kîr- |
tti-chchhatraṃ Bhânukîrtti Krâṇur-ggaṇa-bhû- |
mi-chchhanna-Tintriṇîka-su- |
gachchhaṃ śrî-Nunna-vaṃśan esedaṃ jagadoḷ ||

vṛi || śânta-rasôttha-mûrtti dig-ibha-braja-mastaka-vartti-kîrtti said- |
dhântika-chakravartti Jina-pâda-nidhâna-su-dîpa-vartti chai- |
rantana-Jaina-yôgi-sama-varttiy enal muni-Bhânukîrtti pem- |
paṃ taḷedaṃ sva-mantra-gati dhûrtta-janakk ativarttiy embinaṃ ||
niyatam tan-muni-nâtha-śishyan esedaṃ san-mârgga-sampattiyiṃ |
Nayakîrtti-brati-nâyakam vibudha-vâñchhâ-dâyakaṃ Jaina-ta- |
tva-yathârtthâgama-kâyakaṃ kṛita-yaśas-saṃsnâyakaṃ dhvaṃsitâ- |
bhaya-nisyandita-Puṛpasâyakan udagraudâryya-sandâyakaṃ ||

kanda || ant esed âchâryyâvaḷiy- |
iṃ tiḷid âgamaṅgaḷaṃ Jina-samayôch- |
chintâmaṇi Saṅkara-sâ- |
mantaṃ S'ântiyane mâḍi śaṅkaran enipaṃ ||
vidita-parâkraman enip â- |
Kadamba-nṛipa-tiḷaka Boppa-Dêvana râjyâ- |
bhyudayakke tâne modal eni- |
sidan â-sâmanta-S'aṅkaraṃ nayadindaṃ ||
sâmanta-S'aṅkanind ud- |
dâmate-vaḍed irdda Naṇḍu-vaṃśada-siri munn- |
ê-mâḷkey embod anvaya- |
râmege toḍavâdan amaḷa-saṅgaṃ Siṅgaṃ ||
Siṅgana kântey alte siriy âtana kêsara-mâḷey amba chel- |
viṅg eḍegoṇḍu Mâḷan avarg âdan avaṅg eṇeyâge Mâḷiyakk- |
aṃ guṇa-yukti-kântey avarg imbine puṭṭidan Ekkan Ekka-gau- |
ḍaṅg anujâtan â-Keṛeyamaṃ meṛedam' stuti-jîvanôdayaṃ ||

kaṃ || anudinam avar-ichchhâ-jani- |
ta-phaḷaṃ baḷaye tanna kâlgaḷan âśra- |
ysi nitântaṃ Keṛeyaman â- |
dan avaṃ .. resavve nallaḷ âḍaḷu nalaviṃ ||

vṛi ‖ avar-irvarggav udâttan appan enisirdd â-Boppa-gâvuṇḍan u- ।
dbhavamuṃ tânu vudâtta-vṛittiyum anûnaudâryamuṃ permmey o- ।
ppavud âg ire puṭṭi kîrtti-paḍedam tann-ichchevol Châki-gau- ।
ḍi vinûtâṅgaja-vârddhiyoḷ paḍeye sat-puṇyâṅkanaṃ S'aṅkanaṃ ‖
vara-vanitâ-vaśaṅkaran arâti-nṛipâḷa-bhayaṅkaraṃ Jinê- ।
śvara-yati-kiṅkaram sva-pati-chitta-madaṅkaran ishṭavargga-śaṅ- ।
karan akhiḷârtha-śâstra-su-dṛiḍhaṅkaran âtma-sukhaṅkaraṃ manô- ।
haran ene S'aṅkaram paḍedan oppe charitradoḷaṃ ... rttiyaṃ ‖
dinam ellaṃ dâna-kêḷi-samayame tanag end embinaṃ nîtiy ellaṃ ।
taneg end âgirddav endembinav ari-kuḷav ellaṃ sva-khaḷgâhataṃ śâ- ।
kiniyargg end âdud end embina voḍamey ad allaṃ jagat-pôshaṇakk em- ।
binav â-sâmanta-S'aṅkam negaḷdan eḷegav âtaṅkav âgalke tannim ‖
pathikaṅg ishṭaṅge śishṭaṅg adhanan enipavaṅg ârtti-yâdaṅge nityâ ।
tithig âḷg anyaṅge mânyaṅgav avanibeḷeya .. bu-geṭṭaṅge bhâra- ।
grathitaṅg ent embavaṅg ên enuten udisidaṅg ârggav old ittu dausthya- ।
vyatheyaṃ mâṇippan em mântanada kaṇiyo sâmantaroḷ Saṅkarâṅkaṃ ।
pati-mantra-praudhi . sêvaka-tati nirahaṅkâramaṃ mânyar oḷpaṃ ।
kshiti san-maryyâdeyaṃ bandhugaḷ anudina-san-mânavaṃ dhârmmikar san- ।
matiyam kântâ-janam meyvaḷiyan akhiḷa-vandi-brajaṃ dhâ- ।
.. ...baṇṇikuṃ puṇyada tavaro diṭaṃ nôḍe sâmanta-S'aṅkaṃ ‖

kaṃ ‖ kaṛey enipa surabhig elegaḷa ।
maṛey enisida kaḷpa-vṛiksha-phaḷa-tatig eṇeyê ।
kaṛeva .. .. .. .. .. dârate ।
meṛevudu sâmanta-S'aṅkaranoḷ anavaratam ‖

vṛi ‖ vineya-rasaṅgaḷim taṇipi yâchakaraṃ maneg oydu santataṃ ।
kanakada bâḍan ittu mige sokkisi sêvyara .. .. .. ।
.. .. .. a mâṛugoṇḍ avara nâlegeyaṃ prabhu-S'aṅkaraṃ yaśô- ।
dhanan enisirddan alladoḍe mâruvarê rasanâ-nikâyamaṃ ‖

kaṃ ‖ enisida S'aṅkara-sâma- ।
ntana kânteya .. .. .. .. yind uṇe sasyâ- ।
vani Jakkaṇavveyuṃ Kâ- ।
mana siri kaṇ-deradaḷ embine sogeyisidar ‖
S'ânteya sûnu S'aṅkara-tanûdbhavan udgha-Kadamba-Rudra sâ- ।
manta .. .. samaya-praṇutam vasudhaika-bândhavaṅg ।
ant esed âpta-mantri vibhu-Boppan oḍarchchidam oḷmeg oppamaṃ ।
śântate dânav aṇmu charitaṃ siri kômaḷa-rûpav oppiral ‖
.. .. .. .. na dêvatey end ।
ene negaḷdâ-Jakkaṇavve tanuviṃ manadiṃ ।
Manasijanuṃ Jinanuṃ tann ।
iniyaṅg ubhaya-bhava-sukhav ad ene karav esedaḷ ‖
Jina-samaya-bhaktiyiṃ sa- ।
.. .. .. .. suputrar irvvarin eṇe S'â- ।
sana-dêvige vallabhan a- ।
tyanuvaśan î-Jakkaṇavveg iduve viśêshaṃ ‖
â-Jakkaṇavvey-agra-ta- ।
nûjaṃ meṛedaṃ jagakke sujana-Manôjaṃ ।

pûji .. .... |
.... sakaḷa-guṇa-nikara-dhâmaṃ Sômaṃ ||
vṛitta || tanu puṇyôdaya-śôbhitaṃ nimirda-tôḷ audârya-ramyaṃ mukhaṃ |
jana-sammôhana-satya-vṛitta valagaṇ dâkshiṇya-dîrghâ .... |
.. ..... ti rûpake yathâ rûpaṃ tathâ śîlav end |
ene sâmanta-lalâma-Sôman esedaṃ saundaryya-châturyyadiṃ ||
karadindaṃ tegeyal saśakti nî .. .... vandâ ..... |
. ra-putraṃ nuta-Jakkaṇavveya magaṃ kaṇṭhiravârôhaṇa- |
kk erevaṃ Sôma-sahôdaraṃ śiśuteyoḷ Muddayya Muddayyan â- |
daradiṃ kaḷpa-kujatamaṃ paḍevan end â-chûtamaṃ varddhipaṃ ||
kaṃ || ant enisal S'aṅkara-sâ- |
mantaṃ sakaḷatra-putra-bândhava-mitrâ- |
nantânvayan esedam niś- |
chintaṃ dharmmârttha-kâma-vargga-sumârggaṃ ||
anupamitâścharyyaṃ S'â- |
ntinâthan end â-sthaḷânubandhadin imbiṃ |
Jina-gṛihamaṃ Mâguḍiyoḷ |
vinutaṃ sâmantha-S'aṅkaraṃ mâḍisidaṃ ||
vṛi || pratibimbaṃ pada-ghâtamaṃ kaḷevud â-raṅgakke kambhakke hṛid- |
gatamaṃ mâḷpudu śâḷabañjikegaḷaṃ chitrippud â-bhitti-san- |
tatiyaṃ jaṅgama-chitradind ene janaṃ sâmantha-S'aṅkaṃ jagan- |
nutamaṃ mâḍisidaṃ Jinêndra-gṛihamaṃ Mâguṇḍiyoḷ râgadiṃ ||
â-bhuvanaika-maṇḍana-Jinâlayamaṃ nalevinde nôḍi Sû- |
ryyâbharaṇâhvayaṃ Balipuri-Tripurântaka-sûri-saṃstutaṃ |
śôbhisutirddud î-basadi Tîrthakarar sS'iva-sat-padasthar end |
â-Bhava-bhâvadim muni-varaṃ sthaḷa-vṛittiyan ittan uttamaṃ ||
kaṃ || sthiravâg ir ittan aḍakeya | maran aynûṟ-uḷḷa-tôṇṭav â-pûdôṇṭaṃ |
berasu subhûmiya mattar | vvare garddey ad-ondu-gâṇav end int initaṃ |
vṛi || ant â-dharmma-nikâyamaṃ sulisutaṃ nyâyârjjita-dravyadind |
ant îvutt akhiḷâśeyaṃ sad-upâbhôgânikamaṃ bhôgisutt |
ant â-S'aṅkamá-Dêva-chakri naḍedaṃ Ballâḷa-bhûpâḷanaṃ |
santaṃ tanna padâbja-sêvege-daral śauryyârṇṇavaṃ ghûrṇṇisal |
kaṃ || naḍed âtana lakshmiy kay- |
piḍid oḍagoṇḍ akhiḷa-daṇḍanâtha-samêtaṃ |
naḍetandu Tâṇagundada |
naḍe-vîḍinol irddan arthiyiṃ pala-devasaṃ ||
ire Rêchaṇa-daṇḍâdhî- |
śvaraṃ Jinêśvara-padâbhivandane end opp- |
ire bandaṃ Mâguḍig â- |
daradiṃ śrî-Boppa-bhûpa S'aṅkara-sahitaṃ ||
bandu Jinêśvara-padamaṃ |
bandisi Jina-muni-padâmbujakk eṛagi Jinô- |
nmandiramaṃ nôḍi dṛiḍhâ- |
nandaṃ vasudhaika-bândhavaṃ baṇṇisidaṃ ||

antu pogaḷdu tri-bhôgâ- |
bhyantarav âgirdda Taḷaveyaṃ sarvva-nama- |

śyaṃ têjô-sâmya-samê- |
taṃ taj-Jina-pûjeg endu parikalpisidaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja Kâḷâñjana-pura-varâdhiśvaraṃ pratâpa-Laṅkêśvaraṃ śauryya-pañchânanaṃ gîta-Chaturânanaṃ śubhaṭar-âdityaṃ Bijja-bhûbhujâpatyaṃ gaja-sâmanta jaya-kâminî-kântaṃ suvarṇṇa-vṛishabha-dhvajaṃ Kaḷachuryya-râjya-lakshmîpratishṭhitâyata-bhujaṃ Râya-Nârâyaṇaṃ Bharatâgamâmbhôdhi-pârâyaṇaṃ Giridurgga-mallaṃ śrîmad-Âhavamallaṃ Modegaṇûra nelevîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tatpâda-padmôpajîvi śrîman-mahâ-pradhânaṃ bâhattara-niyôgâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ Rêchi-Dêvarasan â-Mâguṇḍiya Ratnatraya-dêvara basadiy-âchâryyar Bhânukîrtti-siddhânta-dêvaraṃ barisi munnaṃ samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhiśvaraṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ mṛigamaḍâmôdaṃ mârkkôla-Bhairavaṃ Kâdamba-kaṇṭhî .. ..... kâminî-lôlaṃ husivara śûlaṃ nigaḷaṅka-mallan asu-hṛit-sella gaṇḍara-dâvaṇi subhaṭa-śirômaṇi ity-akhila-nâmâvaḷî-samâḷaṅkṛitan appa Boppa-Dêva ... baḷiya bâḍaṃ Taḷaveyaṃ tri-bhôgâbhyantara-viśuddhiyim sarvva-bâdhâ-parihâraṃ sarvva-namaśyav âgi parikalpisidudaṃ S'aka-varsha *nûṟa-nâlkeneya ..... suddha-pañchamî-Budhavâradand â-Ratnatraya-dêvar-abhishêkâdy-aṅga-bhôga-raṅga-bhôgakkaṃ ṛishiyar-âhâra-dânakkaṃ vidyârtthigaḷa ..... basadi pesa ..... khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu â-śrîman-Mûla-saṅghada Krânûr-gganada Tintrikagachchhada Nunna-vaṃśada śrîmad-Bhânukîrtti-siddhânta .. ... koṭṭa ..... mahâ-pradhânaṃ krita-jayâkarshaṇa-vidhânaṃ dhanur-vidyâ-Dhanañjayan âkarṇṇita-raṇa-rabhasa-bhîta-bhû ..... ..... da-Vidyâdharaṃ kâvya-kaḷâ-dharan enipa Murâri-Kêśava-Dêvaṅge dharmma-pratipâḷanamaṃ samarppisidan âtana prabhâvam entendoḍe ||

vṛi || Giriśana dṛishṭi ..... Manumata |
śara-yashṭi-Pârtthanan udanvita-bandhura-vêga-sṛishṭiy ond |
ire gaṛivetta tanna śaraliṃ gaṛi mûḍi divakke pâṛi dus- |
stara-ripu kâdi ga ..... na ..... Murâri-Kêśava ||

.... â-basadiyal omme nânâ-dêśada vyavahârigaḷ tanda-bhaṇḍada krayakke nâlkuṃ sthaḷada baṇañju-mummuri-daṇḍanuṃ ..... tta ..... kana mṛidu-hṛidayarâgi yâ-sthaḷavaṃ pokku màṛida bhaṇḍada poṅge vîsa maḷavege hâga javaḷakke bêḷe int initumaṃ ..... dharmmamaṃ prati .. dar anêka-janmârjita-pâpa-bâdheyaṃ pariharisi nânâ-sukaṅgaḷan-anubhavisuvar pratipâlisade kiḍisidavar êḷeneya-narakamaṃ pokku ..... var || (*usual final verses*).

## 198

*At the same village, on a stone near the basti.*

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti śrî Kandâra-Dêvana 11 neya Naḷasaṃvatsarada .. tra-bahuḷa-amavâse-Vaḍḍavârad andu Muḍiya sâ .... vanta sanyasana-samâdhiyaṃ mâḍi sugati-prâptan âdaṃ maṅgaḷa mahâ śrî śrî gaja-sailêndu-śaśaṅka ..... Kârttika-kṛishṇa-paksham ene himanâ ..... S'anivârav uttarayaṇa ... sa ..... praṇashṭa ... dêvara guḍḍan eseva S'ânta ..... navaranu sâmanta mu ..... manadoḷu tâ pañcha-padavaṃ chintisutta ..... maramu .. svargga-janakke .. .. âpta-janaṃ parivâraṃ bandhu-janamum âśrita-janamuṃ niled ellaruṃ ..... śaraṇ illad endu ... ḷuttiddaru

purusha-nidhânananaṃ sakaḷa-bhôgiyan âśrita-kalpa-vṛikshanaṃ |
nara-sura-dhênu vandi-sura-bhûja navîna-Manôja-rûpana |
guru-pada-bhakti .. ḷ prabhâva-sâvanta muvvana .. .. voydeni .. |
karuṇi vidhâtramûla .. pada-lôbhigaḷim ..... ||

(*rest effaced*).

So in the original.

## 199

*At the same place.*

svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti ..... Dêvara varshada 28 neya S'ârvari-saṃvatsarada Kârttika ..... Chikka-Mâgaḍiya akkasâle Bammôja sa..... vadira..... gati.. ..... neyde pûṇḍu sat-purusha-siṅghan udâtta-nidhi sach-charitaṃ paḍedaṃ samâdhiyaṃ ||

paḍedu samâdhiyan inn or .. |
paḍal-aḍard amara-purak eṇagi dêva-nikâyaṃ |
geḍegoḍare sura-sukhamaṃ |
paḍedaṃ Bammôjaṃ amaḷa-Jina-bhâvaneyim ||

## 200

*At the same place.*

śrîmaj-Jaina-padâmbujâta-janita-śrî-kântey-emb-andadiṃ |
bhûmi-prastute dâna-dharmma ..... |
Kâmâstra-pravibhâsi-rûpin aleva ... Sântiyakaṃ jaga- |
kk ê mât andina Sîteyiṃ .... Vâg-dêviyind aggaḷaṃ ||
janakaṃ Saṅkaya-Nâyakaṃ janani tâṃ Muddavve S'ântîśvaraṃ |
Jinanâthaṃ tanag ishṭa-deyvav esev-â-sad-bhavyarê gôtradiṃ |
muni-nâthaṃ Nayakîrtti-dêva-muniy ârâdhyaṃ dal end andaḍ âr |
vvanitâ-ratnam enippa Sântaleyavol dhanyarkkaḷ î-dhâtriyal ||
dânada guṇad-unnatiyiṃ |
tân î-dhareg adhikey enesi Sântave sukhadiṃ |
dhyânisi Jina-pati-padamaṃ |
tân aididaḷ amara-lôkamaṃ halar aṛiyal ||

## 201

*At the same place.*

śrî svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti... dhâvi-saṃvatsarada Âśvayuja-bahuḷa 5 Sômavâra..... sana-samâdhiyiṃ paḍedu sugati-prâptan âda maga ..... Virôdhî-saṃvatsarada Chaitra-śu 2 S'ukravâradandu Bîrôja muḍipi sugati-prâptan âda || maṅgaḷa mahâ śrî śri ..... Bêspativârad andu Bommave sannasana-samâdhiyaṃ..... âdaḷu maṅgaḷa mahâ śrî ||

## 202

*At the same place.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêva-varusha-da 21 neya Prajâpati-saṃvatsarada Mârggaśira-suddha 7 Âdivâradandu ||

śrî-Jina-râja-râjita-pada-dvayamaṃ nalavindam orpe muṃ |
pûjisi..... taj-Jina-smaraṇadiṃ gata-jîvite Malle-gavuṇḍi tâṃ |
pûjita-Dêvarâja-padeyâdaḷ id achchariy altu muktiyaṃ |
sâjadin îyal ârppa Jina-bhaktiy ad ênuman îyalârade ||
guru Sakaḷachandra-munipar |
paramâgamam âgamaṃ Jinêndraṃ deyvaṃ |
para-hitam ene śubha-charitaṃ |
vara-guṇi Mallavve-gaṇḍig ene voppadar âr ||

## 203

*At the same village, on a vîrakal in the yard of the Kallêsvara temple.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-bala-pravuḍa-pratâpa-chakravartti śrî-Râma[chandra]-Râyana râjyôdayada 14 neya Svabhânu-saṃvatsara Jêshṭa-su 11 Budhadandu Chikka-Mâgaḍiya ..... ja-Nâyakanu dhâḷiyan .. dalli taḷt iṛidu meṛadu sura-lôkake prâputan âda maṅgaḷa mahâ

## 204

*On a 2nd vîrakal.*

svasti śrîmatu Châḷukya-Vikrama-varshada hadinaydeneya Pramôdûta-saṃvatsarada Kârttika-suddha-pañchamî-Âdityavâra Boppa-Dêva Nâgari-khaṇḍa 70 kke nâr-ggavuṇḍu geyvutt iralu Tripurântaka-dêvarig âḷuva Kiri-Mâguṇḍiya turu harivalli surig iṛidu meṛedu sura-lôka-prâptan âda ||

## 205

*On a 3rd vîrakal.*

śrîmach-Châḷukya-Vikrama-kâlada padinâṛeneya Prajôtpatti-saṃvatsarada Phâlguṇa-suddha-daśamî-Bṛihaspativâra śrîmatu Boppa-Dêva Nâgara-kha 70 ttakke nâr-ggavuṇḍu geyye śrîmatu Tripurântaka-dêvarig âḷva Kiṛiya-Mâguṇḍiya malaparu mutti turuvaṃ koṇḍu peṇḍir uḍiyan urchchi pôpalli Kâchi-Seṭṭiya magaṃ Tailama turuvam magurchchi surig iṛidu meṛedu sura-lôka-prâptan âda ||

## 206

*On a 4th vîrakal.*

.....ryya bhuja-baḷa chakravartti Râyamu .....da 10 neya Durmmukhi-saṃvatsarada ..... Âdivâradandu śrîman-mahâ-maṇḍaḷêśva ..... ra-khaṇḍa-eppattuman âḷuttire śrî.. .....śvaraṃ Vikramâditya-Dêva Banavase-pannirchchhâ ..... ma sukhadiṃ râjyaṃ geyyuttam ire śrîmân-nâḷ-pra ..... gâvuṇḍaṃ Chikka-Mâguṇḍiyalu sukhadindam ire pri ... traṃ Boppa-Gâvuṇḍa Chauṛoḍeyiṃ baruttiralu malaha .....lu Kâraḍiya Kâḷeyanu besasalu palaraṃ tâgi ta ... meṛadu sura-lôka-prâptan âda ||

## 207

*On a 5th vîrakal.*

śrîmatu Châḷukya-Vikrama-varshada .. ...ydeneya Pramôdûta-saṃvatsarada Kârttika-suddha-pañchamî-Âdityavâra Boppa-Dêva Nâgari-khaṇḍa 70 kke nâr-ggavuṇḍu geyuttiralu Tripurântaka-dêvarig âḷuva Kiriya-Mâguṇḍiya Eka-gâvuṇḍa turu harivalli suri ..... meṛedu sura-lôka-pâptan âda ||

## 208

*At Kôḍihaḷḷi (same hobli), on a vîrakal to the north of the Malleśvara temple.*

śrîmatu 13 ...nê Prajôtpatti-saṃvatsarada Mârgaśira-ba 7 Sô-lu Kôḍihaḷiya Marava Bommc-gauḍana maga Kappaṇṇa kaḷḷaru hoyidalli svargga-lôkastan âdanu âtanige kallu-pratishṭhe.

## 209

*At the same village, on a stone in the back-yard of Kariyappa's Basappa.*

śrîmatu Sidhappa-Nâyakaru Bhairappage âśîrvadâ
Kôḍihaḷḷi-Basavappanu hujuru bandu puṇḍutana mâḍutidha Mañche-Baramana tale-hoyidu kashṭa-baṭṭabâge Śivapurada-sîme Kôḍihaḷḷi-grâmadinda tanage uttâravâda umbaḷi nashṭa saha ga 14 ‖ 1‖o

ke akâla-chetravâgi hâkida pagadi-haṇa barabêk endu varata mâḍuttâre hêraḷa-nashṭa sahakû uttârava koṭṭa umbaḷi-pagadi koḍalâre pâlisikombadiri appâṇey âgâbâk endu hêḷikoḷutân endu arikeyâdalli yî-Basavappage uttârava koṭṭa umbaḷige akâla-chetravâgi hâkida-pagadi barabêḍav endu Visu-saṃ- | rada Jêshṭa-suda 2 lu appaṇe âgede â-pramâṇu yî-Basappage uttâravâda umbaḷige akâlâ-chetrav-âgi hâkida pagadi bareyada-rîti kaṭṭumâḍiside sîmeyalli yi-bage haṇa barabêk endû kêḷalâ-gadu yî-vâlle sênabavara kaḍatakke barasi tirigi koḍuvadâgi vâle 1

## 210

*On a 2nd stone at the same place.*

Yuva-saṃ- | da S'râvaṇa-śu 15 lu Tavanidi-kôṭê-ṭhâṇyake pravêśa Yiśvara-saṃ- | da Jêshṭa-śu 1 lu Mañche-Baramana nigrahake nirûpu bandalli yî-śu 14 lu nigraha mâḍidanu Udrê-santeyalu

namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-nṛipa-S'âlivâhana-śaka-varusha 1680 neya Bahudhânya-nâma-saṃvatsarada Jêshṭa-śu-10 lu śrîmat-Keḷadi-Sômasêkhara-Nâyakaru Bhairage barasi kaḷuhisida kâryya Kôḍihaḷḷi-Basavanu puṇḍatana-mâḍutidda Mañche-Baramana tale-hoyidu kashṭa-baṭṭidhêne umbaḷi pâlisi-koḷabêk endu heḷikoḷuthânê â-rîti appaṇey âgabêk endu S'ivaliṅgappanavaru hêḷikonḍa-sambanda uttârava koṭadu | Uḍugaṇe-sîmê-sthaḷada sênabava barakoṭṭa chappu-pramâṇu yî-mâgaṇi-Sivapurada-sîme. Kôḍihaḷi-grâmadinda huṭṭuvaḷiyinda ga 6 nilisida nashṭadinda ga 7 ‖ 3 ‖o ubhayaṃ ga 13 ‖ 3 ‖o yîga hechidu pagudiyinda huṭṭivaḷi-mêle ga 1 kke ☍1 ‖o lu ga ‖ 2‖o nashṭadabagye kûḍida dâsôhada sistu ☍‖o ubhayaṃ ga ‖ 3 ubhayaṃ ga 14 ‖ 1 ‖ o hadinâlku-varahanu âru-haṇa-aḍavanu yî-Basavage Mañche-Baramana tale-hoyidu kashṭa-paṭṭabagye umbaḷiyâgi uttârava koṭṭidhêve rêkhê pramâṇu bhûmi viṅgaḍisikoṭṭu yî-kâgadava sênabavara kaḍitakke barasi tirigi yivana vaśakke koḍuvadâgi śrîmatu Sidhapa-Nâyakaru Bhairappage âśirvâda | Kôḍihaḷḷi-Basavapanu puṇḍatana-mâḍutida Mañchê-Baramana talehoyidu kashṭabaṭṭa-samanda Sivapurada-sîmê-Kôḍihaḷḷi-grâmadinda huṭṭuvaḷiyinda ga 6 nilisida nashṭadinda ga 7 ‖ 3 ‖ o ubhayaṃ ga 13 ‖ 3 ‖ o yîga hechchida pagudiyinda huṭṭuvaḷî-mêle ga 1 kke ☍ 1 | o lu ga ‖ 2 ‖ o nashṭada bage kûḍida dâsôhada sistu ☍ o ubhayaṃ ga ‖ 3 ubhayaṃ ga 14 ‖ 1 ‖ o nu umbuḷi uttârava koṭṭu prâku nirûpavâgi adê gaḍi-kalu hâkisi-koḍuva rîti appaṇey âgabêk endu yî-Basavapanu hôḷikoḷuthân endu arikeyâdalli yî-śîme Kôdihaḷḷi-grâmadinda yî-Basavappage uttâravâda umbuḷi ga 14‖ 1 ‖o hadinâlku varahânnu âraṇa-aḍḍada bhûmige hujûrind-ûligadana kaḷuhikoṭu gaḍi-kalla hâkisi-koḍahêḷi Bahudhânya-saṃvatsarada Mârgiśira-ba 11 appaṇe-âgiade â-pramâṇu yî-sîme Kôḍihaḷḷi-grâmadinda yî-Basavapage uttâravâda umbuḷi ga 14‖ 1 ‖o ke gaḍi-kalla hâkisuva-bage hujûrinda ûḷagadana kaḷuhiade chaû-grâmadavara tarasikoṇḍu nirûpu-parmâṇu bhûmige yivana muntiṭu gaḍi-kalla hâkisikoṭu â-vivarike hujûru barasi-kaḷahôdu yî-vâle sênabôvara kaḍitake barasi ttirigi koḍuvadâgi vâlle 1

## 211

*At Harige (same hobli), on a vîrakal to the north of the Mallikârjuna temple.*

namas tuṅga-&. ‖

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-praüḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râya-râjyôdayada 25 neya Jaya-saṃvatsara ..... su 7 Â ‖ Harigeya Nîla-gauḍana maga Malla-gauḍa âtana maga Sôva-gauḍan âtana maga Bomma-gauḍanû taṃ vibbaru haḍavani .. .. veyadese Indûr-aḷuvinali tuṟugoḷalu maraḷchi raṇa-śûrarâgi iṟidu meṟadu sura-lôka-prâptar âdaru | Malikârjjuna-samîpadali ‖

jitêna labhyatê lakshmiḥ ‖ (*usual final verses*).

śrî-Nîlakaṇṭha-dêvâya namaḥ ‖ śrî-râya-haḍada-Nârâyaṇaṃ sakaḷa-saukyâdhipati śrî-châ .. .. Chaṅga-dêva-Nâya .. â-Nâ-gavuḍana maga Boma-gauḍanu tuṟuva maraḷchida bîra-sirige mechch-esava .. .. .. keṟeya keḷage gadde .. . ṟannu koṭṭaru nettaru-goḍagiyâgi ‖ maṅgaḷa mahâ śrî śrî bîragalla .. . ôjana moṃ .. Mâṟaga-vôja

## 212

*On a 2nd vîrakal at the same place.*

Sârvvari-saṃvatsarada Phâlguṇa-su 12 Maṃ svasti śrîmatu pratâpa-chakravartti Hoyisaṇa-bhuja-baḷa śrî-vîra-Ballâḷa-Râyana śrîmanu mahâ-pradhâna Toya-Siṅgeya-daṇṇâyaka Hânuṅgala Basavaiya-Nâykanu Vudareya kôṭeyalli ṭhâṇântaravâgi yidalli śrîmanu mahâ-maṇḍaḷêsvaraṃ Baṅka-Nâykana-aḷiya Gaṅgeya-sâhaṇi Beyama-sâhaṇi Javaneya-Nâyka yî-mûvara saṃvaraṇe-sahita bandu mutti kâdidali taḷt iṛidu meṛadu sura-lôka-prâptan âda ||

jitêna labhyatê &c. ||
namas tuṅga-&c. ||

âtana tamma Pârisaya nilisida kallu maṅgaḷa mahâ śrî ||

## 213

*On a stone in Nirvâṇi Kariya's land, west of the village.*

namas tuṅga-&c ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa śâ 1594 Paridhâvi-saṃvatsarada Aśâḍa-śu 10 lu śrîmatu Keḷadi-S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakara puṇya-strîyarâda Chennamâjiyavaru Harigeya taḷavâra Nâgana maga Koṭṭige koṭṭa bhû-svâsti bîjavari ↄ 1 ¼ ke hakkalu saha rêkhe ga 3 mûru varahâna haḷada gaddeyannû umbaḷiyâgi biṭṭevâgi | ninna santâna-parampariyâgi uṇḍubahudu

## 214

*At Kaṇasôge (same hobli), on a vîrakal in front of the Râmêśvara temple.*

svasti śrî prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ Yâdava-Nârâyaṇa Dvârâvatî-pura-varâdhîśvaraṃ pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva-varshada 20 neya Prabhava-saṃvatsarada Bhâdrapada-bahuḷa-dasamî-Âdivâradandu śrîmanu mahâ-pradhânaṃ Pratipanna-Sâra-sûryya-Dêva-daṇṇâyaka Taladi kâhadu śrîman-nâḷu-prabhu Kaṇṇasôgeya Yaṛakâvi-gauḍana tamma Êcha-gauḍanu .... Pañchâḷara Bûtan iṛidu tuṛuvaṃ koṇḍuhôhalli .....rêśvariya banadalli tuṛuvaṃ magurchchi taḷt iṛidu sura-lôka prâptan âda ||

## 215

*On a 2nd vîrakal at the same place.*

svasti śrî ..... siṃha-Dêva-varsha . .... Bahudhânya-saṃvatsarad Âśvayuja-ba 10 Bri-dallu Kaṇasôgeya Malli-Seṭṭiya maga Dêvaṇṇanu ubheya-Gaṭṭa-sâḷage bahalli kaḷḷaru tâgidaḍe palabaraṃ kondu surig-iṛidu meṛadu sura-lôka-prâptan âda |

jitêna labhyatê &c. ||

## 216

*At Kauli (same hobli), on a virakal in front of the Kallêsvara temple.*

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-śabda ..... Jiḍuvaḷigey-eppatuma sukha .. .. .....yuttam ire Tâṇagundûra ha ..... sûṛegoḷal endu Bandaḷikeya .....-Sigi-Seṭṭiya maga Râma-Seṭṭi ... siya kâydu palaraṃ taḷt iṛidu konda ..... t endoḍe

.. chalachalade maleg añchade |
Kalaleya pa .. raṇadoḷ adbhutav âgalu |

lalaneyar uydaru Râmana ।
..... . daḷaviy .... vanana .. ॥
jitêna labhyatê &c. ॥

## 217

*On another vîrakal at the same place.*

svasti śrimatu Yâdava-Nârâyaṇaṃ bhuja-baḷa pratâpa-chakravartti yeraḍaneya Kandâri-Dêva-varshada Kîlaka-saṃvatsarada Kârttika-su-purṇṇamî-Sukravârадalu anâdi-saṃsiddham appa dibya-liṅga-Praṇamanâtha-dêvara dibya-śrî-pâda-padmârâdhakarum appa Tâṇagundûra mûvattichchhâsira-mahâjaṇaṅgaḷa baḷiya bâḍada Kavileya Maḷḷiya Homma-gauḍana maga Paṇama-gauḍa Kalaseyaheriyalu vûra giḍinalli kâdi palaraṃ kondu migil iṛidu meṛadu sura-lôka-prâptan âdanu । âtana vîramaṃ kaṇḍu mahâjanaṅgaḷu mechchi Huligilukoṇḍada muttaṇa dêvara keyya baḍagaṇa makkeya keyya chikka-gaḷeyalu nettaru-goḍegeyâgi biṭṭa kamma 12 sarbba-bâdhē-parihârattthavâgi salisuvaru maṅgaḷa mahâ śrî śrî śrî ॥

jitêna labhyatê &c. ॥

Mallôja mâḍida vîragallu.

## 218

*On a stone in Aḍavayya's wet-land, north-east of the same village.*

(*Usual final phrases*) svasti śrîmat-Vikramâdityan â-pṛithuvî-râjyaṃ keye Indarasaṃ Jôdûr-âḷge âḷe Pêsalkondân Palûmbarâ-ere-vèḷi âḷe dêvargge koṭṭadu or-mmattal keyu (*usual imprecatory phrases*).

## 219

*At Bandalike (same hobli), on a stone at the entrance to the basti.*

svasty Akâḷavarisha śrî-pṛithuvî-vallabha mahârâjâdhirâja paramèśvara parama-bhaṭṭâraka śrî-Kannara-Dêvara râjyam uttarôttarâbhivṛiddhige saluttire Saka-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ eṇṭunûṛa-mûvatta-nâlkaneya Prajâpati-saṃvatsaraṃ pravarttise svasti samaḍhigata-pañcha-mahâśabda mahâ-sâmantaṃ Kâḷka-dêvaysar-anvayadoḷ Kalivitṭarasar Banavâsi-pannirchchhâsiraman âḷuttire Nâgarakhaṇḍam eḷpattarkkaṃ Sattaṛara Nâgârjjuna nâḷ-gâvuṇḍu gayyuttu śrî-Kalivitṭarasara besadoḷ atîtan âdoḍ âtana gâvuṇḍig arasar nnâḷ-gâvuṇḍa-pantaman ittoḍe Jakkiyabbe nâḷ-gâvuṇḍu geyyuttire Naṇḍuvara Kaligaṃ perggeḍetanaṃ geyye Sandigara kuḍivuḷḍaṃ Koḍaṅgeyûrgge perggeḍetanaṃ geyyuttire eḷpadimbaruṃ mûnûrbbaruṃ Jakkiyabbeyoḷ nuḍid Avutavuraṃ biḍisidôr Jakkiyabbe Nâgarakhaṇḍam eḷpattarkka Avutavuroḷ âda nâḷ-gâvuṇḍav âgamaṃ bisuṭôḷ dêvârakke Jakkiliyoḷ nâlku mattal keyyaṃ koṭṭaḷ ॥

vṛittaṃ ॥ uttama-prabhu-śakti-yukte Jinêndra-śâsana-bhakte kân- ।
ty-âtta-vibhrame Jakkiyabbe samantu Nâgarakhaṇḍam eḷ- ।
pattumaṃ vadhuvâgiyuṃ nija-vîra-vikrama-garbbadiṃ ।
pett avaṃ pratipâḷisutt osad iḷḍaḷ iḷḍ avasânadoḷ ॥
tanu rujeyaṃ puḍuṅguḷise saṃsṛiti-bhôgam asâram endu nich- ।
chinisi nija-priyâtmajege santatiyaṃ kared ittu môha-ban- ।
dhanada toḍarppinoḷ toḍaḷḍu môhisi ni ..... ṛa balle bandu Ban- ।
danikeya tîrtthadoḷ toṛadud achchariyaṃ .... Jakkiyabbeyâ ॥
vasu-jalarâsi-vâridapathaṃ S'aka-bhû ... tâbda-saṅkye var- ।
ttise Bahudhânyam emba varisham trika-mâsada kâḷa-pakshadoḷ ।
dasamiyoḷ Ârkya-vâraḍ uditôdita-vêḷeyoḷ aṇmi bhaktiyiṃ ।
basadige vandu nônta .. m apûrbbataraṃ gaḍa Jakkiyabbeyâ ॥

baredoṃ Nâgavarmma dêvârakke koṭṭa key ga Avutavûrggaṃ kâlântaradoḷ môha-sandom pañcha-mahâ-pâtakan akku

yasya yasya yâdâ bhûmis tasya tasya tadâ phalaṃ |

(*on the side*) î-kalla Sandigara kuḷi .... Muddan niṛisidoṃ .... Beleyammana magaṃ

## 220

*On a stone to the north of the same basti.*

svasti Saka-nṛipa-kâḷâtîta-saṃvatsara-sataṅga 938 Râkshasa-saṃvatsaraṃ .... ttise svasti śrî pṛithuvî-vallabha ..... hârâjâdhirâjaṃ Châḷukya-vaṃ ... vaṃ Jayasiṃha-Dêvaṃ râjyaṃ geyye .. ndayyaṃ Banavâsi-pannirchchhâsira ... n âḷuttire Nâgarakhaṇḍam eḷpattu ... Sattaṛara Nâgârjjunayyaṃ nâḷ-gâvuṇḍu geyyuttire Sântaḷige-nâḍ-arasara ..... ddammana Sântarana mêle Mûkarasaṃ dhâḷ iṭṭalli Nâgârjjunayyana magaṃ Manneya Nâgavarmma tânuṃ dhâḷi varidalli sattu sura-lôkakke sandaṃ ||

tande tanag îye bhârama- | n ond-uttaram âge salisi nija-sâhasadiṃ |
kundade dhare pogaḷuttire | Bandaṇikeya Nâgavarmman amaḷa-charitraṃ ||
Sattaṛara Nâgavarmman u- | dâtta-guṇaṃ puṭṭe kîrttiyuṃ dharmmamum ir- |
ppattu-tale-varegam esedire | sattu surâṅganeyaroḍane sukhadind iḷdaṃ ||

âtanoḍa satta Eḷeya Basavaṅge ondu mattal keyyaṃ Nâgârjunayyanuṃ Nijabbeyuṃ peṛage naḍe-yisuvar ||

## 221

*On another stone to the north of the same basti.*

bhadraṃ Samantabhadrasya Pûjyapâdasya san-matêḥ |
Akaḷaṅka-gurôr bbhûyât śâsanâya Jinêśinaḥ ||
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
svasti śrî-pramadâ-pramôda-janakaṃ yasyôru-vaksha-sthaḷaṃ
yad-dôr-ddaṇḍa-Kṛitânta-vaktra-vivarê magnaṃ dvishat-pârtthivaiḥ |
yasyêyaṃ vasudhâ chatur-jjaḷanidhi-vyâvêshṭitâ prêyasî
jîyâchchhrî-Bhuvanaikamalla-nṛipatis sô'yaṃ natânandanaḥ ||
tênêdaṃ narapâḷa-mauḷi-viḷasan-mâṇikya-liḍhâṅghriṇâ
śrîmad-Malla-sutêna śâsanam ahô dattaṃ dvishaṇ-mâthinâ |
âhârâdi-chatur-vvidhaṃ muni-gaṇê dânaṃ cha yasya priyaṃ
tênâptaṃ Kuḷachandra-dêva-muninâ śubhrâbhra-sat-kîrttinâ(ṃ) ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôt-tarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttum ire Baṅkâpurada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttum ire || tat-pâda-padmôpajîvi svasti samasta-bhuvana-prastuta-Brahma-Kshatra-vîrânvaya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṃ Kôḷâḷa-pura-varêśvaraṃ Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ Padmâvatî-labdha-vara-pra..... Kusumâ-yudhaṃ Vikrama-Gaṅgaṃ jayad-uttaraṅgaṃ ..... maṇi maṇḍaḷika-makuṭa-chûḍâmaṇi śrîmach-Châ- ..... Permmâḍi Bhuvanaika-vîrau Udeyâdityanuṃ Châḷu ..... la-stambhaṃ nara-vaidyaṃ kumâra-maṇḍaḷikaṃ Buddhara ..... geyyalu śrîmad-Bhuvanaikamalla-Dêvaru Bhara ..... kravartti-navîkṛitam appa Bandaṇikeya tîrttha ..... S'ântinâtha-dêva ..... ta-navîkara .... lâ-pravarttana ..... kâlântarita-pu ..... nava ..... da kampaṇaṃ Nâgarakhaṇḍa ..... bâḍa ..... S'aka-varsha 996 raneya A ..... da Pushya-mâsad uttarâyaṇa-saṅkramaṇa .....

śrî-Mûla-saṅghânvaya-Krâṇûr-ggaṇa ..... chchhada śrîmad-ubhaya-siddhânta-vârddhi-chû ..... .. ppa Râmanandi-siddhânta-dêvara śishyaru Kuḷa ..... dêvara kâlaṃ karchchi sarvva-namaśyaṃ dhârâ-pûrvva . .. . bra-śâsanamuṃ siḷâ-śâsanamuṃ mâḍi ..... (*usual final phrases and verses*) .. .. taṃ ritôkti-sahitaṃ .. ..... kham mukhâbja-lasita ..... matôdayaṃ sada ..... madan enbinam negaḷda ..... ..... (*usual final verse*).

## 222

*On the right side post of the door-frame of the same basti.*

kâmadârhan nu tîrê kâ kârêtîshṭâtrâ kâdhikâ ।
kâdhikâsti tatô râkâ kârâtô bandha-dâmakâ ॥

## 223

*On the left side post of the door-frame of the same basti.*

*(Same as No. 222).*

## 224

*On a pillar near the door of the same basti.*

śântaṃ tê Jina-bhû-nutaṃ mata-mamatvaṃ têna chainaś-chuta
têjô-mandira râja-nandita-tatê kañjanma-vârâśi-bhû- ।
bhû-sârâtuḷa-janmatêta tapana-sphârâbhirâma-dyutê
tatvêna svavatê nama sva-tatatâtâbhûshitâ tê diśâṃ ॥
S'ântê bhûtata-bhûtêśâṃ têmarâ nanarâ matê ।
bhû râjatê têjarâ bhûta-natê mama tê nata ॥

## 225

*At the same village, on a stone in front of the S'ântîśvara basti.*

kavi-nivaha-stutaṃ negaḷda Rêcha-chamûpatiyiṃ baḷikkam â- ।
bhuvanadoḷ int ananta-Jina-dharmmavan uddharip arddha-Rêchanaṃ ।
suviditam âge Bândhava-purâdhipa S'ânti-Jinêśa-tîrtthamaṃ ।
Kavaḍeya Boppan uddharisidaṃ Yadu-vallabha-râjya-bhûśaṇaṃ ॥
maḍagiḍal end êṃ dhanamaṃ ।
paḍevane nâḷ-deṛada dânamaṃ mâḍaluk en- ।
d oḍameyan arjjipan ârim ।
kaḍu-jâṇaṃ babhyaroḷage Kavaḍeya Boppaṃ ॥
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
vasudhâ-kânteya kuntaḷôpamam enipp î-Kuntaḷa-kshôṇiyaṃ ।
pesarvett â-nava-Nanda-Gupta-kula-Mauryya-kshmâpar aḷdar llasaj- ।
jasad âṇmar kkali-Raṭṭar âḷdar avariṃ Châḷukyar aḷdar vvaḷik ।
esedirdd â-Kaḷachuryya vaṃśajaroḷ âḷdaṃ Bijjala-kshôṇipaṃ ॥
allim baḷikke dhareyoḷ ।
ballidaraṃ taṛidu nija-bhujâsiyin adaṭaṃ ।
Ballâḷa-nṛipaṃ dhareyaṃ ।
sal-lîleyin âḷdan akhiḷa-dêśaṃ pogaḷal ॥
âtana vaṃśâvatâram ent ené ॥
vṛittaṃ ॥ Kṛishṇana nâbhi-paṅkajajan app Ajaniṃ voged Atriy Atrijaṃ ।
vishṇupadâvabhâsi Sasi puṭṭidan âtana vaṃśa-sambhavaṃ ।

Jishṇu-parâkramaṃ puru Purûravan â-Nahuśaṃ Yayâti râ- |
jishṇu Yadûttamaṃ kramade tat-tad-apatyar enalke puṭṭidar ||
Saḷan âdaṃ Yadu-vaṃśadoḷ mudad avaṃ Vâsantikâ-dêviyâ |
chaḷanârâdhaneyaṃ poṇarchchi S'aśakôdyad-grâmadoḷ pâydoḍ â- |
gaḷe tâṃ per-bbuli poy Saḷ endu seḷeyaṃ Jaina-bratîndraṃ jagat- |
tiḷakaṃ koṭṭoḍe poyye Poysaḷa-vesar ttân âdud î-dhâtriyoḷ ||
seḷe sindada kâv âgire |
muḷisindaṃ pâyda puliye puliyâgire tâṃ |
toḷatoḷa toḷdapudu Yadu-nṛipa- |
baḷadoḷ puliy-eseva-sindav andind ittal ||
Saḷanindaṃ baḷikaṃ nṛipâḷakar anêkar yYâdavêśar mmahî- |
taḷamaṃ pâḷisidar bbaḷikke Vineyâdityaṅge putraṃ jagat- |
tiḷakaṃ munn Eṛeyaṅgan âdan Eṛeyaṅgaṅg oppe Ballâḷanuṃ |
viḷasad-Vishṇuvum arkka-têjan Udayâdityaṅkanuṃ puṭṭidar ||
avaroḷ rañjipa Vishṇuvarddhana-nṛipaṅg âdaṃ sutaṃ mêdinî- |
dhavan app â-Narasiṃha-bhûpan adaṭaṃ tan-Nârasiṃhaṅgam ut- |
savadind Êchala-Dêvigaṃ Yadu-kula-prôttaṃsan âdaṃ sutaṃ |
bhuvanânandana-mûrtti kîrtti-niḷeyaṃ Ballâḷa-bhûpâḷakaṃ ||
nirid idir-ântavaraṃ nija- |
charaṇakk eṛagidaran osedu rakshisi dhareyaṃ |
paripâḷisutaṃ sukhadind |
ire Vijayasamudradalliy â-Ballâḷaṃ ||
dharaṇî-kâṇteya mukhadant |
ire Banavase-nâḍu rañjisuvud adaṛoḷ Nâ- |
gara-khaṇḍaṃ tiḷakadavol |
parisôbhipud âva-kâḷamuṃ siriy-odaviṃ ||
ûrûr nnandanadiṃ latâ-bhavanadind ûrûr ttaṭâkaṅgaḷind |
ûrûr ttaḷt-ele-vaḷḷiyiṃ koḷagaḷind ûrûr ppaḷôrbbîjadind |
ûrûr kkabbina tôṇṭadiṃ kaḷaveyind ûrûr prajâ-vrâtadind |
ûrûr ddêva-gṛihaṅgaḷiṃ vibudharind ûrûr kkaraṃ rañjikuṃ ||
paraloḷ parusaṃ dhênût- |
karadoḷ sura-dhênu nandanadoḷ amara-kujaṃ ||
karam esevant ire sale Nâ- |
gara-khaṇḍadoḷ esevud eseva Bândhava-nagaraṃ ||

vṛi || adu baḷasirdda nandanadin ambuja-shaṇḍadin oḷ-gavuṅginiṃ |
pudid-ele-vaḷḷiyiṃ beḷada-śâḷiyin oppuva kôṇṭeyiṃ samant |
odavida-lakshmiyiṃ vibhavadiṃ viḷasaj-janadiṃ su-dêva-gê- |
hada kaḍu-chelvinindam Aḷakâ-puramaṃ nagutirppud ormmeyuṃ ||
adan âḷvaṃ praje mechche gaṇḍan adaṭaṃ Kâdamba-vaṃśôdbhavaṃ |
mudadiṃ Sôma-nṛipâtmajâtan enisirdd â-Boppa-Dêvaṅge puṭṭ- |
ida sat-putran anûna-śauryya-niḷeyaṃ Kandarppa-san-mûrttiy a- |
bhyudeyâḷaṅkṛitan âtta-kîrtti-ramaṇaṃ śrî-Brahma-bhûpâḷakaṃ ||

**â-Bandaṇikeya S'ântinâtha-dêvara maṇṭapamaṃ mâḍisi Kavaḍeya Boppi-Seṭṭiyaru sarvva-namasya-maṃ mâḍidaṃ ||**

Nâgara-khaṇḍadoḷ Harana vaktradavol negaḷd agrahâram ayd |
âgaḷum oppuguṃ nikhiḷa-vêda-purâṇa-sunîti-śâstra-tarkk- |

âgama-kâbya-nâṭaka-kathâ-smṛiti-yajña-vidhânamam manô- |
râgadin ôduv-ôdisuv aśêsha-mahâjanad ondu-ghôshadim ||
pratyêka-Bṛihaspatigal |
nityânushṭhâna-châru-châritra-parar |
ssatya-yutar ttêjadoḷ â- |
ditya-śadṛiśar alliy irppa mâjanav ellam ||
Keṛeyûra S'ambhu-dêvaney |
aṛitakkam sakaḷa-viddegaḷgam sale kaṇ- |
deṛavîy enisirppan avanam |
neṛe pôlalu neṛeyan Ajanum â-Bhâratiyum ||
uṛade Baṇañju-dharmmadoḷagam nayadim naḍeyuttam irpparam |
taṛidu su-dharmmadim naḍevaram pratipâḷipa Seṭṭikavvey-ak- |
kaṛina-sutaṅge puṇya-nidhi Saṅkara-seṭṭige seṭṭi-guttar âr |
ppeṛar eṇe satyadim vibhavadim nuta-śauryyadin udgha-dhairyyadim ||
tanag ayyam S'aṅkaram taj-janani negaḷda Jakkavvey âptam Jinam san- |
muni-vandyam Bhânukîrtti-brati-pati guru Baḷḷâḷan âḷdam vinêyar |
ttanag ishṭar kkânte Lachhchhâmbike sati sati-nute Jakkavve-Mallavvegaḷ nan- |
daneyar bBallâḷa-Dêvam sutan eney esedam vîra-sâmanta-Muddam ||
kavigaḷa Muddan âśritâra Muddan anâthara Muddan ishṭan-app- |
avargaḷa Muddan artthigaḷa Muddan eḍar-nnele-goṇḍa śishṭa-bân- |
dhavar-esev-ondu-Muddan enasum parivârada Muddan aṅganâ- |
nivahada Muddan eyde salipam prabhu-Muddan iḷâ-taḷâgradoḷ ||
svachhchhatara-kîrttiyindam |
Kachhchhaviyûr-aḍeya Biṭṭiyarasam jagamam |
prachhchhâdiśidan avaṅg ati- |
tuchhchhar enipp ûraḍeyar ad êm pêḷ eṇeyê ||
sâgara-vaḷayita-dharaṇî- |
bhâgadoḷ aty-unnatikkeyim balpim sat- |
tyâgadin aṛivind eṇeyê |
Bègûra prabhuge Mâḷa-gauḍaṅg anyar ||
sogayippa Kaṇṇasôgeya |
negaḷdirdd Eṛakâṭi-gauḍan aṛitavan ârppam |
mṛiga-ripu-vikramamam neṛe |
pogaḷalk â-Jalajabhavanum ên ârtta(rp)panê ||
Maḷavaḷḷiy-Eṛaha-gauḍaṅg |
eḷeyoḷ saman appar uṇṭe satyadin aṛivim |
vîḷasat-tyâgadin aty-uj- |
jvaḷa-kîrttiyin adhika-śauryyadim sad-guṇadim ||
chalada nele châgad âgaram |
alaghu-guṇaṅgaḷa nidhânam aṛitada tavar uj- |
jvaḷa-kîrttiya karuv enipam |
sale halarim Dabbalûra Sôma-gavuṇḍam ||
mudade Munichandra-siddhân- |
ta-dêvar-aḷkaṛina-śishyar anupama-vidyar |
mmada-rahitar ssale negaḷdar |
vvidita-guṇar lLalitakîrtti-siddhântêśar ||
avar-ânandana-nandanan |
avanî-saṃstutyam enipa Kânûrggaṇa-kai- |

rava-chandran enisi negaḷdaṃ ।
vivêki S'ubhachandra-vinuta-paṇḍita-dêvaṃ ॥
maḷinate illada kundaṃ ।
taḷeyada sale Râhu-pîḍey aidada dôshâ- ।
vaḷiyoḷ pariyisad Astâ- ।
chaḷak eḷasada chandran enisuvaṃ S'ubhachandraṃ ॥
Bandaṇikeya tîrtthavan Â- ।
nandâchâryyaravol uddharisidaṃ jagad-â- ।
nandakara-Lalitakîrttiya ।
nandana S'ubhachandra-vinuta-paṇḍita-dêvaṃ ॥
kusuma-brâtadoḷ ambujaṃ jaḷadhiyoḷ dugdhâbdhi târâḷiyoḷ ।
sasi chintâmaṇi kalgaḷoḷ tarugaḷoḷ kalpôrbbipaṃ ratnadol ।
misup-â-Kaustubham oppuvante Jina-yôgi-brâtadoḷ rañjipaṃ ।
jasad âṇmaṃ S'ubhachandra-dêva-munipaṃ Kânûrggaṇôddhârakaṃ ॥
int idu chitram embinegam eyde mosar ppoṛasûse pâlgaḷ ôr- ।
antire puttinoḷ puge jalâtiśayaṃ nava-pushpa-mâḷikâ- ।
santatiyindam âd-atiśayaṃ-veras oppuva S'ântinâtha-tîr- ।
tthântara-pâripatyad esevaṃ S'ubhachandra-munîndran ormmeyuṃ ॥
śrîmad-Ballâḷa-bhûpâḷakana vinuta-san-mantri viprânvayâbja- ।
stômôdyad-bhânu Nârâyaṇa-pada-kamala-dvandva-bhṛiṅgaṃ yaśaś- śrî- ।
dhâmaṃ sâhitya-vidyâdharan akhila-guṇâḷaṅkṛitaṃ mântana-prô- ।
ddâmaṃ śrî-Mallan î-Bandaṇikeyan olaviṃ pâlisutt irppan oḷpiṃ ॥
kaḍivaṃ mâṛântaraṃ bêgade karagisuvaṃ śatru-sainyaṅgaḷaṃ saṅ- ।
gaḍak ellaṃ dhairyya-varṇṇa-krama .. ṇaseye tâṃ tôṛuvaṃ kîrttiy-achchaṃ ।
kaḍu-chelv appantir achchottun akhiḷa-diśâ-danti-dantaṅgaḷoḷ nôḷ- ।
paḍe santaṃ Kammaṭakk ant oḍeyan enisuvaṃ Malla-daṇḍâdhinâthaṃ ॥

â-Kammaṭada śrî-Mallana pradhânan enipa ॥

vṛi ॥ alaṛe virôdhi-santamasam aḷkirey âṭavikôdgha-kairavaṃ ।
sale podaḷd eyde saj-jana-bisaṃ pravikâsaman eyde râgam ag- ।
gaḷisire mitra-chakra-chayadoḷ beḷepaṃ nuta-viśva-dhâtriyaṃ ।
salalita-mûrtti kîrtti-nidhi Sûryya-chamûpati sûryyan-andadiṃ ॥

antu pogaḷte-vaḍed adhikâri Malli-Seṭṭiyaruṃ dvija-vaṃśa-kamaḷa-sûryyan appa Sûryya-dêvanuṃ yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-sîla-sampannar appa Nâgara-khaṇḍad-ayd-agrahârad aśêsha-mahâjanaṅgaḷuṃ sakaḷa-sâhitya-vidyâ-viḷâsinî-viḷâsa-mûrttiy enipa Keṛeyûra yûraḍeyaṃ S'aṃbhu-dêvanuṃ svachchhâchchha-Gâṅgâṃbha-sadṛiksha-kîrtti-vallabhan enipa Kachhchhaviy-ûraḍeya Biṭṭimarasanuṃ Baṇañju-dharmma-vârddhi-varddhana-chandra-lêkhey enipa Tribhuvanamalla-Seṭṭikavveyuṃ tad-apatyaṃ śauryya-nidhânan appa S'aṅkara-S'eṭṭiyuṃ sakaḷa-yâchaka-jana-manôbhilashita-phaḷa-pradâmara-kuja-sadṛikshan appa S'aṅkara-sâmantânandana-nandanaṃ bhavya-jana-bândhavan appa nâḷ-prabhu sâmanta-Muddayyanuṃ ratna-trayâbharaṇa-bhûshitan appa Bêgûra Mâḷa-gauḍanuṃ dêva-dvija-guru-bhaktan appa Kaṇṇasôgeya Eṛakâṭi-gauḍanuṃ nikhiḷa-guṇâḷaṅkṛitan appa Maḷavaḷḷi-Eṛaha-gauḍanuṃ vineya-guṇa-nidhânan app Abbalûra Sôma-gauḍanuṃ int inibaruṃ mukhyavâgi Nâgara-khaṇḍav-eppattaṛa samasta-prabhu-gâvuṇḍugaḷ êkasthar âgirddu Saka-varsha 1125 sale Rudhirôdgâri-saṃvatsarad uttarâyaṇa-saṅkramaṇa-nimittavâgi Bandaṇikeya śrî-S'ântinâtha-dêvar-abhishêkâshṭa-vidhârchchane-pûjâ-vidhânôchita-brayakkaṃ alliya pâtra-pâvuḷakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ châturvvarṇṇad âhâra-dânakkam end alliya tîrtthâchâryya S'ubhachandra-paṇḍita-dêvara kâlaṃ karchchi sarbbâbâdha-parihâravâgi tamm-anita-

rum dhârâ-pûrbbakam mâḍi biṭṭa dati yent endaḍe Daṇḍiyahaḷḷiyum Jâvaḷiyum Gaṅgavaḷḷiyum sthaḷa-vṛittiyum ûrûralu nandâḍivigege nâlku-paṇama m Muddeya-sâvantam Chikka-Mâguṇḍiya baḍagaṇ-ôṇiyim paḍuvalu 500 marada aḍake-dôṭamum int initumam biṭṭaru dharmmadim pratipâḷisuvant-appavaru Gaṅgeya taḍiyalu sahasra-kavileyam nava-ratna-bhûshaṇam mâḍi sahasra-Brâhmaṇarige dânam mâḍida phalav î-dharmmakk aḷivan annayama m manadoḷ chintiṣidan âvônâtan anitu-kavile-yuman anitu-Brâhmaṇarumam Gaṅgeya taḍiyoḷ aḷida pâpa ‖ (*usual final verse*).

## 226

*On a second stone to the north of the same basti.*

śrî-Mûla-saṅgha-jaḷadhau samudêtya nityam
Krâṇûrggaṇôjvaḷa-sudhâmbhasi Tintriṇîka- ।
gachchhâchchhakê Lalitakîrtti-munêr vvinêyaḥ
âśâmbara-śriyam abhâchchhubhachandra-dêvaḥ ‖
varsha-S'rîmukha-mâsa-Chaitra-sita-pakshôchchaiḥ-chaturtthî-dinê
vârê chândra [.. .. ] mahati nakshatrê'śvinî-sañjñikê ।
dainê jyôtishi Kṛittikâ .. pari .. saubhâgya-yôgê vaṇig-
nâmâdyôtkaraṇê sva .. ya S'ubhachandrâkhya-bratî yôgataḥ ‖
sanyasya sarvva-saṅgâni paṭhan pañcha-padâni cha ।
samâhitô nirvvavṛitê S'ubhachandra-vratîśvaraḥ ‖
Bharatâdhîśvaranind amanda-S'ubhachandrâbhikhyanind endu bhâ- ।
sura-Jaina-brati-nâthan appa viditÂnandâbhidhâchâryya ... ।
..... S'ubhachandra-dêva-muniyind ... âdud aty-ûrjjitam ।
sura-râjyôrjjitav appa ..... jagat-pâvanam ‖
Bandaṇikê-maṭhâdhipati-S'ânti-Jinâvasathâgradoḷ jagam ।
ba ..... maṇṭapaman oppire mâḍisi tanna kîrttiy-â- ।
nanda .. nâḍe bhû-bhuvana-maṇṭapadoḷ ... ..... ।
sanda samâdhiyanda .. ... n â-S'ubhachandra-samyutam ‖ śrî

## 227

*On the south-west pillar of the raṅgamaṇṭapa of the same basti.*

(*West face*) svasti śrîmatu Abhayachandra-siddhânti-dêvarugaḷa śishyaru .. kkana adaṭa Murâri-Dêva-dâna-pratipâḷaka-vaṃśôdbhavaru Châṛukîrtti-paṇḍita-dêvaru Hiriya-Mahaḷigeya Pañcha-bastiya jîrnnôddhâṛava mâḍidaru â-sthânakke arasindalu nâḍindalu biḍisikoṇḍa vṛitti â-Tâḷuguppeya bastige pûrvva toḍagi sandu bahudu । Baḷeyagâru । Bâḷeyahaḷḷi । Taguḍavattiga yî-mûru-ûrû sarvva-mânya Arasiyakeṛeya keḷage Tâḷuguppeya gaüḍugaḷu biṭṭadu 4 hâda । Muruvattûra gauḍugaḷu Bîragauṇḍanakeṛeya keḷage biṭṭadu 4 hâda । vidaḷa 2 sâsava hêṛuvaḍe 10 yettu hadineṇṭu kampaṇa-dalu saluûdu । Battiyakêri sarvvamânya । Baḷeyagârali gurugaḷu biṭṭa bhûmi alliya mûla-sthânake 4 hâda । hachchaḍa 20 mânya yettu hachchaḍa sarvvamânya sameya-samuchchayada bhôgavaṭṭigeya Pañcha-basti yî-dharmmakke ..... ṛudarukhana hadineṇṭu sameyavu karttaru ‖ śrî śrî

## 228

*On the east side of the same pillar.*

yad-bhû-vismaya-vâstu-śânti-Jina-nêyam śrêyasâtânitam
yan-nîra-bhrami-jâti-bhûti-jid-anâji-svâspadê sûdayam ।
chakram chitram ihâri-vairijid aḷam namrêndra-bhûri-stutê
tênê jêya-vidhêya-lôka-chakitâtaṅka-vyayam tach cha tê ‖

bhâsatê nuta-kâmêśa S'ântê mâtânitâ tava |
yâhitâhita-bhindhânâ sûrîn ârakshatâd ina ||

anulôma-pratilôma-ślôka-dvaya ||

bhâsatê nuta-kâmêśa Śântê mâtânitâ tava |
vatatânitamântêśâ śam êkâ tanutê sabhâ ||

anulôma-pratilômaikarûpa-ślôka ||

saṅgarâniyamâd êva na vandê'nya-mataṃ hitaṃ |
saṅgatâgama-nâthatvân namâmô vanam âtanu ||

mugida-kaḍeyinda mat ondu |

saṅgarâniyamâd êva na vandê'nya-mataṃ hitaṃ |
taṃ hitaṃ manya-dêvaṃ na vadêmâya nirâgasaṃ ||

anulôma-pratilômaika-ślôka ||

(*vide separate page for this bandha*).

## 229

*On the north-west pillar of the same maṇṭapa.*

(*East side*).

yat-saṃsûchana-pûjitâṅga-mahitâtithyaṃ surai rakshitaṃ |
yad-bhûri-bhramaṇêna ramyam atuḷâridhvaṃsanê chinmayaṃ |
chakraṃ viśruta-vastu-vṛitta-mana-jêyaṃ dêva-jâtânatê |
tênêjêya-vidhêya-lôka-chakitâtaṅka-vyayaṃ tach cha tê ||

yî-ślôkavanu chakra-bandhadalli ôdikombudu | karnnikâ-madhya-aksharada vaḷeyava modalugoṇḍu nâlkaneya vaḷeyadalli Jina-stutir iyaṃ yamba prabandhada nâmavan ôdikombudu yeṇṭaneya vaḷeya-dalli | Sûri-virachitâ yendu kavi-nâmavan ôdikombudu | yî-prakâradale nâlku-chakravanû ôdikombudu |

mama mânasa vâmâśa-Jinânâm anamâtatân |
tâtamânamanân âji-śamâvâsana mâ mama ||

gata-pratyâgataika-ślôka (*vide separate page for this bandha*).

## 230

*On the north-east pillar of the same maṇṭapa.*

yat-saṃsûchitakaṃ vadânya-mahitaṃ kâmaṃ varâri-stutaṃ |
yad-vâri-bhramaṇaiḥ samânam atuḷaṃ śântâtma tê tê svayaṃ |
vṛittaṃ kârita-nîti-chakra-mahitâtikrânti gêyaṃ patê |
tênê jêya-vinêya-lôka-vrijinâtaṅka-vyayaṃ tach cha tê ||

(*vide separate page for this bandha*).

## 231

*On the south-east pillar of the same maṇṭapa.*

yat-saṃsûchita-vastu-vṛitti-mahimâ yaṃ yakshakai rakshitaṃ |
yad-vâri-bhramaṇâtiramyam atuḷaṃ śântâkṛitê chinmayaṃ |
vṛittaṃ vismaya-kâri chakram ari-ghâti-dhvaṃsa-jâtâ na tê |
tênê jêya-vidhêya-lôka-vṛijinâtaṅka-vyayaṃ tach cha tê ||

(*vide separate page for this bandha*).

## 232

*In the yard of the same basti, on a tombstone to the north.*

(*The inscription is much defaced*).. .. sâsanakke esav î-Sâsana-dêvi Jinêndra-pûje..... jita-dêva-kânte Jina-yôgi-nikâya-samagra..... bratey .. timabe vibudhâḷige tâṃ sura-dhênu yeṃ ..... negaḷda

Sômala-dêvi.. .. .. pûjegaṃ muni .. .. .. braja .. .. .. pravṛitti-Jina-pâdâmbhôja-sad-bhaktiyoḷa .. ..
bratâdi-guṇa-sandôha .. .. .. tandege .. .. vag âr ddore eṇe bhû-chakradali kânteyaru ||

śrîmad-bha.. .. .. rôttama-lasat-śrî-tîrttha-Sântîśvarô- |
ddâma-stâna .. .. mâḷp ondu sad-dânadind |
êm ant â-Subhachandra .. .. .. .. .. yuṃ nôḷpaḍ î- |
râmâ-rannav enippa Sômave lôka-traya .. .. .. .. .. ||
.. .. la-dêvî Jaina-pada-pûjâ-dâna-sîlâdiyi- |
.. .. .. .. rôttaraṃ sandirdda samyaktvadiṃ |
santar bhaṇṇise .. .. .. daṃ kâlântadal nirmmaḷaṃ |
sântañ chittav enalke bi .. .. .. .. dêvatvamaṃ tâḷidaḷ ||

## 233

*At the same village, on a stone in the tank.*

Saka-varusa 1318 Dhâṭṛi-saṃvatsara-Âshâḍha-suddha 1 Ā śrîmatu Bana-dêvige amṛitapaḍige gaḍi-bhûmi sarvamânya daṇḍiya-bayalu chatu-sîme Kevalâpurake dhârâ-pûrvaka Chañchali-Oḍeyaru biṭṭadu Vâraṇâsi-Kurukshêtra-nûṛa-yeṇṭu Brâhmara kapileya konda dôsa ka 30 gade .. kha 10 Nâgaṛe Yarebaḷigaṭṭa mêre .. .. .. .. .. Lachâyya-dêvige dhârâ-pûrvvakâv âgi koṭṭa bhûmi Dêviya-purake bayalu pûrvâ da ....

## 234

*On a stone on a mound in the south wasteweir of the same tank.*

śubham astu || namas tuṅga-&c. ||

svasti śrî jayâbhyudaya .. .. . varusha śrîman-mahârâjâdhirâja râja-paramêśvara .. .. .. .. Krushṇa-Râya-mahârâyaru Vidyânagara .. .. samasta-râjya-saṃstutya ..... samaya .. .. .. .. .. Banavase .. .. .. .. lu Chandraguttiya .. .. .. mâgaṇiyoḷa .....ppoḍeyarige Chandragutti-grâmanû.. .. .. .. .. amarakke pâlisida sammandha â-Nañjyap-Oḍêru tamma .. manushyaru .....nirûpadindalû ...dhya-Nâyakarige dharmav âgalendu .. .. .. .. .. keṛege prati-varushaû keṛeya tegasuva .. .. .. .. .. mûvaru-geyiva sâvirada tôṭa-staḷavanû koṭṭeû kâla-kâlake tegasuvahâge gaüḍu-prajegaḷu sênabô-varige kaṭṭumâḍi .. .. .. aḷupidaṃ tamma mâtâ-pitrugaḷa gô-Brâhmaṇara Vâraṇâsiyalu .... pâtaka yî-śâsanava baradâta Bandaḷikeya pûrvvada akkasâle Gaurôjana maga .. .. .. .. ..

## 235

*At the same village, on a stone in front of the Maharnaumi-maṇṭapa.*

namas tasmai Varâhâya lîlayâ bharatê mahîṃ |
khurântara-gatô yasya Mêruḥ khaṇakhaṇâyatê ||
madhyê .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. maṇḍaḷaṃ
yasyâśêsha-jagan-nutasya viḷasad-daṃshṭâgra-kôṭy-uddhṛitaṃ |
dhattê nûtana-kêtakî-daḷa-ka .. .. .. .. .. .. .. .. .. .. ..
.. .. kôḷa-tanus tanôtu sa Haris śrêyâṃsi bhûyâṃsi vaḥ ||
Gôvindaḥ sura-vṛinda-vandita .. .. .. .. .. ..
.. .. .. .. d-aindavôtthita-lasachchhrîndîvara-śyâmaḷaḥ |
sindhûrâruṇa-kômaḷô vara-ruchâṃ Gôpî-janânâṃ priyaḥ |
śrîma .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. vaḥ Kêśavaḥ ||
amṛitâmbhôdhi-nivâsaṃ |
Kamaḷâsana-janma-bhûmi kamaḷâkshaṃ S'rî- |

ramaṇaṃ Prasanna-Kêśava- |
..... dyatan âdaṃ ||
âgal â-prasthâvadoḷû ||

S'rîśana nâbhiyind ogedan Abjajan âtana putran Atri Tâ- |
rêśan avaṅge pu .. ..... |
.. S'aśi-vaṃśadoḷ Yaduv enippanin âdudu Yâdavâkhyam ur- |
vvîśa-kulaṃ ta.. yadoḷ âdan .. ..... ||
.. .. puradiṃ Saḷa- |
bhûramaṇaṃ Tuṅgabhadre-puṭṭida puṇyô- |
rvvî-ramaṇige tanna-manaḥ- |
prêrita-phaḷa-siddhi-vaḍeyal .. .. ||
..... ge nirantaram â-Soseyûra divya-Vâ- |
santikeyaṃ Saḷâvanipan archchisut irdd eḍeg ondu puṇḍarî- |
kaṃ taḷade .. .. .. yal muni-nâthan orvvan a- |
tyanta-tapaṛ-prabhâva-yutan ant adan îkshisutaṃ dayânvitaṃ ||
baḷaya .. .. ..... |
..... kâḍutirppud idan añjade poy |
seḷeyind ene munipâjñâ- |
baḷadiṃ Saḷa-nṛipati poydu Poysaḷan âdaṃ ||

â....Hoysaḷâkhyaṃ matt antavargge puliy-unḍigeyuṃ â-divijârchchitey enipa S'aśapurâmbikeyola .....
..... yaṃ |
paḍuḷav enal tanna bhûri-bhuja-baladoḷ taḷedaṃ |
madavad-ripu-mada-marddanan |
uditôdita-vidita-kîrtti Vinayâdityaṃ ||
..... |
.. yel negaḷda-Keḷeyabarasigam âdaṃ |
bhû-vinuta-kîrtti-vijaya- |
śrî-vanitâ-priya bhujaṅgan Eṛeyaṅga-nṛipaṃ ||
..... na dâḷig idirchchi kâdi sa- |
ptâṅgaman îye kaṇḍ uḷida bhûpatigaḷ turagaṅgaḷaṃ madê- |
bhaṅgaḷan uḷḷa poṅgaḷuvane .. .. |
.. gaḷa nîne balle śaraṇ embar idirchchar ad enduv âjiyoḷ ||
â-jananâthana chitta-sa- |
rôjâkara-râjahaṃsi vikasita-sita-paṅ- |
kêjâ ..... |
.. nip agra-mahishiy Échale negaḷdaḷ ||
â-dampatige tanûbhavar |
âdar bBallâḷa-Vishṇuv-Udayâdityar |
śrî-dayitar avari .....
..... noḷol avasav enasuṃ ||
prathamôktaṃ nâ Vishṇuḥ |
pṛithuvî-patiy embud-uḷḷa-kâraṇadindaṃ |
mathita-ripu .. ..... |
..... akhiḷa-vibudhâhlâdaṃ ||
kuḷa-nagad unnatirkkeyan adhaḥkarip-â-divijâlaya-vrajaṃ |
jaḷadhiya guṇpan êḷi .. .. ..... n â- |

Vaḷabhiya permmeg irmmaḍiya permmeyan âḷda mahâgrahâra-saṅ- ।
kuḷav ave pêḷavê dharege Vishṇu-mahî ... ... ... ॥
..... graṇi Vishṇuviṅg arasi-Lakhmâ-Dêvigaṃ puṭṭidaṃ ।
Narasiṃhaṃ ripu-kumbhi-kumbha-daḷana-prôdgîrṇṇa ... ... ।
..... ..... . kâvataraṇaṃ naîrmmalya-sat-kîrty-aḷaṅ-
karaṇaṃ vairi-nṛipâḷa-darppa-haraṇaṃ sâhitya-sandhâ ... ॥
..... .. . .. si saṅgara-raṅgadoḷ ânt-arâti-mâ- ।
taṅga-kuḷâḷiya prabaḷa-mastakav ir-bbagiyâgi pôḷal ut- ।
ta ... . ... ... rasiṃha-vikramaṃ ।
siṅgada vikramakke migil endu pogaḷvudu bhûri bhûtaḷaṃ ॥
â-prithvîpati-Nârasiṃha-vibhugaṃ ..... ।
.... ..... bhâsyey Êchaley enipp â-paṭṭa-mâdêvigaṃ ।
bhûpôshṇîsha-maṇi-prabhâruṇa-padaṃ saṅgrâma-pañchânanâ- ।
..... ..... daṃ Baḷlâḷa-bhûpâḷakaṃ ॥
âtana sâhasamaṃ pêḷvaḍe ॥
yesakada gaṇḍa-lachchaṇada nachchina Pâṇḍyan uda ... ... ।
..... dan adaṃ kaḍupind uṛad eydi vîrar ar- ।
bbisi manam ikki takk aḷiyal a-śramadiṃ kshaṇa-mâtradinde sâ- ।
disi ..... sudhâ-taḷadoḷ nimirchchidaṃ ॥
Malapôrvvîśaroḷ andin-indin-eḍeyoḷ vîrakk udârakke nir- ।
mmala-sâhitya ... ..... dôr- ।
bbaḷak ârppiṅg aḍaṭiṅge tann orege varpp urvvîśar *irllutaṛiṃ ।
kali-Ballâḷa-nṛipâḷakaṃ Malaparoḷ-gaṇḍa ..... ..... ॥
Chôḷa-prônmada-gandha-sindhura-ghaṭâ-pañchânanaṃ Lâḷa-bhû- ।
pâḷâmbhônidhi-bâḍavâgni Magadhâmbhôjâta-chandrâtapaṃ ।
.. ..... Kaḷiṅga-prajâ- ।
pâḷânaṅga-Mahêśvaraṃ Yadu-varaṃ Ballâḷa-bhûpâḷakaṃ ॥
kayvaḷiya jaya-śrîyuṃ ।
me ..... . Ballâḷaṃ ।
sayvaḷiye naḍeda lôgara ।
bây-vâyoḷu barppa kîrtti-vanitege kûrppaṃ ॥
Chôḷa-Varâḷa-Lâḷa-Kha ..... ।
.... Turushka-Chêra-Maru-Mâḷava-Mâgadha-Gûrjjar-Ândhra-Nê- ।
pâḷara têjavaṃ masuḷisutte disâḷiyan âḷdu nîḷdu ba .. ।
..... rppav int iḷâtaḷâgradoḷ ॥

ant enisida samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja râ ..... Yâdava-kuḷ-âmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Malaparoḷ-gaṇḍa gaṇḍa-bhêruṇḍa ..... Giri-durgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa-chakravartti Hoysaḷa-śrî-vîra-Ballâḷa-Dêva dushṭa-nigraha-śishṭa- ..... n êka-chchhatradind âḷuttuṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpa ... .....
..... n udâra-śrî-viḷâsaṃ vacha- ।
śrî-kântaṃ chatur-abdhi-mudrita-dharitrî-pûritôdyad-yaśaś- ।
śrî-kânta ..... shṭa-kalpa-drumaṃ ।
lôkayka-stutan âgi permme-vaḍedaṃ śrî-Mallan î-dhâtriyoḷ ॥
âtana vaṃśa ..... ॥

*So in the original.

..... Kuntaḷa-bhû-vadhû-vadanamam pôlt irpp Eṛal-nâḍinol ।
tiḷakam tân enal agrahârav esagum Nâgâve tad-grâma ... ।
..... dhi-târêśam Hṛishikêśan uj- ।
vaḷa-têjam negaḷdam budha-prakara-sêvyam sat-kaḷâ-sampadam ॥
â-sakaḷa-kaḷâ-dharana ma- ।
hâ- ..... ṇyôdayam ud- ।
bhâsisuvant ire tanujam ।
bhâsura-mati Malli-dêvan udayam geydam ॥
â-Malli-dêva-vibhu ....।
..... yakaṅgav ati- ।
prêmam odavalke puṭṭidan ।
î-mahiyoḷ Bhâskarâryyan achaḷita-dhairyyam ॥
âtana kânte bhâ ..... ur- ।
vvî-tanujâtegam negaḷd Arundhatigam dorevettu vaṃśa-saṅ- ।
jâtaman eydey uddharisi pempina ..... ।
mâtugaḷge neleyâgi negaḷteyan âḷdaḷ urvviyoḷ ॥
ant avar îrvvar ârjjisida pûrvva-bhavôdita-puṇya ..... ।
... kulaman ellaman uddharisalke puṭṭit em- ।
b antire Malli-dêva-vibhu puṭṭidan ...uttama-satvan Indirâ- ।
kânta-padâm ..... guṇa-brajam ॥
para-hitad irkke dharmmada nimirkke kaḷaughada sârkke satya-vâ- ।
kya-rateya bâḷke mântanada mâḷke ..... ।
..... toḍarpp udârada poḍarppu vivêkad aḍarppu nikkuvam ।
dharaṇiyoḷ endu Kammaṭada Mallanan ellaru voldu baṇṇi .... ॥
..... du takkude Kâśyapa-gôtra-sambhavam ।
Sirig adhinâthan emboḍ adu sâjame Bhâgyavati-priyâgrajam ।
dha ..... skara-sûnuv endoḍ inn ।
urutara-têjanam pogaḷvare pogaḷvar vvibhu Malli-dêvanam ॥
Guru-Budha-Kavi-parivṛitadim ।
pi ..... dôshâ- ।
karan enisad amṛitakaran ene ।
dhareyoḷ Kammaṭada Malli-dêvam negaḷdam ॥
pati-hitadin Arundhatiyam ।
..... amaḷa-bhâgyôdayadim ।
nutu-Lakshmiyan anukaripal ।
sati Jakkaley ene negaḷte-vaḍedam Mallam ॥
âtana sakaḷa-jaga .... ।
..... nayâ- ।
nvîtana tanayam negaḷdam ।
nûtana-Manuv enisi Bhâskaram guṇa-niḷayam ॥
Kamaḷânandan aśêsha-dôsha-rahi ..... ।
.. manas-sêvyan udagra-têjan akhiḷa-dhvânta-pradîpam yaśô- ।
ramaṇam Kâśyapa-gôtra-jâtan ene sand â-Bhâskarang âvagam ।
..... Bhâskaranan urvvî-maṇḍaḷam baṇṇikum ॥
tad-anujan ûrjjita-têjam ।
vidita-kaḷâ-kôvidam Manôbhava-rûpam ।
sad-amaḷa ..... ...।
..... sudêvan eradargg ivam ॥

tanag Abjôdaran ishṭa-deyvav adhipaṃ Ballâḷa-bhûpâḷakaṃ |
janakaṃ Bhâskara-varyyan ambike guṇa-prakhyâ ..... |
..... ryye Jakkale kaḷâḍhyar vvaṃśa-varddhishṇugaḷ |
tanayar bBhâskara-Vâsudêvar enal î-śrî-Mallan êṃ dhanyanô ||
tadamô ..... kara-prabhâvam entene ||
janatâ-saṃstuta-mârgganaṃ praviḷasat-padmânanôtsâha-var- |
ddhanananaṃ Vishṇu-padai ..... ka-man- |
ḍananaṃ sat-kavi-mârgga-rañjakanan âdaṃ Sûryya-daṇḍâdhinâ- |
thanan udbhrâjita-têjanaṃ padapini ..... ||
modaloḷu mânusha-vṛitti matte purushatvaṃ matte vipratvaṃ ant |
adaṛoḷ viśruta-vidde matta vimaḷâchâraṃ baḷikk udda ... |
..... ḷdu dâna-guṇadiṃ kîrtty-aṅganâ-kântan app- |
udu daṇḍâdhipa-Sûryya-dêva-vibhug akkuṃ mikkavargg akkuvê ||
viditâ ..... |
..... chamûpan-udgha-têjakke manô- |
mudad alarvvudu siri-Mallana |
sad-ukti-sandarbha-garbbha-vadana-sarôjaṃ ||
ant enisida sun ..... karuṃ âtma-nandanan appa Bâchayyanuv anukûla-vṛittiyaṃ taḷed ire śrî-Malli-dêvaṃ dharmmôdyuktan âgi ||
dhareyoḷag oppu ..... ḷaṃ tad-ur- |
vvareyoḷe Kuntaḷâvani karaṃ ruchiraṃ Vanavâse-dêśav â- |
dhareyoḷ atîva-ramyav adaṛol neṛe Nâgarakhaṇḍav e .. |
..... purav oppuvud â-vishayântarâḷadoḷ ||
tiḷaka-tamâḷa-tâḷa-sahakâra-karañja-kaḍamba-nimba-pâ- |
ṭaḷa-taru-saṅghadiṃ śuka-pika-bhramarâ ..... |
..... śâḷi-vana-râjigaḷiṃ jaḷajâta-shaṇḍadiṃ |
viḷasitam âgi Bandaḷike mâḷpudu nôḷpara kaṇge harshamaṃ ||
â-râjadhâniyoḷ tad- |
bhû-râjyakk adhipan ẹnisi Sô ..... |
..... daḷanan u- |
dâra-guṇa dharaṇi pogaḷe negaḷdaṃ munnaṃ ||
tridasar mmûvatta-mûvar ttridivadoḷ eseyutt irppavôl î-mahî ... |
..... mûruṃ parigaṇitade bhûdêvar âgalkuvêḷ end |
uda-dhârâ-pûrvvakaṃ vṛittigaḷan olavinind ittan udyad-yaśas sam- |
pa ..... dhavapura-vṛradoḷ Sôvi-dêva-kshitîśaṃ ||
sad-amaḷam appa dharmmaman adaṃ tad-apatyan enippa Boppan ol- |
d ada viparîta-dhâtri ..... baḷikk av an- |
t adu-Yadu-râjyadoḷ sthirate vettire Malyaṇa-daṇḍanâyakaṃ |
paduḷav enalke pâḷisidan anṭ aduvaṃ baḷikaṃ sa-râgadiṃ ||
..... varaṃ śrî-Malli-dêvaṃ guṇô- |
dbhâ .. vad vishayâdhikâra-padamaṃ pett alli sallîleyind |
â-Sôma-kshitipâḷa dattiyan adaṃ tad-bhû ..... |
.. sarvvâvani kûrttu kîrttisut iral koṭṭaṃ punar-ddhâreyiṃ ||
tad-iḷâdêvara dharmmamuṃ pura-vara-śrî-śôbheyuṃ tanna chit- |
tadoḷ atyuttama-satva-ma ..... lli-dêvaṃ manô- |
mudadiṃ puṇya-nivâsamaṃ durita-saṅgha-trâsamuṃ saukhya-sam- |
padad âvâsaman oldu mâḍisidan î-grâ ..... ||

..... dêvatâ-pratishṭeyanuṃ Brâhmaṇa-pratishṭeyanuṃ mâḍi dêvara dêvâlayada khaṇḍa-sphuṭita-jîrnnôddhârakkaṃ dêvara naivêdyakaṃ nandâdîvigegaṃ ..... jîvitakkaṃ Chaitra-pavitra-grahaṇa-saṅkramaṇâdi-naimittikakaṃ vṛitti-vaḷitaṃ bêḷkendu nâḍ-adhikâri-maga Sûryya-dêva-daṇṇâyaka ..... śrî-Malli-dêvaṃ tad astuv endu svasty-anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne kaḷahaṃsa-yâne .. varddhamânânûna-nava-yauvanôdîrṇṇe | sakala-lakshaṇa-sampûrṇṇe | rûpa-lâvaṇya-vâg-vibhavôdite | chandrikâ-lakshmî-kâma-sâmrâ- ..... hiśa-manaḥ-kuvaḷaya-sarach-chandra-rêkhe | râjâ-pâtra-kapôḷa-mṛigamada-patra-rêkhe | hâva-bhâva-viḷâsinî vinaya-vibhâsinî .. .. ti patibratârundhati sahaja-siddha-sârasvati savati-mṛiga-śârddûḷe | śaraṇâgata-vajra-pañjareyar appa śrîmat-piriy-arasiy Abhinava-Kêtala-mahâdêvi .... binnapaṃ geyd â-dêviyaruṃ tâvuṃ śrîmat-pratâpa-chakravartti-vîra-Ballâḷa-dêvargge binnapaṃ geydu śrîmat-Saka-varshada 1129 neya Prabhava-saṃvatsarada S'râvaṇada paurṇṇami-sôma-grahaṇa-Bṛihaspativâradandu tṛi-bhôgâbhyantara-siddhiyiṃ dhârâ-pûrvvakaṃ mâḍisi .. . datti | Teveṭṭav emba grâmav adakke sîme (*here follow details of boundaries and further grants*) yint initumaṃ dhârâ-pûrvvakaṃ mâḍi koṭṭaru | â-mahâjanaṅgaḷa vṛittiya kuḷa (*here follows the list of vrittidars and their gifts*).

svasti śrîmatu Hoysaḷa-pratâpa-chakravartti vîra-Ballâḷa-Dêvana â-chakravarttiya paṭṭad arasiy Abhinava-Kêtala-mahâdêviya Nâgarakhaṇḍa-nâḍa-prabhu-gâvuṇḍugaḷa nagara mummuridaṇḍada yint ivar anumatadiṃ â-dêviya tammâ Mâdhava-daṇṇâyakanu | anantarada Vibhava-saṃvatsarada Mâghada paurṇṇami-Bṛihaspativâra-sôma-grahaṇadandu Bandaḷikeya sthaḷadalli bhûmiyaṃ Brâhmaṇarige sarvva-bâdhâ-parihâravâgi dhârâ-pûrvvakaṃ mâḍikoṭṭa vṛittigaḷa kramav ent endaḍe (*here follows the list of vrittidars*).

## 236

*At the same village, on a stone to the right of Anekal Sômayya's temple.*

śrî || namas tuṅga-śiraś &c. ||

S'rî-kântaṃ taṇna pâdôdaya-nakha-nikarâdhâradoḷ bimbisuttaṃ |
svîkâraṃ bettu pattuṃ-tanugaḷa poḷepiṃ matsya-kûrmmâvatârâ- |
nîkaṃ râjippavol dêseg avataraṇaṃ dôrppinaṃ raṇjip â-Gau- |
rî-kântaṃ S'ômanâthaṃ kuḍug abhimatamaṃ Mâchag â-chandra-târaṃ ||
bhuvanaṅgaḷ padinâlkumaṃ paḍedu tann-ond-ashṭa-mûrttitvadiṃ |
Bhavan emb î-hesaraṃ nimirchchi Girijâ-prêmôrvva-Gaṅgâ-dharaṃ |
pavamâna-priya-chandra-sûryya-nayanâbjaṃ byôma-kêśaṃ Sadâ- |
śiva-rûpaṃ meṛed irddan âdi-puruśaṃ munn Îśvaraṃ śâśvataṃ ||
â-Paramêśvaraṅge S'iva-śaktiya satva-rajas-tamô-guṇa- |
byâpâka-vṛittiyiṃ janiyisirddudu mû jagav alli puṇya-puṇ- |
jôpamam ento madhyamam enippudu madhyama-lôkam embinaṃ |
rûpa-viḷâsadind esedud urvvare vurvvareyall ad embinaṃ ||
... sev êḷuṃ dvîpav êḷuṃ kaḍala baḷagav êḷuṃ kuḷâdrîndrav êḷuṃ |
misupind oppirdda vâra-grahada hesar av êḷuṃ mahâśvarggav êḷuṃ |
rasey âd î-mûjagaṃ tannane baḷasire lôkakke madhyasta-vṛitti- |
prasaraṃ biṇp unnatatvaṃ meṛed ire meṛeguṃ Mêru Mâchambol imbiṃ ||
Mêru namêruvaṃ paḍedu Kimpuruśaṃ parivêshṭisitt adaṃ |
nêrit id endu harsha-bharadiṃ Hari-varsham enutte varsha-san- |
dhârav id end adaṃ mudade pordde Himâchaḷav â-nagakke Gaṅ- |
gâ-ramaṇîyav endu Bharata-kshiti sârddudu dakshiṇâseyaṃ ||
bâjise ḍakkeyuṃ priyara mell-erde tumbigaḷ imbu-vettiral |
râjisi pâḍe kendaḷire kaidaḷav âgire manda-mârutaṃ |

yôjise tâḷamaṃ Ratiyan âdise Manmathan antaraṅgadoḷ |
sâjav enippud alte Bharatâhvayamaṃ Bharatôrvvig urvviniṃ ||

kanda || śrîmajjana-śôbheyoḷ â- |
bhûmî-vadhug esadu tâne mêl enipidarind |
êmâtô Kuntaḷa-guṇa- |
nâṃmaṃ mereyaluke Kuntaḷôrvvarey esegum ||
hû-horeyavol ire têjô- |
byûhav ad â-Kuntaḷakke râjâvaḷiy ut- |
sâhadin âḷdudu munnam |
bâhâ-baḷadinde Sôma-vaṃśa-prabhavaṃ ||
Sômânvaya-nṛipan Aśva- |
tthâmanoḷ olavinde śastra-pariṇatiyaṃ kalu- |
t â-mahipaṃ Sômaṃ vi- |
dyâ-mahimeyin âḷdan akhiḷa-bhûmî-taḷamaṃ ||
guruv Aśvatthâman â-Sômanin ati-mudadim śmaśru-kûrchchâ-kaḷâpôt- |
kara-rêkhâ-vyâptiyaṃ mâḍisute Paraśurâma-prakôpâgni bhûpâ- |
ḷaran imbiṃ tuḷtuvand âtanan ati-mudadiṃ kâdu tann-ondu-chihnaṃ- |
beras ittaṃ râgisuttaṃ Kaḷachuri-vesaraṃ tat-kuḷakk Îśvarâmśaṃ ||
ant-int ondu-dinaṃ manô-mudadin Aśvatthâmanuṃ Sôma-bhû- |
kântâdhîśanuv artthiyind eseya Kailâsâdrig â-Pârvvatî- |
kântârâdhaneg ende pôge nutan â-Nanda-kshitîśaṃ sukha- |
svântaṃ pûjisutirddan Îśa-padamaṃ nânâ-prasûnaṅgaḷiṃ ||
S'ivanaṃ putrârtthadiṃ muṃ palavu-devasav ârâdhisuttirdden âtmôd- |
bhavanaṃ kâruṇyadiṃ S'aṅkaran enag inasuṃ koṭṭan ill endu chintâ- |
dharan âgal chinte vêḍembavol eseva-kadamba-prasûnâḷigaḷ ki- |
ttuvudaṃ kaṇḍ â-nṛipaṃ pûjisidan Abhavanaṃ tat-prasûnaṅgaḷindaṃ ||
pûjipuduṃ Bhavaṃ baravan ittu Kadamba-kuḷâbhidhânadiṃ |
râjipa-putrar irvvar avanîpatig âdapar ant avargge nîm |
yôjisi śastra-śâstra-kaḷeyaṃ paripâlis enutte S'ambhuv â- |
râjanan Îśvarâṃśanoḍan appaysalu meredattu tat-kuḷaṃ ||
â-Kâdamba-kuḷôdbhavar mmeredar ant â-Kîrttivarmmâṅkanuṃ |
lôka-prastuta-Maḷavarmanum avargg â-Drauni vidyâgamâ- |
nîka-śrî-vibhavaṅgaḷaṃ paḍeyal â-Kâdamba-vaṃśaṃ yaśas- |
svîkâraṃ beres oppidatt akhiḷa-râjaiśvaryya-sampattiyiṃ ||
Kaḷachuryyâmnâya-râjyaṃ belagi bhuvanamaṃ Sômaniṃ Pemmaniṃ nir- |
maḷa-bhâvaṃ bettu Yôgôrvvipanin esedu bhôgaṅgaḷiṃ Vajraniṃ dôr- |
vvaḷāmaṃ kaikoṇḍu Yôga-kshitipatiyan ati-sthairyyadiṃ tâḷdi saukhyâ- |
viḷavâg irdd oppi Permmâḍiyin odavidud a-Bijjaṇôrvvîśanindaṃ ||
Kâdambaṃ Mailavarmmaṅg esed udiyisidan Taylan â-Tayla-bhûpaṅg |
âdaṃ śrî-S'ântan â-S'ânta-nṛipatige mudadiṃ puṭṭidaṃ Mailan â-bhû- |
pâdi-prakhyâta-bhûpar ppalar avaniyan âḷdar vvaḷikk oppe Boppaṃ |
S'ri-Dêvî-vallabhaṃ râjisidan avaniyaṃ liḷeyim pâḷisuttaṃ ||
nisada śrî-Bijjaṇôrvvîpatiy-esakadin â-Gûrjjaraṃ perjjaraṃ bott |
esakaṃ geṭṭaṃ Kaḷiṅgaṃ kaḷidan eḷisidaṃ Mâḷavaṃ mâ-ḷavaṃ mûr- |
chchhisidaṃ bhîtâṅgan Aṅgaṃ bhaya-hutavaha-śushkaṃ Turushkaṃ suruḷdaṃ
bisuṭaṃ . Chôḷan âḷ-ôḷiyoḷe naḍadan ârandhran âgirddan Andhraṃ ||

nija-śauryyôdrêkadiṃ nûrmmaḍipa maganan â-Bijjaṇa-kshôṇipâḷaṃ ।
tri-jagan-nâthaṃ nijâjñâ-rachita-bhuvana-yûthaṃ vṛishôdyad-varûthaṃ ।
vijitâṅgôdbhûta-yûthaṃ Purikara-niḷayaṃ Sômanâthaṃ kuḍal pet- ।
tu jaya-śrî-dhâmanaṃ Sômanan amaḷa-guṇa-stômanaṃ râjisirddaṃ ॥
kâyaluv îyaluṃ meṛeyad urbbiparind aḍig arddu bhûmiyaṃ ।
jîy ene dhâtri kây ene virôdhigaḷ artthade tṛipti-vettu hô- ।
hôy ene vandigaḷ dhareyan oppuva kôḍinoḷ ètti tâḷdidaṃ ।
Râyamurâriy emba hesar oppire Sôma-mahîśvarêśvaraṃ ॥
Khasanaṃ sîḷdu Kaḷiṅganaṃ nalapinindaṃ hôḷdu Kimmîranaṃ ।
nisadaṃ nuṅgi Turushkanaṃ noṇedu Chêrôrbbiśanaṃ tindu tê- ।
gi Surâshṭra-prabhuvaṃ taḷakke deged imbiṃ têdu kayighaṭṭe goṇḍ ।
esaguṃ rakkasiyante mikk-asi karaṃ .. Sôma-râjêndranâ ॥
Kâḍambaṃ Tailanind itt akhiḷa-jagatiyaṃ rakshisal dakshar ill end ।
âdaṃ chintâ-bharaṃ tân anivisalade chintâmaṇi-prâyav âgal ।
S'rî-Dêvî-vallabhaṃ Bopparasan atuḷa-sad-bhaktiyiṃ putra-kâmâ- ।
hlâdaṃ śrî-Sômanâtha-krama-kamaḷaman ârâdhipaṃ prêmadindaṃ ॥
bharadiṃ Dakshiṇa-Sômanâtha-padamaṃ putrârtthadiṃ bhaktiyiṃ ।
Siriyâ-dêviyuv âtma-nishṭhey odavind ârâdhisal koṭṭan Î- ।
śvaran imbiṃ Kaḷachuryya-vaṃśad esakaṃ Kâḍamba-vaṃśakke mey- ।
daral â-Râyamurâri-Sôma-samanaṃ sad-gâtranaṃ putranaṃ ॥
koṭṭu Kadamba-Rudran ivan end olavinde vibhûtiyinde boṭṭ ।
iṭṭu lalâṭadoḷ kanasiniṃ dave Dakshiṇa-Sômanâthan old ।
uṭṭu sudhâmbara-pratatiyaṃ mige Nandiyan êṛi bandu kaṇg ।
iṭṭaḷa voppi Sôma-vesar iḷdoḍan â-sati kaṇḍaḷ artthiyiṃ ॥
kaṇḍ â-pâṅgina putranaṃ paḍedu Sômaṃ nâmadind endu kay- ।
koṇḍ imbiṃ nalidâḍe râjisidan ant â-Sôman udyat-sudhâ- ।
piṇḍaṃ nirmmaḷan êḷge vâḍivada sômaṃ tân enal dhâtri shaṭ- ।
khaṇḍôrvvî-taḷa-vartti-kîrtti-Madana-śrî-mûrtti-sampattiyiṃ ॥
nṛipan int âvano dhanyan eyde nuḍiyal kalvande chelv âytu Sa- ।
tya-patâkâhvayav artthiyinde naḍeyal kaluvande chelv âytu bhû- ।
mi-parîtaṃ Nigaḷaṅka .. .. vesar end ânandad î-dhâtri baṇ- ।
ṇipud î-Sômana satya-vâkya-viḷasach-châturyyamaṃ sauryyamaṃ ॥
husivara-sûlav emba tisuḷaṃ nuta-Satyapatâkan èmbud ond ।
esakada Jânhavî-ramaṇi gaṇḍara-dâvaṇiy emba nâmadind ।
eseva-karôṭi-mâle-yuta-Sôma-samâkhyeye Sôman endu baṇ- ।
ṇisuvudu dhâtri maṇḍaḷika-Bhairavanaṃ Nigaḷaṅka-mallanaṃ ॥
jana-nutav âdud int eseva Satyapatâkana satyad êḷge Sô- ।
mana nayanôtsava-prakṛiti gaṇḍara-dâvaṇiy oḷ-guṇaṃ Kadam- ।
bara nṛipa râjisirdda sumanaḥ-prabhavaṃ Nigaḷaṅka-malla-bhû- ।
pana jaya-kîrtti maṇḍaḷika-Bhairavan uddhata-śatru-marddanaṃ ॥
munisindaṃ bhrû-viḷâsaṃ nosaḷ-aḍardu bhâḷâkshiyan tôrppa Cheṅg- ।
âḷvana rûp Andhâsurâkârade pada-nigaḷâkîḷitaṃ tôṛe mâṛâm- ।
panan î-Kâḍamba-Rudram bhugu-bhugu-bhugitôdrêka-kôpâgniyiṃ nuṇ- ।
ṇane nuṅgalk âvan âvoṃ baḷik enut ari-bhûpâḷaru(nu)m aḷukutirppar ॥
lîleyin âgumâḍe Banavâsege vîra-rasaṃ podaḷda bâḷ- ।
vêliy id embinaṃ baḷasi rakshise tannaya tôḷu-bâḷ-jasaṃ ।

sâle beḍaṅgu-vetta posa-suggiyan ârjjise nâḍu nâḍe sau- |
khyâlayav âge mâḍidudu Satyapatâkana râja-vaibhavaṃ ||
vijigîshu Sôma-pâdô- |
pajîvi Sôma-nṛipa-khaḷga-valli-viḷasan- |
nija-vîra-rasaṃ Sôma- |
prajârṇṇavôdvîchi Mâchi sogayisi tôrppaṃ ||
śaraṇendar-edeya kai mach- |
charip-adaṭara mogada kai jana-stuta-Mâhê- |
śvara-tatiya mugida kai bêḷ- |
para piḍi-kai Mâchigaṃ chatur-bbhujan âda ||
gaṇḍ uḷidu sitagar ellaṃ |
peṇḍiravolu kuruḷa beraḷa huruḷaṃ koṭṭuṃ |
kaṇḍuṃ naḍevaru sitagara- |
gaṇḍaṃ śrî-Mâchi jaḍivan asiyan enuttaṃ ||
sitagara-gaṇḍan eydidan enal kahaḷâravav anya-bhûbhujar |
ssatiyara rûpiniṃ piḍidu peṇḍira kaigaḷan ôḍe mandiyoḷ |
mati-mared alli dampatiy enal satiy âṃ patiy endu sûruḷal |
pati sati nambadantuṭ avarg âdudu Mâchana khaḷga-rôchiyiṃ ||
yidu Nigaḷaṅkamallana bhujâsiya kûrpp idu Sôma-bhûpan-a- |
bhyudayav id oḷpu-vett-eseva Satyapatâkana nanniy-êḷge yint |
idu meṛedirdda maṇḍaḷika-Bhairavan-uddhura-bhâḷa-nêtrav em- |
budu dhare vîra-vaibhava-kaḷâ-baḷamaṃ ruta-vâchi-Mâchiya ||
taḷa heḍey âgal ikkida suvarṇṇada mudrike ratnam âge sañ- |
chaḷip-ugur ella sand eseva dantada paṅtigaḷ âge raudradiṃ |
beḷada sukôpav embude viśaṃ tanag âgal arâti-jîvavaṃ |
ghaḷil ene nuṅgutaṃ naliyut irdḍudu Mâchana bâhu-pannegaṃ ||
âtaṅg âchâryyar vvi- |
khyâtar śrî-Dêvaśakti-yati-pati vi- |
dyâtiśaya-śaktiyiṃ bhû- |
mî-taḷadoḷu Dêvaśaktiy ene meṛed irdda ||
â-Dêvaśakti-munipana |
pâdâmbuja-lakshmî tanna vaksha-sthita-lak- |
shmî-dêviyan odavise nutan |
âdaṃ Mâchaṃ guru-prasâdada phaḷadiṃ ||
â-munipan-anugrahadiṃ |
kâmitamaṃ paḍedu Sômanâthana pâdâ- |
bjâmôdada saviy aṛid ud- |
dâmaṃ śrî-Mâchiy amṛitarôchiyol esevaṃ ||
sarasivol ire dhare Banavase |
sarôja-pariśôbheya .. .. ..... |
t ire Nâgari-khaṇḍaṃ su- |
sthira-têjaṃ Sôman inavol alarisuva ||
taradiṃ poṃ-bâḷegaḷ paṇ-golegaḷ uguva pervvâḍiniṃ teṅgugaḷ kây- |
viripiṃ barpp-ambuvim mâvugaḷ eseva rasâsâradiṃ karvvugaḷ sur- |
vvura-sôṅkind okka-sâriṃ baḷedu baḷi[.. ]vant ellav ondâgiy â-Nâ- |
gari-khaṇḍa-prântadoḷ kâl pariyise beḷaguṃ kûḍe kêdâra-varggaṃ ||
nâyaka-ratnan alte Guṇabhûshaṇa-santatig imbin-añjanaṃ |
Nâyaka-Mâchi Bandaṇikayoḷ neṛe mâḍisidaṃ jaya- |

śrîya viḷâsa-gêhav ene tâṃ S'iva-gêhaman â-S'ivâlaya- |
śrîya padakke râjisuvud â-purav âvṛita-nûpurôpamaṃ ||

ant Ananta-bhôga-maṇimaya-râga-rañjita-vêṇî-yûdha-Sômanâtha-vara-prasâdâsâdita-sakaḷa-manôratha-phaḷanuṃ | Dêvaśakti-brati-nâtha-prasâdâsâdita-Mâhêśvarâchârâmṛita-prakshâḷita-manômaḷanuṃ | Sôma-bhûmîśvara-maṇḍaḷâgra-chaṇḍa-rôchiyuṃ | Sôma-râjôdaya-prâchiyuṃ | sitagara-gaṇḍanuṃ | dharmmâmṛita-piṇḍanuṃ | kaligaḷa mogada kayyuṃ | guṇigaḷa mugida kaiyyum enisida Nâyaka-Mâchi Nâgar-khaṇḍada Bandaṇikeyoḷu Boppa-bhûpôddêśadiṃ Boppêśvarâlayamaṃ mâḍisi nijasvâmiy appa Sôma-bhûmipatig â-dharmma-nirmmâpaṇada permmeyaṃ tôṛiy â-dêvar-ashṭa-vidhârchchanegaṃ Chaitra-pavitrâdi-parvvakaṃ â-yûra Chiñchiyabeya Haravariya holadallu biḍisida gadde mattar eraḍuv-are matta â-darmmakke Lachchala-Dêviyaru kêdageya sarivinalu biṭṭa gadde yare mattaru | Sobakeyana kôṇinalu sâyira-marada tôṇṭa mattam aynûrvvaru biṭṭa suṅka hasumbege vîsa vondu | hêriṅge vîsaṃ kâṇi | nandâdîvigege biṭṭa gâṇa vondu | telligara ayvatt-okkalum biṭṭa sauṭige vondu |

mattaṃ śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti Râyamurâri Sôvi-Dêva-varshada 7 neya Vijaya-saṃvatsarada Puśya-suddha 13 Sômavâradandu mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêv-arasana pradhânaṃ Haṭṭabôva Nâcharasaṃ Nâgari-khaṇḍav Eḍe-nâḍu Jiḍḍuḷigeya hejjuṅka vaḍḍa-râvuḷakke naḍevuttaṃ Bandaṇikeya Chikka-Mâcheya-Nâyakana śrî-Boppêśvara-dêvara nandâdîvigeyaṃ naḍesuvantâgi Muchchuṇḍiy-ûralu Kêta-gâvuṇḍana sênabôva-Saṅkaṇṇana prajegaḷa sannidhânadal â-vûra haruvettinalli yippatt-ettin-okkalu deṛeya-vaṛaṃ mûle-suṅkav êna hêṛidaḍaṃ sârvva-kâlaṃ parihârav ondugâṇad okkalu deṛe yinitumaṃ dhârâ-pûrvvakaṃ mâḍi biṭṭa int initumaṃ S'aka-varshada *1194 neya Nandana-saṃvatsarada Mâgha-bahuḷa-amâvâsye-Sômavâra-saṅkramaṇaṃ kûḍida puṇya-tithiyoḷu Chikka-Mâcheyaṃ-Nâyakaṃ mûla-sthânad âchâryyaru Kâḷâmukharu mônânushṭhâna-japa-samâdhiśîla-guṇa-sampannar appa Kalyâṇaśakti-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭa ..

## 237

*At the same temple, on the base of the inside pillar.*

svasti śrîmatu Kaḷachuryya-chakravartti Nissaṅkamalla Saṅkama-Dêva-varushada nâlkaneya Vikârisaṃvatsarada uttarâyaṇa-saṅkaramaṇa-vitîpâta-Sômavâra śrîman-mahâ-maṇḍaḷêśvaraṃ Boppa-Dêvarasaru sarvva-namasyad agrahâra Biṇṇegêriya Saṅkara-Nârâyaṇa-dêvara naivêdyake Bandaṇikeya staḷada Sîreyahaḷiyalu bi . mattar ondu gade aḷupidavaru Vârâṇasiyali kapile Brâhmaṇara kondavaru

## 238

*On a vîrakal lying behind the same temple.*

jitêna prâpyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsi-kâyê'smin kâ chintâ maraṇê raṇê ||
namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla stambhâya S'ambhavê ||

svasti śrîmatu Châḷukya-Vikrama-varshada 53 neya Kîlaka-saṃvaścharada Vaiśâkha-sudha-pañchamî-Âdivâradandu śrîmatu Bandaṇikeya sâmanta-Bopparasaru nâḍ-oḷagindê bijeyaṃ geyuttam iralu Karineleya tuṛuva Kaḷḷamanneyaru koṇḍu pôguttire âḷdaṃ besasalu Bîreya-Nâyakana maga Heggaḍe-Bammabeyana maiduna Bammaṇa tuṛuva pintikki surig iṛidu meṛedu sura-lôka-prâptan âda ||

## 239

*At the same village, on a mâstî-kal to the south of the Banasaṅkarî temple.*

svasti śrîmatu râjâdhirâja paramêśvara śrî-vîra-pratâpa-Mallikârjjuna-mahârâya-râjyâbhyudaya Saka-varusha 1369 nê Prabhava-saṃvatsarada Bhâdrapa[da]-śu 5 Guruvâradalu Kaṭhâriryya-Nâriyappa-

*So in the original : perhaps it is a mistake for 1094.

Nâyakkara maga Maduvarasa-Nâykaru sarggasthan âdalli âtana sati Buḷḷarasi-Kannâyigaḷu gaṇḍana vijaya-śrîyan eyidi sura-lôka-prâptar âdaru maṅgaḷa mahâ śrî

## 240

*On a vîrakal at the same place.*

svasti śrîmatu-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Yimmaḍi-Dêva-Râya-mahârâya-râjyâbhyudayada S'aka-varusha 1364 neya Dundubhi-saṃvatsarada Kârttika-śuddha 11 Sômavâradalu śrîmatu-Nâgarakhaṇḍeya eppa[tta]kke negaḷte-vaḍada râjaḍhâniBandaḷikeya Kadambara Sôyi-Dêv-arasara maga Madukaṇṇa-Nâyakkaru avara maga Bayicharasaru avara aḷiya Sûrappa-Nâyakaru Banavaseya kâluvaḷḷi Kappegeṛey emba grâmavanu kaṭṭikoṇḍu yiddalli tîrthadavaru dhâḷiy yiṭṭu bandu muttidalli raṇa-raṅga-dhîrarâgi palaran iṛidu kaḍikaṇḍamayavâgi avaru alli biddaru sura-lôka-prâptar âdaru maṅgaḷa mahâ śrî śrî

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ ।
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ॥

## 241

*On a stone near the same temple.*

namas tuṅga-&c. ॥

Dhâtu-saṃvatsarada Âśâḍa-suddha 1 Â śrîmatu śrî-râjâdhirâja râja-paramêśvara śrî-vîra-Harihara-Râya sukha-saṅkathâ-vinôdadiṃ râjyâ uttarôttara saluttam ire ॥

vanadhi-vṛitôrvvarâṅganeya kuntaḷadant esadirdda Kuntaḷâ- ।
vani-viśayakk id alte mukham embavol âvagam oppi tôṛuguṃ ।
Banavase-nâḍ adakke toḍav irppavol (id) irddudu visva-dhâruṇî- ।
jana-nutam appa Bandaḷike sand-Amarâvatiyantir oppuguṃ ॥

S'akha-varuśa 1318 Dhâtu-saṃvatsarada Âśâḍa-suddha 1 Â śrîmatu Bâchappa-Voḍeyaru Gôveya-śiṃhâsana ..... râjyam uttarôttara saluttam ire Nâgarakhaṇḍeyada-nâḍa voḷagaṇa Bandaṇikeya Banda-deyaviya mundaṇa Khêmalapurada chatus-sîmeyoḷage pûrvvada-dêviya âchâryyaru muntâda prajegaḷiṃ suṅkaṃ pañcha-gârukha taḷavara-âya nidhi nidhâna daśa .... enâdadu dêviya jîrnnauddhârake dêviya amṛitapaḍiya Purada bhûmi teṅkalu Nâkkeṛeya kôḍiyiṃ kaṇḍiya khalanu Manneya-Muntu-Nâya Vadeya-Nâyka deyiri siddhâyapayinda ga 12 honnanu kuḷava kaḍidu sarvvamânyavâgi biṭṭeü pûrvvadalli chatu-sîmege kallu-naṭṭa-bhûmiyanu biṭheü Muntu-Nâyaka dhâreyan eṛadu koṭṭa tôṭha aḍakeya-mara 500 dêvige koṭheü ... gaḷa tôṭha Chikka-Mâguḍiyalli aḍakeya-mara baḍagaṇa Torageṛeya modala-vaḍavayali 200 sthaḷa koṭṭevu suṅkhakke mukyarappa Bollarsara Anantappagaḷu Udeyappagaḷu Dêviyapuradoḷage pañcha-gâruke su[ṅka] aḍa ..... ... dêviya madannada avasarakke biṭheü ..... ... vaḷave hêṛuva yettu ma 10 nu dhârâ-pûrvvakavâgi sarvvamânyâ । tâḷavaṛikaige mukyarappa Nâraseya-Nâykanu tuppada-Chauḍappagaḷu Dêviyapuravanu sarvvamânyavâgi biṭheü dhârâ-pûrvvakha (*here follow final phrases and verse*). svasti śrîyiṃ śrîmattu Bândadêviya divya-śrî-pâda-padmârâdhakaṛum appa mûligaruṃ môna-anushṭhâna-japa-tapa-samâdhi-śîla-guṇa-sampannar appa Kaṃ..... pûjita Koṇḍalâbharaṇa-dêviya âchâryyaru Malli-dêvara maga Bâyichi-dêva keṛeya keḷage mûru-bana-keyya Dêvîpuravanu mâḍisi ..... jîrnna-uddhârava mâḍisideü ..... neya santâna ..... śrî-Bana-dêvige Dêvappagaḷu Bandaḷikeyalu â-dêviya amṛitapaḍi nandâdîvige-parvvôtsahakke sarvvamânyavâgi kuḷava kaḍidu biṭṭadu ga 30 honuu ..... ॥

Pâṇḍya-maṇḍaladalu bana-sahite Toḷachakôḍindalu Brahmâṇige hon .... sâkshige banadali bandaḷ âgi Bandaḷike-dêviya jâtrige bâha .... pûrvvadalu baha .. parasege (*stops here*).

## 242

*At the same village, on a stone lying in front of the Sahasraliṅgês'vara temple.*

ôṁ namas S'ivâya |

namas tuṅga-&c.. ||

avighnam astu ||

pratyaksha-vastu-vishayâya jagaddhitâya
viśva-sthiti-praḷaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-manôbhavâya
tubhyaṃ namas tri-bhuvana-prabhavê S'ivâya ||
êkô dêvaḥ sa jayati S'ivaḥ kêvaḷa-jñâna-mûrttiḥ
dêvî sâ cha tri-bhuvanam idaṃ yad-vibhûtaḥ prapañchaḥ |
yat kûṭasthaṃ mithunam avinâbhâva-sambandha-yôgât
miśribhûtaṃ tad akhiḷa-jagaj-janma-bîjaṃ namâmi ||
ślâghyaṃ janma śruti-pariṇatis sat-kriyâyâṃ pravṛittiḥ
praudhiś śâstrê lalita-madhurâ saṃstutâ bhâratî cha |
sphîtâ lakshmîr vvapur api dṛiḍhaṃ Chandralêkhâṅkamauḷê
yushmat-sêvâ-phaḷa-virahitaṃ sarvvam êtat palâlaṃ ||
vanadhi-vṛitôrvvarâṅganeya kuntaḷad-ant esedirdda Kuntaḷâ- |
vani-vishayakk id alte mukham embavol âvagam oppi tôṟuguṃ |
Banavase-nâḍ adakke toḍavippavol iddudu viśva-dhâriṇî- |
jana-nutam appa Baṇḍaṇike sand-Amarâvatiy-antir oppuguṃ ||
śrî-Kailâsa-nagêndradindam avatâraṃ-geydu śaśvad-dayâ- |
lôkaṃ bhû-hitam âge Baṇḍaṇikeyoḷ pratyaksham âgirdda Gau- |
rî-kântaṃ bhuvana-trayârchchita-padâbjaṃ Mâchigâṅkaṅge mâḷk |
â-kalpaṃ manad arkkaṟind anudina-śrîyuṃ jaya-śriyumaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Kâḷâñjara-pura-varâdhîśvaraṃ suvarṇṇa-vṛishabha-dhvajaṃ ḍamaruga-tûryya-nirgghôshaṇaṃ śrîmat-Kaḷachuryya-bhuja-baḷa-chakravartti Tribhuvanamalla-Dêvaru sukha-saṅkathâ-vinôdadi râjyaṃ geyyuttam ire ||

vṛitta || bhuja-baḷa-chakravartti Kaḷachuryya-kuḷâmbara-bhânu vairi- bhû- |
bhujaran ati-pratâpadin aḍaṅgisi piṅgisi dhâriṇî-jana- |
brajada daridratâ-guṇaman ambudhi-sîme-varaṃ nimirchchidaṃ |
vijaya-vinôdi Bijjala-mahîpati bhûtaḷamaṃ nirantaraṃ ||
âtana râjyâbhyudayadoḷ |
âtata-yaśan aḷiya-Barmma-daṇḍâdhîśaṃ |
prîtiyin âḷvaṃ bhuvana- |
khyâtiya Banavâsi-dêśamaṃ vikramadiṃ ||
dharmmâmbhônidhi-mîṟuva- |
durmmada-vîrâri-darppa-daḷanaṃ janatâ- |
śarmma-guṇaṃ Baṇḍaṇikeya |
Barmmarasaṃ pempu-vettan avanî-taḷadoḷ ||
vinayâmbhônidhi vikramaika-rasikaṃ śishṭêshṭa-paṅkêjinî- |
dinanâthaṃ prabhu-mantra-śakti-nirataṃ darppishṭa-vidvishṭa-kâ- |
nana-dâvânaḷan endu baṇṇise janaṃ tan-nandanaṃ tyâga-bhô- |
ga-nutaṃ Bopparasaṃ negaḷte-vaḍedaṃ viśvambharâ-bhâgadoḷ ||

â-vibhugaṃ Kâdamba-ma- |
hîvallabha-S'ânta-nṛipa-tanûbhave oriyâ- |
Dêvigam âtmajan âdaṃ |
bhûvallabhan enisi negaḷda Sôma-nṛipâḷaṃ ||

vṛi || âdi-Varâhanâgi dhareyaṃ pratipâḷisi pempu-vetta Dâ- |
môdaran embud î-jagada dusthitiyaṃ kiḍisalke bhûpa-rû- |
p-âda viśishṭa-kalpa-kujam embudu vairi-janakke siṃha-rû- |
p-âda Nṛisiṃhan embudu dharitri negaḷteya Sôyi-Dêvana ||
śaraṇârthi-vrâta-rakshâ-karaṇa-pariṇataṃ tanna tîbrâsi vidviṭ- |
taruṇî-vaidhabya-dîkshâ-karaṇa-pariṇataṃ tanna dôr-mmaṇḍaḷaṃ band |
eradaṅg ishṭârttha-tushṭi-karaṇa-pariṇataṃ tanu udâratvam âyt em- |
bara mâtâṃ nanni mârppaṃ nirupama-mahimâṃ Sôyi-Dêva-kshitîśaṃ ||
dese-deseyoḷ taraṃ-biḍidu pâṛuva vîrara-sekke gaṇḍadiṃ |
visasana-bhûmi koḷ-miḍuḷa nettara kârggesariṃ taguḷḍu nar- |
ttisuva kabandhadind oreva lôhita-dhâregaḷiṃ nabhaṃ vigur- |
vvisuvud id êṃ vichitramo Kadambara Sôman idirchchid-âjiyoḷ ||
tanu tanuvaṃ taṛumbe mige kûr-asi kûr-asiyaṃ paḷaũche thopp- |
ene karuḷ iṇḍegoṇḍ aḍagu thipp-ene rakta-vâri bâpp- |
ene maruḷ ârddu vairi-nṛiparaṃ chaladindame kâdi gelva vî- |
ranoḷ idirântu gelv-adaṭan âvano Sômanoḷ âji-raṅgadoḷ ||
śrîmatu Mâḷala-Dêvi ma- |
hî-mânita-charite satya-nidhi parijana-chin- |
tâmaṇi Kâdambânvaya- |
Sôma-nṛipârddhâṅga-lakshmiy enisidaḷ alte ||

vṛitta || jagamaṃ rakshisidattu kîrtti mugilaṃ muṭṭittu pemp âtma-dâ- |
na-guṇaṃ jîy enisittu viśva-janatâ-saṃstutyaṃ âdattu sa- |
tyâ-guṇaṃ tân ene Sôvi-Dêva-nṛipa-râjya-śrî-jaya-śrîy enal |
negaḷd î-Mâḷala-Dêviy-unnatiyan inn ê-vaṇṇipomb aṇṇipoṃ ||

tat-pâda-padmôpajîvi Mâcheya-Nâyakana vaṃśâvatârav ent ene ||

vinayada nanniya dayad âr- |
ppina kûrppina kulada chalada châritrada pemp |
anupamam ene Mâchayyana |
janakaṃ Masaṇayyan adhika-mahimeyan ântaṃ ||

tat-sati ||

kanda || kshiti baṇṇise negaḷda pati- |
brate guṇavati bhâgyavati yaśôvatiy emb un- |
natiyaṃ prabhu-Masaṇayyana |
sati taḷedaḷu Malliyakkan ene pogaḷadar âr ||

tat-suta ||

S'iva-tatvaṃ S'iva-dharmma-nirmmaḷa-guṇâḷambaṃ S'ivârâdhanaṃ |
S'iva-pûjâ-vidhi salgum î-vibhuviniṃ dhâtrî-janakk endu tâṃ |
S'ivan îyal paḍedaḷ Mahêśa-varadiṃ Mallavve vikhyâtanaṃ |
S'iva-pâdâmbuja-bhṛiṅganaṃ taneyanaṃ sad-vâchiyaṃ Mâchiyaṃ ||

kanda || vinaya-nidhi Mâḷeyakkaṃ |
jananiy enalu Tantrapâḷa-Mallayyaṃ tâj- |

janakan ene Suggiyakkaṃ ।
jana-nute bhâgyavatiy appud ên achchariyê ॥
guṇavati satyada śauchada ।
kaṇi S'iva-dharmmânucharite subrate pati-bhû- ।
shâṇe Mâchayyana sat'y-ag- ।
raṇi paḍedaḷu Suggiyakkan atyunnatiyaṃ ॥
śrî-mahitaṃ sakaḷa-kaḷâ- ।
dhâmaṃ S'iva-dharmma-nirmmaḷaṃ vîra-śrî- ।
râmaṃ dâni yaśô-nidhî ।
Sômaṃ Mâchayyan-âtmajaṃ kêvaḷaṃê ॥

mattav â-Mâcheya-Nâyakana mahimey ê-doret endôḍe ॥

kanda ॥ śrî-ramaṇaṃ Mâcheyyaṃ ।
dhîraṃ Taḷaṛikeya suṅkad adhikâraṃ vis- ।
târise Sôma-nṛipâḷa-ku- ।
mâraṃ sarvvâdhikâriy ene pesar-vaḍedaṃ ॥

vṛi ॥ vinayaṃ sajjana-harsadaṃ prabhute lôka-stutyam oḷp ishṭa-śi- ।
shṭa-nikâyôtsavakâri dharmma-charitaṃ sat-pûjitaṃ viśva-dig- ।
vanitâ-chandana-lipta kîrtti para-nârî-dûrav âchârav âyt ।
enal ê-vêḷvudo Mâchigâṅkane volaṃ dhanyaṃ mahî-chakradoḷ ॥
patig artthârjjaneyiṃ prajâ-pratatigaṃ maryyâdeyaṃ dânṭad un- ।
natiyiṃ svapnadoḷ appaḍaṃ pusiy ad entuṃ porddad âtmîya-san- ।
nuta-satya-bratadiṃ virôdhi-baḷamaṃ beṅkoḷva vikrântad â- ।
yatiyiṃ nâyaka-Mâchigâṅkane volaṃ vikhyâtiyaṃ tâḷdidaṃ ॥

kanda ॥ naya-dânam anna-dâuam ।
priya-dânaṃ vastra-hêma-dânaṃ dharmmô- ।
daya-dânaṃ san-mânô- ।
daya-dânaṃ Mâchigâṅkan ûrjjita-dânaṃ ॥

vṛitta ॥ para-vadhug âse-geyyada manaṃ jagamaṃ porev ârpp asatyadoḷ ।
poreyada vâṇi vairi-jayamaṃ paḍev âcharaṇaṃ kaḷaṅkadoḷ ।
nereyada kîrtti pûjita-Mahêśa-padâmbuja-bhakti tân ad ach- ।
chariy ene baṇṇisalk aḷave Mâchiyan âhava-... yaṃ ॥

antu Mâcheya-Nâyakaṃ nija-gôtra-mitra-kaḷatra-putra-pavitritan enisi sukhadin ire tad-guruvuṃ jagad-guruvuv enisi ॥

vṛitta ॥ yama-mukhyâshṭâṅga-yôgânubhavar akhiḷa-vêdânta-siddhânta-S'aivâ- ।
gama-dugdhâmbhôdhi-pârâyaṇar amaḷa-kaḷâ-jñâna-sârar prasiddhô- ।
ttama-yôgîndrâgragaṇyar nirupama-mahimâḷaṅkṛitar ppempu-vettar ।
krama-yuktar khyâta-Kâḷâmukha-mukha-tiḷakar dDêvaśakti-bratîndrar ॥

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-sampannar Aghôra-labdha-vara-prasâda-prasiddharum appa Bammakûra Hiriya-maṭhad âchâryyar dDêvaśakti-dêvaru Mâchaya-Nâyakaṅge kâruṇyadind anugrahaṃ mâḍal âtanuṃ dharmma-tatparan âgi ॥

vṛi ॥ eseyal chitra-vichitra-patra-nutamaṃ prâsâdamaṃ nâḍe kal- ।
vesadiṃ mâḍisi mâḍi poṅgaḷasamaṃ dêvâlayâgrakke râ- l
jise tad-jñar bbagegoṇḍu baṇṇisuvinaṃ tat-puṇyamaṃ kûḍe perch- ।
chisidaṃ supprabhu Mâchigâṅkan asakṛit-sat-kîrttiyaṃ dhâtriyoḷ ॥

kanda || parivâra-dêvatâ-vis- |
taramaṃ liṅga-pratishṭheyaṃ mâḍisidaṃ |
niravadyaṃ Bandaṇikeya- |
puradoḷ Mâchayyan adhika-puṇyôdayadiṃ ||

antu mâḍisi tad-anantarav â-Mâcheya-Nâyakaṃ tamm-âḷdaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêvarasara hesariṃ śrî-Sômêśvara-dêvar endu hesaran iḍal arasar â-dêvar-aṅga-bhôgakkav â-dêvâlayada mâṭa-kûṭa-prâsâdakkav alliya tapôdhanar-âhâra-dânakkav end Attikoḷana keḷage biṭṭa gadde mattaru mûru hiri-keṛeya keḷage sâsira marada sthaḷad aḍake-dôṇṭa Nâgara-khaṇḍav-erppatt-Aṛalûṛal ondu honnu kâṇike ayvatt-ettina koḍavîsa bîravaṇav ant eraḍu-vîsada davasâyada suṅka śrîmat-piriy-arisi Mâḷala-Dêviyar â-dêvara nandâdîvigeg endu biṭṭa gâṇav ondu yint î-vṛittiya sarvvanamasyavâgi biṭṭaru mattav avara pradhâna Nâkarasan â-Sômêśvara-dêvara nivêdyakk endu Kaṇṇasôgeya Kûṭikeṛeya keḷag alliya mûliga Bûha-gauḍa sahita biṭṭa gadde mattar ondu matta Kôṇavattiya nâḷ-prabhu-Prithvi-seṭṭiyaru-mukhyav aynûrvvaruv irddu sîreya maḷavege hoṅg are-vîsa hasumbeg are-vîsa davasada hêṛiṅg are-vîsava biṭṭaru mattaṃ śrîman-mahâ-praddhânaṃ Banavase-pannirchchhâsirada hejjuṅka vaḍḍa-râvuḷada daṇḍanâyakaṃ Bicharasaru dêvara nandâdîvigeg endu ṭhâṇôgava hêṛiṅge bêḷeyaṃ biṭṭaru mattaṃ Miriñjeya vaḍḍa-vyavahâri Ballaya-sâhaṇi Hemmi-seṭṭi Sômeya Koṅgeya-sâhaṇi Kaneyan int ivaru-mukhya-samasta-peḷâvigar irddu kuḍureg eraḍu-hâgavaṃ biṭṭaru gôvar eraḍu-hâgavaṃ biṭṭaru int initu-vṛittiyumaṃ Saka-varsha 1084 neya Chitrabhânu-saṃvatsarada Mâgha-śuddha-daśamî-Budhavârav-uttarâyaṇa-saṅkramaṇa-vyatîpâtaṃ kûḍida puṇya-dinadoḷu Mâcheya-Nâyakaṃ Sômêśvara-dêvargge sarvva-bâdhâ-parihâravâgi koṭṭar î-sthânav appudu Brahmachâri-maṭhav (*usual final phrases and verses*) Sômêśvara-paṇḍitaru î-Bîreya-jîyaruv illiya sthânikaru || kalukuṭiga Kêtôjaṅge sthânikar ippattu-kamma-gaddeyan umbaḷiyaṃ salisuvaru ||

## 243

*On a vîrakal near the same temple.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmat-Sêvaṇânvayâmbara-dyumaṇi Yâdava-chakravartti Siṃhaṇa-Dêva-varshada Bhâva-saṃvatsarada Vaiśâkha-suddha-pañchamî-Âdivâradandu anêka-kari-turaga-ratha-śubhaṭa-chaturaṅga-balaṃ berasi Drôṇapâḷan-oḍagûḍi śrîman-mahâ-maṇḍaḷêśvaraṃ Bandaṇakeya Bammi-Dêvarasaru Vuddareya muttidalli

*piḍitandan bâḷu tappe taleyaṃ mûdalsi muṃ koṇḍu tann |
oḍeyaṃ nôḍi bhaṭarkkaḷaṃ khaḍgadiṃ .. rbi bobbiriyutuṃ |
kaḍi-khaṇḍaṅgaḷoḷ iṇḍeyâḍid adaṭaṃ mattorvvan ill embavoḷ |
naḍevaṃ perggaḍe-Mâchanind adaṭar âr saṅgrâma-raṅgôddhatar ||
stutigeyyalk anya-sainyaṃ pogaḷe nija-balaṃ pâḍe Ganddharvvar ettaṃ |
kshitiyoḷ kîrtti-pratânaṃ pasarise samarôtsâhakâdi-jitaṃ* |
dhrutiyindaṃ prâptan âdaṃ sura-yuvati-kuchâbhôga-saukhyakke nichchaṃ |
matiyindaṃ svâmi-bhakti-bratadoḷu nirantaṃ Mâchan(a v)aunnatya-sûchan ||
taḷaraṃ perggaḍe tân enippa bageyaṃ kâyvaṃ nija-svâmiyaṃ |
tuḷilâḷ-permmeyan âgaḷante merevaṃ kaṭṭâḷu tâṃ sorppinaṃ |
paḷiyaṃ pâpaman aguiyanti tuḷivaṃ viśvâsi tann-âḷdanoḷ |
taḷedaṃ herggaḍe-Sôman-âtma-taneyaṃ Mâchaṃ mahâ-svarggamaṃ ||

## 244

*On a 2nd vîrakal at the same place.*

svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva-varśada †13 neya Dundubhi-saṃvatsarada Mâgha-bahuḷa 14 Sômavâra-S'ivarâtriyandu Udareya kôṭiyanu Ballâḷa-Dêvanu .. lagge mâḍuvalli

*So in the original. †So in the original: but should be 30.

Sampageya .... yalli śrîman-mahâ-pradhânam Malleyana-dannâyakam pêlalu .... ta .. chchin-âlu Bandanikeya parivâra yâ-Nemma-Madeyanana maga Hariyananu adanamam kondu Udareya kôteya sarige hati munnayola bidu halaram talut iridu yadubhutavâgiy âlutanam mâdidâta . .. num parivâram meche kulavam belagi sura-lôka-prâ[p]tan âda ||

## 245

*On a third vîrakal at the same place.*

svasti śrîmatu Kalachuryya-chakravartti Râya-Nârâyanan Âhavamalla-Dêva-varshada 4 neya S'ubhakritu-samvatsarada Mârgasira-ba 10 Sô | svasti śrîman-mahâ-mandalêśvaram Boppa-Dêvarasar Sanna-Mahadêva-dannâyaka-kânikeg Eseleyahallige bijayam gaidalli Maluge-Dêvana dalabâram Baligâvege hôguttam matumâtim bavarav âgalu Murâri-Sômayana maga Dadeya Kâtiga-Nâgana kaledu besasal âddana kontavam kondu palaram talt iridu meradu sura-lôka-prâptan âda || âtan-âlutanake mechi Murâri-Sômeya kala nirisida ||

## 246

*At the same village, on a virakal near the Hanumanta temple.*

..... samasta-bhuvanâśrayam śrî-prithvî vallabham mahârâjâdhirâjam paramêśvaram .... bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam śrîmat-Tribhuva .... vara vijeya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â- ..... ram-baram saluttam ire svasti samasta-praśasti-sahitam śrîman-mahâ-pradhânam da ..... mane-verggade-dandanâyaka Sâlipayyangala besadi śrîman-mahâ-pradhânam ..... Râmayyangalu Banavâsi-pannirchchhâsiramuman âluttire tat-pâda-padmô . .... samasta-prasasti-sahitam śrîman-mahâ-sâmantam Bopparasaru arddhânga-Lakshmî-sa.... parama-kalyânâbhyudaya-sahasra-phala-bhôga-bhâginî dvitîya-Lakshmî.. .... yar appa śrîmatu S'riyâ-Dêviyaru samasta-prajâ-parigraha-ga .... ldeya-sthânadalli Châlukya-Vikrama-varshada 48 neya S'ôbhakritu-samvatsarada Vaisâkha-bahula 10 Âdivâradandu gôvara Mâranana magam Dêkeya-Nâyakam arasam kumâranam hadadade Kondasabâviya Brahma-dêvange tanna sidi-daleyam kottehen endu harasalu arasam kumâranna hadadade tanna sidi-daleyam ko .. ...tta galde . 10 dîpâvali geyalu ku ..... bîram â-basadiya panda salisuvaru (*usual imprecatory phrases*).

## 247

*At the same village, on a vîrakal near the Trimûrti temple.*

śrî svasti śrîmatu Yâdava-Nârâyana pratâpa-chakravartti vîra-Ballâla-Dêva-varśada ?42 neya Bhâvasôtsarada Pâlguna-suddhada 5 Sô-vâradandu svasti śrîmatu sakala-lakshmî-pati bâhattara niyôgâdhipati mahâ-vadda-bêhâri śrî-Kamata-Male-Settaru Sûryya-dannâyakaru sahita Gavamaleya-Nâyakana karedu balaśalu Bâleyahalliyam niridu turuvam kondu bahali Kavada-vana-dalavâra ..... Settiya Sâniyabeya sâhani besana kâdidalli halaram kondu talut iridu meradu sura-lôka-prâptan âda || âtana vîrav ad ent endade |

*paridu ..... da bhujamum Garudam gaganâgradindam âr- |
dd erage badiven appalise tâ huyid endu nô .... śrayadim |
...d iridâdutam merahalirddu Manneya viramam saman- |
tara Malla-Nâyakam subhata-bîrama mareyan âji-rangadol- ||
bîra ..... migaya vairi-varggamam |
karunada .... doyad î-subhatâgrani pâyye dharâtalâgradol |
paripanidârddu bala- . rane nettaru bimmane . kke yuddhadol |
nari .. mâdidam subhat ..... n âji-rangadol ||

*From here, the inscription is much defaced.

## 248

*On a second vîrakal at the same place.*

svasti śrîmatu tri-bhuvana-vikhyâtaṃ râjâdhirâja râja-paramêśvara Yâdava-Nârâyaṇaṃ pratâpa-chakravartti bhuja-baḷa-vîraṃ Siṅgaṇa-Dêvana nija-vijaya-râjyada paḍinâlkaneya Svabhânu-saṃvatsarada Phâlguṇa-suddha-ashṭamî-Sômavâradalu Muḷugunda-dhâraṇadalli Jâyya-râhutana bavaradali Bôkeyana Boppeya-Nâyakaṃ kayid iṛidu meṛedu sura-lôka-prâpitan âdaṃ || avana pratâpam ent endaḍe ||

piḍid itandene bâḷu-daleyan enutaṃ mûdalsi muṅkoṇḍu tann- |
oḍeyaṃ nôḍalu vairi-vîra-balamaṃ pokk okkilikkuttav â- |
kaḍadutt aṭṭida muṭṭidaṃ samaradoḷ kond ikki mâṛântaraṃ |
paḍadaṃ Jâyava-râhutaṅge bemaraṃ Boppaṃ raṇakk oppamaṃ ||

and ivan âr endu Jâyavaṃ besagoḷalu husivara sûla gaṇḍara-dâvaṇi nigaḷaṅka-Bammi-Dêvana malagaṃ Bôkana Boppan enal kanaldû ||

gaḍaṇisi kudureya daḷamaṃ |
jaḍidare Jâya-râhutan âdaṃ |
baḍed otti kudureyav âneya |
keḍe kutti konda Bôkana Boppaṃ ||
gaja-mâ .. ..... |
nija-gaḷi yattal â-gaja- |
bajisittu raṇa-raṅga-dhîraniṃ |
bhuja-baḷa Boppan iṛivalli ||
tâṭisi paṭṭiy aḍḍaṇada binnaṇamaṃ meṛad ella vîraruṃ |
sâṭisi bobbiḍal savaḍig akkaḍay end iṛid cchchi tâṛuvar |
tôṭige kôṭey-andadi kalâ ..... kkav enuttam eydal ul- |
lâṭada paṭṭe pulti chamaraṅgaḷa tokkeya Bappan oppidaṃ ||

antu vîraran oḷakoṇḍanaṃ sura-kanneyaru vimânaṅgaḷiṃ sura-lôkak oydidaru

## 249

*On a third vîrakal at the same place.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla vîra-Sômêśvara-Dêva-varshada 5 neya Viśvâvasu-saṃvatsarada Chaitra-ba 14 Sô | śrîman-mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêv-arasana viśâlavaksha-sthaḷa-nivâsiniyar appa śrîmat-piriy-arasi Lachchala-Dêviyaru svarggastheyar âgal â-dêviyaroḍa sâven endu mun-nuḍida bhâsheyan eṛapi satta vara-lôkan appa Bôkana viṅkada bîrad unnatiyagra-bhâvav entene ||

kanda || chalade tale-gûṛanâḍuva |
kaliyaṃ nîn endu karad oḍeyaṃ .. tapp |
alaghu-parâkrama Bôkaṃ |
talegoṭṭaṃ vêḷe vâḷig urvvare pogaḷal ||
kaṭṭâyada-bhâsheya nuḍi |
keṭṭadu ..... bhav âytu sat-sura-bhûjaṃ |
poṭṭâdudu jagadoḷ enal |
toṭṭene bàkadi .. ..... ||
..... sura-dundubhi- |
nâdav eseye gaganântara .... ... |

..... |
..... r artthiyaṃ Bôkaṇanaṃ ||

mattam âtana bîramaṃ nâya ..... vara sand âtana heṇḍir-makkaḷiga Biḷageṛeya .....
Taṛalûra .. hanan udayav inti .....

## 251

*At Sîrêhaḷḷi (same hobli), on a vîrakal in front of the entrance of the Hanumanta temple.*

svasti śrîmatu Kaḷachuryya bhuja-baḷa-chakravartti Bijjaṇa-Dêva-nṛipa..... Khara-saṃvatsarada Jêshṭa-bahuḷa 8 mî-Sukravâradandu ..... pramukhar âgire .. .. vaḍḍana..... ..... heggaḍe-daṇḍanâyaka ..... daṇḍanâyaka ..... kûḍi kâdi sôlt ôḍihôhalli Sôvi-Dêvarasana Nâyaka ... Kêśa-Boppan-aḷiya Mâcharasa-Nâyakana ..... da .. keyal iṭṭu aḍḍa-gaḍiyal ondê-billinalu mûṛu-sâyira-kudur .. .. kurdilèya kaḍadalu kèḍahi hannondu kudiriya hiḍidu bahalli aḍḍaga .. .. ..... harisidalli kâḷagama kâdi sura-lôka-prâptan âda || eppatt-okaluṃ ke .. .... ..... Seṭṭiyuṃ mechche hâḷa-keyyaṃ koṭṭaru maṅgaḷa mahâ śrî baradaṃ sênabô ....

## 252

*At the same village, on a mâstikal in front of the Kallêśvara temple.*

svasti śrî jayâbhyudaya śrî-vîra-Pratâpa-Dêva-Râyaru sukha-saṅkathâ-vinôdadiṃ râjyaaṃ geyiûttam irdda Shaka-va 1338 neya Durmukhi-saṃvatsarada Âshâḍha-su 15 Guruvâradalu Sirahaḷiya gaûḍa Bomma-gauḍaru âtana sati Harimâi sura-lôka-prâptav âdarû || maṅgaḷa mahâ śrî

## 255

*At Togarase (same hobli), on a stone in front of the Mallikârjuna temple.*

Krôdhi-saṃ ..... ke kartarâda Keḷadi-Sadâśiva-Râya-Nâyakaru Togarasheya Mallikârjunage dîpârâdhanege maḍida dharmma yî-stânake saluva Gaṇachâriya ga 4 varaha ..... 18 dîpârâdhanege biṭṭa sarvamânyava maḍidanta darmma âvavan âdaru tappidare Vâraṇâsiyali gôva-konda pâpake hôguvanu vîra-padake sallanu yî-dharmake arasige binnava maḍi yî-darmmake sakaravâgi binnava maḍisidavaru ..... haḷḷiya Gaṇachâ ..... Parvata-voḍeyaru.

## 258

*At the same village, on a stone in râjâṅgaṇa field, north of the village.*

śrîmann-âḷuva Mugaṭṭeya Sâmbaiya Haliya-gaûḍara maga Banadi-gaûḍanu Beṭṭada Mallikârjuna-dêvarage biṭṭa nâ-khaṇḍugada bûmiyanu bhûmi-chandrar uḷḷanna-bara pâlisûdû S'a 1360

## 260

*At the same village, on a stone near the field of the Pañchavaṇṇagi-maṭha, north-east of the village.*

śrîmatu Bahu .. nya-saṃvatsarada Chaitra-.. huḷa 1 daḷû Vi .. paṇṇa-Nâyakaru Togarasiya araḷi-Sidha-Vîra-voḍeyaru dêvara maṭada .. .. ke ayavaru hiriya .... śâstri maṇu nâlku-kha .... gade-bhûmi yî-darma tapidavage Vâraṇâsili gôva-konda pâpakke hôgali.

## 263

*At Maḷavaḷḷi (same hobli), on a pillar in front of the Kallêśvara temple.*

*(Cave characters and Prâkrit language).*

śiddham || jayati bhagavân Maṭṭapaṭṭi-dêvô Vaijayantî-pura-râjâ Mânavyasa-gôttô Hâritî-puttô Viṇhu-kaḍḍachuṭu-kulânanda Sâtakaṇṇî âṇapayati mahâvalabhaṃ rajjukam âyu-dhana-vaddhatîchchaṃ

Bhagava-tôsha-paṭîyasîm sukhânvayaṃ gâmâhâra-Sahalâṭavîṃ || Maṭṭapaṭṭi-dêva-bhôgaṃ mahâ-surâṇaṃ ṭhâṇamm âtma-rachchâya savva-parihârêṇa vîtarâsaṃ abhaṭa-ppavêsaṃ saṃsiddhikam evvaṃ uchitaṃ savva-parihârêṇa Takiñchî-puttâya Bahma-dejjaṃ diṇṇam Koṇḍinyasa-gôttâya Hârîtî-puttâya Koṇḍamâṇâya ivvaddhatti bitîya-gihma-pakkaṃ paḍama-divasaṃ paḍama-sammachcharam ... diṇṇaṃ .... ||

## 264

*On the same pillar.*

(*Cave characters and Prâkrit language*).

siddham || jayati bhagavân Maṭṭapaṭṭi-dêvô Vaijayantî-dhamma-mahârâjâdhirâjê patikata-saujjhâyi-chachchaparô Kadambâṇaṃ râjâ S'iva[khada]vammaṇâ Mânavyasa-gôttêna Hârîtî-puttêna Vaijayantî-patinâ puvva-dattîtti sotvêna parityakthêṇa manasâ.pi sa mâtulâya bitîyaṃ dattaṃ Koṇṇinyasa-gôttâya Kôsiki-puttâya Koṇḍamâṇa-kula-tilakâya Siri-Nâgadattâya puvvôchitâ ggâmâ Sômapaṭṭi Koṅginagaraṃ Mariyasâ Karipendûlâ Para-Muchchuṇḍî Kunda-Muchchuṇḍî Kappennalâ Kundatapukaṃ Veṭṭakki Vêgûraṃ Kôṇatapukaṃ Ekkaddhâhâraṃ Sahalâ êtê gâmâ abhaṭa-ppavêsaṃ saṃsiddhikaṃ savva-parihârêṇa diṇṇaṃ âyu-balaṃ vaddhati 4 savvachchharaṃ paḍama-sarada-pakkhaṃ bitîya-divasaṃ paḍama-nakkhattaṃ Rôhiṇiyaṃ samppadattaṃ cha ta dêva-bhôgaṃ mahâ-saraṇṇa-Maṭṭapaṭṭi-dêvâya || uktaṃ khaṇḍô Visvakammâ Bahmaṃ dejjaṃ sê Kadambêsu ṛidhamâtê visasattu châtu-vejjaṃ siddhitaṃ nigama-viditaṃ cha êvaṃ râjâ âṇapayati Nâgadattêna appaktê uchita-sailê tambhê likhâpitaṃ jayati Lôkanâthô nandantu gô-bBamhâṇa siddhir astu śrîr astu ||

## 266

*At the same village, on a broken Garuḍa-kambha in front of the Râmanta-dêva temple.*

svasti śrîmatu Bhû(r)lôkamalla- ..... 13 neya Kâḷayuktâkshi-saṃvatsara .. Mâgha-sudha 7 Âdivâradandu Nâgara-khaṇḍa-eppattara baḷiya bâḍaṃ Maḷavaḷḷiya prabhu Gâḍa-gauṇḍana tamma Mâṇiyam naṃ sûryya-kiraṇ maṃ mâḍisi pratishṭeyaṃ mâḍisidu || maṅgaḷa mahâ śrî ||

## 267

*On a stone in the koppalu of the same temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu pratâpa-chakravartti Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam iralu Kalyâṇada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi || svasti samasta-praśasti-sahita śrîman-mahâ-pradhânan antaṛpurâdhyakshaṃ kari ..... sâhaṇa-verggaḍe śrîkaraṇa-hiri-Kannaḍa sandhi-vigrahi pasâyitam mane-verggaḍe sênâdhipati haḍapavaḍaṇḍanâyakaṃ Bamma-Dêv-arasaru Banavase-nâḍan âḷuttire || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷikaṃ vijaya-lakshmî-kânta chaṇḍa-ripu-nṛipati-mârttaṇḍa kadanakk-oḷgaṇḍaṃ mârttaṭṭiyiriva marege-vare kâyvaṃ Chaturbhuja-dêvî-labdha-vara-prasâdaṃ Bhagavatiy-aṅkakâraṃ śrî-Praṇamêśvara-dêva-labdha-vara-prasâda Bandaṇikeya-pura-varâdhîśvaraṃ nâmâdi-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷikaṃ Sôvi-Dêvarasaru || svasti śrîmat-pratâpa-chakravartti Jagadêkamallavarshada 10 neya Prabhava-saṃvatsarada Âsveyja-suddha-tadige-Sômavâradandu svasti śrîmat-Nâgara-khaṇḍa-yeppattara baḷiya bâḍa Maḷavaḷḷiya prabhu Gâḍa-gâvuṇḍaṃ śrî-Kali-dêvara dêvâlyamaṃ mâḍisi kaḷasârôhaṇaṃ mâḍidaṃ || mâttam âyaniṃ piriyaṇṇam Eṛaha-gâvuḍam Bhagavatîdêviya mâḍisida || svasti śrî-Kali-dêva-pâdârâdhaka Mâhêsvara-jana-kalpa-vṛiksha satya-Râdhêya saucha-Gâṅgêyaṃ bilu-vidde-Râmaṃ baṇṭara-bhâvaṃ nuḍidaṅge-gaṇḍa ayyana-siṅga aṇṇan-aṅka-

SÂTAKARNNI AND KADAMBA INSCRIPTIONS ON MALAVALLI STONE PILLAR.

SHIKÂRPUR TALUQ Nos. 263, 264.

kâṛa Mudda-gâvuḍaṃ Sapta-Mâtṛikiyaraṃ mâḍisidaṃ || âtaniṃ kiṛiyaṃ śrî-Râmêsvara-dêva-labdhavara-prasâda Siva-pâda-(shaṭcharaṇa)-kamaḷa-bhriṅga para ... Jîmûtavâhanaṃ para-vadhû-kanda Gâḍa-gâvuḍana gandhavâraṇa Kêta-gâvuḍaṃ śrî-Vṛiśabhêsvara-dêvaraṃ mâḍisida || âtaniṃ piriyaṃ Mâṇiyamma sûryya-kiraṇamaṃ mâḍisidaṃ || svasti śrîmat-Kali-dêva-pâda-paṅkaja-bhramara Siva-pâda-sêkharaṃ satya-saucha-guṇa-sampannaṃ prabhu-mantrôtsâha-śakti-sampannaṃ nuḍidumatt ennan âśrita-jana-kalpa-bhûjaṃ Kañcha-gauṇḍana putra kuḷa-*kumuda-vana-mârttaṇḍa Kaliyuga-Bâṇa pramatha-gaṇa-chintâmaṇiy enisida Maḷavaḷḷiya prabhu Gâḍa-gâvuḍaṃ-moḍaḷâgi tammutt ayvaruṃ mâḍisi mattaṃ (m)â-dêvara nivêdyakka Chaitra-pavitrakka uttarâyaṇa-saṅkrânti-vyatîpâtadandu biṭṭa mattar ondu 1 â-dêvar-âchâryya Gaṅgarâsi-paṇḍitage grâsake biṭa kamma 10 mattam â-dêvargge baygina-nivêdyake bhattâya hêrge baḷḷa e .. arisina hêrge mâṛiḍali vîsa 1 gaṛde Kêsiyakeṛeya harihu || Nûlaṅgêriyiṃ ṭhâṇântarada suṅkada Pommaṇayya-Nâyakaru Âchimayyanuṃ dêvara nandâ-dîvigege Kali-dêvargge varshaṃ-pratige biṭṭa phaṇa 6 || svasti śrî-mûla-sthânada Râmêsvara-dêvara nivêdyakkaṃ Chaitra-pavitrakkaṃ biṭṭa gaṛde matta 1 pûjâri-jîyaṅge biṭṭa kamma 10 dêvara baḍagaṇa koḷavariya keḷagaṇa keyi ¾ (*usual final phrases and verse*).

## 268

*On a vîrakal behind the temple.*

svasti śrîmatu Yâdava-Nârâyaṇa-pratâpa-chakravartti-Siṃhaṇa-Dêva-[va]risada 11 Subhânu-saṃvatsarada Bhâdrapada-ba .. Bri-vâradandu Karineleya Leṅkaṇa-Âykaru yî-tuṛuvaṃ koṇḍu hôhâḷḷi Maḷavaḷḷiya Mava-bôva aḍabandu palaraṃ kondu tuṛuvaṃ kaḷchi sura-lôka-prâptan âda || svasti śrîmanu-mahâ-maṇḍaḷêsvaraṃ Nigalûra Bommi-Dêvarasaru Maḷavaḷḷiya gavuḍugaḷu prajegaḷuṃ Chikkabôvana âṇma Mava-bôvana âḷutanake mechi netaru-goḍageya keyi Gavuḍageṛeya keḷage ka 3

jitêna labhyatê &c. ||

yidan aḷidaṅge .. pâpa ||

## 269

*On a second vîrakal.*

svasti śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti-Râyamurâri-Sôvi-Dêva-[va]risada 9 neya Khara-saṃvatsarada Pâḷuguṇa-sudha 10 dasami-Âdivâradandu Maḷavaḷḷiya Kacha-gauḍana besavaga gôvara Jaka-bôvana maga Hikarâya-he .. .. .. sura-lôka-prâptan âdanu .. ..

## 270

*On a third vîrakal.*

svasti śrîmatu Yâdava-Nârâyaṇa-pratâpa-chakravartti-Siṃhaṇa-Dêva-varushada 10 Chitrabhânu-saṃvatsarada Kârttika-sudha-pañchami-Sômavâradandu .. .. toṛadu Maḷavaḷḷiya Midakara kâdi sura-lôka-prâptan âda

jitêna prâpyatê &c. ||

## 271

*On a fourth vîrakal.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa ..... chakravartti Kandhâra-Dêva râjyaṃ geyyuttam ire Râkshasa-saṃvatsarada Mâgha-suddha 15 Â śrîmanu-mahâ-maṇḍaḷêśvaraṃ Bommi-Dêvarasaru Banavûra vâṇantaradal idalli Santaśâgabe ... haïdali Viḍisa-Gêtaya paḷavan ... iṛidu sura-lôka-prâptan âda || âtana heggaḍeya bâḷikeya .. Bommi-Dêva âtana makkaḷige koṭanu ||

*So in the original ; perhaps *it is* a mistake for *kamala*.

## 272

*At Mâyitammanamuchchaḍi (same hobli), on a stone to the right of the entrance of the Râmêśvara temple.*

svasti śrîmatu Râyamurâri-Sôvi-Dêva .... . Yuva-saṃvatsara-Pâlguṇa-ba 13 Âdivâra śrî ..... grahâraṃ Tumbagana Hosamâra suragiya ..... tuṛugoḷali Muchuṇḍiya Gôva ..... na maga Nâgaya-Nâyaka ..... âtana vîrakke mechchi biṭa ‖ .....

## 273

*On a stone to the left of the same entrance.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti śrî-Siṅgaṇa-Dêva-varsha 10 neya Chitrabhânu-saṃvatsarada Chaitra-su 13 Âdivâradandu śrîmatu Tribhuvanamalla Pṛithvî-Seṭṭi Kamaiya staḷa Kareneleyalu maleharu .., tuṛuvaṃ koṇḍu hôhalli Hiriyamuchuṇḍiya Kanaka-bôkana magaṃ Bîva-bôkanu Halamôja .. taḷut iṛidu tuṛuvaṃ maraḷichchi sura-lôka-prâptan âdan âtaṅg î-Pṛithvî-Seṭṭi Bommayyanu kaḍave ...geṛeya sarivinallu biṭṭa gadde gâṇa ga ..... mahâ .....

## 275

*On a pillar of the raṅga-maṇṭapa of the same temple.*

svasti śrîmatu bhuja-baḷa-chakravartti-Tribhuvanamalla-Dêva-varshada 11 neya *Vyaya-saṃvatsarada Vaisâkha-suda 14 Sômavâra-vyatîpâḍadandu Banavâse-nâḍa hejjuṅka-vaḍḍarâvuḷada heggaḍe-Nâraṇa-Dêva-pramukha-karaṇaṅgaḷu Muchchuṇḍiya śrî-Râmêśvara-dêvara nandâ-dîvigeg endu Sadyôjâta-dêvara śrî-pâdârâdhakaṃ Rudraśakti-dêvara kaiyyalu dhârâ-pûrvvakaṃ mâḍi ondu-gâṇada teṛeyaṃ biṭṭaru î-dharmmavan âvan orbbanu pratipâḷisuva (*stops here*).

## 276

*At the same village, on a stone near the Kallêśvara temple.*

namas tuṅga-&c. ‖

svasti śrîmatu Jagadêkamalla-Dêva-varshaḍa 5 neya Dundubhi-saṃvatsarada Phâlguṇa-suddha 5 Sômavâradandu Nâgari-khaṇḍa-yeppattaṛa baḷiya-bâḍa Muchchuṇḍiya Râmêśvara-dêvargge Mallikârjjuna-dêvarggaṃ naivêdyakkaṃ nandâ-dîvigegaṃ Manneya Sôvi-dêvanu Tribhuvana-gâvuṇḍanuṃ eppatt-okkaluṃ Arasiyakeṛeya Sômêśvara-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa gardde Attikereya teṅka-gôḍiya kamma 60 pûjârige kamma 10 (*usual final phrases*).

maṭham idu naishṭika-maṭham î- ‖
maṭhad oḍeyaṃ Brahmacharyyam illadoḍ and î- ‖
maṭhadiṃ poṛamaḍisuvud î- ‖
maṭha Sârathiya-maṭhada santatiya maṭhaṃ ‖

## 277

*On a stone at the same place.*

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Tribhuvanamalla-Dêvara vijeya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-bara saluttam ire tat-pâda-padmôpajîvi Kasapayya-Nâyakaṃ Banavâse-pannirchâsiramumaṃ dushṭa-n igraha-sishṭa-pratipâḷanadiṃ Baḷḷigrâmeyoḷu râjyaṃ geyyuttam ire ‖ śrîman-mahâ-maṇḍaḷêśvar aṃ Bândhavapurâdhîśvaraṃ Chaturbbhujâ-dêvî-labdha-vara-prasâdaṃ śrîmatu Praṇamêśvara-dêvara pâdârâdhakaṃ para-baḷa-sâdhaka mârkoḷvara gaṇḍa Sôvi-Dêvarasana pratâpam ent endaḍe ‖

*So in the original : perhaps a mistake for *Kshaya*.

chaṇḍa-ripu-nṛipati-tama-mâr- |
ttaṇḍaṃ kadana-prachaṇḍan ahitara gaṇḍaṃ |
maṇḍaḷika-vanaja-vana-vê- |
daṇḍaṃ Bândhavapurâdhinâthaṃ Sôma ||
hṛideyaṃ lakshmî-vadhû-maṇḍana-maṇi-bhavanaṃ bâhu-daṇḍaṃ jaya-śrî- |
sudatî-nṛitya-śramôdyad-vipuḷa-kanaka-daṇḍaṃ sudhâ-smêra-pûraṃ |
vadanaṃ vâk-kâminî-narttana-kanaka-gṛihaṃ tân enal kîrtti-kântâ- |
spadan âdaṃ Sôvi-Dêvam vibhudha-jana-surêndrâvanîja-prabhâva ||

antu Nâgari-khaṇḍa-yeppattumaṃ sva-dharmmadiṃ pratipâḷisi râjyaṃ geyyuttam ire || śrîmatu Kaṇṇasâviya prabhu Dêvarasana Châgala-Dêviya putra Viśvâmitra-gôtra-pavitra parâṅganâ-putra śrîmatu Sôvi-Dêvarasara mane-verggaḍe sarvvâdhikâri mahâ-pradhânaṃ daṇḍanâyaka Nâkarasa Muchchuṇḍiyan âḷutta tamma bhâva Chakrapâṇi-Dêvaru Kêta-gâvuṇḍanuṃ eppatt-okkalu ayimaṇṇigarum irddu Saka-varshada 1088 neya Pârttiva-saṃvatsarada S'râvaṇa-suddha 13 Sômavâra-byatîpâta-saṅkramaṇadandu śrîmatu Jagadêkamallêśvara-dêvara nandâ-dîvigegaṃ naivêdyakkaṃ Chaitrapaitrakkaṃ biṭṭa gardde Âlakereya kelage kamma 75 maṭhad-âchâryyara grâsakke Attikereya kelage kamma 25 dêvara baḍagaṇa deseya mane 14 gâṇa | dêva-râya-hoṅge vîsa 1 staḷada Baṇañjiga-hasubege hâga 1 svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭâna-japa-samâdhi-śîla-guṇasampannar appa śrîmatu Sârathiya Nirvvâṇi-dêvara mammandir appa Kriyâśakti-dêvara putra S'ivaśakti-dêva-guru-charaṇârâdhaka Sadyôjâta-dêvara śiśya Rudraśakti-dêvara kâlaṃ karchchi dhârâpûrvvakaṃ mâḍi hôtumaṇṇina garddeya biṭṭa dharmma || î-dharmma pratipâḷisidâta Vâraṇâśiyoḷu sâsirvvaru dêva-Brâhmaṇarige sâyira-kavileya hiraṇya-sahita koṭṭa phala ||

maṭham idu naishṭika-maṭham î- |
maṭhad oḍeyaṃ Brahmacharyyam illadoḍ and î- |
maṭhadiṃ poṛamaḍisuvud î- |
*maṭha Arasikereya Noṇambêśvarada maṭhada santatiya maṭha ||

bareda sênabôva Râyarasa ||

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||

ida geyda Maḷavaḷḷiya Chikkôja ||

## 278

*At the same village, on a stone near the Kallês'vara temple.*

svasti śrî Vijayâditya-Satyâśraya pṛithvî-vallabha mahârâjâdhirâja parama-bhaṭṭâra râjya-pravarttanaṃ keye pṛithuvî-vallabha Sêṇavâra-bhûvarakke Arkkêsari ..... mariyâde Mûgunda-nâḍoḷe ..... Nârâyaṇayyaṅgaḷa kayyoḷ âd ..... Mâyigaṭṭa-kkoṛitigaḷu Nâga ..... mâḍisidaḷu dêguḷa Muḷchuṇḍi-śrî ..... ratnaṃ adarkke koṭṭadu patteṛa ... dêgula ..... Nârâyaṇayyaṅgaḷu â-kkoṛeteyum irvvara ... adakke sakki (*here follow names &c. of witnesses and usual final verse*).

## 279

*At the same village, on a dîpa-stambha in front of the Kallês'vara temple.*

svasti samasta-prasasti-sahitaṃ śrîmad-anâdi-Muchukundapurada prabhu Kêta-gauṇḍana sênabôvaṃ Kriyâśakti-dêvara śishya śrîmad-anâdiy-agrahâraṃ Tâṇakundûra Nâṇame ..... namasya Kêśava-dêva mâḍisida sûryya-kiraṇa ..... mahâ-maṇḍaḷêśvara ..... Muchchuṇḍiya ..... gâuṇḍanuṃ samasta .... vîrddu śrî-Râmêśvara-dêvara tîrtthakke ..... goṭṭaru namaś S'ivâya ||

* So in the original.

## 280

*On a virakal near the same temple.*

svasti śrîmatu Châḷukya-chakravartti-Sômêśvara-Dêva-[va]rśada 2 neya Plavaṅga-saṃvatsarada Kârttika-bahuḷa-pañchamî-Sukravâradandu svasti śrîmanu-mahâ-Mâhêśvara vîra-Sântara Siṅga-Devarasaru Hiriya-Jambûran iṛidu tuṛuvaṃ koṇḍu hôhalli Muchuṇḍiya huliya jaṅguḷiya kottaḷiya .. ..... ôjan-aḷiya Mârôjana tamma Sâdeya-Nâyaka taḷt iṛidu meṛedu tuṛuvaṃ maguchi palara kondu surallôka-prâptan âda ||

## 281

*At Hârômuchchaḍi-agrahâra (same hobli), on a stone lying in front of the Kallêśvara temple.*

svasti ||

namaḥ pôtrîndra-pîṭhâya haṃsôttaṃsâya bhâsvatê |
samasta-tatvâdhârâya jyôtis-stambhâya S'ambhavê ||
tad-viśvôpakṛiti-vinôdinô'stu S'aurês saukaryyaṃ kim api samîhitâptayê vaḥ |
yasyôrvvyâ samam udadhi-plutâ pratishṭhâṃ daṃshṭrâgrê'labhata jagat-trayasya vṛittiḥ || 2 ||
svâṅga-sukha-sthânantaḥ sô'nantô'nanta-saukhyadô vas stât |
yat-phaṇam êkam anantâṃ sphurad-êka-tilâṅkavat parishkurutê || 3 ||
nyastêva sarvvêpsita-bhôga-pâtraṃ saishânisaṃ vô'vatu bhûtadhâtrî |
bhûtâni sarvvâṇy api dhârayantî yâ pushṇatî chânvitam êti nâma || 4 ||
vyastâmbhôdhir vvijita-vasudhô vikramaudâryya-sîmî
śrîmân êkas sa vahatî nidhis têjasâṃ Jâmadagnyaḥ |
yaḥ kshmâbhuktâ-mada-taraḷitaṃ Kshatram utkṛitya sarvvaṃ
tâm êtâṃ drâg udadhi-kaḷitâṃ Brahma-bhôgyâṃ chakâra || 5 ||
asti svastimatâm udâra-yaśasâm êkâśrayaś śrêyasâṃ
bhû-S'akrâyita-śaṃsi-bhôga-vibhavaś śrî-Bukka-nâmâ nṛipaḥ |
yasyaujâṃsi jayâdbhutâd iva yaśô-ḍhakkâyitâs sarvvatô
dik-kûlêshv abhighôshayanty alam avâk-prâk-pratyag-ambhôdhayaḥ || 6 ||
tasyâsti śasta-yaśasô naya-śauryya-mukhyaiḥ
khyâtô guṇair jjagati Mâdhavay ity amâtyaḥ |
yô Brahma jihma-damanâdhikṛitaḥ pavitraṃ
Kshatraṃ cha jaitram abhayâya bhuvô bibhartti || 7 ||
gôtrê yô'ṅgirasâṃ prachaṇḍa-tapasaś Châüṇḍa-pṛithvîsura-
prashṭhâd udbhavam êtya nîti-saraṇau dattâṃ dhiyaṃ Dhaishaṇîṃ |
sûris sann api sarvva-dânava-manaḥ-pralhâda-dânôchitâṃ
yad bhûyaḥ kavitâṃ vyanakti tanutê nô kasya tênâdbhutaṃ || 8 ||
yas sâkshâd Giriśâvatâra-vapushaḥ Kâśîviḷâsêśituḥ
sôdbhâsâdbhutayâ kaṭâksha-kaḷayâ nîtaḥ prathâṃ S'âṃbhavîṃ |
jêtâ śaktibhir îśatâtmabhir imaṃ châmuṃ cha lôkaṃ javâd
âjaishît kiyatô'parânta-vishayân yat sâstu kâsya stutiḥ || 9 ||
yaḥ kṛitvâ khiḷa-bhûtam aupanishadaṃ dur-vvâvadûkônmada-
vyâḷâtaṅkada-dur-nnayôgra-gahanôtsâdêna vartmôjvalaṃ |
Brâhmaṃ dhâma sudûram apy aviratam prasthâpayan aplavâd
âryyâṃs têna nutô budhair upanishan-mârgga-pratishṭhâ-guruḥ || 10 ||

svasti samasta-vasumatî-chakrânta-vikhyâta-vikramasya śrîman-mahâ-râjâdhirâja-râja-paramêśvarasya pûrvva-dakshiṇa-paśchima-samudrâdhipatêr vvasundharâ-vadhû-kaṇṭhâyita-Hêmakûṭâdri-pari-

sara-parishkâri-Tuṅgabhadrôdâra--muktâ-hâra--madhya-nâyaka--ratnâyamânâbhinava--Vijayanagara-mahâ-śiṃhâsana-śikharâdhirôha-kautûhaḷa-prahvîkṛitâkhiḷa-sâmanta-râja-saṃsadaḥ śrî-vîra-Bukka-Râjasya vikrama iva jagad-rakshâyai sâkshât-parigṛihîta-pavitra-purushâkâraḥ sô'yaṃ śrîman-Mâdhavâmâtya[s ta]syaiva śrî-vîra-Bukka-bhûpatêr âdêsât paśchima-sarinnâtha-paryyanta-râjyâdhipatyam aṅgîkṛitya tad-râjya-yôgakshêmânvîkshaṇânuparôdhêna śrimat-Kâśîviḷâsa-Kriyâśakti-S'iva-daiśikâdishṭêna śuddha-S'aivâmnâya-vartmanâ nijêshṭa-liṅga-kṛitâdhishṭhânaṃ dêva-dêvaṃ śrîmat-Tryambakanâthaṃ nitya-naimittikâtmabhiḥ kriyâ-niyama-kaḷâpair yyathâ-kâlaṃ yajann atha kadâchit kharandhra-kara-kumudabândhavâṅkita-S'âtavâhana-śaka-varsha-varttinaḥ Kîlaka-śarat-Kârttikasya tach-chhikhâ-ratna-sômâdhipatya-sambandha-mahimnâ viśêsha-vallabhatâṃ S'ivasya pushṇatyâṃ kṛishṇâshṭamyâṃ tad-rûpa-S'iva-sandhyânuśishṭaṃ pûrvvam êka-varshânushṭhitaṃ naimittikaṃ mahachchhaiva-vratam udyâpayan mahatô'sya vratasya matâṅga-dânêna sâdguṇya-prakarsham ichchhatâ svâminâ Bukka-Râjêna grâma-pradânâyâdishṭaḥ sva-vṛitti-klṛiptârttha-vyayênaiva tavâdêśaṃ chikîrshâmy anujâṇîhîti tam ênam arttham anujñâpya Chandrakûṭa-pura-pradhânakê Maṇḍalâshṭâdaśaka-nâmani sva-râshṭra-maṇḍalê Nâgara-khaṇḍâkhya-maṇḍalasya madhyavarttinaṃ Palâśapallî-sahitaṃ Tevaṭṭa-yuktaṃ cha Muchchuṇḍi-nâmakaṃ Brahma-dâyârhaṃ grâmaṃ tan-maṇḍala-mûla-patibhyô'vadhâryya taṃ cha têbhya êva tat-kâla-kulârha-dhana-vyayêna krîtvâ tân êva châsya mahatô dharmmasya yâvad-arkkêndu-târakaṃ sva-santâna-paramparayâ pâlanâyâṅgîkâryya grâmasya cha sva-vratôdyâpana-karmmâbhiyashṭavyâshṭa-Vidyêśvarâpadêśena Vidyêśvarapuram iti nâma kṛitvâ tat-kâla-samagritâyâṃ vidvad-Brâhmaṇa-parishadi prakṛishṭa-vidyâ-paramaiśvaryêṇa sâkshâd-Vidyêśvarâvatâra-purusha-bhûtân samagrayâ cha pâtra-guṇa-sampadâ sva-janma-dêśa-diśâ cha sarvvôttarâṃś Châraṇyâticharaṇâmnâya-pâragân viśêshataś cha śuddha-S'ivâmnâyânuśishṭavartmanâ nityâdibhiḥ kriyâ-viśêshair nnirantaram Ashṭamûrttijyâ-parâyaṇân Kâśmîrân Brâhmaṇôttamân âhûyâśîti-vṛitti-vibhaktaṃ su-vyakta-sthâpita-chatur-ddig-anta-sîmâṅkaṃ grâmaṃ têbhyaḥ sva-sîmântarggata-nidhi-nikshêpâdi-sarvva-sampat--svâmyênâpatya-santâna-paramparayâ yâvad-arkkêndu bhôgâya datta-sva-hasta-śâsanaḥ samyak-pradâna-vidhinâ suvarṇṇa-salila-dhârârppaṇa-pûrvvakaṃ prâdât | têshâm ayaṃ svarûpatô vritti-vibhâgaḥ || tatra |

viśvaṃ svântar anâśritâdi sakaḷaṃ viśvambharântaṃ jagad
vîkshantê sva-marîchi-maṇḍalamayaṃ yad-vîkshaṇânugrahât |
kâruṇyâmṛita-nirbbharaṃ bhagavataḥ Kâśmîra-chûḍâmaṇêr
vyâkhyânâvasarôditaṃ vijayatê tan-naiṭilaṃ lôchanaṃ ||

êvaṃ-vidhânêka-divyânubhâva-mahanîya--śrîmad-Animishasômânanda--S'ivâchâryya-vaṃśa-sambhavânâṃ (*here follow names and other particulars of vṛittidârs*).

*vibudhô Viśvanâthâryya-sûnôr êshâ Phaṇîśituḥ |
śâsanôktimayî vâṇî prîṇâtu budha-saṃsadi || śrî

S'ârṅgaravânâṃ Kaṭhânâṃ Râmadêva-sûnô Mallapânuja-Lâhidêva-bhaṭṭânâṃ sva-hasta-likhitaṃ ||

## 282

*On the same stone.*

ôṃ svasti śrîmaj-jayâbhyudaya-S'aka-varsha 1291 Kîlaka-saṃvachharada Kârttika-śuddha 1 Bhânuvâradalu śrîman-mahârâjâdhirâja śrî-vîra-Bukka-Râyara śrîman-mahâ-pradhâna Mâdarasa-Oḍiyarige Banavaseya-nâḍa pannirchchhâsirada oḷagaṇa Guttiya-râjyada hadinenṭu-kampaṇake mukhyar apparuṃ sakaḷa-guṇâlaṅkṛitaruṃ nuḍidu-tapparuṃ dharmma-pratipâlakarum appa Eḍenâḍa śrîmad-anâdiya piriy-agrahârada Yalasiya Râmaṇṇa( *others named*) oḷagâda samasta-gauḍu-prajegaḷu tammoḷu sarvva-sanmatarâgi Mâdarasa-Oḍeyaru mâḍuva dharmma-nimittavâgi koṭṭa kraya-patrada

Perhaps it is a mistake for *vidushô*.

kramav ent endare namma hadineṇṭu-kampaṇada oḷagaṇa Nâgara-khaṇḍeyada eppattaṟa oḷagaṇa Muchchuṇḍiya kuḷa Tevaṭṭa-sahitav âgi varaha ga 30 â-kâluvaḷi-Muttahaḷḷiya kuḷa varaha ga 10 ubhayaṃ varaha ga 40 aksharadalu varaha nâlvattu honnige yathôktavaha kraya aidu-maḍiyâgi varaha ga 200 aksharadalu varaha ga yinnûṟu-honnanû koṇḍu namma hadineṇṭu-kampaṇakke hadineṇṭu uḍugoṟeyanû koṇḍu â-honnanû uḍugoṟeyanû nâv-ellarû sarathe-mariyâdeyalû hachchi-koṇḍu modala kuḷa varaha ga 40 honnanû.... hadineṇṭu-kampaṇada mêle hasarisi barasikoṇḍu Mâdarasa-Oḍeyaru mâḍuva dharmmakke nâü koṭṭeü Mâdarasa-Oḍeyaru mâḍida yî-agrahâravanû â-chandrârkkavâgi namma makkaḷu-makkaḷu dappade pâlisi-bahev endu ..... v ellarû sarvva-sanmatavâgi sahiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi Mâdarasa-Oḍeyarige ko .... yint appudakke namma hadineṇṭu-kampaṇada gauḍugaḷa su-hastada oppa śrî-Madhu . .. .....

## 283

*At Sâlûr (Mugaḷagere hobli), on a stone on the tank-bund.*

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati sakaḷa-prithivî-vallabha Nṛipatuṅga-Dêva śrîmad-Amôghavarsha-Dêvar prithivî-râjyaṃ geye svasty amaḷina-darśana sakaḷa-bhuvanâ-maṇḍaḷâkrânta-kîrtti vuroḍeva-vaḷa śrî-Jagêsi Chânta-râja-kula-tilaka Sântaḷgeya samastamuman âḷe Teṅkaṇavaḷḷiya guḍḍara Pubbâmigaṅge Mâḷiṅgi-gâmigittiyâṅge puṭṭida śrî-Mâraṃ Isavûraṃ koṭṭu sê .... m iḷdum . ûdâruṃ beḷe mattaruṃ koṭṭoṃ śrî-Mâra-Gôsâsi svasti śrî-S'iṅgavôja vesa-geydo ..... mama

## 284

*At the same village, on a stone in front of Vîra-Saṅgappa's house.*

svasti śrî-Kannara-Vallaha pṛithuvî-râjyaṅ geyyal svasty anavadya-darśana mahôgra-kula-tilaka naya-ppratâpa-sampannam para-chakra-gaṇḍaṃ . ṇḍam ballâtaṃ śrîmat-Vikramâditya-Sântaran arasu-geyyuttum ire Eṟeya-Permmâḍiya Sânta-Kâmapana magam Binayitam Binayitana magaṃ svasti samasta-bhara-nirôdhita-dhuradoḷ oḷ-gaṇḍaṃ ...rkk illadâtan âchâra-paran anyâya-varjjitan aḷipilla-dâta para-veṇṇa bagegam vâradoṃ sâmi-hitaṃ Sântarana śriy-Âchaḷavi śrîmat-Chandigam svasti Saka nṛipa-kâlâtita-śambatsaraṅgaḷoḷ eṇṭu-nûṟa-ippataydaneya varsham pôgi Dundumiy emba varsham pravarttise Kaṭṭamarar kkeṟeyumaṃ kaṭṭisi dêgulaṃ mâḍisi î-kaṭṭam paḍi salisalendu koṭṭudu yî-paḷaṃ nîrvvariyoḷ beḷeva-maṇṇuḷḷan itaṟoḷa mattalg or-kkaṇḍugaṃ geydu koṭṭudu yidaṃ kâdoṅge asvamêdada palaṃ idan aḷidoṃ Bâraṇâsiyuman î-kavileyuman aḷida pâtakaṃ ||

## 285

*At the same place.*

svasti śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ ..... Dêva chatus-sâgara-paryyantam uttarôttara-râjyâbhivṛiddhige saluttav ire || svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvara *Banavâba-pura-varâdhipaṃ ..... labdha-vara-prasâdaṃ vairi-ghaṭa-kêsari . ... jana-kayvâran ârôhaka-Triṇêtraṃ mada .. .... dhavaḷaṃ vyâḷa-gaja-mallaṃ matta-mâtaṅga-bhîma.. śaraṇâgata-vajra-pañjaraṃ ripu-kuja-kâḷa .... vairi-baḷa-timira-mârttaṇḍa nuḍidante-gaṇḍa ..... Râman abhimâna-Mêru jagad-êka-vîra para .. .. dhara Tivuḷara-Mâri maṃ .. taḷa-prahâri kada .. ḷa-gôvan achaḷita-dhairyya subhaṭar-iḷarp-paḍa .. nu maṇḍalika-lalâṭa-paṭṭa S'attigana haṭṭa ..... gharaṭṭa śrîmad-Iṛiva-beḍaṅga-Dêvara ... gaṃ śrîmat-Kundamarasara dharmma-kâryyakke maga perggaḍe-Khêtemalla-pramukha-kara .. agra-hâraṃ Sâliyûra mahâjanakk alliya kaṭṭam kaṭṭisalu Saka-varisha 939 [Piṅga]ḷa-saṃvatsara .... 1 Sômavâradandu sôma-grahaṇa .. Brâhmaṇargge Kaṇṇasôgeyaṃ hastôdakaṃ geydu koṭṭa dharmma-vaṃ Mâka-râja pratipâḷisuvaṃ srî-gaṇḍa-Bhairava | (*usual final verse & phrases*).

*Perhaps it is a mistake for Banavâsi.

## 286

*At the same place.*

. . . . . Sâleyûra mahâjanake paḍedu . . . . koṭṭu bhûmiyaṃ koṇḍu śâhasadiṃ mâḍi Chandiyarasaru dêvargge goṭṭar adara dharmmav entendaḍe ondu nandâ-dîvigeyuṃ nivêdyavuṃ nitya-sthiti naḍevuvu avara putrar Aṇṇayyanuṃ Chitayyanuṃ . . . . . sidargge Vâraṇâsiyoḷ sâsira-kavileyaṃ koṭṭa-puṇyav îdan aḷidaṅge sâsira-kavileyan aḷida-pâtakam ma . . . . key mattal eraḍu ||

## 287

*At Karaḍihaḷḷi (same hobli), on a stone in Kare-Gaud's wet-land, north-west of the village.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire, || śrîmad-Iriva-beḍaṅga-Dêvara maga śrîmatu Kundamarasaṃ Banavâsi-pannirchchhâsiramumaṃ Sântaligesâsiramumaṃ sukha-saṅkathâ-vinôdadind âḷuttam ire Saka-varsha 933 neya Paridhâvi-saṃvatsarada Pushya-suddha 13 Sômavâradandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-parâyaṇa-japa-samâdhi-śîla-sampannar achaḷita-dhairyyar anêka-tarkka-śâstra-kuśala-vêda-pâragar appa śrîmad-agrahâra-Sâlivurada mahâjana-sâsirbbargge Viśvâmitra-gôtrada Toḍaka Kêsavayya tanna patni Mârabbe dharmmaka anukûḷav âguttiralu Chandêsvara-dêvara nivêdyakkaṃ dîpakkaṃ pâdâ-pûjeyaṃ koṭṭu koṇḍa Chandigavoḷala naḍuvaṇa holada kuḷiya keyya poreya guṇiganalu mattar 1 int î-dharmma naḍeyuttam iralu Kêsimayyaṃ kâḷadharmmaman eydal ây-ayyana maga Kappimayya â-dharmmamaṃ pratipâḷisuttam iral â-keyge nîr-êṛade beḷeyadudariṃ dharmma-sûnyav âdapud adu-kâraṇadiṃ

kûpô'nyasya ghaṭô'nyasya rajjur anyasya Bhârata |

emb î-nyâyadiṃ tanage mâḍalu sâmartthya neṛeyade tanna piriya magaḷu Jannabeya pati Gautama-gôtrar aty-unnata-sva-dârar ati-dharmma-niratan appa Mâdimayyaṅgaḷaṃ karedu ây-ayya-nyâyôpârjjittam appa drabyaman ikki punar bbharaṇaṃ mâḍidan int î-dharmmamaṃ (*usual final phrases and verses*).

## 288

*A copper s'âsana in possession of the patel of Mugulagere (same hobli).*

namas tuṅga-&c. ||

svasti śrî Sâlivâhana-śaka-varaśa 1341 neya Vikâri-samvatsarada Puśya-ba 30 sûryyôparâga-puṇya-kâladallu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru Hampe-Hastinâvatiyâda Ânêgondi-durgake saluva Vidyânagari-nelevîḍinallu mahâ-râjadhâni-simhâsanadallu samasta-râjyaṅgaḷanu sva-dharmadiṃ pratipâlisi âḷibarutippa kâḷadoḷu tat-pâda-padma-jîviganu Bâchanna-Voḍêra tammandiru mahâ-pradhâni Mallappoḍêru Gutti-durggavannu mâḍutippa kâḷadoḷu karttara nirûpadalu Vanavase-pannichhâsirake saluva Chandragutti-vêṇṭheyoḷagaṇa Yaḍavaṭṭa-nâḍa śrîman-Maḷênahaḷḷi-châvuḍige saluva Muguḷikereya grâmada gauḍanu Yâdava-kulada Tirumala-gauḍage barasikoṭṭa śâsanada kramav entendare || yî-Muguḷikere-grâmadinda rêkhe sistu gade mare manabu bedalu sa bîjavari kha 37¾2 ke ga 316¾2 ke rêkhe uttara-mânyagaḷu Dêvvaṭṭa uttara saha koṭṭadu (*here follow the details*) antu uttarake bîjavari kha 5¾2 ke ga 46¾2 hôgalâgi sudha-sistu bîjavari kha 32 kke ga 300 ha vaḷage barada-pramâṇu uttara-mânyavannu nadasikoṭṭu aramanige saluva-haṇavannu kâḷâvadivaḷage nilava-mâḍikoḷade salisi grâmavannu ruttava mâḍi gaisikoṇḍu ninna santâna-parampareyâgi anubhavisikoṇḍu bahudu yandu barasi-koṭṭa Mugaḷikere grâmada gauḍikege Yâdava-kulada Tirumala-gauḍage barasi-koṭṭa śâsana

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varsha-sahasrâṇi vishṭâyâṃ jayatê krimiḥ ||
Mallarasa-Oḍeyara baraha || śrî-Virûpâksha ||

## 289

*At the same village, on a vîrakal in front of the Patrikaṭṭe-maṭha, south-east of the village.*

.... 56 neya Virôdhikṛitu-saṃvatsarada akshaya-tritîyal vaseyadu Chaṭṭanahaḷḷiya Malla daḷâra-.. râ Bamma Muguḷageriyalu kala hiḍidu sûryya-grahaṇadalu sura-lôka-prâptan âda ||

## 290

*At the same village, on a vîrakal in front of the Mallêśvara temple.*

svasti śrîmatu Jagadêkamalla .... neya Durmmati-saṃvatsarada Chitra-suddha 1 Sômavâradandu Teluṅga-nâḍ-oḷagaṇa Mâdaviyakeṛeya Kêti-seṭṭiya Bâgaṇabbeya putra gôtra-pavitraṃ Malleyaṃ śrîmatu Muguḷageriya maraḍeya Sôvimayya-ûrada .... drayya-pramukha-samasta-prajaṅgaḷuv iḷdu.. .. kuḍalu matta ||

sura .. baye .... .. yattire |
narar ella jiy enalke sûryya-grahaṇaṃ |
dorekoḷe Teluṅgada Mallaṃ |
sura-gaṇikeyar uyye sûryya-lokakk ôda ||

sûryyâya nama || rûvâri Râmôjana kelasa

## 292

*At Maṭṭikôṭe (same hobli), on a stone in the bed of Madagada tank, north-east of the village.*

(*The first part is gone*) śrî-Mêchi-Seṭṭi baṇṭanâ .... ..... S'ârada-dêvige saman appa magaḷu Nâchana .. ... ||

â-negaḷda-Bâchikabbey- |
anûna-kaṭṭikṣham avi . pala ..... |
..... graganya ..... abhi- |
mânakanaṃ râjadhâni Balipura-vara .... ||

..... kampanadoḷ î- ..... seva mariyâ ..... duṭṭara gâḷaṃ satyada gaḍiy enisi ..... seṭṭi viśvambhareyoḷ || ..... uchitâchâra ..... hâraṃ negaḷd otti seṭṭi-bala ... ripu-matta-dvipa-siṃhan enipa sâhasa-tuṅgaṃ ..... sannibha nava .... kuśaṃ sakaḷa-guṇa-nivâsaṃ Dâsaṃ || *

Dâsuganindaṃ baḷiyoḷ |
S'rî-satig eṇe enipa Dôrakabbâmbikeyuṃ |
vâsa ..... |
.. sakalaṃ pogaḷe negaḷdar â-dampatigaḷ ||
â-negaḷda Mêchi-Seṭṭiya |
vanitâ-ratnaṃ viniḷa-kuntaḷe vanajâ- |
nane Dôrakabbe negaḷdaḷ |
vanadhi-vṛita-dharâtaḷaṃ kay-mugiyal ||
vṛi || purushana lakshmi-vutsava .. ... .... graha-saṅkuḷakke ban- |
dhuratara-śîtarôchi .... .. mâgadha-vandi-janakke kalpa-val- |
larig eṇe dore lakshmiyan ura-sthaḷadoḷ nila ..... .. tat- |
paratege Mêchi-Seṭṭi neley âdan ... ta-puṇyavantanô ||

*It has been found impossible to put this into verse.

antu samasta-guṇa-sampannan appa Mêchi-Seṭṭiyum anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâney appa Dôrikabbeyum samasta-guṇa-sampannan appa Mariyaseya Dâsi-Seṭṭiyum râjadhâni-Baḷḷigâveyal ishṭa-vishaya-kâma-bhôgaṅgaḷan anubhavisutta sukha-saṅkathâ-vinôdadin iḷdu dharmma-kathâ-kathana-prasaṅgadim dharmma-chittam puṭṭi Mariyaseyalu tamma pratishṭhe-mâḍida śrî-Mallikârjjuna-dêvara nivêdyakkam pûjegam tapôdhanar-aśanâchchhâdanakkam vêrkuvendu Mêchi-Seṭṭiyum Châvarâjanum Tâṇagundûra biḍinoḷ śrîman-Noḷamba-Dêvarige binnapam geyye sakâruṇyadim paḍedu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-prâṇâyâma-pratyâhârâdy-anêka-tarkka-śâstra-pârâvâra-pâ[ra]gar aśêsha-dik-prakâśa-kîrtti-dhvajar apâra-paurusha-vyâpâra-pârâyaṇar vvichitra-châritra-guṇa-samudra-chatus-samudrar appa śrîmad-Iṭṭegeya-santatiya Bhujaṅgâvaḷiya S'akti-parsheya Kaḷâmukhâgragaṇyar appa śrîmat-Triḷôchanapaṇḍita-dêvara śishyaroḷag agragaṇyarum utkṛishṭarum appa śrîmad-Varêśvara-paṇḍita-dêvargge śrîmach-Châḷukya-Vikrama-varshada prathamanaya Naḷa-saṃvatsarada Pushya-ba 3 Sômavâram uttarâyaṇa-saṅkrânti-parbba-nimittadim dhârâ-pûrbbakam mâḍi dêva-dvija-guru-sannidhiyoḷ sarbba-namasyamâgi alliya dêvara keṛeya keḷage kachchhaviya gaḷeyalu koṭṭa gardde matta 2 allim mûḍalu berddale matta 3 antu mattaru 5 ‖

kanda ‖ î-dattiyan anunayadim ‖
kâda mahâpurushan amaḷa-Gaṅgâ-nadiyoḷ ‖
vêda-vida .. sâsira- ‖
gô-dânaman ittud ondu phaḷamam paḍegum ‖
aḷipind int î-dharmmaman ‖
aḷidavan â-dvijarum anitu kavilegaḷuman a .. ‖
. ḷiyade tat-tîrtthaṅgaḷoḷ ‖
aḷida mahâ-pâpiy akum akum amôgham ‖

(*usual final verses*) *.. ...kâritam idam dêva-kulam ‖

## 293

*At Tumbarahosuru (same hobli), on a stone near the Râmês'vara temple.*

ôm namaś S'ivâya ‖

namas tuṅga-&c. ‖
pântu vô jalada-śyâmâś śârṅga-jyâ-ghâta-karkkaśâḥ ‖
trailôkya-maṇḍapa-stambhâś chatvârô Hari-bâhavaḥ ‖

Ganapatayê namaḥ ‖ svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârka-târam saluttam ire ‖ Yuvarâjam Châḷukya-Pallava-Permmânaḍi Vîra-Noḷamba Jayasimha-Dêvaru Banavâse-pannirchchhâsiramum Sântaḷige-sâsiramuman eraḍ-aṛunûṛumam sukha-saṅkathâ-vinôdadind âḷuttam ire svasti Châḷukya-Vikrama-kâlada 4 neya Siddhârtthi-saṃvatsarada Mâgha-śuddha 1 Âdityavâra-uttarâyaṇa-saṅkrânti-vyatîpâtam sûryya-grahaṇadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-sampannar appa śrîmad-agrahâram Bhaṭṭara-Posavûra ûr-oḍeya-pramukha mahâjanam sâsirvvara kayyoḷu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-sampannarum chatur-vvêda-vêdânta-siddhânta-shaṭ-tarkka-sakala-śâstra-pârâvâra-pârâyaṇar appa śrîmad-agrahâra Îsavurada pervvâruvam Bharadvâja-gôtrada Mâḍada-Nâṇimayyana putram Divâkara-sarvvâtithyaru Hosavûra bhûmiyam kraya-dânam goṇḍu dhârâ-pûrvvakam mâḍi satrakke biṭṭa gaḷeya mattal eraḍu Manara-bayala naḍuve bîraṇada bâykôlim baḍagal Aḷariyim

*In Nâgarî characters.

teṅkalu || mattaṃ kraya-dânaṃ goṇḍu piriya-keṛege dharmmakke biṭṭa keyi piriya-keṛeyiṃ Sindagaṭṭakke parida barchchala modalalu gaḷeya mattal eraḍu int î-dharmmamaṃ mâḷpa-kâladalu Âsavurada sâsirvvaruṃ Hittiḷada mûvattirchchhâsiramum aṛiye mâḍida dharmmam (*usual final phrases and verses*) Mudrâvaṇada perggaḍe Gôvinda-râjana tammaṃ Komma-râjaṃ barevara badagaṃ Bhârathî-karṇṇapûra || śilpika-lalâṭa-paṭṭaṃ Sarasvatî-gaṇa-pâda -paṅkaja-bhramaraṃ Jina-pâdârâdhakaṃ Padmôjana śilpikâ-karmma || int î-śâsana-dharmmaṃ chandrârkka-sthâyiy akke maṅgaḷa mahâ śrî

## 294

*On a second stone at the same place.*

namas tuṅga-&c. ||

Gaṇapatyê namaḥ || Sarasvatyai namaḥ ||

svasti samasta-bhuvanâśrya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânaṃ â-chandrârka-târaṃ saluttam ire tatu-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pradhânaṃ daṇḍanâyaka-Gôvindarasaṃ Banavase-pannirchchhâsiramumaṃ vaḍḍa-râvuḷamumaṃ sukha-saṅkathâ-vinôdadind âḷuttam ire || Châḷukya-Vikrama-varshada 32 neya Sarvvajitu-saṃvatsarada Pushya-suddha-pañchami-Âdityavâram-uttarâyaṇa-saṅkrânti-vyatîpâtadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-guṇa-śîḷa-sampannaru chatur-vvêda-vêdânta-siddhânta-sakaḷa-śâstra-pravîṇa-shaṭutarkka-karkkaśar appa śrîmatu Bhaṭṭara-Posavûra mahâjanaṃ sâsirvvargge munn aṭṭ-aṛiva-Vaiśyakuḷa-tiḷakaṃ Râja-vallabha-Seṭṭiya tanaya su-putraḥ kula-dîpakaḥ sâmanta-Mâṇika-Seṭṭi satrakke kâlaṃ kachchi Ambalagaṭṭada keḷage geḷeyal arevattaru-gaḷdeya beḷasina bhattadalu pañcha-parvvaṃ berasu baḷi-sahita sâsirad-innûrvvara grâsamaṃ naḍeyisuvantâgi biṭṭa int î-dharmmamum(*usual final phrases and verses*) śrîmatu Perggaḍe Komma-râjana likhita || Bâbôjana besa || śrî śrî

## 295

*On a third stone at the same place.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇa śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛidhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire || tat-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pra .. ṇḍa-daṇḍanâyakan âsthâna-vastu-nâyaka niyôga-Yô .. râyaṇaṃ chatura-pârâyaṇaṃ vivêka-Vidyâdharaṃ .... kaḷâdharaṃ vikramôttuṅgan asahâya-siṅga nâmâdi-samasta-pra-[sa]sti-sahitaṃ śrîman-mahâ-pradhâna ..... sandhi-vigrahi mane-verggaḍe-daṇḍanâyakaṃ Ude[yâ]-dityaṃ Banavase-panichchâsiramuṃ Sântaḷige-sâ...muṃ chatugrâmagaḷan anubhavisuttaṃ sukha . n arasu-geyvattav ire śrîmat-piriy-arasi Mâ...deyara binnapadiṃ || Saka-varsha 995 ne . Pramâdîcha-saṃvatsarada Pushya-bahuḷa 5 Âdityavâraṃ uttarâyaṇa-saṅkrânti-vyatîpâtadandu śrîmad-agrahâraṃ Bhaṭṭara-Posavûra Mûlasthâna śrî-Râmêśvara-dêvarargge gandhadhûpa-nivêdyakk endu eḷpatt-okkala maduveya pandara paṇamu sûḷeyeralliya kannaḍi-vaṇamumaṃ chandrârkka-târaṃ biṭṭar î-dharmmaman (*usual final phrases and verse*) .. ḍeya kûḍidaḍe aḍa || ikkuḷa akki om-mâna tuppa aivattu aḍake innûru ele Râmêśvara-dêvariṅge naḍavudu ||

## 296

*On a fourth stone at the same place.*

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire || Saka-varsha 986 neya

Krôdhi-saṃvatsara-Pushya-bahuḷa 13 Âdityavâra-uttarâyaṇa-saṅkrântiyandu ‖ svasti yama-niyama-svâdhyâya-dhyâna-maunânushṭhâṇa-japa-samâdhi-sampanna vidita-vêda-vêdânta-tarkka-vyâkaraṇa-doḷ parichitar yagnihôtraruṃ dêvatâ-vara-prasâdar appa śrî-Hosavûra sâsirbbara kaiyya koṇḍu Attiyarakolada Tapâṇa-Nâgayyagaṃ Jôgabegaṃ puṭṭida maga śrî-Mallikârjjuna-dêvara dâsi Jakka-Seṭṭiy âtana peṇḍati Chaṭṭabeyuṃ Mûlasthâna-Râmêsvara-dêvara nivêdyak endu ..... naishṭika-tapôdhanakaṃ biṭṭa mattaru . keyi dêvarinda .. .. kaṇi baḍaga banda bâginadu î-dharmmava (*usual final phrases and verses*) Bhûvôjana maga Bana .....

## 297

*On a stone under the tamarind tree in the site of the ruined village.*

namas tuṅga-&c ‖

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire ‖ tasyânuja ‖

vṛitta ‖ vinayakk âspadam âda Vikrama-Noḷambaṃ Vikramâditya-Dê- ।
vana chittakk avaḷambam âda keḷeyaṃ Châḷukya-Râma-kshitî- ।
śana koṇḍ êrida kûrmme-vett aṇuga-dammaṃ râya-Kandarppa-dê- ।
vana sammôhana-puṟpa-bâṇam enal inn ê-vaṇṇipaṃ baṇṇipaṃ ‖
pogeyutt iḷdappud innuṃ Dahaḷe Hima-nagâraṇyamaṃ Lâḷan innuṃ ।
pugal end iḷdappan innuṃ nelasade Tivuḷaṃ Laṅkeyiṃ teṅkal ôḍal ।
bageyutt iḷdappan innuṃ muḷidapan enutuṃ Koṅkaṇaṃ saṅkeyiṃ gun- ।
du-goḷutt iḷdappud ê-ballidano chakita-vidviṭ-kadambaṃ Noḷambaṃ ‖

vachana ‖ enisida samasta-bhuvana-saṃstûyamâna-lôka-vikhyâta-Pallavânvaya-śrî-mahî-vallabhaṃ Yuva-râjaṃ râja-paramêśvaraṃ vîra-Mahêśvaraṃ vikramâbharaṇaṃ jaya-Lakshmî-ramaṇa śaraṇâgata-rakshâmaṇi Châḷukya-chûḍâmaṇi kadana-Triṇêtraṃ Kshatriya-pavitraṃ matta-gajâṅga-râjaṃ sahaja-Manôjaṃ ripu-râya-kaṭaka-sûṟekâṟan aṇṇan-aṅkakâṟa śrîmat-Traiḷôkyamalla Vîra-Noḷamba Pallava-Permmânaḍi Jayasiṅgha-Dêvar ‖

vṛi ‖ Puligeṟe Ke .. . Reppu-male Kâsavaḷaṃ Banavâse-nâḍu Beḷ- ।
valam oḷagâgi dakshiṇa-payôdhi-varaṃ nelan âdud ellamaṃ ।
khaḷaran idirppi santosadin aḷd adhikaṃ Yuva-râja-lakshmiyaṃ ।
sale nele tâḷdi santam ire Vîra-Noḷamba-mahâ-mahîbbujaṃ ‖

ka ‖ tat-pada-payôja-sêvâ- ।
tatparan akaḷaṅka-charitan uddhata-ripu-bhû- ।
bhṛit-pati daṇḍâdhipa-sam- ।
pat-pati pati-kâryya-sâdhakaṃ Bala-Dêvaṃ ‖

vṛi ‖ Jinanâthaṃ svâmi deyvaṃ pati sakaḷa-mahî-vallabhaṃ Siṅgi-Dêvaṃ ।
vinutaṃ śrî-Mâkaṇandi-bratipati guru tây Sântiyakkaṃ sutaṃ nî- ।
ti-nidhânaṃ Lakshman âtmâṅgane sale negaḷd â-Mallikâ-kântey endand ।
anavadyaṃ daṇḍanâthâgraṇi guṇi Bala-Dêvaṃ-bol âvaṃ kṛitârttham ‖
ari-dâg emballi tâṃ balligam asadaḷam î-kâryyyam emballigaṃ saṅ- ।
garaṃ aṇmuṭṭ endud emballigam eṟdegadaruṃ biḍig emballigaṃ bêḷ- ।
para taṇḍakk îven emballigam ati-śuchiy emballigaṃ Balligaṃ bâpp- ।
ure Pârtthêndrêjya-Bhîmântaka-Bali-Manu tân endoḍ iṃ dhanyan âvaṃ ‖

ka ‖ oḍavuṭṭirdude karam âr- ।
pp oḍaveḷadudu Jaina-dharmmam oḍan-âḍidud oḷp ।

oḍane sal-vokud unt ên |
eḍeyoḷ kaltane guṇaṅgaḷaṃ Bala-Dêvaṃ ||
âraiyvaḍe Kali-kâlaḍoḷ|
âruṃ Bala-Dêvan-orege vandapare guṇô- |
dârateyoḷ aṛivinoḷ vâk- ||
sârateyoḷ dâna-dharmmadoḷ para-hitadoḷ ||

va || enipa mahimônnatiyiṃ negaḷda samadhigata-pañcha-mahâ-sabda mahâ-prachaṇḍa-daṇḍanâyakaṃ śishṭêshṭa-phaḷa-dâyakaṃ pratipanna-manda .... vibhava-Purandaraṃ Jina-charaṇa-kamaḷa-bhṛiṅgaṃ sâhasôttuṅgaṃ samyaktva-ratnâkaraṃ budha-ku[muda]-sudhâkara Padmâvatî-labdha-vara-prasâda dharmma-vinôda sujana-jana-namas-sarôjinî-.... haṃsaṃ Sarasvatî-karṇṇâvataṃsaṃ śrîmat-Traiḷôkyamalla Vîra-Noḷamba Pallava-Permmânaḍi ..... siṃha-Dêva-padârâdhakaṃ pati-kâryya-sâdhakaṃ nâmâdi-samasta-praśasti-sahitaṃ śrî ..... daṇḍanâyakaṃ Bala-Dêvaiyyaṃ Banavâse-pannirchchhâsiramumaṃ Padineṇṭ-agrahâramumaṃ .. ..... madada suṅkavumaṃ dushṭa-nigraha-sishṭa-pratipâḷanadim âḷd anubhavisuttaṃ râjadhâni-Ba.. n ire Châḷukya-Vikrama-kâlada 4 neya Siddhârttha-saṃvatsarada Pusyad amâvâsye-Âdi ..... saṅkrâ(va)nti-sûryya-grahaṇadandu Pannâḷeya-kôṭeya nelevidinoḷ .. ..... binnapadiṃ samasta-pradhânara pêḷikeyiṃ chaudhare-vaḍeyeṛaṃ Vâsudêva..... pannirchchhâsirada kampaṇaṃ Eḍevaṭṭe-eḷpattaṛa baḷiy-agrahâraṃ Teṃ..... kaṭṭava dharmmake vaḍḍa-râvuḷamuṃ perjjuṅkamuṃ eraḍuṃ ..... ..... nâlku-lakav aḍakege puṭṭidud ellaman â-chandrârkka ..... dharmmaman (*usual final phrases and verses*).

## 298

*At the same village, on a vîrakal in the Government waste land.*

śrîmach-Châḷukya-Vikrama-varshada ha 14 neya Sukula-saṃvatsarada Kârttika-suddha-pañchami-Âdivâradandu Hosavûra Jambûra-gaḍiya kâḷagav embudaṃ Îsavûrada Mâḷa-daḷaṛaṃ kêḷdu bandu Posavûra sâsirvvaralli besanaṃ bêḍikoṇḍu pêrôṭṭiṅge varidu-palaraṃ kondu sura-lôka-prâptan-âda || âtage Hosavûra-sâvirvvaruṃ kâruṇya-geydu chandrârkka-târam-bara naḍevantâge gaḷaya mattaru garddeyuṃ eraḍu-mattaru berddaleyu maneyumaṃ koṭṭaru | Natôjana maga Kaḍôjana maḍida kalu

## 300

*At S'îlavantanakoppa (same hobli), on a stone on the tank-bund.*

svasti śrîmatu Kaḷachuryya bhuja-baḷa-chakṛavartti Râya-Nârâyaṇa .. .. svasti śrîmat-Saka-varsha 1102 neya Sarvvadhâri-saṃvatsarada .... pa I Âdivâradandu śrîmad-anâdi-agrahâra Jambûra-haḷḷiya ..... tya-Dêvana maga Pâṇḍya-Dêvarasan Uddareyali.. .... iṭṭu ûran iḷidu Udeya-bbe-sûḷeyaṃ koṇḍu turuvaṃ koṇḍu hôguttiralu Karimâṛa Lîlôjana Lôpalôjanu î-avasaravaṃ kêḷi-halâhal endu haritandu tâgi taḷt iṛidu .. . halara kondu turuvaṃ maguḷchi sura-lôka-prâptan âda.

## 302

*At Saṇḍa (same hobli), on a stone lying in Basave-Gaud's back-yard.*

śrî-Gaṇâdhipatayê namaḥ | śrî-gurubhyô namaḥ | svasti samasta śrî-vîra-Harihara-Râyanu pṛithvî-râjyaṃ geyyutt irdda-kâḷadallu Âragada Haḍineṇṭu-kaṃpaṇad oḷagaṇa Neluvaḷige-nâḍiṅge mukhyav-âda Saṇḍada Bôḷa-gauḍara maga Buja-gauḍaru nâḷavâda .... nt î-S'aka-varuśa 1323 neya Viśu-saṃvachharada Mâgha-śu 4 Sô svarggastar âdaru | avara madavaḷige Tyâyanû ... mâḍida .. ....

## 303

*On another mâstikal at the same place.*

Jakka-gauḍana maga Nâgappanu śvarggastan âda âtana madavaḷige Taṅgi-gauḍi [saha]gamana mâḍidaḷu

## 307

*At the same village, on a vîrakal to the left of the Nârâyaṇa temple.*

śrî svasti S'aka-nṛipa-kalâtita-saṃvatsara-śataṅgaḷ 938 neya Naḷa-saṃvatsaraṃ pravarttise śrîmaj-Jayasiṅgha-Vallabhaṃ prithivî-râjyaṃ geyye śrîmat-Kunda-Râjaṃ Banavasi-nâḍaṃ pratipâḷise śrî-Chaṇḍada besa-magaṃ Kammaṛa Barmmaṃ peṇḍir uḍeyu .. .. sattaṃ ‖

dvâv imau purushau lôkê sûryya-maṇḍaḷa-bhêdinau ।
parivrâḍ yôga-yuktaś cha raṇêchâbhimukhê hataḥ ‖

emba nyâyava kaikoṇḍaṃ । Kaṭṭakarjjanana śilâ-karmma ‖ Barmmana magaṃ Chikkaṃ kallaṃ nilisidaṃ । Mâramayyana likhitaṃ ‖

## 309

*At the same village, on a stone in Pakkîraṇṇa's wet-land.*

namas tuṅga-&c. ‖

svasti śrîmach-Châḷukya-pratâpa-chakravartti .. .. Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ salluttam ire tat-pâda-padmôpajîvi śrîman-mahâ-prachaṇḍa-daṇḍanâyaka .... Râja Banavase-pannirchchhâsiramaṃ pratipâḷisuttam ire ‖ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-śîla-guṇa-sam .. .. .. śrîmad-anâdiy-agrahâraṃ Saṇḍada mûvattirchchhâsirakke śrîmach-Châḷukya.. .. varushada 12 neya S'ukla-saṃ .. .. Âśvayija-bahuḷa 5 S'ukravâra-vya ..... dandu Îsvara-jîyana putra Du .. .. pâda-pûjeya koṭṭu śrî-Kâ .. .. dêvara nivêdyakke dêvara bhâviyiṃ .... lu koṇḍu biṭṭa keyi kamma âṛu ‖ (*usual final phrases*).

## 311

*On a stone at the entrance of the pond.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Chaḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire ‖ tat-pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka vibudha-vara-dâyaka sujana-prasanna nuḍidu matt ennaṃ gôtra-pavitra parâṅganâ-putra .. .. . sôttuṅgan ayyana-siṅga nâmâdi-samasta-praśasti-sahitaṃ śrî .. .. .. . verggaḍe mane-verggaḍe-daṇḍanâ-yakan Anantapâḷayyaṃ Gajagaṇḍa-aṛu-nûṛumaṃ Banavâse .. .. .. .. muma saptârddha-lakshmay* achchha-pannâyamumaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ .. .. .. .. tat-pâda-padmôpajîvi ‖

S'rî-vanitâ-kucha-sambhṛita- ।
pîvara-vaksha-sthaḷaṃ lasad-guṇa-maṇî .. ।
.. .. .. .. .. .. .. .. .. .. .. ।
.. .. .. .. sakaḷa-vibhudha-janatâ .. .. . ‖

*Probably a mistake for *saptârddha-lakshey*.

â-samasta-guṇa-gaṇâbharaṇanu vibudha-jana-para ..... viḷasita-jagad-vaḷaya .... vanuṃ raṇa-raṅga-Bhairavanaṃ sakaḷa-su-kavi-jana-ka ..... vîra-lakshmî-viḷâsanum Anantapâḷa-prasâdan uditâdhikâra-lakshmî-viḷâsanuṃ..... [Gô]vindarasaṃ Vanavâse-pannirchchhâsiramumaṃ Mêlpaṭṭeya vaḍḍa-râvuḷamu ..... nôdadiṃ pratipâḷisuttam ire ||

śrîyaṃ nija-bhuja-baḷadiṃ |
dâyâda-baḷa ..... |
..... n a- |
jêyaṃ ripu-nṛipa-payôja-sômaṃ Sômaṃ ||

â nega ..... ..gaḷa mahâ....bey ogevavol ânata-ripu-vogeda ..... mahîpati-pratima-pratâpa-niḷayaṃ nija-santatigôsuge puṭṭe ripu ..... puṭṭidaṃ Sôvarasa || .... ja-madan-aṇmin-ârpp ene kaṭṭâyade chaladoḷ odavid unnati-nabhamaṃ..... r êṃ puṭṭidar ||*

†śaraṇ emag ennad êvud emag ê-besan âvudu buddhiy ennaduṃ |
barisi nitântam êṛisida billavol uddhata-vṛittiy . ne peṇ- |
ḍira keladoḷ keḷaldu bîruva biḍe bîruv adhika-vairi-bhû- |
paran âtan attara maruḷa taṇḍama nôḍane Sôma-bhûmipaṃ ||
kiṃ kaḷpa-druma-vallarî kimu Ratiḥ śṛiṅgâra-bhaṅgî-gurôḥ
kiṃ vâ chândramasî kaḷâ vigaḷitâ lâvaṇya-paṇyâ divaḥ |
samyag-darśana-Rêvatî kimu parâ Sômâmbikâ râjatê
rajñî sâ Banavâsi-Sôma-nṛipatêr jjâtâ manôvallabhâ ||

ślôka || kshîra-sindhôr yyathâ Lakshmîr himâṃśôr iva dîdhitiḥ |
tathâ tayôs sutê jâtê Jina-śâsana-dêvatê ||
pûrvvaṃ Vîrâmbikâ jâtâ tatô'jany Udayâmbikâ |
iti bhêdaṃ tayôr mmanyê sad-guṇais samatâ dvayôḥ ||
kiṃ Dêvêndra-vimâna êsha kimuta śrî-Nâgarâjâśrayaḥ
kiṃ Hêmâchaḷa-śaiḷa ity anudinaṃ śaṅkâṃ dadhânaṃ janê |
niśśêshâvanipâḷa-mauḷi-vilasan-mâṇikya-mâḷâñchitaṃ
bhâty atyunnatimaj Jinêndra-bhavanaṃ tâbhyâṃ vinirmmâpitaṃ ||
toḍare toḍaṅku machcharise gaṇṭala silkida-gâḷa vukke mâr- |
nuḍidaḍe jihvamaṃ piḍidu kiḷpa toḍarpina pâśav endeḍ ent |
eḍaṛuva(va)r entu machcharipar entu karaṃ kaḍi keydu dappama[ṃ] |
nuḍidapar aṇṇa bârppu muḷid Ambada Jûjinoḷ anya-bhûbhujar ||
biḍad eḍare seṇasi chunna |
nuḍivar î-manneyara benna bâraṃ miḍiyiṃ |
peḍetale-varam mâḷp-ottuva |
kaḍu-gali śasi-viśada-kîrtti Jûja-Kumâra ||
†Javan eṛe bachchit embinegam ânt-ari-bhûparan aṭṭi kondu kû- |
guva tave tindu têguva taḍagaḍidi ... va benna-bâran et- |
tuva piḍidachchi mukkuva pasugaṛiḍiṃ baḍagindiy âduv â- |
hava-bhuja-śauryyamam .. li bîradan endoḍ inn ârgg era pogaḷar nnegaḷda
Kumâra Gajakêsariyaṃ ||
aramaneyoḷe .. ..... |
..... ...ndu bigidu saṅgaram âdande |
śiraleya muṅgâlg eṇey ani- |
p-arasar ppôltapare ku ..... ||

*It has been found impossible to put this into verse. †So in the copy.

..... ḍe mogamaṃ tiripuvarin ... daḍe naguvar anyar Ambada Jâjaṃ muni ..... yaṃ ripu-janakkam artthi-janakkaṃ || anupamam enisida guṇa ..... vâritam enipa dâna-guṇa-doḷu mattavaṇa doreya ..... taḷadoḷ || âtan aḷiya || khaṇḍadoḷi ..... nedu mûḷegaḷam muri* .....

## 312

*At Punêdahaḷḷi (same hobli), on a stone in front of the Sidda-Râmêśvara temple.*

śrî-gurubhyô namaḥ || namas tuṅga-&c. ||

namas tasmai Varâhâya lîlayôddharatê mahîṃ |
khura-madhya-gatô yasya Mêruḥ khaṇakhaṇâyatê ||
Châḷukyânvaya-bhûpâḷa-Sahakârâdayaḥ purâ |
tad-vaṃsê Jinadattâkhyô Vîra-S'ântarasâdayaḥ ||

antavara râjâvaḷiy entene ||

Châḷukya-kulake tilakaṃ |
bhûpâḷaṃ kâḷa-Râhu ripu-nivahakkaṃ |
Chôḷama-bhûpatiy esadan i- |
ḷâ-chakraṃ pogaḷe negaḷe nijad unnatiyaṃ ||
vîrada kaṇiy enisippan u- |
dâra-guṇaṃ tanage nijadin ire nṛipa-Bîra |
.. radavol ire dharitriya |
sâraṃ sârttaḷeda râjya-kâminig îgaḷ ||
poḍe-seṇḍaṃ poḍed âḍuvaṃ śiḍilan âśâ-danti-dantaṅgaḷiṃ |
giḍuvaṃ kiḷdalalârtti [.... ]n adaṭiṃ paṭṭirdda-siṃhaṅgaḷaṃ |
toḍeyaṃ poydu keraḷchi kâḍi piḍivaṃ tann ondu dôr-ggarbbadiṃ |
paḍe-mât all idu Bîra-Dêvana sutaṃ Brahmaṃ dharâ-chakradoḷ ||
Bommarasa-vara-tanûjaṃ |
Tammarasaṃ dharmma-mûrtti sadu-guṇa-niḷayaṃ |
vunnata-bhuja-baḷa-têjaṃ |
sannatan â-yuvati-nikara-vara-Kusumasaraṃ ||

ant avara birudâvaḷiy ent ene | svasti śrîmanu mahâ-maṇḍaḷêśvaraṃ arasaṅka-karagasaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ ativishama-hayârûḍha-prauḍha-Rêkhâ-Rêvantanuṃ | para-baḷa-Kṛitânta vayiri-maṇḍaḷika-gaḷa-gaṇḍa-gattari | silkeda khala-nirmûla Lâḷa-Râya-mâna-marddana Kadamba-Râya-vibhâḍa Koṅkaṇiga-Râya-bêṇṭekâra Taḷu-Râya-pratishṭâchâriya . satya-ratnâkara śaraṇâgata-vajra-pañjaraṃ | paśchima-samudrâdhipati Paṭṭi-Pombucha-pura-varâdhîsvaraṃ śrî-Billêsvara-dêvara dibya-śrî-pâda-padumârâdhakan appa Tammarsanu Sântaḷige-râjyake mâviṇiyappa Hosagundadalli sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire || tat-pâda-padmôpajîvi ||

dûsaka-sameya-vidâraṇa- | paṭutara-kâḷâgni-Rudra-sadruśa-krôdhô |
S'iva-sameya-dugdha-sâgara- | saṃvarddhana-sambhramêkshitâ Sômaḥ || †

ant â-Sômaiya-Nâyakana birudâvaḷiy ent ene || svasti śrîmanu mahâ-pradhânaṃ bâhattari-niyôgâdhipati niyôga-Yôgandhara parivâra-pârijâta | maṇḍaḷika-sthâpanâchâryya ..... Karahatta-malla saraṇâgata-vajra-pañjaraṃ S'iva-sameya-vârddhi-varddhana-sudhâkara Kali-yuga-Vîrabhadra Mâhêśvara-gaṇâvatâra svâmi-vañchakara gaṇḍa śrî-S'îvarâsi-dêvara dibya-śrî-pâda-padumârâdhakaṃ śrî-Mallinâthana labdha-vara-prasâdan appa pradhâna-mukhya-Sômeya-Nâyakaṅge Saṇḍada Kâḷiya-gaṭṭa kaṭṭisidalli || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-tapa-samâ-

*As this portion is very much defaced, it has been found impossible to put this into verse. † So in the original.

dhi-sîla-guṇa-sampannarum | yajana-yâjana-yadhyayana-yadhyâpana-pratigraha-śaṭu-karmma-niratarum | aupâsanâ-agnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararum | Rig-Yajus-Sâma-Adharvvaṇa-chaturvvêda-vêdâṅga-śaṭu-tarka-byâkaraṇa-smṛiti-purâṇâgamâdi-chatuḥ-shashṭi-kaḷâ-pariṇatarum appa Sâṇḍilya-grâmada aśêsha-mahâjanaṅgaḷu tammoḷ aykamatyadalu â-Sômeya-Nâyaka kaṭṭisida Kâḷiyagaṭṭava Sômanâthagaṭṭey endu hesariṭṭu śrîmad-anâdiy-agrahâraṃ Tumbegana Hosaûra mahâjanaṅgaḷu Yeḍevoḷala mahâjanaṅgaḷu Sâlûra mahâjanaṅgaḷu Bannivûra mahâjanaṅgaḷu Biruguñjiya mahâjanaṅgaḷu | Koṭṭûrahaḷiya mahâjanaṅgalu | shaṇṇavati-grâmada yasêsha-mahâjanaṅgaḷuṃ | Neluvaḷigeya-nâḍa samasta-prabhugaḷuṃ Puṇyadahaḷḷiya Bayicha-gavuḍanû śrîman-mahâmaṇḍaḷêsvaraṃ Tammarasanû yint ivara samakshadalu Saka-varuśada 1209 neya Sarbbajitu-saṃvatsarada Âśâḍa-su 1 Guruvâradalu Agundada aśêsa-mahâjanaṅgaḷu â-Sômeya-Nâyakaṅge tamm-ûra Bôḷayana-bayalu Kâḷiyagaṭṭina keḷage tôṭa kamba 30 ûra naḍuvaṇa Bhayirava-dêvara teṅkaṇa mane sammukhada mane kayi 21 yint ivanu sarvvamânyavâgi dhârâ-pûrvvakavâgi koṭṭaru || â-Sâṇḍilya-grâmada pravishṭa Puṇyadahaḷḷiya Hiriya-Môdala gauḍikeya ashṭa-bhôga-têja-sâmya | Huṇiseya-kereya haruhinalli gadde kamba 50 Sindaṇageṛeya haruhinali haṇa-santheya bhûmi arevattaru antu mattaru..... ûra madhyada baḍaga-vâgila Kiriya-Môdala mane kaya 22 | yint ivake âva bâdhe bandaḍeû â-mahâjanaṅgaḷû â-Neluvaḷigeya gavuḍu-prabhugaḷû â-dharmmake yâva-bâdhe bandaḍe pariharisi koḍuvaru || (*usual final phrases and verses*) barasidavarigeû baradavarigeû maṅgaḷa mahâ śrî śrî śrî Chika-Môdilu Bayicha-gauḍaṅge umbaḷi Huṇise-keṛeya harihinalli gadde ka 50 Sindaṇageṛeya haruhinalli ... santhe bhûmi kaṇa 50 antu ..... śrî śrî śrî

## 313

*At Goddanakoppa (same hobli), on a stone in front of the Mailâri-Lingappa temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara para[ma]-bhaṭṭâraka Satyâsraya Bukka-Râya-kula-tilaka śrî-Virûpâksha-dêvara dibya-śrî-pâda-padmârâdhakarum appa Harihara-Râyana sukha-râjyaṃ geyya kâladalu śrîman-mahâ-pradhânar appa Mallapp-Oḍeyaru Âragada râjyava mâḍuva kâladali svasti śrî jayâbhyudaya-Saka-varusa 1312 neya Pramôdôta-saṃvatsara-Mârggasira-bahuḷa-amâvâse-sûryôparâga-vitîpâta-saṅkrânti-mahâ-tithiyali Neluvaḷige-nâḍ-oḷagaṇa Neluvâgila-mahâ-grâmadali srîmatu Mayilâra-dêvariṅge â-Neluvâgila Sântappa-Nâyakka dêvara amruta-paḍige nâlku honna teṛuvâ bhûmiyanû koṭṭaru ubhaya-Nânâ-Dêsa chhapanna-dêsa dêvara amruta-paḍige biṭṭa mânya ayvattunâlku magga vondu gâṇaṃ vondu alliya hadike yishṭanû suṅka-kârukavanu sarvvamânyavâgi nânâ-dêsa samastar olidu koṭṭaru (*usual final phrases*).

## 315*

*At the same village, on a stone in Goggada Mallappa's dry-land, near the eastern waste-weir of the Râmanâgati tank.*

..... bhû-chandrârkka-samîraṇânaḷa-viya ..... bhîshṭa-phala-pradaḥ suragaṇa-stutyêśvarêśas sadâ ..... vimaḷita-kallôḷa-mâḷâ-viḷâsônna ..... hu-ratnâdiyiṃ rañjisittâdame Jambû ..... vikaṭa-makuṭam embantevol udbhrâjat-ka ..... varsham â-Himâchaḷav ant â-Bhara ..... doḷu bhûmi kûrttu ..... ttire nisitaṃ dînâ ..... baḷikaṃ bhuvana-śrî Bijjaṇôrvvipaṅg oldaḷu strî-nava ..... d anvaya-pravarttana-byatyayadoḷu ||

vṛi || dhareyaṃ ..... janapada-sampatti ..... |
dhareyaṃ nânâ ..... |
..... |
.....baḷaṃ vîra-Ballâḷa-Dêvaṃ ||

*The inscription is much defaced.

vṛi ‖ Chôḷôrvviśândhakâra-dyumaṇi .....
..... vanîpâḷa-matta-
byâḷêbhôchchaṇḍa-kaṇṭhîravan atuḷa.....
..... Dêvaṃ ‖

va ‖ svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ ..... maṇi samyaktva-chûḍâmaṇi Malerâja-râja Maleparoḷ-gaṇḍa ..... Bhîman ity-âdi-nâmâvaḷi-virâjamânar appa śrîmat-pratâ ..... rddhamânam â-chandrârkka-târam-baraṃ saluttam ire tat-pâda-padmôpajîvi

.....
..... putran âdan âtana pesaraṃ
Haran iṭṭan oldu ...
varan eṃ ...
.....
.... hitaṃ naḷidu geldu bhuja-baladiṃ tad-
dhareg adhipan âdan end opp
ire .....‖

..... bda mahâ-maṇḍaḷêśvaraṃ Karahâṭa-pura-varâdhîśvaraṃ Mâḷachi-dêvî-labdha ..... maṇḍaḷaṃ nîḷa-dhvaja-virâjâmâna dâna-Kânîna mallaḷi-tûryya-nirgghô ..... Phaṇirâja-vaṃśa sujanâvataṃsa vyâghra-mṛiga-lâñchchhanaṃ viniyôga ..... r-aṅkusaṃ vairi-vana-dâvaṃ Sindara-Dêvaṃ Niḍudôḷa Sinda Karahaḍa- ..... râjyaṃ geydar avaroḷu ‖

kaṃ ‖ piriyan ene negaḷda kali-Chaṭṭ-
arasaṅgaṃ Dôra .....
.....
..... udayisidaṃ ‖

tad-anantaraṃ tad-anvayadoḷu ‖

vṛi ‖ â-..... ...Malli-nripâḷan âdan ud-
dyôtita-vikramaṃ tad-anujaṃ pesar Aiharas aṃ tad-âtmajaṃ
(*other half is effaced*)
tad-apatyan akhiḷa-lakshmî-
sadanaṃ kadana-prachaṇḍan apratima-yaśaṃ
vidaḷita-ripu-kuḷa .....
.....‖

.... Sindara-Dêvaṃ mâḷk int î..... dânvayan Iśvara-maṇḍaḷêśa .... yaṃ pa.....
.. paredu .... nâḍugaḷ âvuv endaḍ Eḍevetta-eppattu ... vaḷige ..... baḷi.. nâḍoḷa .....
70 Kâḷiga .... râjyaṃ taṇag êkâyattavâge Banavâsi-dêśa-Lakshmige nivâsa-bhavanav enisida śrîmadu Beḷagava ..... re tat-pâda-padmôpajîvi ‖

vṛi ‖ anupama-sandhi-vigrahi gaṇâgraṇi tân enisirdda .....
manam oseditta ..... Kêsimeyargg avar âdar âtmajar
jjana-nuta-S'ântanuṃ .....
.....‖
paramaṃ S'rîpati-Pârśvanâtha-charaṇâmbhôja-dvayôdagra-shaṭ-
charaṇaṃ sannuta-bhavya-sêbya-vibhavaṃ .....
..... puṇyadiṃ
piriyaṃ tân ene S'ântiyaṇṇane valaṃ dhanyaṃ peṛar ddhanyarê ‖

kanda ‖ â ..... tāneyaṃ
.....

..... vatiy enisi dha- |
râ-vaḷeyadoḷ eseva sandhi-vigrahi-S'ânta ||
..... negardda ..... |
..... Kâñchanabhûdharad-ante dhairyya-ban- |
dhuran amara-dru ..... |
dharege .. sandhi-vigrahi-gaṇâgraṇi S'ântane dhanyan urbbiyoḷ ||

vṛi || nirupame satya-saṅgra ..... |
dara-giri-dhairyye Pârśva-Jinapâṅghri-sarôruha-datta-chitte su- |
sthire vara-sandhi-vigrahi-gaṇâgraṇi S'ânta ..... |
.... ..... allaḷe sach-charitradiṃ ||

kaṃ || â-dampatigaḷa puṇyadin |
âdaṃ magan adika-dâna-chintâmaṇi saṃ- |
..... |
..... sandhi-vigrahiy Îcha ||

vṛi || vadanaṃ Vâg-vanitâ-viḷâsa-sadanaṃ vaksha-sthaḷaṃ Lakshmig â- |
spada uttuṅga-bhujaṃ ..... |
..... vadhû-kaṭâksha-bhavanaṃ tân embinaṃ chelvu-vet- |
tudu naisarggade sandhi-vigrahi-śirômâṇi ..... ||
..... di-śâstra-prakara-vividha-bhaishajya-dânaṅgaḷindaṃ |
śubha-châritraṅgaḷindaṃ para-hita-guṇadindaṃ bratâchâradindaṃ |
śubha ..... vinutaṃ kîrtti-kântaṃ |
prabhu-mantrôtsâha-śakti-traya-yutan adhikaṃ śêbyan int Îchi-râjaṃ ||
vîra-śrî-nidhi Malli-dêva ..... |
..... |
..... sand Eḍeveṭṭa Baḷḷavey enipp î-nâlgaḷoḷ kîrtti-vi- |
stâraṃ dâna-vinôdan oldu Kopaṇa-śrî ..... ||

.... bhavana ..... nuta-bhabyane Jinapati-śrî-pâda-padmârchchaka ..... Malli-dêvanoḷ êṃ mânyane ..... vibhu ..... meymege Sîtâ-dêvi châtu ..... negaḷdaḷu ..... dananant esada Bhâskarana tanûja ..... vara-guṇi sandhi ..... vettan Îśvara-suta Mallan emba ..... tad-anujan udâra-charitraṃ..... bidura-parâkraman enal ..... || S'rî-tanujâtege gahanave ..... ge sallade vimaḷa-bhabyate vikrama ..... yand oppade śâsana-dêvi nâma ..... sannute chitrave bhû-taḷâgradoḷ ..... Têvakiy-ante bharttru-saṃyute Girijâ ..... sthira Lakshmiy-ante supri ..... ṇiy-ante tân atiśayisirddaḷ Îcharasan-aṅgane Sô ..... yolu ||

châru te ..... tannoḷu ..... noḷ udgha-gham- |
bhîrate tannoḷ uttamike tannoḷ udagra ..... âśrit-â- |
dhârate tannoḷ agga ..... noḷ enutta ..... |
..... ṇiy Îchi-râja-rathinî-patiy-aṅgane Sôviyakkanaṃ ||

svasti śrîman-mahâ-maṇḍaḷêsvara Malli-dêva ..... matu sandhi ..... chayya tanna gavuḍikeya Gaggana-Hosavûroḷu tanna mâḍida Îśvarêśvara-dêvargge ashṭa-vidhârchchanegaṃ ..... jîrṇṇôddhâra ..... śaka-varshada 1119 neya Piṅgaḷa-saṃvachcharada Mâgha-su 14 Bṛihavârav-uttarâyaṇa-saṅkrama ..... Sirivantageṛeya keḷage aḍake-tôṭa kamba 6 gadde (*here follow boundaries & details of gift*) yint initumaṃ Dharmmarâsi-paṇḍitara maga ..... dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭaru || â-dêvara ..... î-Brâhmaṇaru 20 vûriṃ tenkalu

Hosageṛeya keḷage gadde beddale mattaru 10 adake sîme paḍuvalu Mârasiṃ ..... (*usual final phrases and verse*) Îśvarêśvarada tôṭadiṃ paḍuvalu basadiya tôṭa kamba 6 alli Brahmapuri tôṭa kamba 20 ||

## 316

*At Gogga (same hobli), on a stone to the east of the Siddhês'vara temple.*

pratyaksha-vastu-vishayâya .....|
.... sthiti-praḷaya-sambhava .....|
sarvvâtmanê vijita-kôpa .....|
..... tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire || svasti samasta-prasasti-sahitaṃ śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Gôvindarasaru Banavase-pannirchchhâsiramumaṃ sukhadin âḷutt iral â-baḷiya kampaṇa Eḍe .. ṭṭe 70 kka svasti samadhigata-pañchâ-mahâ-sabda mahâ-maṇḍaḷika .... shṭa-bhaya-dâykaṃ Karahaḍa-pura-varâdhîśvaraṃ kadana-Mahê.... Mâḷachi-dêvî-labdha-vara-prasâdâsâdita-samasta-mahî-maṇḍa ... vijaya-lakshmî-karṇṇa-kuṇḍaḷa nîḷa-dhvaja-virâjamâna dâna-Kânîna mallaḷi-tûryya-ghôshaṇa guṇa-ratna-bhûshaṇaṃ Sinda-mârttaṇḍa .. ya-dôrddaṇḍa Phaṇirâja-vaṃśa sujanâvataṃsa vyâghra-mṛiga-lâñchhana viniyôga-kâñchana sauryya-parâyaṇa vairi-Nârâyaṇa-nâmâdi-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷikaṃ Chaṭṭarasaru .. ..... .. yanâgi sukhadin âḷuttiral â-baḷiya Hebbâḷa ..... bhu hegaḍe-Gâḷimayyana magaṃ Sarvvanya-Seṭṭi tamma mâḍisi .... vâleyakke khaṇḍa-sphuṭita-nava-karmma-pûjâ-nimittakkaṃ ..... .. chhâtrarggam asanâchchhâdanakkaṃ vṛitti vêkkuv endu || svasti śrîmach-Châḷukya-Vikrama-varshada 41 neya Hêmaḷambi-saṃvatsarada Chai ..... su 1 Âdivâradandina sôma-grahaṇa-parvva-nimittadandu ..... mukha-sameya-samuddharaṇa S'akti-parisheya Parvvatâvaḷiya A .. .. ka-santatiya Kriyâśakti-paṇḍitara śiśyar ||

paṛidudu pâsa-bandhav emba to .... duritâvaḷiy emba kambhamaṃ |
muṛidudu Kâman emba parikâṛara ..... aṭṭigoṇḍaḷ ânt |
iṛidudu indriyaṅgaḷ emb aṛikeya pañcha-taskararan asramadi .. otti kôpadiṃ |
muṛidudu Rudra-munipatiy emba madândha-sindhura ..... ||
â-muni-râja[ṃ] satyada |
sîme dayâ-purada kârppuraṃ S'iva-samayada .. |
dâmaṇiy ene rañjipaṃ Rudra-munîśaṃ ||

svasti yam-niyama-svâdhyâya- ... dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-sîla-guṇa-sampannar appa ..... śrîmatu Rudraśakti-paṇḍitargge Sarvvanya-Seṭṭi kâlaṃ karchchi dhârâ-pûrvvakaṃ dêgula .... kaṇa Kaggachegoṇḍada keḷage kachchhaviya gaḷeya gadde matta 1 dêguladiṃ baḍagal ..... le mara || bâviyiṃ mûḍalu tôṭa nandâ-dîvigege mân-eṇṇe gâṇa 2 (*usual final phrases and verse*).

## 317

*At the same village, on both sides of the door frame of the Vîrabhadra temple.*

(*Left side*)

mâḍisidaṃ Jinâlayamav .... elliyum illa ûr enal |
nâḍe virâjisal Beḷagavattiya-nâḍoḷ anûna-bhaktiyiṃ |

kûḍe vibhûtiy ashṭa-vidhârchchaney emb iû kundad antu koṇḍ- |
âḍutav ippen induv enal Ichaṇan-antire bhabyan âvava(na)ṃ ||
ûroḷ tappade basadiyan |
ôrantire mâḍi Beḷagavattiya-nâḍaṃ |
dhâriṇige negaḷda Kôpaṇak- |
ôrage mâḍidan udâra-nidhiy Icharasan ||

(*right side*)

Eṛeyana deyvav âûd adu tannaya deyvam ad âûd âṭanoḷ |
neṛada guṇônnatikkey adu tannaya mikka-guṇônnatikke kaṇ- |
deṛadaḍ ad âva dharmmav adhinâthanoḷ ant ade tanna dharmmav end |
esakade mantriy-Ichaṇana vallabhe Sôvala-Dêvi bhâvipaḷ ||
nagenage mogav ambujamaṃ |
mige mṛiga-vîkshaṇaman îkshaṇaṃ mige mṛigadharaṇaṃ |
tegaḷe mokha-kânṭi chelvaṃ |
tri-guṇisidudu ninna rûpu Sôvala-Dêvi ||

## 320

*On another stone at the same place.*

(*The top portion is effaced*).. .. ..... .. achchariyê.. ... .... . buddhi .. ..... bhôchchaṇḍa ..... ..
.. vîra-Ballâḷa ..... .. arasaṅka-kara .... ..... .. voḷagâg anêka .. .. .... Chaṭṭarasa ..... ...
â-dampatigaḷa puṇyadin |
âdaṃ magan adhika-.. .. ..... |
.. ..... ..... |
.. ..... vikhyâta-sandhi-vigrahiy Icha ||
abhayâhâi âdi-śâstra .. .. .. .. .. ..... .. |
śubha-châritra[ûga]lindaṃ para-hita-guṇadindaṃ bratâchâradindaṃ |
śubha .. .. ..... urvî-nutaṃ kîrtti-kânta- |
prabhu-mantrôtsâha-śaki-traya-yutan adhikaṃ sêbya .. .. .. ||
pati-hite Sîtey-ante Jinapârchchaki Têvakiy-ante bharttṛi-saṃ- |
yute Girijâtey-ante ..... Lakshmiy-ante su- |
brate negaḷda Timmave ..... nvite Vâṇiy-ante tân |
atiśayas irddaḷ . ..... .. aṅgane Sôvala-Dêvi dhâtriyoḷ ||
.... sati Padmasambhavanoḷ Adrije Chandra .. .. ... noḷ |
parama-sukha-praśaste Siri Vishṇuvinoḷ nelasippa mâḷkeyiṃ |
sthiratara ..... Sôvala-Dêvi manônurâgadiṃ |
nirupa[ma]-sandhi-vigrahi-sikhâmaṇiy Ichanoḷ î-.. .. .. ||

yintu dharmmamane ma .. mâḍi tad-âchâryyâvaḷiyan abhivarṇṇisi śrîmatu .. .. .. .. Puṛpasaranu .. .. .. .. anâda rati-râgamaṃ bisuṭu machchittêśana kâûdend erad aṅghri-dvaya-mûḷadoḷ .. .. .. .. .. ḷuhumba bârpad uddhata-vîra-bratam aty-anupamaṃ Chandraprabhâchâryyaroḷ || .. .. doḍḍa nôḍado jayâḷamba-sîmô .. .. râjana turi paḍe siḷdu pañcha-vishayê .. .. . gaḷan ikkim end î-bhikara-mada-vîra-bhaṭarkkaḷa dhuradoḷ arvvisi .. .. .. saṅgara-bhayamaṃ .. .. .. .. rara sêne madândha-sindhuraṃ || śrîmanu [ma]hâ-maṇḍaḷêśvara Malli-Dêv-arasara sandhi-vigrahi .. .. .. na sati Sôvala-Dêviyaru tanna tammayaṃ Yîchayana parôksha-vinayake .. .. .. y asaṅkhyâta-gaṇada Jagavaṭṭigeya basadiya S'ântinâtha-dêvar-ashṭa-vidha .. .. .. âhâra-dânakkaṃ jîrnnôddhârakkav endu S'aka-varshada 1130 neya Prabhava-saṃ .. .. .. sôma-grahaṇa-vitîpâtadandu biṭṭa gadde kamba 50 binuka .. .. .. paḍuvaṇa-vôṇi teṅkalu Kesaragaṭṭa moda .... . hiriya .. .. .. baḍagal Kâreyakoḷa-niṃ paḍuvalu .. .. .. keḷage hû-dôṇṭa .. .. .. .. .

## 321

*On a third stone at the same place.*

(*The top portion is effaced*) . . nêka-rishiya .... ..... Vaiśâkha-suddha 5 Bri . .. . . . . adake sîma baḍagalû .. . . .. .. vaṇa tumba keḷage paḍuvalu .. . . . . mattaru 1 .... ba 50 adake chatus-sîme naṭṭa kalu . . . . . ba 5 dêvara nandâ-dîvigege gâṇa 1 hatt-ettina vakkalu .... .... hudike-deṛe haḍiyade ga asagara vokalu 1 yint inituma suṅka ..... Virupayyaṅgaḷu viṭa datti samasta-prajegal irddu koṭṭa dhânyava ga nellu ko 2 navaṇe ko 2 eḷu ko 1 yint anitu dharmmamaṃ śrîmatu Sôvala-Dêviyaru î-.. .. . kanyâ-dâna mâḍi Vâsupûjya-dêvara kâla karchchi dhârâ-pûrvvaka mâḍidaru yint î-dharmmamaṃ Nâga-gauḍan .. naya-prabhetey âgi pratipâḷisuvaru ‖ (*usual final verses*).

## 322

*At Tâḷagunda* (*Tuḷagunda hobli*), *on a stone near the sluice of the big tank.*

svasti Sakha-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ eṇṭu-nûṛ-ayvatta-eṇṭaney[a] *Matmata-saṃvatsaraṃ pravarttise Vaisâka-bârasi-Bṛihaspativâram âge Sânta .. ra perggaḍe svasti samasta-bhara-nirû .... mahâmâtya-guṇa-sampannaṃ visi .... nâsrayaṃ (n)âsraya-manôharaṃ Nanni .. . gaṃ bagey aṛivâtaṃ sauvuchave ...samyaktva-veḍaṅga Bṛihaspati-samâna srîmaṃ perggeḍe-Puḷiyyamma Tâṇagundûr-keṛeyaṃ kaṭṭisi dêvara nivêdyakkaṃ nandâ-dîvigegaṃ mattal aydu keṛeya keḷage tôṇṭada mattal ondu kiṛugâla mattal irppattu antu ippatt-âṛu mattal gaḷdeyaṃ nûra-kayyoḷ koṭṭu dêvargge keṛegaṃ biṭṭa keṛegâlanu . ondu barisakke pattu-gadyâṇa panni . . tappade keṛeyoḷg ayvudu âva .. (*usual final phrases*).

## 323

*At Beḷagâve* (*same hobli*), *on a stone in Bhîma's wet land.*

..... nâyakasya prasâdêna śrî-Durggâyai namaḥ ‖ svasti samasta-bhuvanâśra ..... ..... râjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya ..... lôkyamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-taraṃ-baraṃ ..... pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ ... mahâ-maṇḍaḷêśvara ..... dhîśvaraṃ vairi-Nârâyaṇaṃ subhaga-Châṛâyaṇaṃ pratipaksha-bhîkara... ratnâka ..... Koḷḷipâkeya kâvaṃ maṛe-vuge kâvaṃ, śauryyamaṃ meṛevaṃ..... ḷa sâmanta ..... chaṭṭaṃ śaraṇâgata-vajra-pañjaraṃ ripu-. . ja-kuñjaraṃ dakshiṇa-diśâ-kavâṭaṃ para-baḷa-niśâ ..... sâmantabandikâṛaṃ vikrânta-Kauntêyaṃ satya-Râlhêyaṃ nuḍidu-matt-ennaṃ sujana-prasannaṃ ..... sakaḷa-kaḷâdharaṃ para-nârî-putraṃ śatru-nikshatraṃ âśrita-jana-kaḷpa-vṛiksha nâmâdi-sama ..... sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Siṅgaṇa-Dêvarasar .. Esukôḍ-erppattumaṃ Keḷa ..... Banavase-pannirchchhâsiramumaṃ Sântaḷige-sâyiramumaṃ dushta-nigraha-śishṭa-pra ..... paśchima-samudra-paryantam-baraṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddu S'aka-va .. .... ya Pârtthiva-saṃvatsarada Pushya-suddha 10 Âdityavârad-andin-uttarâyaṇa-saṅkrânti .. ... .. Baḷḷigâveya Baliya-pratishṭhe Bhagavatî Baḷḷiyabbe-dêviya dêvâlyamaṃ jîṛṇôddhâra-..... naḍava taḷa-vṛitti katsaviya-gaḷeyoḷaṃ mattalu hadineṇṭuma â-dêviya pura ..... â-kêriyiṃ paḍuvalu pû-dôṇṭav âṛuma matta mûḍalu Nâgarabâviya ke ..... kkaṃ mane hadineṇṭuman â-dêviya snâna-nivêdyakam alliy âchâryyara grâsakkaṃ kâla ..... jîṛṇôddhârakkav e ..... yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa ..... sîla-guṇa-sampannar appa śrîma-palliy âchâryya Lakshmaṇêśvara-S'iva-paṇḍitara kâ[laṃ karchchi] dhârâ-pûrvvakaṃ sarvva-namasya-sarvvabâdhâ-parihâram âgi biṭṭa taḷa-vṛitti (*here follow details of boundaries and usual final phrases and verses*).

akarâkarakâras tu gô-sahasra-vadhas smṛitaḥ ।
nivṛittikarakâras tu gô-kôṭi-phaḷam aśnutê ‖

*Perhaps a mistake for *Manmatha*.

## 324

*On a stone in front of the sluice of Mâsûr Maḍaga tank.*

(*Arabic and Persian characters*)

Bismillah ir-rahmân ir-rahîm
lâ-illaha illallâhu
Muhammad ar-rasûl-Ullâhi

[1]nasarun minnallâhi wa fathun
[2]kharîbun wa bash-sharil-mo
[3]minîna fa-allâho-
[4]khairun hafiza
[5]wa ho-va ar-hamur rahimîn

[1]in hisâr-i zafar âsâr
[2]dar ahdi Shâh-i dîn panah
[3]khilâfat-o-adâlat-i dastgah
[4]Sultân Muhammad 'Adil Shâh
[5]ibn-i Ibrâhim 'Adil Shâh
[6]k haldallahu t'âlla mulkaho
[7]wo sultanaho

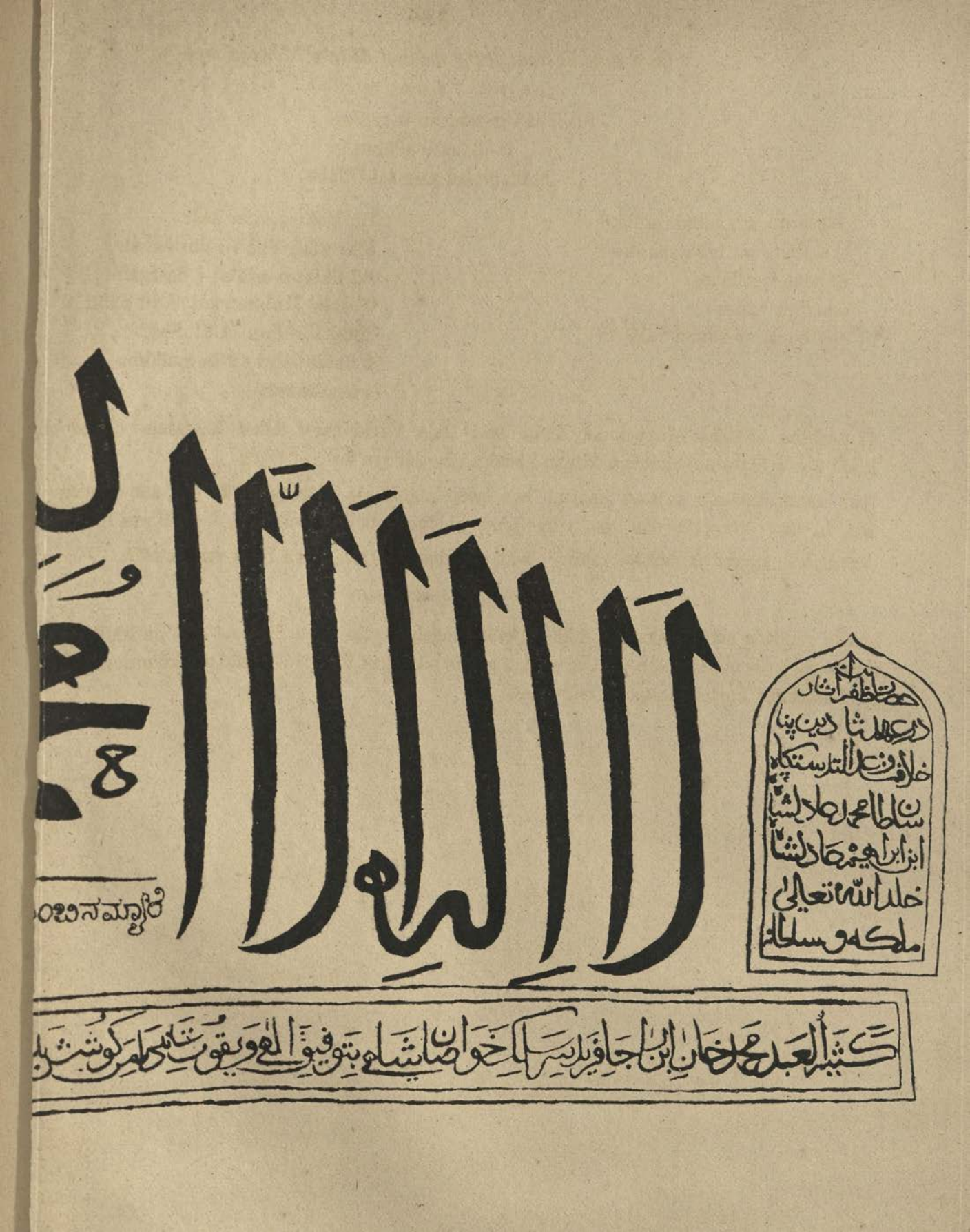
[1]kutaba-hu al-abûd Muhammad Khân ibn-i Raja Farîd sar-i silkai khwasan-i Shâhi ba-taufîqai illâhi wo ba-khûwatai shahâna dâman i kôshish ba-daf'aye kufrâ-i fujra

[2]wo zahûr-iIslâm-i sa'âdat hamrah bar zada bina-ihisâr-i ferozy shi'âr dar san-i hazâr wo chihal wo do wo saranjâm dâd wo azin jihat khidmatash bamanzilla-i khabûl rasîd daulat khwahi

[3]wo halal namaki ba-minsa-i zahûr jalwah gar ghasht fî san 1045 Hijri itmâm yâft

(*Kannaḍa characters*)

î-kallu guḍḍada myâle dakshaṇa-dikkina kvâṭe-bâgala myâle yittu Sakha 1785 nê Rudhirôdgâri-saṃvatsarada S'râvaṇa-śudha 8 yalli tumbina myâle yiṭṭidhe Yingrêji-sarakâra kharchu mâḍi keḷagina tumbu hostâgi kaṭṭisidhe sann 1863 yisavi



# HONNÂḶI TALUQ.

## 1

*At Honnâḷi, on a stone in the yard of the Mallikârjuna temple.*

..... svasti anavarata-parama-kalyâṇâbhyudaya-sahasra-paḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne samastântaḥpura-mukha-maṇḍani savati-mada-bhañjane âśrita-jana-kâmadhênu śrîmat-Traiḷôkyamalla-Dêva-viśâḷa-vaksha-sthaḷa-nivâsini śrîmat-piriy-arasi Hoysaḷa-Dêviyar Kalyâṇada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyut iḷdu Banavâse-pannirchchhâsirade kampaṇaṃ Baḷḷavi-erppattara baḷiya Tuṅgabhadreya taḍiya Onnâḷiya Mâcha-gâmuṇḍanu mâḍisida Mallikêśvara-tîrtthake Saka-varsha 977 neya Jaya-saṃvatsarada Pushya-suddha-dvâdasi-uttarâyaṇa-saṅkrântiy andu dêvargge biṭṭa beḷdale ..... dêvargge 4 erttu gâṇa ..... *(usual final phrases and verses)*

## 2

*On a vîrakal to the east of the same temple.*

svasti Saka-variśa 986 Krôdhi-saṃvatsarada Vaiśâkha su 5 Vaḍḍavâradandu Eḍetoṛeya Permmâḍi Pariyapa Onnâḷiyan iṛidu tuṛu pariyalu Karggeṛe Yîra-Mâcha-gâvuṇḍana tamma Sôma-gâvuṇḍaṃ tuṛu pariye sura-lôka-prâptan âdaṃ ||

## 3

*At the same place.*

svasti Saka-varisha 986 Krôdhi-saṃvatsarada Vaiśâkha-su 5 Vaḍḍavâradandu Eḍetoṛeya Permmâḍi Pariyapa Onnâḷiyan iṛidu turu pariye Yaḍevûr-oḍeyaṃ Nâgila-Muddayyana magaṃ Kêtaṇṇanu kaṇḍu peṛapiṅgade tuṛuva geladuṃ andu sura-lôka-prâpta âdam ||

## 4

*At the same place.*

svasti Saka 986 Krôdhi-saṃvatsarada Vaiśâkha-su 5 Vaḍḍavâradandu Eḍetoṛeya Permmâḍi Pariyapa Onnâḷiyan iṛidu tuṛuva koṇḍu peṇḍir-uḍeyan uḷchi ... .ye pariye kaṇḍu meṛa .... naḍe bâḷokkalu Nâgila-Mâḷayyaṃ tuṛuviṅg aḍḍa bandu sura-lôka-prâptan âdaṃ ||

## 5

*At Diḍagûru (Honnâḷi hobli), on the pedestal of a Jain idol standing against the hind-wall of Hanumanta-dêva's car-shed.*

śrî-Mûla-saṅgha Kânûr ..... châryya Bâḷachandra-dêvarige Mêshapâshâṇa-gachchha ..... herggaḍe-Jakkayyanuṃ tanna maḍavaḷige Jakkavvevuṃ Diḍugûroḷu chaityâḷayamaṃ mâḍisi Supârśva-dêvara su-pratishṭheya mâḍiy â-dêvarigevuṃ rishiyar-âhâra-dânakkaṃ nellu-beḷava mattar ondu eḷḷu navaṇe mattar ondu aḍake-dônṭa kamma 15 inituvaṃ â-chandrârkkaṃ saluvantâgi koṭṭaṃ svasti

## 6

*At Kuruvadagaḍḍe (same hobli), on a stone to the south of the Râmês'vara temple.*

śrî | namas tuṅga-&c. ||

śrîman-mahâ-maṇḍaḷêśvara mahârâjâdhirâja râja-paramêśvara chatus-samudrâdhipati mûṛu-râyara gaṇḍa śrî-vîra Harihara-Râyaru Vijayanagariyalu sthira-râjyaṃ geyuvut irddalli || Saka-varusada

1312 neya Promôdûta-saṃvatsara-Kârttika-su 1 So ‖ śrîmat-Harihara-Râyarige dharmmav âgabêkendu.. . prabhugaḷu adhikâri-Saṅgarsa (*others named*) oḷagâda samasta-gaûṇḍa-prajegaḷuṃ ubhaya nânâ..... ... tamma Anevêriya-nâḍ-oḷagaṇa Aûvakanana-gôṇṭeyanu Kuruvada Râmêśvara-dêvara nandâ-dîvige nayivêdyakk endu Âlûra chatu-sîmey-oḷagâgi Râmêśvara-dêvarige pura-vârggavâgi biṭṭu koṭṭa dharmma â-Kuruvada Râmêśvara-dêvara mûḍaṇâ Tuṅgabhadreya samîpadalu Aûvakkanaguṇḍige guḍiya kambhavanu naṭṭu chatus-sîmege liṅga-mudreya kalla naṭṭu koṭṭu â-ûranû Râmêśvara-dêvara hesaralu Râmâpurav endu hesara koṭṭu nâḍ-ellarû bhûmi-chadran uḷḷannakaraṃ dhâreya eṛedu koṭṭa pura-vârgga â-purakke suṅka anupu taravâḷike sarvvamânya âr obbarû hôgabâradu yîdharmmakke aḷupidavarge (*usual final verses and phrases*).

## 7

*On a second stone at the same place.*

namas tuṅga-&c. ‖

bhû-chandrârkka-śikhi-vyôma-marut-vâr-ya[jva]-saṅjñakaḥ ।
pâyâd vô Râmanâtho'yaṃ yâvach chandrârkka-bhûdharâḥ ‖
tuṛugi podaḷda-ki ..... ..... ..... rati-jaṭâ-jûṭamaṃ ।
miṛupa-śaśâṅka-lêkhe veras and ahi-vallabhaniṃ toḍarchchi bân- ।
doṛe . ..... ... ..... ... dêvan ânata-bhakta-varggamaṃ ।
Kuṛuvada Râmanâthan olavind abhirakshisutirkke santataṃ ‖

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ paramabhaṭṭârakaṃ Yâdava-kuḷâmbara-dyumaṇi samyakt[v]a-cuûḍâmaṇi Malerâja-râja Malaparoḷ-gaṇḍa kadana-prachaṇḍa S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa-chakravartti Raktâkshi-saṃvatsara-Jêshṭa-bahuḷa-dasami-Sômavâradandu śrîmatu-Hoysaṇa-vîra-Ballâḷa-Dêva-vijaya-râjyam uttarôttaràbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire‖

śragdhare ‖ Chôḷôrvvîśândhakâra-dyumaṇi pruthu-Kaḷ ṅgâhi-pakshiśvaraṃ Nê- ।
pâḷa-kshmâpâḷa-śaiḷa-prabaḷa-kuḷiśan Andhrâvanîpâḷa-matta- ।
vyâḷêbhôchchaṇḍa-kaṇṭhîravan atuḷa-baḷaṃ Mâḷavâraṇya-dâvaṃ ।
Châḷukyâmbhôja-chandra-pratiman enisidaṃ vîra-Ballâḷu-Dêvaṃ ‖

tat-pâda-padmôpajîvi ‖

kanda ‖ arasaṅka-karagasaṃ saṅ- ।
gara-dêvaṃ Mâḷatî-prasâdânvayan Î- ।
śvara-maṇḍaḷêśa-tanayaṃ ।
parârttha-nidhi Malli-Dêvan adaṭara-dêva ‖

tat-pâda-padmôpajîvi ‖ va ‖ svasti samadhigata-pañcha-mahâ-śabuda-mahâ-sâvanta-chûḍâmaṇigaḷuṃ uddaṇḍa-sâmanta-garvva-sarvvasva-sûṛekâṛaruṃ âne-vêṇṭekâṛaruṃ vairi-sâmanta-gajâṅkuśaruṃ śatru-mattêbha-mastaka-vidâraṇa-kêsarigaḷuṃ sat-kulônnata-sambhavaruṃ sadâ-dharmma-pratipâḷakaruṃ śrîmad-Râmanâtha-labdha-vara-prasâdarum appa Sâvanta-Bûvayyaṃ dharmmamaṃ pratipâḷisuttam ire ‖

chaladindaṃ bare kâḷav aydi maleyaṃ pokk âḍutaṃ tamma dôr- ।
bbaladind ugra-madêbhamaṃ piḍidavar Chchâḷukya-chakrêśvarargg ।
olavind oḷbasa .... koṭṭ avargge sâvanta-nâmâṅkuśaṅ- ।
gaḷan int anvitam âytu tanna kuladoḷ Sâmanta-Bûvâṅkanaṃ ‖
adaṭind ânta-padâtiy emba maleyoḷ krûrâriy emb uddhatô- ।
nmada-danti-brajamaṃ nijônnata-chalat-tîbrâsiy emb aṅkusa- ।

kke diṭaṃ tâṃ basam âgi sintu jayam emb âlânadoḷ kaṭṭ avaṃ ।
paduḷaṃ tân enal âmpar âr ssamaradoḷ Sâmanta-Bûvâṅkanoḷ ॥

kanda ॥ tad-anujan udâra-charitaṃ ।
kadana-krîḍâ-viḷâsan uddhata-darppaṃ ।
bidura-parâkraman eḷeyoḷu ।
viditaṃ Sâmanta-Râman âhava-Bhîma ॥
âtana tanûbhavaṃ vi- ।
khyâta-yasaṃ krûra-vairi-mattôgrêbha- ।
brâta-mṛigarâjan enipaṃ ।
bhû-taḷadoḷu Râyamallan a-pratimallaṃ ॥
śubha-charitaṃ parârttha-nidhi satya-guṇânvitan Ikshuchâpa-san- ।
nibhan abhimâna-mûrtti vinayâbharaṇaṃ raṇa-dhîran unnataṃ ।
subhagan anûna-dâna-nidhi tân ene sanda negaḷte-vetta nâḷ- ।
prabhuteya Bôvi-Seṭṭiy esedaṃ nisadaṃ vasudhâ-taḷâgradoḷ ॥

ant â-sthânad âchâryyar-anvayâvaḷiy entendaḍe ॥

vṛitta ॥ ârâḍhyaṃ sura-râja-pûjita-lasat-pâdâmbujâta-dvayaṃ ।
śrî Râmaṃ Kali-dêvan âtma-janakaṃ lôkaika-vandyaṃ janâ- ।
dhâraṃ sannutav-Ekabûchi janani prôddâma-sat-kîrttî-vi- ।
stâraṃ Siṅgajayaṃ nijânujan enisal Mâchayyan êṃ dhanyanô ॥

tad-anuja ॥
aṛivinoḷ âgamârttha-paribhâvaneyoḷ nija-mantra-śaktiyoḷ ।
neṛeva-tapaḥ-prabhâva-guṇad unnatiyoḷ sakalârttha-śâstradoḷ ।
Kuṛuvada Râmanâtha-pada-paṅkaja-briṅganoḷ eyde ballanoḷ ।
meṛed idir-appar âr vvinuta-Padmaśivâṅkanoḷ î-dharitriyoḷ ॥

int enisid achâryyariṃ pûjya-pâda śrîmatu Moṛa-Guṛuvada Râmêśvara-dêvargge bhûmiya-sthaḷaṅgaḷ âvuv endoḍe ॥ śrîman-mahâ-maṇḍaḷêśvaram ..... rasa-Dêvanuṃ Sâvanta-Bûvanum irddu biṭṭa bhûmi Ugureya modal-ottina baḍaga deseya paḍuvalu Bandivoḷe baḍaga-deśe geṛey-oḷagâgi mattal uḷi â-staḷadalli Mâdanabâgina Râma-Seṭṭi Bûveya-sâmantana kaiya pûjeya koṭu viṭa bhûmi Râmanâtha-dêvara naivêdya nandâ-dîvigegaṃ mattal ondu ॥ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭâna-japa-samâdhi-śîla-guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Nelavattiy-asêsha-mahâjanaṅgaḷ ... Kuṛuvada Râmêśvara-dêvara naivêdyakke Gaṅgasâgara-bayaloḷage biṭṭa gardde Gaṅgana-gaḷeyalu kamba mûvattu ॥ mane kayi ॥

śrîman-nâḷ-prabhu Bâmi-Seṭṭi tanna Kaṅkanahaḷḷiya sthaḷadalli Kuṛuvada Râmanâtha-dêvara naivêdyakke Kaḍavada keṛeya keḷage biṭṭa bhûmi mattal ..... Brâhmaṇara satrakke biṭṭa bhûmi mattal ondu antu mattal 25½ Sâvanta-Bûvayya Bâsûralli biṭṭa bhûmi Gaṅgana-gaḷeyalu mattal ondu ॥ Aiyyaṇûra Saṅka-gâvuṇḍanu Râmêśvara-dêvargge Gaṅgana-gaḷeyalu mattal ondu Dêviya samîpa Nandiya pratishṭeya mâḍi biṭṭa ॥ Sâmanta-Râmayaṃ Kôṭehâḷalli Bâḍumbeya koḍadalli kamba ippatu ॥ baḍaga vuṇiseya koḍadra keḷage Gaṅgana-gaḷeyalu bedale kamba 30 ॥ Ballâḷa-Dêvana Sâviṇa-heggaḍe Gaṅga-nâḍan âḷutirddu Râmanâtha-dêvargge Kôṭêhâḷalli mâra koṇḍu biṭṭa bhûmi Gaṅgana-gaḷeyalu Beḷḷakoḷana sâre matta 1 ॥

Mriḍan osed âgaḷuṃ padedu rakshisutikke manônurâgadiṃ ।
toḍard ari-kumbhi-kumbha-daḷanôddhata-kèsariyaṃ vinûtanaṃ ।
taḍeyade vandig îva-vibhavônnatanaṃ kelayaṃ vilâsiyaṃ ।
Paḍavaḷa-Gâḷanaṃ samara-lôkanan ûrjjita-dâna-śîlanaṃ ॥

gurubhyô namaḥ Gaṅgana-nâḍa nâḷ-prabhu Bidireya Haḍavaḷa-Kâḷayyaṃ Hiriya-Bêgûrali Sâvanta-Râmeyana kaiyalu mâṟakoṇḍu biṭṭa bhûmi Nakharêśvarada teṅkaṇa Aladakoṇḍada samîpadalu mattalu 1 || Beḷagavattiya Mañchi-Dêvana hejiuṅkada Dêvarasaṃ Râmêśvara-dêvara dêvatâ-bhavanamaṃ jîrṇṇôddhâravaṃ mâḍisi tanna Haḍavaḷa-haḷḷiya Holavasagaṭṭadoḷa kôhina paḍuvaṇeyalli Gaṅgana-gaḷeyalu mattalu 2 || Kuṟuvada Bêgûra Gavarêśvara-dêvara sthaḷa-vṛittig endu â-dêvara teṅkaṇa desêlu mattal oṃ 1 || Chikka-Bêgûralli sâvanta ... . tamm ayyaṃ Râya-dêvana hesaralu pratishṭhe mâḍida Râyêśvara-dêvarggaṃ Kuṟuvada Saṅgamêśvara-dêvarggaṃ Beḷada Kuṟuvada Goravageṟeya keḷage Gaṅgana-gaḷêlu mattalu 2 || ant â . . mattaṃ Padmaśiva-dêvaru ..... .â Mallikârjjuna-dêvargge khaṇḍa-sphuṭita-jîrṇṇôddhâravaṃ mâḍisidar alli . ... Gaṅgana-gaḷêlu ... ... (*usual final verses and phrases*).

śrî-Râmanâthâya namaḥ || mattam â-âneya-harikâṟara vṛitti âvuv endaḍe (*here follow the details*).

anupaman enipa charitrada |
vinayada vitaraṇada kulada vikramad eḍeyoḷ |
tanag eṇey ill enipaṃ mê- |
diniyoḷu sale Maṇaliya Mâcha-gavuṇḍan âhava-dhîra ||

svasti śrîmatu Beḷagavattiya suṅkada Dêvarasanu Virupayyanu Nâkaṇṇanuṃ Eḍavaṭṭe Baḷḷave-nâḍa suṅkavan âḷutirddu Raktâkshi-saṃ[va]tsara-Pusya-suddhav-uttarâyaṇa-saṅkramâṇa-Vaḍḍavârâdandu Moṟa-Guṟuvada Râmanâtha-dêvara Puradahaḷḷiya suṅkavaṃ dê[va]ra naivêdyake biṭṭudu idan âvan orvvan aḷipidaṃ pañcha-mahâ-pâtakavan eyduva ||

śrîman-nâḷ-prabhu Bidareya Haḍavaḷa-Kâḷayya nâḍa-heggaḍe Chauḍaiyya Sâmanta-Râmeya Sâmanta-Bûvayya Hoysaṇa-Boppa-gauḍa Maṇaliya Mâcha-gauḍa ellâ samasta-gauḍugaḷuv idu Kuṟuvada Râmanâtha-dêvara tîrtthamaṃ Hoysaṇa-vîra-Ballâḷa-Dêvarige tôṟi biḍsida dharmma â-dêvara tîrtthada bhû-ho .. samîpav endu dêvara pura-varggama Hiri-Bêgura Gavaṟêśvara-dêvara samîpada sthaḷada mane-deṟe suṅka koḍavîsa gâṇa-deṟe tipe-suṅka sarvva mannaṇeyaṃ mâḍi dhârâ-pûrvvakaṃ [maḍi biṭṭa pura-vargga | â-Hiriya-Bê[gû]ra sthaḷada Râmanâtha-dêvargge Gavaṟêśvara-dêvargge biṭṭa bhûmiya sthaḷav âvud en[da]ḍe (*here come the details*).

## 8

*On a stone to the north of the same temple.*

śrî | namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ parameśvaraṃ parama-bhaṭṭârakaṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Maleparoḷu gaṇḍa kadana-prachaṇḍa Sanivâra--siddhi Giridurgga-malla chalad-aṅka--Râma saṅgrâma-Bhîma Chôḷu-râjya-pratishṭhâpanâchâryya bhuja-baḷa-chakravartti Hoysaṇa-vîra-Nârasiṃha-Dêvara vijaya-râjya-uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire S'aka-varshada 1150 neya Sarvvadhâri-saṃvatsarada Bhâdrapada-śuddha-pañchamî-Âdivâradandu śrîmatu Moṟa-Guṟuvada Râmanâtha-dêvara nitya-naivêdyakkaṃ nandâ-dîvigeg endu biṭṭaṃ

miṟuguva .. veṟeyan âdaṃ |
toḷepa jaṭâ-maṇḍaḷâgradoḷu taḷeda Bhavaṃ |
Kuṟuvada Râmêśvaran eḍev |
aṟiyade koḍutikku Padmaśivan-abhimatamaṃ ||

yint enisid âchâryyariṃ pûjâ-paḍeda śrî-Râmanâtha | nâḍa-heggaḍe-Haribaiya Sivegaiyya Hiriya-Bêgûra paḍuvaṇa ere-haḷḷade mûḍa tôṭa-goṇḍu paḍuva Nâyakittiyakeṟeya keḷage Gaṅgana-gaḷeyalli matta 1 kamba 10 śrî-Râmanâtha-dêvara nandâdîvige-naivêdyakaṃ biṭṭa bhûmi chandrârkkar uḷḷinaṃ avara santânâbhivṛiddhi ||

Draupatige patiye Sîteya l
hôlisuv eggaḷada-Dharaṇi-bôyiti dhareyoḷ |
hoḍehulla bîsi pûḍisi |
paḍedaḷu Tuṅgabhadra-madhyada moṛanaṃ ||

*antu Mataṅga-risihiy-âśrayavappa vaṭabyadalli Vanarâja-Râman emba Bôvanuṃ Dharaṇi-bôyitiyuṃ hoḍehullakke pandal mâḍi palaṃ . ..... tâ-bhaktiyaṃ mâḍi paritushṭarâgi kelavu-kâla Brahmara kaḷasôtpatti Tuṅgabhadre vuttara-gâmiyâgi baha sameyada nava-mâsaṃ neṛadu prasûta-kâlada mêre dappi bappa Tuṅgabhadreyaṃ kaṇḍu moṛana naḍavikki prasûte aha mahâ-satiyaṃ nôḍi Tuṅgabhadre hachu harivuduṃ â-hêtu dakshiṇa-Vâraṇâsi śrî-Râmanâta-dêvara dibya-kshêtramaṃ kaṇḍu kritârtthar âda Sinda-kula-bhûpati Îśvara-Dêva Mâda-Dêva Maḷḷi-Dêva avara sthaḷa-vrittiyal âneya-harikâra gauḍugaḷa sthaḷa Chikka-Bêgûra Bâsûra-Bûveya-sâvanta Kôṭehâḷa Huḷḷeya-sâvanta Hiriya-Bêgûra Nâgeya-Nâyaka yivaru mukhyavâgi Chikka-Bêgura sthaḷadalli arasugaḷu biṭṭa bhûmi Râmanâtha-dêvara nandâdîvige-naivêdyakke â-chandrârkkar uḷḷinaṃ saluttam ire || Gaṅgana-nâḍa nâḷ-prabhugaḷu Haḍavaḷa-Kâḷaiyya nâḍa-heggaḍe-Chauḍaiyya Sâvanta-Râmeya Hoysaṇa-Boppa-gauḍa Naḍigeya Chaṭṭi-gauḍa Koḷḷanamogheya Gaṅga-gauḍa yivaru-mukhyarappa samasta-nâḷ-prabugaḷ irdu śrî Râmanâtha-dêvara tri-kâla-pûje bhôga nandâdîvige nichcha-pañchâmṛita śrî-gandha okkuḷ-akki yiv ella naivêdya om-mâna tuppa Bhairavaṅge obbaḷ-akkiya naivêdya antu nichcha 5 baḷḷ-akkiya paḍi tuppa sal[lu]ta Chaitra-pavitra-parvvava yathôkta-vibhavadi yî-dharmmâ mâḷpudu || dêvara hûdôṭava sâkuva mâlegâṛaṅge kamba 20 gadyâ 21 sama-chittanâgi pûjisuva pûjârige jîvita-gadyâṇa 2 kamba 10 | dêvara tri-kâla-bhôga-mâḍuva jagaḷekâṛaṅge gadyâ 2 kamba 10 saṅkhadavaṅge gadyâṇa haṇa 12 akhaṇḍita-nandâdîvige gâṇa 1 î-kshêtrada anushṭhâna-vâsigaḷige annâchchhâdaneya âraivudu khaṇḍa-sphuṭa-jîrṇṇôdhârava mâḍisuvudu varsham-prati soteya dhavaḷita mâḷpudu || i-mûru modaloḷage âru dharmmakke anukûlan âdâtane âchâryya âtana hêḷita kêḷidu naḍavuttav iralu sthânâbhivṛiddhi ahudu yî-dharmmava âraiyada gavuḍiṅgeûm arasiṅge mahâ-pâpa ||
ituu ekkôṭi-tapôdhanaruṃ asaṅkhyâta-gaṇaṅgaḷuṃ mummaḍi-daṇḍaṅgaḷuṃ Pannichchhâsira Billa mûnûrvvar enisida || svasti samasta-vastu-vistîrṇṇa sapta-sâgara-dig-vaḷeya-parivṛita-bhûtaḷa-khyâtaru śêsha-bhukta-śesha-nirmmâlyâdhipati-.... ḍêśaruṃ S'îvarâtri-kathânvita-S'iva-prasannaruṃ Drôṇa-nirmmita-vidita-bilu-viddekâṛaruṃ Karṇṇadhvaja-lâñchhana-lâñchhitaruṃ S'ivan osed Arjunaṅge kirâta-rûpu-vêśadiṃ Pâśupatâstramaṃ koṭṭa Kirâtânvayaruṃ êk-akshôhiṇi maḍiye êkasthara pañcha-daśa-akshôhiṇi maḍiye kareyalu paṭṭa kambada kâka-patâka-hastaruṃ esuvar-âditya-sauryyônnataruṃ kâḍ-âne-mallaruṃ kadana-prachaṇḍaruṃ saigôla-Pârttharuṃ gaja-byâghra-simha-bêṭekâṛaruṃ asahâya-sûraruṃ nôḍi tappad esuva kaṇṇ-ambinavaruṃ para-sainya-gaja-kêsarigaḷuṃ samasta-vikhyâta[r] appa ainûrvva-svâmigaḷu yikkida baisaṇige ettida tôraṇa .. kshapâḷakaruṃ abhîmâna-dhana-jîva[m] rakshitaruṃ neva-nôḍe-gaṇḍaruṃ aḍavi-bhaṇḍâraruṃ êkâṅga-vîraruṃ para-chakra-mallaruṃ sva-sameya-dharmma-pratipâḷaruṃ Kuṛuvada-Râmanâtha-dêvara labdha-vara-prasannaruṃ

śrîmat-sannuta-Kuṛuvada- |
Râmaṅg ati-bhakti-yuktan ûrjjita-lakshmî- |
râman ene Doḍḍavâḍada |
Râmeya-sâmantan esedan ahita-Kṛitântaṃ ||

Doḍḍavâḍada Sômeya-sâvantana maganu Râmeya-sâvanta | Hoysaṇa-biḍina parama-viśvâsigaḷ appa Hannichchhâsira Billa mû-nûrvvaru mukhyar appa Hakkiya Sômeya-sâvanta âtana tamma Chandramauḷi avara makkaḷu Râmeya-sâvanta Masaṇeya-sâvanta Ambiga-nâyaka mottake mukhyar appa Sômeya-nâyaka sahitav âgi Chikka-Mottada ha ... gaḍana Keṛeya-nâyaka âtana tamma Kavaḍana Bammeya-nâyaka Hiriya-Mottada Kâḷeya-nâyaka Râjaya-nâyaka ant â-samasta-ambiga-nâyakaruṃ Biḍina Bôva Chiṇṇana Bamma-heggaḍe Maliga Biḍina mukhyar appa sâvantaruṃ bôvaruṃ Eḍatoṛenâḍa Maṇḍali-nâḍa bôvaru mukhyar appa samasta-âlegolegaḷuṃ Banavase-nâḍa Pâṇḍya-nâḍa âle-

*From here, the composition of this inscription is very irregular.

golegaḷum samasta-nâlku-nâḍa-bôvarum irddu Baḷḷeya Kuṟuvada Bêgûra biluv aḍike â-vûra ambigaḍeṟeya Râmanâtha-dêvara nandâdîvige naivêdyakke biṭṭa dharmma â-chandrârkka-târam-baraṃ saluttam ire (*stops here*).

9

*On a stone near the maṇṭapa of the main entrance, south of the same temple.*

śrî | namas tuṅga-&c. ||

svasti vijayâbhyudaya-S'âlivâhana-śaka-varuśa 1479 neya Naḷa-saṃvatsara Mâgha-su 14 Guru .... śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Sadâśiva-Râya-mahârâyaru Vidyânagariyali sthira-sâmbrâjya-paṭṭa-yuktarâgi sukha-saṅkathâ-vinôdadalli dêva-brâhmaṇarige su-dharmma-yuktarâgi yî-Haṭṭaṇada-vêṇṭeyakke saluva Baḷe-nâḍ-oḷagaṇa Honnâḷi-sîmeya Tuṅgabhadrâmadhya-sthaḷavâda Kuṟuvada Râmêśvara-dêvarigu .... da Âpastamba-sûtrada Yajuś-śâkheya śrî .. ..... Jaya-Dêva mahâ ara ..... nâyakara aḷiya ..... mahâ-arasugaḷu sûryya-grahaṇa-puṇya-..... Brâhmaṇa-pûje abhishêka nayivêdya ..... nandâ-dîpti aṅga-raṅga-vayibhavakkâgi Keḷadiya Sadâśiva-Râya-nâyakarige amara-mâgaṇiyâgi koṭṭa yî-Honnâḷi-sîmey-oḷagaṇa Kuṟuvada Râmêśvara-dêvarige prâku-taḷavârike bhûmi tettu bahattidda Kuṟuvada grâ 1 Morasagoṇḍanahaḷḷi grâ 1 Âragada-vêṇṭheyake saluva Sirigere-nâḍ-oḷagaṇa Hâranahaḷḷi-sthaḷakke saluva Eḍekopadgrâ 1 Kayive Sirigiripurada grâ 1 antu grâ 4 nu taḷavârikeyanu biḍisi sarvva-namasyavâgi samarpa pisideû | â-grâmagaḷa chatus-sîmey-oḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddhasâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu Kuṟuvada Râmêśvara-dêvarige samarpisideû (*usual final verses and phrases*) .... Yêchaṇa-daṇa .. ra makaḷu Sadâśiva-Râya .... lakaru śrî yî-śâsanava hoyidâta .. sâkhe ..... . śrî

10

*At the same temple, near the mouth of the conduit by which the water used for bathing the image escapes.*

namas tuṅga-&c. ||

dûshitâśêsha-daityêndrô bhîshaṇas sarppa-bhûshaṇaḥ |
saṅkhyânyânamra-gîrvvâṇa-kiṅkaraḥ pâtu S'aṅkaraḥ ||

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷatiḷakaṃ Châḷukyâbharanaṃ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire tat-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmanta vîra-Lakshmî-kântaṃ gôtra-pavitraṃ sujanaika-mitraṃ .. janâdhâraṃ guṇa-gaṇâdhâraṃ kûre kû .... vairi-ghaṭa-sarppaṃ tappe-tappuvaṃ bigiden.. m oppuvaṃ pusiy-ambud-illa bhaya-lôbham illa kâmise Kâmaṃ sâhasôddâmaṃ nâmâdi-samasta-prasasti-sahitaṃ śrîmanu-mahâ-sâmanta-vana-gaja-kêsari Nâgayya-Nâyakaṃ suka-saṅkathâ-vinôdadiṃ Maṇḍali-sâyirada ..... .ralu suka-saṅkatâ-vinôdadind iralu Châḷukya-Vikrama-kâlada 36 neya Khara-saṃvatsarada Vaisâka-suddha 1 Sômavâradandu .... guṇa-sampannaṃ nuḍidu matt-ennaṃ gôtra ..... putraṃ bandhu-janak-âdhâraṃ ..... sakaḷa-jana-stutyaṃ dharmma ( *the stone is broken*).

11

*At the same place.*

namas tuṅga-&c. ||

..... samasta-praśasti-sahitaṃ śrî..... Hoysaṇa-śrî-vîra-Nârasiṅga-Dêv-arasara ... rasamudradalu sthira-râjyaṃ ge..... hâ-maṇḍaḷêśvaraṃ mâvan-aṅkakâra..... Garuḍaṃ satyâ-Nârâyaṇanu sâ ..... Chôḷa-kaṭaka-sûṟekâra gâyigôvaḷa sa ..... Manneyara-gaṇḍa râja-Nârâyaṇa Brâ..... Dêvara maga Gaṅga-Perumâḷe-Dêvaṃ sa .... Dôrasamudrake vijayaṃ geyidu .....

Hoḷeya-Honnura-nâḍalu su ..... dali Sakha-varashada 1212 neya Sa.... Chaitra-suddha 10 Sômavârada ndu Mo .... Râmanâtha-dêvara darusana mâḍi â-śrî..... .. paḍige Koḷḷiganagaṭṭada vittiyoḷage .... naḍuve Sâsaveyahaḷa-bhû .. .. ṭṭa bhûmi mattalu 1 yî-dharmmava .. .. davanu anantakâla-sukhadi .... śrî maṅgaḷa mahâ śrî

## 12

*On a vîrakal to the north of the same temple.*

śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pravuḍa .. .. .. .. vartti Râmachandra-râjyôdayada-(yada) Sarbbadhâri.. .. S'râvaṇa-sudha-pañchamî-Sômavâradalu ..... Râmanâtha-dêvara dibya-śrî-pâda-padmârâdhakarum appa.. .. yi-Dêvara maga Komme-Nâyaka Eḍavaṭeya Baḷḷere śrî-Kuṟuvada Râmanâtha-dêvara dê .. stânad âchâryya Bayicharasa-dêvaru...bhûmi hû-dôṭada mundaṇa koṇanada .. vondu mattaru..

## 13

*At Ballês'vara (same hobli), on a stone in Dharaṇappa's field, south of the village.*

.....vallaba mahârâjâdhirâja paramêśvarâ ....rasar Mârasatya pṛithuvî-râjyaṃ geyye Indra Banavâsipannichchâsiramuman âḷe Saka-varsham eṇûṟa-tombatta eraḍaneya varsha pravarttise Mâdiûra Bî .... hâḷa-goṇḍa .... tuṟugoḷoḷ sattu sarggam ê .... ida sale .. voge immattar maṇṇa koṭṭar irvva .. mêṟe | svasti śrî int î-dharmma ..... rgge râja-mâna pannir-mmattagaḷ

## 14

*At Kuruva (same hobli), on a stone in front of the Basava temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire tat-pâda-padmôpajîvi || svasti Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâjaṃ Kôḷâḷa-pura-varêśvraṃ Nandagirinâthaṃ mada-gajêndra-lâñchhanaṃ Padmâvatî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ nanniya-Gaṅga jayad-uttaraṅga Rakkasa-Gaṅga śrîmat-Tribhuvanamalla-Gaṅga-Permmâḍi-Dêvaru sukhasaṅkathâ-vinôdadind âḷuttam ire || samadhigata-pañcha-mahâ-śabda mahâ-sâmanta vijeya-lakshmîkântaṃ gôtra-pavitraṃ sujanaika-mitraṃ vandi-janâdhâraṃ guṇa-gaṇâdhâraṃ kûre kûrppaṃ vairighaṭasarppaṃ tappe tappuvaṃ bigid entum oppuvaṃ nuḍidante gaṇḍaṃ machcharipara gaṇḍaṃ(n) êkâṅga-vîraṃ vîrâvatâraṃ marevuge kâvaṃ piriditu marevaṃ pusiy embud ollaṃ bhaya-lôbham illaṃ kâminî-Kâmaṃ sâhasôddâman iḍuvar-âdityaṃ daḷa-mukhâdityaṃ nuḍiy êka-vâkyaṃ Chôḷa-mâṇikyaṃ sâhasôttuṅgan aṇṇana-siṅga *vana-gaja-kêsari S'iva-pâda-śêkharaṃ nâmâdi-samasta-prasastisahita śrîman-mahâ-sâmantan Oṭṭighaṭṭiyaṇṇaṅgaḷ || Châḷukya-Vikrama-kâḷa 1 neya Naḷasaṃvatsarada Chaitra-suddha 5 mî-Âdivâradandu Maṇḍali-sâyirada kampaṇaṃ Chilûruballemûvattara pravishṭa bâḍa Kôṭepuradalu yêka-bhôgaṃ gâvuṇḍikeyaṃ sukhadind âḷuttam iralu vyatîpâta-saṅkrântiyandu Nâgêśvara-dêvara pratishṭe mâḍida S'ivâlyada jîrṇṇa kalu-vesana mâḍisida Kuṟuvad-âchâryya Padmaśiva-dêvarige êka-bhôgasthav âgi sâvanta-Râmayya sarvva-mannaṇeyâgi kâḷaṃ karchchi dharâ-pûrvvakam mâḍi biṭṭa datti â-dêvara nivêdyakke biṭṭa gadde kamma 5 â-dêvâlyadiṃ mûḍa dêvara nivêdyakke biṭṭa berddale mattar 2 pûjârigam atithi . abhyâgatarggaṃ biṭṭa berddale mattar 2 pâtraṃ pâḷâyigaṃ pâḍuvarggaṃ biṭṭa berddale mattar 5 saṅkhada .... vaṅge dêvargge patre darppaṇa .. .. daṅge biṭṭa berddale mattar 1 ..... dêvara nandâdîvigege biṭṭa gâṇa 2 dêvara pura ..... biṭṭa .... (*usual final phrases and verse*) .... perggaḍe-Bîrayya

* So in the original

.... tayyanu perggaḍe-Baykayyanuṃ perggaḍe ..... sênabôva-Chikaṇṇanuṃ int î-nâlvaru[illegible]du dêvargge nivêdyakke biṭṭa matta 2 yint idaṃ tappade pratipâḷisuvar (m)int î-sâsanamaṃ k[illegible]areda sênabôva Nâraṇayya || Kôṭehâḷa sâvanta-Râmaiyya Padmaśiva-dêvarige Nâgêśvara-dêvastha[illegible]ânava dhârâ-pûrvvakaṃ mâḍi koṭṭar î-sthânava kallu-vesana mâḍisidaru dêvarind alliya keṛeya kaṭṭi[illegible]sidaru â-dharmmava kaṇḍu prîtiy âgi tanna hesara Kêśava-dêvara pratishṭeya mâḍisida pûrvva-śâs[illegible]anade biṭṭa bhûmivoḷagâgi .... Kôṭehâḷa baḍaga-deseya gottuga Siriyaṇakeṛeya mûḍa-gôḍiya .. ..... Gaṅgana-gaḷeyalli 60 kamba keyya Nâgêśvara-dêvarige biṭṭa bhûmi .... chandrârkkar uḷḷinaṃ ||

## 17

*At the same village, on a stone near the dhvaja-stambha in front of the Balle Liṅgappa temple.*

śrî-gurubhyô namaḥ |

namas tuṅga-&c. ||

Yâdava-vaṃśôdbhavav ent endaḍe ||

dharey-atiśaya-bhâramumaṃ |
pariharisalu Râma-Kṛishṇar udayisal oḍane |
vara-vaṃśaṃ sandam iḷâ- |
gurutara-vikhyâta-kîrtti ..... dikaṃ ||

alli samasta-bhû-vanitâ .... ||

..... ... doḍe ..... |
.. n âdiy âda nṛipar embare Jayatugi-Dêvan âtmajaṃ |
ballidan [illegible]atôdayan udâtta-parâkraman atyudarggadind |
arig agrag[illegible]yan enal oppida kîrttig adhîśa Siṅghaṇaṃ ||
biḍu nîṃ Kêraḷa ninna râjya-madamaṃ Hammîranê vîradiṃ |
keḍa-bêḍ îgaḷu bandu kâṇ oḍeyanaṃ kappaṅgaḷaṃ bêgadiṃ |
koḍu nîṃ Koṅkaṇa Chôḷa ninna balupiṃ nîṃ barppud ind âga .. |
.... Kandara-Dêva ..... n enutaṃ dvârâdhipar sâruvar ||
â-Kandârana taneyaṃ |
svîkari . allina pagevar-ellara siriyaṃ |
śrî-kânteg arasan âdaṃ |
bhû-kâminig olida Râmachandra-mahîndraṃ ||

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvara Yâdava-kuḷa-kamaḷa-kaḷikâ-vikasana-bhâskara Mâḷava-râya-Madana-Triṇêtra Gûrjjara-râya-vâraṇâṅkuśa Teluṅga-râya-sthâpanâchâryya Hoyisaṇa-râya-sâṃrâjya-lakshmî-haraṇa-pracaṇḍa-dôr-ddaṇḍa ari-râya-jagajhampa-kampaṇâchâryya śrî-Yâdava-Nârâyaṇa pravuḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Dêva tat-pâda-padmôpajîvi śrîman-mahâ-pradhânaṃ râya .. ḍanâtha kaḷigaḷ-aṅkusa S'rîdharana pratâpam ent endaḍe ||

Dhârâdhîśasya Bhôjasya kîrttir êkâkinî satî |
adya S'rîdhara-daṇḍêśa-kîrttiḥ sahacharî sakhî ||

idu sakaḷa-vibudha-jana-saṃstûyamânânêka-nija-viśadatara-vara-guṇa-ratnâkaraṃ vairi-jana-Bhairavaṃ Yâdava-nṛipêndra-râjya-dhaurêya-dik-kuñjaraṃ kâminî-jana-manô-rañjanaṃ Mallikârjjuna-daṇḍanâthâmaḷa-yaśô-vârddhi-varddhana-sudhâkaraṃ sakaḷa-sâhityâkaraṃ châturyya-Chaturmmukhaṃ vidvajjana-sakhaṃ nikhiḷa-kaḷâtma ... gaḷ-aṅkusaṃ S'rîdharanâthan aḷiya.. ..... hâ-pradhânaṃ kaligaḷ-aṅkusaṃ .... daṇṇâyakara momma Lakumî Dêvana pratâpav ent endaḍe ||

*..... patita-mastakê lôchanê satru-nâ ..... bhâgaṅgaḷoḷu chamatkṛiti .... traya

*As it is very much defaced, it has been found impossible to put this into verse.

..... piriyanoḷ puḷiva-hejjeyoḷ oppe Mahêndra-..... vand alli tôṛisidaṃ .....
maja bâṛpure Râya-râvutte .... agurvviniṃ hogaḷvar .... ra-daṇḍanâthanâ ||

dig-ibha-brâtadoḷ Indra-danti .. dhiśa-brâtadoḷ .. ...।
..... bdhigaḷoḷ pâl-gaḍal adri-saṅkuḷadoḷ Asvapnâdri dêvarkkaḷoḷ।
..... pempu-vaḍadirppaṃ Yâdavâdhîsau-ô-।
lagadoḷ Lakshmaṇa-daṇḍanâtha meredaṃ vairîbha-vajrâṅkusaṃ ||

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ Hoyisaṇa-vîra-Ballâḷa-Dêvaru Tuṅgabhadreya paśchima-tîradoḷu Jâḷevaḷeyalli tamma tande Nârasiṅga-Dêvana hesara liṅga-pratishṭheyaṃ mâḍiy â-sthaḷavanu Mallikârjjuna-gurugaḷige ..... niyata-karamâgi dhârâ-pûrvvaka mâḍi naḍayuttire kâlântaraṃ kara... tad-anantaraṃ || svasti śrî Yâdava-Nârâyaṇaṃ bhuja-baḷa prauḍha-pratâpa-chakravartti śrî-vîra ..... jaya-râjyôdayada S'aka-varuśa- ... neya Byaya-saṃvachhchharad Âsvayija-ba 10 Guruvâradandu śrîman-mahâ-pradhânaṃ râya-daṇḍa .... kaligaḷ-aṅkusa Viṭhala-daṇṇâyakara momma Lakuma-Dêva-daṇṇâyakaru Baḷḷapapattanadalu suka-saṅkathâ-vinôdadiṃ râjyaṃ ge .....(*stops here*).

## 18

*At Chîlûru (same hobli), on a stone lying behind the Râmêś'vara temple.*

namas tuṅga-&c. ||

svasti śrîmtu Yâdava-Nârâ[ya]ṇaṃ bhuja-[bala]-prauḍha-pratâpa-chakravartti śrî-vîra-Râya-Râmachandra-Dêvana vijaya-râjyôdayada S'aka-varsha 1207 neya Pârtthiva-saṃvatsarada Mâgha-ba 30 Sômavâradandu byatîpâtadandu svasti śrî râya-haḍepa Nârâyaṇaṃ śrî-Brahma-Dêva-Nâykaru Chîlûra śrî-Paraśurâmêśvara-dêvariṅge dîpa-vartî sadha 108 naḍasuvantâgi koṭṭa bhûmi dêvara paśchima-bhâgada Beṇḍeyaghaṭṭadoḷage kamba 40 mattaṃ aṛavaṭṭegeya dharmmake dêvara âgnêyada gôṭinalliy ondu mattaru 1 ke selavâgi aṛvaṭigeya nâlku-tiṅgaḷu sadha ko 5 bhattada ambakaḷava naḍasuvudu anupina-pravêśadoḷage â-chandrârkkaṃ sadha tâ 1 n eltikoṇḍu aṛavaṭigeya nâlku-tiṅgaḷu ambakaḷavanuṃ dêvarigevuṃ Brâhmaṇarigevu vîḷeyava naḍasuvantâgi Haruva-jîyaṅge vṛittiy âgi biṭṭa dharmma। Chîlûra ṭhâṇântaravâgiy iha vîra-parivâra â-vura Paraśurâmêśvara-dêvara nitya-paḍiya gugguḷadhûpak endu koṭṭa dharmma râhutaṅge mûṛu-tiṅgaḷiṅge tâ 2 kâl-âḷiṅge mûṛu-tiṅgaḷiṅge tâ 1 yî-mariyâdeyalli âr âdaḍaṃ ṭhâṇântaravâgi yildavaru yî-dharmmava nôḍi naḍasûdake biṭṭa dharmma। maṅgaḷa mahâ śrî

## 20

*At Mâdanabhâvi (same hobli), on a stone to the south of the Mâdhavadêva temple.*

śrî ôṃ namaś S'ivâya || namas tuṅga-&c. ||

bhû-chandrârkka-samîraṇânaḷa-viyat-tôyâtma-murttis sadâ
Pârvvatyâs sita-lôḷa-nêtra-sukhada-(t)traiḷôkya-śôbhâspadaḥ।
bhaktâbhîshṭa-phaḷa-pradas sura-gaṇa-prastutya-Siddhêśvaraḥ
pâyâd Îśvara-bhûmipâḷam amaḷaṃ śrî-Siṅda-vaṃśôdbhavaṃ ||
jaḷanidhi-parivṛita-vasudhâ-।
taḷam ellaman atuḷa-vijaya-bhujadind oppal।
taḷedaṃ mudadindaṃ dôr-।
vvaḷa-chakrêśvaran enippa Siṃhaṇa-Râyaṃ ||

svasti samasta-bhuvanâśrayṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ Yâdava-Nârâyaṇa pratâpa-chakravartti Siṃhaḷa-Dêvana vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-

târam-baraṃ saluttam ire ‖ tat-pâda-padmôpajîvi Vaṅka-râvuta Banavase-pannichchhâsirad adhikâraṃ geyutt ire ‖ tachchhiṃhaḷa-râjyâbhyudaya-kâraṇavâda Sindânvayav ent ene ‖

Surasindhuge Bhava-saṅgaṃ ‖
dorevettire putran âdan âtana pesaraṃ ‖
Haran iṭṭan oldu Saindhava- ‖
varan end uragâdhirâja-rakshâ-sahitaṃ ‖
Karahaḍame tanage neleyâg ‖
iral ahitaran alidu gelidu bhuja-baladindaṃ ‖
dhareg adhipan âdan end ur- ‖
vvare Sindhu-kuḷâvatâranaṃ sale pogaḷguṃ ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Karahâṭa-pura-varâdhîśvaraṃ Mâḷachîdêvî-labdha-vara-prasâdâsâdita-samasta-mahî-maṇḍaḷaṃ vijaya-Lakshmî-karṇṇa-kuṇḍaḷaṃ nîḷa-dhvaja-virâjamâna dâna-Kânîna mallaḷi-tûryya-nirgghôśaṇaṃ guṇa-ratna-bhûśaṇaṃ Sindhu-kuḷa-kamaḷamârttaṇḍaṃ vijaya-dôr-ddaṇḍaṃ Phaṇirâja-vaṃśa sujanâvataṃsaṃ byâghra-mṛiga-lâñchchhanaṃ viniyôga-kâñchanaṃ sauryya-pârâyaṇaṃ vairi-Nârâyaṇaṃ Karahaḍa-nâl-sâsiradoḷagâda anêkadêśaṅgaḷan âḷdan âtana vaṃśadoḷu yanêkaru râjyaṃ geydar avaroḷû ‖

piriyane negaḷda kali-Cha- ‖
ṭṭarasaṅgaṃ Lôkabarasigaṃ taneyaṃ Jô- ‖
garasaṃ tat-sutan ene Cha- ‖
ṭṭarasaṃ tân âḷdan eseye vasudhâ-taḷavaṃ ‖

tad-vaṃśadoḷu ‖

vonde-turugavaṃ pâysi ‖
sandaḷisida-vairi-balaman âjiyoḷ alid â- l
ṭand odavi tanna kiḷṭ ala- ‖
giṇḍaṃ sugi ..... meṛedan â-Lakha-nṛipâḷaṃ ‖
âtana tammaṃ bhuvana- ‖
khyâta-yaśaṃ Malli-Dêvan ene tad-anujan ud- ‖
dyôtitan Aiharasaṃ vasu- ‖
dhâ-taḷa-pati tat-tanûbhavaṃ Râyarasaṃ ‖
tad-apatyan akhiḷa-lakshmî- ‖
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ ‖
vidaḷita-ripu-kuḷa-naḷinî- l
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ‖
adaṭiṃ śrî-Pâṇḍya-nṛipaṃ ‖
vidaḷita-ripu Malli-Dêvan ene Râyaṃ saṃ- ‖
mudadiṃ Vijaya-nṛipâḷakan ‖
udayisidar ttat-kumârakar bhûtaḷadoḷ ‖
Sinda-kuḷâmbara-dyumaṇiyaṃ kali-Malli-nṛipâḷa-puṭranaṃ ‖
Mandara-dhairyyanaṃ vibudha-rakshakanaṃ .... vaṃśanaṃ ‖
.. Mukunda-pâda-yuga-paṅkaja-bhṛiṅganan î-jagaj-janaṃ ‖
..... poḍaviyoḷ î- ..... ..... . ran udgha-puṇyanaṃ ‖
giri-râjaṅg â-Girisute ‖
saradhige Siriv udayipante ..... ..... Dêvî- ‖
varan app Îśvara-bhûmî- ‖
śvaraṅge Sôvala-kumâriyuṃ Kâḷaleyuṃ ‖

S'rîkaṇṭhaṅgaṃ vara-Giri- |
jâ-kântege jâta-Kuvaran int Îśvara-bhû- |
mîkântaṅgaṃ Chaṭṭaleg |
âkaḷpa-sthâyi-Kêśavâkhya-kumâraṃ ||

antu poga ..... neleyâg Îśvara-Dêvarasara nâḍugaḷ âvuv endaḍe || Yeḍavaṭṭa 70 ..... râjyadoḷu Kumâravṛitti .. Kôṭehâḷa Chîlûru Maṇḍali ..... Yeḍemale 70 Koḷḷiga .. ..... ..... â-keṛe 12 maṇa ..... Uchchaṅgi 30 mâtru-pakshav innûṛu ..... Sattaḷige ..... Nâgari-kha ..... Jiḍḍuvaḷi ..... Dêvarasaru .... sukhadiṃ ..... m ire tat-pâda ..... Mallaya ..... uchita..... dhareg ese..... ratnaṃ || ..... â-Pârvvatiyaṃ sucharitradoḷ â-patibratadoḷ â-..... guṇavati enipaḷu || â-dampatigala pu ..... puṭṭida .....sôdayan ûrjjita-mati mêdiniyoḷu ..... Siṅgaṃ ||

..... Lakshmî-Nṛisiṃhâ .....n akhiḷa-kaḷâ ..... |
..... mantri ..... śvara-narapati-san-mantri mantrajñanê Vâ- |
kpati ..... Yôgandhara-vara-charitaṃ slâghya-sad-rûpanê Srî- |
patiy-oppaṃ biran urvvî-taḷadoḷ adhiguṇôttuṅganê mantri-Siṅgaṃ ||
guṇavantar ssujanaika-pâtrar amaḷar ..... grajâtânujar |
praṇutaudâryya-vivêka-satya-nidhigaḷ sad-râja-vidyâ-śirô- |
maṇigal śrîÎśvara-bhûmipâḷana suhrit-san-mantrigaḷ Râma-Lak- |
shmaṇar-ant oppire Siṅga-mantri-tiḷakaṃ śrî-Malligâmâtyanuṃ ||
tanag â-.... siṃhaṃ janakan anupamaṃ Sôma-daṇḍâdhinâthaṃ |
jananî prastutye ..... guṇôttuṅgan î-mantrî-Siṅgaṃ |
tanag-aṇṇaṃ śrîÎśvarôrbbîpatiyoḷe ..... trôdbhavaṃ saj- |
jana-mânyaṃ shishṭa-kalpadrumaṇ amama karaṃ dhanyan î-mantri-Mallaṇ ||

â- ..... pati-hita-dharmma-patni Siriyavvege bhâgyôpêta-suputra-kula-dîpakan enal agraja ..... varushada 1144 neya Chitrabhânu-saṃvachchharad-Aśvayuja-śuddha 11 Vaḍḍavâradandu śrîmatu Nelavittiy-aśêsha-mahâ-janaṅgaḷuṃ Beḷagavattiya mûliga Bomma-gavuḍa Mâla-gavuḍa ..... gavuḍanuṃ Koḍamogheya sahavâseya.....vaḍeyaṅgaḷuṃ Biḍatûra Kêta-gavuḍa Onnâḷiya Bomma-gavuḍanuṃ Hattivûra Biyama-gauḍanuṃ Mêdûra Kâḷa-gavuḍanuṃ int ivaru-mukhyavâda samasta-prabhu-gâvuṇḍagaḷa sanumatadiṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Îśvara-Dêvarasarggaṃ heggaḍe-Liṅge ... yyaṅgaḷu .... bôgina ashṭa-bhô .... têjas-svâmya-prabhutva .... makkaḷu-makka .... â-chandrârkka-târam-baraṃ saluvant âgi ..... â-sthaḷada Mallikâ .. na-dêvarige ..... ... 4 basadige heggeṛe ..... kulu matta ..... . (*rest illegible*).

## 21

*At Soraṭur (same hobli), on a vîrakal east of the Kallappa temple.*

svasti Saka-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ eṇṭanûṛ-aiyvatt-êḷaneya Vija ..... [Suvarṇṇavarsha] valla[bha] mpṛithvî-râjyaṃ geyye Banavâsi-pannirchchâsiravaṃ gaṇḍa .... Sântaran âḷuttire .. Malega ..... gad endu pala ..... sattu .... ge sanda

## 22

*On a second vîrakal at the same place.*

svasti Saka-nṛipa-kâḷâtîta-saṃvatsara-śataṅgaḷ eṇṭanûṛ-ayvatt-êḷaneya Vijaya-saṃvatsaraṃ pravarttise S'uvarṇṇavarsha-Valla[bha]ṃ pṛithuvî-râjyaṃ geyye Banavâsi-pannirchchâsiramaṃ chalad-aṅka-Râmaṃ Sânta[ra] nelanan âḷuttire Raṭṭapaḷḷi Polaganu ..... avara ..... sanda ..... okkala ..... sattu subha-gatige sandaṃ

## 23

*On a third vîrakal at the same place.*

svasti śrî Saka-kâlam eṇṭanûṟ-ayvatt-êḷaneya Vijayam emba varsham pravarttise Suvarṇṇavarsha pṛithvî-râjyam geyye Banavâsi-nâḍam chhalad-aṅka-Râman Sântaran âḷe Raṭṭapaḷḷiya Polaganu .. .. .. palli ..... . Kunda-gâvuṇḍana munde nindu . . . . Râṇigavallam palaram taḷt iṛidu sattu su-gatige sandam avar-abbe Siriyakkam kallam nirisidaḷu ||

## 25

*At Chikkayerehaḷḷi (same hobli), in the yard of the Râmêśvara temple.*

ôṃ namaḥ S'ivâya | namas tuṅga-&c. ||

vṛitta || sômârkkânaḷa-mârutâmbara-dharâ-tôyâtma-rûpaṃ kaḷâ- |
dhâmâḷaṅkṛita-châru-jûṭan a-bhavaṃ śrî-Râmanâthaṃ sura- |
stôma-prastutan îge nâḷ-prabhuv enipp î-Kêta-gauḍaṅg iḷâ- |
prêmaṅg ûrjjita-dhârmmikaṅge padapiṃ dîrgghâyumam śrîyumaṃ ||

paridhâvan-matsya-puchchhâhata-makara-karâsphâḷanâbhîḷa-nakra- |
sphuritôdyach-chhimśumâra-kramaṇa-samuditôchchaṇḍa-vâtâbhighâtôd- |
dhura-vîchî-śîkaraugha-sthagita-nikhiḷa-dig-maṇḍaḷaṃ rañjikuṃ bhâ- |
sura-Jambû-dvîpamaṃ suttiṛid akhiḷa-dharâbhôga-bhadraṃ samudraṃ ||

va || â-samudrada suttiṅg oḷagâda Jambû-dvîpada madhya-pradêśadoḷ ||

vṛi || sura-vidyâdhara-dampatî-prakaradiṃ chandrârkka-târâ-gaṇôt -|
kara-śôbhâñchita-mêkhaḷâ-vaḷayadiṃ sat-kâñchanôddîpta-ban- |
dhura-gôtrâchaḷad unnata-pratibheyiṃ kalpâṅghripârâma-vis- |
taradiṃ rañjipud ujvaḷôrjjita-yaśaś-śrî-sundaraṃ Mandaraṃ ||

kaṃ || â-Mandarakke dakshiṇa- |
bhû-maṇḍaḷam esevud alli Bharata-kshêtraṃ |
S'rî-maṇḍanam ene tôrkkum |
Bhû-mâninig amardu nimirda Knntaḷa-dêśaṃ ||
Kuntaḷa-dêśaṃ hasta-ta- |
ḷântaradol bhûmi kûrttu koṭṭant ire niś- |
chintadin âḷdidar akhiḷa-su- |
khaṃ tammoḷ baḷasi baḷaye Châḷukya-nṛipar ||

va || tad-anantaraṃ tad-anvaya-pravarttana-vyatyayadoḷ ||

vṛi || Kamaṭhâdhîśa-Phaṇîndra-dik-karigaḷ in tam-tamma kêḷî-viḷâ- |
sa-manaḥ-prîtiyoḷ irppud âyata-mahâ-bhû-bhâramaṃ tâḷvuva |
śramav êk int inibarggav âṃ taḷeyal in sâlvem dal embante dur- |
ddama-dôr-ddaṇḍade tâḷdidaṃ vasudheyaṃ .. .. . . .. ||

(10 *lines effaced*).

â-Beḷagavarttiy-arasugaḷ-anvayâvatârav ent endade ||

vṛitta || âtata-kîrtti Mâcharasan âḷvan iḷâ-taḷamaṃ vibhûti-vett- |
âtana tamman unnata-bhujaṃ negaḷvaṃ sale Malli-Dêvan ud- |
dyôtita-vikramaṃ tad-anujaṃ pesar-Aiharasaṃ tad-âtmajaṃ |
bhû-taḷa-sêvyan ûrjjita-guṇônnatiyiṃ kali Râya-bhûbhujaṃ ||

kaṃ ‖ tad-apatyan akhiḷa-lakshmî-ḷ
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ ḷ
vidaḷita-ripu-kuḷa-naḷinî-ḷ
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ‖
arasaṅka-karagasaṃ Sin-ḷ
dara-dêvaṃ Mâḷatî-prasâdânvayan Î-ḷ
śvara-maṇḍaḷêśa-tanayaṃ ḷ
parârttha-nidhi Malli-Dêvan âḷdaṃ dhareyaṃ ‖
â-nṛipa-tanayan udâraṃ ḷ
mânita-mânyaṃ vinirjjitâhita-sainyaṃ ḷ
sûnṛita-vachanaṃ dhareyoḷ ḷ
tân enisal pempu-vettan Îśvara-bhûpaṃ ‖

tat-pâda-padmôpajîvi nâḷ-prabhu Hattivûra Kêta-gâvuṇḍan-anvayâvatârav ent endaḍe ‖

vṛitta ‖ Banavase-nâḍa Baḷḷaveya-kampaṇad ûrjjita-lakshmîy embinaṃ ḷ
janad anurâgadind esepu tôrppud agurvvina Hattivûru nan-ḷ
dana-vana-râjiyiṃ baḷed aḷumbade tôṛuva gandha-śâḷiyind ḷ
anupama-ramya-harmmya-tatiyind ati-sêvyam ad entu nôrppaḍaṃ ‖

â-vûroḷ ‖

vṛi ‖ piriyaṃ sêvya-guṇaṅgaḷiṃ vibhavadind audâryyadiṃ dhairyyadiṃ ḷ
piriyaṃ sanda-vivêkadiṃ vinayadiṃ dâkshiṇyadiṃ puṇyadiṃ ḷ
piriyaṃ S'aṅkara-pâda-paṅkaja-namat-sad-bhaktiyiṃ yuktiyiṃ ḷ
piriyaṃ Baisara-Dâsa-gauḍan esedaṃ viśvambharâ-bhâgadoḷ ‖
â-vibhuvina kula-vadhu sam-ḷ
bhâvite pati-hitey enippa pempiṃ negaḷdaḷ ḷ
bhû-vaniteya suteyavol â-ḷ
Sôvabe-gâvuṇḍi viśva-viśvambhareyoḷ ‖
â-dampatigaḷa puṇyadi-ḷ
n âdaṃ putraṃ praṇûta-budha-mitraṃ sam-ḷ
pâdita-yaśô-vitânaṃ ḷ
mêdiniyoḷ Kêta-gauṇḍan âhava-śauṇḍaṃ ‖
meṛedu ṅija-bhaktiyiṃ kûr-ḷ
tt eṛagisi tâṃ patiyan âtan-aṅgane guṇadiṃ ḷ
neṛey aydey âda saypind ḷ
Eṛeyabe-gâvuṇḍi putravatiy ene negaḷdaḷ ‖
Kêtana tammaṃ bhuvana-vi-ḷ
nûta-yaśaṃ Mâḷa-gauṇḍan uru-bhuja-daṇḍaṃ ḷ
bhû-taḷadoḷu pesarvettaṃ ḷ
nûtana-Ravi-tanayan enipa dânônnatiyiṃ ‖
â-Mâḷa-gauṇḍan-aṅgane ḷ
bhû-mâniniy-antir eseva-vibhavada pempiṃ ḷ
tâmarasa-vadane budha-chin-ḷ
tâmaṇiy ene Mâḷa-gauṇḍiy esedaḷ dhareyoḷ ‖
tat-taneyaṃ nija-kula-sam-ḷ
patti-sudhâvârddhi-varddhanôdaya-chandraṃ ḷ
vṛitta-bhujan enisi negaḷdan u-ḷ
dâtta-yaśaṃ Hattivûra Dâsa-gavuṇḍaṃ ‖

vṛi ‖ guṇada baṇambe pempina tavarmmane satyada bittu sarvva-la ।
kshaṇada nidhânav aṇmin-ereyaṭṭ abhimânada râśi dharmmad oḷ- ।
gaṇi nayad âkaraṃ vibhavad ûrjjita-bhûmiy enal prabhutvad a- ।
graṇi sale Hattivûr-eseva-Dâsa-gavuṇḍane dhanyan urvviyoḷ ‖
âtana kânte châru-vibhavônnate sêvya-guṇa-praṇûte vi- ।
jñâta-kaḷâ-kaḷâpe su-charitra-vibhûshaṇe dâna-śîle vi- ।
khyâta-patibrata-prabhuteyaṃ nere tâḷdi manônurâgadiṃ ।
bhû-taḷadoḷ negaḷte-vaḍedaḷ pesar-Âchave-gauṇḍi santataṃ ‖

ka ‖ â-Dâsa-gavuṇḍaṅgaṃ ।
mêdini-vikhyâtey Âchi-gauṇḍigav olavind ।
âdaṃ magan akhiḷa-janâ- ‖
hlâdakaraṃ Kêta . . . . . taṃ ‖
śrî-Râmêśvara-pâda-paṅkaja-lasad-bhṛiṅgaṃ guṇôttuṅgan ur- ।
vvî-râmânvita-Dâsan-agra-ta . . . . . ṃ ।
kshîrâmbhôdhi-gabhîran uttama-budhâdhâraṃ nutaṃ kîrtti-vi- ।
stâraṃ nâḷ-prabhu Kêta-gauḍan e . . . . . ।
âtata-kîrtti kîrtti-vanitâbhinutaṃ nuta-sêvya-sat-kaḷâ- ।
nvîta-guṇaṃ guṇa-praṇuta-vandi-janam jana . . . . . vi- ।
khyâta-subandhu ḅandhu-vibhavâbharaṇaṃ raṇa-dhîran embud î- ।
bhûtaḷav Âcha-gauṇḍiya tanûbhavanaṃ sale Kêta-gauṇḍanaṃ ‖
sthiranê Mandara-dhairyyan âtma-hitanê śrî-Râmanâthârchchakaṃ ।
dharaṇî-viśruta-sat-kaḷâ-chaturanê Brahmâgrajaṃ śântanê ।
vara-Gaṅgâ-ramaṇî-priyaṃ nija-kula-prastutyanê sêvya-Bai- ।
sara-vaṃśôdbhavan ûrjjita-prabhuteyoḷ prakhyâtanê Kêteyaṃ ‖
para-vadhug âḷdavaṅge śaraṇârtthige vairige bêḷpavaṅg ivaṃ ।
sura-sarid-âtmajaṃ Garuḍan abdhi Javaṃ Ravijâtan endu sach- ।
charitanan âptanaṃ sthiranan oḷ-galiyaṃ pirid îva dâniyaṃ ।
dhare pogaḷguṃ manô-mudade nâḷ-prabhuvaṃ sale Kêta-gauṇḍanaṃ ‖

kaṃ ‖ imb aṛid îvaṃ S'iva-pâ- ।
dâmbuja-bhriṅgaṃ dayânvitaṃ dhîraṃ dhar- ।
mmâmbudhi-chandran enippaṃ ।
kiṃ bahunâ sakaḷa-guṇa-samêtaṃ Kêtaṃ ‖

tad-anujaṃ ‖
vinayame beḷa-geyi vidvaj- ।
jana-santôshaṇame râśi satyame bitt end ।
enisida maymeya pervveḷa- ।
sina siriyiṃ Mâḷa-gauṇḍan esedaṃ dhareyoḷ ‖
â-vibhuvin-anujan akhiḷa-ka- ।
ḷâ-vibhava-viḷâsaṃ vinaya-viśruta-guṇa-sam- ।
bhâvitan ene negaḷdaṃ sale ।
bhû-vaḷayadoḷ amaḷa-kîrttig âṇmaṃ Barmmaṃ ‖

vṛi ‖ saṅgata-chakravâka-mithuna-stani châru-sarôja-vaktre san- ।
maṅgaḷa-gâtre sach-charite mîna-sulôchane sad-gabhîre tâṃ ।
Gaṅgeyavol samant esadu Gaṅgave-gauṇḍi negaḷte-vettaḷ ut- ।
tuṅga-bhuja-pratâpa-nidhi Kêta-gavuṇḍana kânte santataṃ ‖

mattâṃ ‖

pati-hite tâne sach-charite tâne guṇânvite tâne sat-kalôr- ।
jjita-mati tâne sêvya-vibhavônnate tâne vinûta-satya-saṃ- ।
yute sale tân enal vinuta-Kêta-gavuṇḍana dharmma-patni tân ।
atiśayav embinaṃ negaḷdaḷ uttame Kâḷave-gauṇḍi dhâtriyoḷ ‖
vinutaṃ śrî-Hattiyûra prabhuv ene negaḷd î-Kêta-gauṇḍaṅge putrar ।
jjana-sêvyaṃ Dâsa-gauṇḍaṃ tad-anujan esedaṃ Mâcha-gâvuṇḍan ant â- ।
tana tammaṃ Chîya-gauṇḍaṃ tad-anujan atuḷaṃ Râman urvvi-lalâmaṃ ।
vi .. ..... . budha-nidhi vasudhâ-viśrutaṃ Nâga-gauṇḍaṃ ‖

alliya sthânapati ‖

śrî ..... ।
..... ..gaṇan adhigatâgama-vidyâ- ।
pâragan amaḷa-tapô-nidhi ।
dhâriṇi ..... ... ‖
tad-apatyaṃ nuta-dharmma-kâryya-nirataṃ sâhitya-vidyâ-viśâ- ।
radan u ..... . vichâra-kô- ।
vidan Echâmbikey-âtmajaṃ vinutan aty-audâryya-sampannan ।
a ..... śrî-Râmanâthârchchakaṃ ‖

kaṃ ‖ samanipud aihika-vibhavaṃ ।
nimird esaguṃ kîrtti-vallî ..... ।
..... mant ।
amardikkuṃ dharmma-tatparaṅg arid uṇṭê ‖

endu dharmmaman abhivarṇṇisal â dharmmamane mukhyaṃ mâḍi ‖ svasti śrîman-nâḷ-prabhu Hattivûra Kêta-gâvuṇḍan akhiḷa-bandhu-jana-parivṛitan âgirddu śrî-Râmanâtha-dêvara pûje-punaskârakkaṃ nandâ-dîvigegaṃ nitya-nivêdyakkaṃ Chaitra-pavitrakkaṃ mâṭa-kûṭakkaṃ khaṇḍa-sphuṭita-jirṇṇôddhârakkav aṅga-bhôga-raṅga-bhôgakav endu S'aka-varshada 1130 neya Vibhava-saṃvatsarada Kârttika-śu 15 Sômavâra-vyatîpâta-saṅkramaṇadandu heggereya baḍagaṇa-kôḍiyalli mattar oṃ 1 vûriṃ paḍuvaṇa naḍu-kumbadalli moge mattar ondu 1 Aihanagaṭṭada keḷagaṇa yere mattar ondu 1 antu mûru-mattaraṃ dêvargge dhârâ-pûrvvakaṃ mâḍi koṭṭaru ‖ kerege Hiriyakereya teṅkaṇa-kôḍiyal ere kamba ayvattu 50 Chikkanakerey-Aṇiyakoṇḍad oḷagaṇa baḍaga-deseya keṅgâḍu kamba 50 ‖ antu kerege mattar ondu ‖ namas S'ivâya â-Hattivûra hola-sîmey entendaḍe mûḍalu Chaṭṭabey-âla teṅkalu Baḷḷegereya kôḍiya mattad-oḍavu haḍuvalu Bikkeyamoraḍiya teṅkaṇa-nêgila-kallu baḍagalu nêgila-kallu îśânyadalu Dugiya-Bammana koḷadinḍaṃ baḍagalu Honnâvareya koḷa mêre ‖

kaṃ ‖ virachisidan oppe Lakshmî- ।
dhara-tanayaṃ Râma-dêvan î-śâsanamaṃ ।
baredaṃ Padumarasaṃ kaṇ- ।
ḍarisidan idan Attiyôjan ûrjjitavâgal ‖

(*usual final verse*).

śrî-Râmanâtha śaraṇu śrîman-mahâ-pradhânaṃ Tûdapiḷḷe-daṇṇâyakanu suṅkada heggaḍe Virupayya-Nâkayyaṅgaḷu sahitav âgirddu śrî-Râmanâtha-dêvarige biṭṭa gâṇa 1 hatt-ettina-vakkalu-deṛe suṅka vondu huḍuṅke-deṛe sahitay anituvaṃ biṭṭaru ‖

## 26

*On a vîrakal in the enclosure of the same temple.*

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Sinda-Gôvinda sitagara-gaṇḍa Pâtâḷa-chakravartti arasaṅkakaragasa birudar-aṅkuśa maleya tottaḷe-duḷiva Malaparoḷu gaṇḍa kadana-prachaṇḍa Nissaṅka-malla

subhaṭar-âditya mûrtti-Nârâyaṇaṃ Mâḷachî-dêviyara vara-putranuṃ Kêsava-dêvara dibya-śrî-pâda-padmârâdhakanum appa Îśvara-Dêvarasaru Beḷagavarttiya nelavîḍinoḷ irddu Eḍavaṭṭe Baḷḷave Muduvale mû 30 Narivaḷige 40 sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttire Saka-varshada 1093 Nandana-saṃvatsarada Mâgha-su 14 Â Sântaḷigeya arasu Siṅgi-Dêvanu dhâḷiyâgi bandu Hattivûran iṛidu danavaṃ koṇḍu hôhalli Dâsa-gaüḍa (*stops here*).

## 27

*On another virakal at the same place.*

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Yîśvara-Dêvarasaru Beḷagavattiya nelevîḍinoḷ irddu Banavase-nâḍa Baḷḷaveya Eḍavaṭṭe-nâḍu Muduvalla 30 Narivaḷige 40 sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire yire ‖ Saka-varuśada 1093 Nandana-saṃvatsarada 14 Â Sâ[n]taḷigeya-nâḍa arasu Siṅgi-Dêvanu dhâḷi-mârggadiṃ bandu Hattivûra Soraṭṭûran iṛidu tuṛuvaṃ koṇḍu hôhali Mattala-Dâsayana maga Chîlaya ı Mattala-Mallayana maga Kêtayanu yint ivaru aṇṇa-tammandiru kaṇḍu heṛahiṅgade parid eydi tâgi taḷt-iṛid echchu Javan okilikidante palabaraṃ kondu billa daṇḍegoṇḍu ghêṇa kittu kudureyaṃ tividu tuṛuvaṃ hintiki sura-lôka-prâptar âdaru ‖ and ent endaḍe Chîlayaṅgaṃ Beḷavu-gavuḍige huṭṭikk udiysida suputra-kula-dîpakanu gôtra-chintâmaṇiyum appa Mattala-Dâseyanu nilsida bîra-gala ‖

jitêna labhyatê &c. ‖

## 28

*On a third virakal at the same place.*

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Beḷagavattiya nelevîḍinoḷu yirddu Eḍavaṭṭe Baḷḷave Muduvalla 30 Narivaḷige 40 yint ivan âḷutta sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyutta ire Saka-varisada 1118 Piṅgaḷa-saṃvatsarada Vaisâkha-su 10 Adivâradandu Vummâ-Dêvi Kavuḍi-voḷey-alli bîḍa biṭṭu dhâḷi-mârggadiṃ Beḷagavattige bandu kâdi keṭṭu hôgutta Kattagiyall idda jîva-danavaṃ koṇḍu-hôhâga nâḍavaru huyyalâgi haridu bavaravaṃ hiḍidalli matt alli Malayana maga Chîlayanu kûḍe haridu heṛahiṅgade Hattivûra Mûḍaṇameyya Voḍḍanakeṛeya keḷage tâgi taḷt-iṛidu Javan okilikidante palabaraṃ kondu bilaṃ daṇḍegoṇḍu ghêṇa kittu kudureya tividu sura-lôka-prâptan âda ‖ ad ent endaḍe Chîlayaṅgaṃ Mallave-gavuḍigaṃ huṭi vudayisda suputra-kula-dîpakanu gôtra-chintâmaṇiyuv appa Bîrayanu nilsidaṃ bîra-gala ‖

## 29

*At the bottom of the pillar of the raṅga-maṇṭapa of the same temple.*

namas tuṅga-&c. ‖

svasti śrî Sa[ka]varsha 1215 neya Vijaya-saṃvatsarada Pushya-su 1 Sômavâradandu ... śrî-Yâdava-Nârâyaṇaṃ bhuja-baḷa.... (2 *lines gone*) rasaru vijaya-râjyôdayaṃ geyyutt..... śrî-Râmanâtha-dêvara dêvâlyada jîrnnôddhârada dharmmakke â-dêvara pradishṭe ..... nâḍa suṅkavanu sarvva-mânyavâgi ..... biṭṭa dharmmakke (*usual final phrases*).

## 30

*On a virakal in the field north of the same temple.*

(*The top portion is gone*) svasti śrimaṃ Satyâśra[ya] pṛithuvî-vallabha mahârâjâdhirâja paramêsvara bhaṭṭârakâ .. kaḷi-Vikramâditya pṛithuvî-râjyaṃ keye Vallavarasarâ vesadoḷ osedaḍ andu tatu â-kaḷi-gaḷân kolvaḷi pêrâḷdanaṃ sandar Magusadi .. ara paḍe .....: mâytu ..... voḷaduda Magusadiyâ-Mâdagaḷu ... koṭṭane .... n iṛidu sarggâlaya (*rest effaced*).

## 34*

*At Dâsarahaṭṭi (same hobli), on a copper plate belonging to Niṅgappa, son of Samerâyara Gauḍa-Raṅgappa.*

*Tasibanivritta-padhavê gati ‖ Kaluke-Râṅgâsôvi-padhavê gati ‖ Haṭṭi-Râṅgâsômi-padhavê gati ‖ râjêśrî Hirê-Hanumapana makkat Tula-Hanumapana makka Yimmaḍi-Hanumapana makkana komârâ kKeṅgapana makka yirttaghe Basavapa-âidha Basava-komararu ‖

namas tuṅga &c. ‖

śriman mamatta sosta śrîman-mama .. śrî-jayâ-Sâlivâhana-śaka-varuśa †1399 varaśâ Plavaṅga-nâma-saṃcharada Paluguṇa-su 12 S'nivarâdalu ‖ Dâsarahaṭṭi-Raṅgasvâmi shuhi yêḷu-gûḍinali kaḷad ôḍi vaḷa-gaṇahuttada vaḷage yidda Raṅgasvâmi vudhupalaradhu S'anivârada parva-kâladalli mûvattu-ghaḷigeya-lu Râmachandhrim embali Kaḷali murkaḍoḷage huṭṭidantha Raṅgasvâmiya sêvige vuḍumaḍi Samêrâya Timmapanu Dâsarahaṭṭi Râṅgapa Guttiyapaligu Haṭṭi-Raṅgasvâmiya Samerâyatanavu namma nayanu hêḷi tirisikoḍabêku endu hêḷi-koṇḍalli avaru richarâvuḍiralli nim-maneya higaḍadeverâdhu nîvu nîvu yittaṇḍadavaru kûḍi dêvara munde pâvaḍha-mâḍidhalladhe verâdhu yendu yibbarigu hêḷi yidarava-ḷage geddavarige Samêrâyatana koḍabêku yendu .. yî-kaṭṭu mâḍisi nîvu summane hôgakêligadhu nîvu nîvu yittaṇḍa kûḍi vabba-vabbana hoṇe koṭu sôtavarige ga 100 geddavarige 50 l yî-rîtiyalu hoṇe koṭu hôgabêku yendu hêḷidalli â-mâtige Dâsarahaṭṭi Samêrâya-Raṅgappage Nêmatti Vujanî-Gauḍa hoṇi Vuḍumaḍḍi Samêrâya-Timmapage tâne Vîri-Gauḍa Timmapanu hoṇi yî-rîtiyalu hoṇi koṭṭu bandu Haṭṭi-Râṅgappana guḍi munde Tirumali-Dâsaiyana śirâga-pâvaḍa mâḍidalli dhintattakke pavaḍage dhare sariy endu vayidha-mâḍidalli dhirnnartakke pavaḍa gedditu ‖ pavaḍakke kûḍida janarannu yalla samastaru kûḍidâga manige hôdaru râ ‖ gâḷavaru vichâra mâḍidalli sôtavar yâru geddavaru yâru yendu kêḷidalli kaṇḍanthâvaru dêvaru Dâsarahaṭṭi Samêraya-Raṅgappanu geddanu Vuḍumaḍḍi Tippappanu sôtanu yendu hêḷidaru vaḷittu nîvu âḍida-prakârakke namma haṇa *(back)* vannu koḍi endu kêḷidalli avarige tamma tamma haṇavanu verasidaru ‖ dêvaru nimage vandu arike mâḍikkoḷḷuttêne nanagû yêḷu-nûru maṭṭige karchu bittu yidakke dêvara daya harâdu nanage vandu grâmavannu pâlisabêku yendu kêḷikoṇḍalli avarige vaḷḷittu yendu Dâsarahaṭṭiy emba grâmavanu hâkikoṭṭaru yî-grâmavannu kâla-kâlakke ga 50 ke rukka yidhikke yidannu nînu ninna janaû saha vuṇḍu-baruvadu yandu hêḷidaru ‖ ninna mani marri grâma mâḍikoṇḍu anubhavisi-kombudu Dâsara-haṭṭi Samêrâya-Raṅgapanu dêvaru namma .. .. namage vandu .. ... . .... bêku yendu râ ‖ gaḷige *(here follow details of gift.)* vandu-kaṇḍugada prakârâ appaṇekoṭṭaru ‖ Dâsarahaṭṭi Samêrâya-Raṅgap-page Samêrâya-Kanaḍana râjyada vivara Maḷênahaḷḷi-sîme Sîmogge-śîme Yikkêri-sîme Beḷagutti-sîme .. yindhanu yi-Raṅgappanu anubhavisabêku yendu .. .. koṭṭa tâmbrada śâsana sahi ‖ Dâsarahaṭṭi Samêrâya-Raṅgappa mâḍida pavaḍa mânya 1 nu bandhutâ Raṅgappa .... ru ..... pakkavu saha koṭṭaru ‖ yidakke sâkshi ‖ *(here follow names of witnesses).*

## 35

*At Beḷagutti (Belagutti hobli), on a vîrakal to the west of the Siddhêśvara temple.*

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam i.. 1109 neya Plavaṅga-saṃvatsarada Kârttika-bahuḷa-amâvâsye-Sômavâradandu ‖

vṛitta ‖ Chaṭṭa-nṛipâḷakaṃ berasu Pâṇḍyanum ôvade Nêlivarttiyaṃ ‖
toṭṭane pâydu jîva-dhanam ellaman âgaḷe koṇḍu pôge benn- ‖
aṭṭi teraḷchi taḷt iṛidu pervvaḍeyaṁ tuṛuvaṃ magurchchi tâṃ ‖
Chaṭṭeya-Nâyakaṃ paḍedu mechchi[si]daṃ sura-kanneyarkkaḷa ‖

*The orthography of this inscription is very bad, and it is expressed in a very corrupt and illiterate manner.

†1399 = Durmmukhi; Plavaṅga = 1349.

Malla-nripâḷakaṃ besase perggaḍe-Mallana putran âjiyoḷ |
tallaḷav appinaṃ pagege saṟṟ-ene kiḷt alagiṃ turaṅgamaṃ |
bill-aṇiyaṃ karuḷt iṛidu chechcharav â-tuṛuvam magurchchi tân |
illade Chikk-Chaṭṭan amarâṅganeyarkkaḷoḷ oldu kûḍidaṃ ||
kaṇḍadoḷ iṇḍiyâḍi bisu-nettaroḷ ôkuḷikûḷiyâḍi pechchi mâr- |
koṇḍoḍan echcha pûṇigara paṇḍaleyaṃ poḍe-seṇḍan âḍid-og- |
gaṇḍan ivan dal end êṃ posa-muttina sêseyan ikki kûḍe kai- |
koṇḍ oḍan oydar achcharasiyar kkali-Chaṭṭanan âji-raṅgadoḷ ||
nachchi pored âḷdanaṃ sale |
mechchisi tuṛuvaṃ magurchchi mârppaḍeyaṃ talt |
achch iṛida .... puraṅgaḷan |
orchchatamaṃ koṇḍan alte nâyaka-Chaṭṭaṃ ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaruṃ Kanna-Gâvuṇḍana Bomma-Gâvuṇḍanuṃ Haḷḷiya Mâra-Gâvuṇḍanuṃ Gañjiya Mâka-Gâvuṇḍanuṃ Ubbaravâniyâ-sthaḷada gaddeykamma 1 ra Hosageṛeyoḷage .. kuri-kamma 25 alli navaṇe kamma 50 Chaṭṭaya-Nâyakana makkaḷu makkaḷu varaṃ salisuvaru (*usual final phrases*).

## 37

*On a third vîrakal at the same place.*

śrî-Gôvindâya namaḥ || svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Beḷagavarttiyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire S'aka-varshada 1118 neya Naḷa-saṃvatsara-Chaitra-bahuḷa-êkâdasî-Sômavâradandu ||

kaṃ || toṭṭ enal Ummâ-Bâyiya |
kaṭṭ-âḷgaḷ kudure-verasu tuṛugoḷe keṭṭ â- |
Gaṭṭeya-Nâyakan uṛad iṛid |
oṭṭajeyind ânt avaṃ maguḷchidan âgaḷ ||
vṛitta || Boppâ-Dêvi-samêtav irddu besasal Malla-kshamâpâḷan int |
oppam-bett idir-ânta-vairi-balamaṃ beṅkoṇḍu tîbrâsiyiṃ |
topp end ôvade poydan aṅgarikaroḷ ballâḷ karaṃ Gaṭṭeyaṃ |
bâpp end î-dhare baṇṇisalke paḍedaṃ svarggâpavarggaṅgaḷaṃ ||
bharadiṃ Malleya-Nâyaka-priya-sutaṃ Gaṭṭayyan ugrâjiyoḷ |
turagaṃ muttidoḍ ikki tat-turagamaṃ ball-âḷgaḷaṃ khaḍgadiṃ |
karuḷuṃ kaṇḍamum âli-sûsuvinegaṃ śrî-Raṅga Gôvind enutt |
uru-têjaṃ paded apsarô-gaṇa-yutaṃ Vaikuṇṭhamaṃ pordidaṃ ||

intu kâdi palaraṃ kondu tuṛuvam magurchchiy aṅgarika Malleya-Nâyaka Mâcheya-Nâyakara magaṃ Gaṭṭeya-Nâyaka sura-lôka-prâptan âda || śrîmat-Malli-Dêvarasaru samasta-pradhânaruṃ mûliga-Bamma-Gâvuṇḍanuṃ sahitavâgirddu Gaṭṭeya-Nâyakan-âḷutanakke mechchiy Ubbaramâniyalu gadde kamba 10 Sôvabarasiya-keṛeya keḷa beddale kamba 20 salisuvar ||

## 38

*On a fourth vîrakal at the same place.*

namaḥ S'ivâya || svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Beḷagavatiyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ-geyyuttm ire S'aka-varshada 1118 neya Naḷa-saṃvatsarada Vaiśâkha-suddha-paurṇṇamî-Vaḍḍavâradandu ||

kaṃ || Ummâ-Bâyiya dhâḷiy ad ।
ommeye kavi-tandoḍ eydi saṅgarad eḍeyoḷ ।
vummaḷiy appinav ari-balav ।
ammi kaṟuḷt iṟidan uṟade nâyaka-Mailaṃ ॥
vṛi || toḍe kaḍiy-ôpinaṃ bariy eraḷ-kelan ommeye chekke-vôpinaṃ ।
naḍu biḷe-vôpinaṃ tale kaṇakkenal âgaḷ uruḷdu pôpinaṃ ।
toḍardaran ôvade aṅgaruka-Maileya-Nâyakan âtma-khaḍgadiṃ ।
kaḍu-gali poydu-voyd irade mechchisidaṃ sura-kanneyarkkaḷaṃ ॥
bhâsura-kîrtti-vett eseva Malla-nṛipâḷakan-aṅgarakkan â- ।
Kêsava-Nâyaka-priya-sutaṃ kali-Maileyan âtma-khaḍgadind ।
âsurav appinaṃ ripu-turaṅga-balaṅgaḷan ikki gellavaṃ ।
sâsigan oḷpu-vett amara-kâminiyarkkaḷoḷ oldu kûḍidaṃ ॥

va || antu kâdi palaraṃ kondu tuṟuvaṃ maguḷchi sura-lôka-prâptan âda || S'ivâya namaḥ || Siddhêśvarâya namaḥ ||

## 40

*On a sixth vîrakal at the same place.*

..... svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Be... sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire S'aka-varshada 1118 neya Na .... Vaiśâkha-suddha-pûrṇṇami-Vaḍḍavâradandu ||

kaṃ || bharadind Ummâ-Bâyiya ।
tu ..... dhanamaṃ pôgal ।
parid echchu Jêḍar-Appaṃ ।
tuṟuvaṃ pint-ikki kâdidaṃ tat-kshaṇadoḷ ॥
.. ṟad idirâda pûṇigara paṇ-daleyaṃ paṟiy echchu tûḷdi tat- ।
taṟed aṟidâ .. ... raṅga-balamaṃ kali kiḷt alaginde sêneyaṃ ।
paṟivaṟiyappinaṃ tavisi Jêḍara ..... meyan-Appugaṃ baḷald ।
oṟagi surâṅganâ-janada tôḷoḷ avaṃ sura-lôkav eydidaṃ ॥
Appan ivaṃ parârttha-nidhiy appan ivaṃ kali dâni kûrmmeyind ।
appan ivaṃ parâṅgane ..... sucharitra-guṇa-praṇûtan int ।
appan âvan end eseva Jêḍara-Sômeyan-Appanaṃ ..... ।
.. ppi tand oydav achcharasiyarkkaḷ id êṃ sura-lôka-sêvyanô ॥

intu kâdi palaraṃ ..... tuṟuvaṃ magurchchi Jêḍara-Sômeyana magan Appugaṃ sura-lôka-prâptan âdaṃ ॥

## 41

*On a seventh vîrakal at the same place.*

ôṃ namaḥ S'ivâya || svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvara śrîmad-Iśvara-Dêvarasaru Beḷagavarttiyoḷu .... râjyaṃ geyyuttav iral ondu-divasaṃ..... Malla-Seṭṭiya magaṃ Kâḷeyaṃ S'aka-varshada 1137 neya Yuva-saṃvatsarada Âśvayuja-ba 10 Sômavâradandu ||

kâḷegadoḷ Iśvara-kshiti- ।
pâḷaṃ besasalke paridu ..... la ।
Kâḷanavol aḷurdu Kâḷaṃ ।
bâḷiṃ taṟid uṟade kondu sarggakk ogedaṃ ॥

paredam irddud ettaluṃ ne- ।
ttara ponal ant okku karu .. sûpida-khaṇḍaṃ ।
.... .. ..... ..... .....

svasti samasta-praśasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvara ..... Îśvara-Dêvarasaru ..... sukhadi râjyaṃ geyutt iral ondu-divasaṃ ..... ..... ..ka-varshada 1137 neya Yuva-saṃvatsarada ..... Bṛihaspativâradandu ||

vṛi || ..... ...sâyyan adaṭaṃ dhâḷiṭṭu .. jayaṃ |
biṭṭaṃ dôr-vva .. ... danamaṃ band ikki tat-sêneyaṃ |
.... âgaḷe tâgi kâdi palaraṃ bennaṭṭi taḷt irddu tûḷd |
aṭṭuttaṃ tavekoṇḍu vâji-sahitaṃ pokkaṃ surâvâsamaṃ ||

.....galiy ubhaya-bala mechchalu tûḷd iṛidu .... poydatâ ..... pâḍi .... lachchaṇav enipa Murâri-Sôya .... || sûsida-Sindav okka ..... taḍedu tuḷdu ..... antu tâgi kâdi taḷt iṛidu palaraṃ kondu sura-lôka-prâptan âdaṃ || .... Îśvara-Dêvaru koṭṭa ..... Beḷagavarttiyalu gadde kamba 31 beḷdale kambavaṃ ... âtanu ..... Tammayya biṭṭaṃ gaḷde makkaḷu-makkaḷu-varaṃ salisuvaru || namaś S'ivâya ||

## 45

*On a stone near the southern wall of the same temple.*

namas tuṅga-&c. ||

vṛi || Kamaṭhâdhîśa-Phaṇîndra-dik-karigaḷ in tamtamma-kêḷi-viḷâ- |
sa-manaḥ-prîtiyoḷ irppud âyata-mahâ-bhû-bhâravaṃ tâḷduva- |
śramav êk int ini .. n taḷeyal i . sâlven dal embante dur- |
ddama-dôr-ddaṇḍade tâḷdidaṃ vasudheyaṃ Ballâḷa-bhûpâḷakaṃ ||
kaṃ || Ratigaṃ Bhâratigav Arun- |
dhatigaṃ migil enipa rûpu-châturyya-pati- |
brata-guṇadin oppe mahimâ- |
nvite Padumala-Dêviy agra-mahishiy enippaḷ ||

tat-pâda-padmôpajîvi Tûdapiḷḷe-daṇṇâyakaru Beḷagavarttiya nâḍ-adhikâraṃ geyyutam ire ||

toḍaḷ illad onde nuḍi lô- |
bhadoḷ ondada manam eḍambaḍ illada charitaṃ |
madav illada sampadav emb |
idu sâjaṃ Tûdapiḷḷe-daṇḍâdhipanoḷ ||

â-Beḷagavarttiya manneyar-anvayav entene ||

â-nṛipan udâra-charitaṃ |
mânita-mânyaṃ vinirjjitâhita-sainyaṃ |
sûnṛita-vachanaṃ dhareyoḷ |
tân enisal pempu-vettan Îśvara-bhûpaṃ ||
arasaṅka-karagasaṃ Sin- |
dara dêvaṃ Mâḷatî-prasâdânvayan Î- |
śvara-maṇḍaḷêśa-tanayaṃ |
parârttha-nidhi Malli-Dêvan âḷdaṃ dhareyaṃ ||
tad-apatyan akhiḷa-lakshmî- |
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ |
vidaḷita-ripu-kuḷa-naḷinî- |
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ||

tat-pâda-padmôpajîvi ||

Kanna-Gavuṇḍana tanayaṃ ।
sannuta-mati Kâḷa-Gauṇḍan âtana putraṃ ।
mun negaḷdar inn ir âr enal ।
unnata-vibhu Bamma-Gauṇḍan esedaṃ dhareyoḷ ॥
para-hitan endu sach-charitan endu dayâparan endu saj-janôt- ।
kara-parirakshaṇa-praṇayan end uditôdita-bhâgyan endu su- ।
sthira-mati Siddhanâtha-charaṇâmbuja ..... vi- ।
staradoḷe varṇṇikuṃ Beḷagavarttiya mûliga Bamma-Gauṇ ..... ॥

..... guṇa-sampannan appa Malli-Gauḍanu ॥

tat-tanayaṃ sakaḷa .... ।
..... saujanya-vibhava-ratnâkaran a- ।
tyuttaman enipaṃ dhareyoḷ ।
vṛitta-bhujaṃ Kâma-Gauṇḍan âhava-śauṇḍaṃ ॥

svasti śrîman-mahâ-maṇḍaḷêsvaraṃ Îśvara-Dêvarasaruṃ tamma mâva Nallamarasanum alliya gauḍugaḷum irddu S'aka-varshada 1097 neya Manmatha-saṃvatsarada Vaiśâkha-śuddha 11 Bṛihaspativâra-vyatîpâtadandu Hosageṛeya keḷagaṇa-bhûmiyaṃ pratyêkaṃ kamba 30 tamma Brahmapuriya 22 Brâhmaṇara kâlaṃ karchchi dhârâ-pûrvvkaṃ mâḍi sarvva-bâdhâ-parihâraṃ mâḍi koṭṭaru ॥ mattaṃ mûḍaṇa bayala Kâḷeyanakeṛeya teṅkaṇa-kôḍiyalu gadde kamba 10 Gôvinda-bhaṭṭarggaṃ Râmadêva-paṇḍitarggaṃ koṭṭaru ॥ Sômêśvara-bhaṭṭargge Kâḷeyanakeṛey-oḷa-meyyalu gadde kamba 5 koṭṭaru (*usual final verse*) ôṃ namaś S'ivâya ॥ Nârâyaṇâya namaḥ ॥

## 46

*On another stone at the same place.*

jayanti Siddhanâthasya pâda-paṅkaja-pâ ..... ।
..... matta-bhṛiṅgâṅga-saṅginaḥ ॥

svasti śrî prithvî-valla .... paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa ..... śrîmat-chakravartti-Sômêśvara-Dêvaru sukha-saṅ ..... jyaṃ geyuttire ॥ tat-pâda-padmôpajîvi ॥ svasti .... mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Karahâṭa-pura .... Mâḷatî-dêvî-labdha-vara-prasâdâsâdita-sama.. .... ḷaṃ vijaya-Lakshmî-karṇṇa-kuṇḍaḷa nîḷa-dhvaja-virâja ..... ...nîna mallaḷi-tûryya-nirgghôshaṇa guṇa-ratna-bhû ..... di-nâmâvaḷî-virâjamânar appa śrîman-mahâ ..... Malli-Dêvarasaru Beḷagavarttiya nelevîḍinoḷu .... geyuttam ire ॥

kanda ॥ arasaṅka-karagasaṃ Sin- ।
dara dêvaṃ Mâḷatî-prasâdânvayan Î- ।
śvara-maṇḍaḷêśa-tanayaṃ ।
.....nidhi Malli-Dêvan adaṭara dêvaṃ ॥

tat-pâda-padmôpa .... ॥

ârâdhyaṃ Girijâdhipaṃ pati nutaṃ śri-Malli-Dêvaṃ janâ- ।
dhâraṃ Mikkara-Sândi-paṇḍitan enippaṃ tande Honnauve tây ।
dhîraṃ tâṃ Perumâḷu tann-anujan â-Kaṇvâhvayaṃ gôtra .. ।
stâraṃ pempina suṅka-verggaḍe valaṃ Dêvaṇṇan urvvî-nutaṃ ॥

.. antum alladeyuṃ ॥

Manu-mârggaṃ praṇuta-tri-varggan uchitaṃ san-mânamuṃ dânamuṃ ।
jana-santôshaṇa-vi .. . shaṇam udañchat-kîrttiyuṃ mûrttiyuṃ ।
tanag int î-guṇav ekkalâvaṇav enal sat-pâvanaṃ Malli-Dê- ।
vana herjjuṅkada Dêvarâjane valaṃ dhanyaṃ peṛar ddhanyarê ॥

intu pogaḷte-vetta herjjuṅkada Dêvaṇṇanaṃ karedu śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Devarasaru śrîmat-Siddhêśvara-dêvara śrî-kâryyak endu tamma Sivaṭada Neluvâgilahaḷḷiya . mûḍalu Koraḍikeṛe teṅkalu Daṇḍiganoḍavinahaḷḷa paḍuval eraḍu vaṭa-vṛiksha baḍagalu Bhriṅgâriyahaḷḷav intu chatur-âghâṭa-śuddhavâgi S'aka-varshada 1110 neya Kîlaka-saṃvatsarada Pushya-suddha-ashṭamî-Sômavâra-vuttarâyaṇa-saṅkramaṇa-vyatîpâtadandu biṭṭu aḷḷiya suṅkamaṃ biḍ enal ante geyyen endu kâruka-deṛe gâṇa-deṛe huduke-deṛe bîravaṇav ippatt-ettin-okkalu-deṛe herjjuṅka koḍavîsahandara-haṇa-sahitaṃ śrîmat-Saṅkarâsi-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭaru (*usual final verse*) ôṃ namaś S'ivâya ‖ śrî śrî

## 47

*On a vîrkal near the entrance, at the same place.*

svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Tailapa-Dêvaru Banavâsi-pannichchhâsiramuṃ Beḷuvalav-eraḍaṛu-nûṛumaṃ Sântaḷige-sâsiramumaṃ Maṇḍali-nâḍumaṃ Hânuṅgal-ainûṛumaṃ tribhôgâbhyantara sukha-râjyaṃ geyyuttav irddu śrîmach-Châḷukya-Vikrama-varśada 55 neya Sâdhâraṇa-saṃvatsarada Kârttika-suddha 2 Sômavâradandu Tailaha-Dêvaru svarggav êṛalu śrîmathannirvvara-gaṇḍa Dâsarasana tantrapâḷa hannirvvaru manneyara tantrapâḷara gaṇḍa Masaṇayyana tamma Boppaṇa vêḷe-vâkiyaṃ nilisi Tailaha-Dêvana kûḍe svarggasthan âgalu ‖ svasti śrîman-mahâmaṇḍaḷêśvara Mayûravarma-Dêvaru maṇḍaḷika-Masaṇayyanu śrîkaraṇa-sahita samasta-parigramum irḷdu Boppaṇa sameyi-jôḷake koṭṭa gadyâṇaṃ nûṛumaṃ Masaṇayyana makkaḷu-makkaḷ-varaṃ salisuvaru ‖ Vâmadêva-paṇḍitaru samasta-gauvuḍagalum iḷdu âtana kalu nilisidaru ‖

## 48

*On another vîrakal at the same place.*

ôṃ namaḥ S'ivâya ‖ svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ Yâdava-Nârâyaṇaṃ pratâpa-chakravartti Siṃhaḷa-Dêvara vijaya-râjyam â-chandrârkkam-baraṃ saluttire ‖ tat-pâda-padmôpajîvi Mâyi-Dêva-daṇṇâyakaru Banavase-nâḍa mêlâḷikey-adhikâraṃ mâḍuttire ‖

Sinda-kuḷâmbara-dyumaṇiyaṃ kali-Malla-nṛipâḷa-putranaṃ ।
Mandara-dhairyyanaṃ vibudha-rakshakanaṃ Phaṇirâja-vaṃśanaṃ ।
sanda-Mukunda-pâda-yuga-paṅkaja-bhṛiṅganan i-jagaj-jânaṃ ।
kundade baṇṇikuṃ dhareyoḷ Îśvara-Dêvanan udgha-puṇyanaṃ ‖

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Îśvara-Dêvarasaru Beḷagavattiyoḷu sukhadi râjyaṃ geyyutam ire ‖ S'aka-varshada 1138 neya Dhâtu-saṃvatsarada Vaiśâkha-śu 5 Bṛihavâradal Îśvara-Dêvaṃ Chiṇṇeya-sâhaṇiyaṃ besase ‖

Mâdanabâgaṃ Bêḍar ।
bbhêdisi pâyd iṛidu turugaḷaṃ kaykoṇḍ î- ।
pôdar ene muḷida-Javanant ।
âdaṃ bennaṭṭi paṭṭa-sâhaṇi-Chiṇṇaṃ ‖
bharadindaṃ parid eydi Bêḍa-vaḍeyaṃ kaṇḍ ârddu beṅkoṇḍu tat- ।
turagaṃ vâyu-javâdhikaṃ pariyisuttaṃ kutti kond ikki tach- ।
chhiramaṃ tâṃ poḍe-seṇḍan âḍe padapind âḷdaṃ karaṃ mechchal ach- ।
chariy âgal turuvaṃ maguḷchi pageyaṃ parddiṅge birdd ikkidaṃ ‖
saṅgara-raṅgadoḷ atidhî- ।
raṃ guṇi-jana-sêvyan ivanoḷ âr ssari Chiṇṇa- ।
yyaṅg enal Îśvara-bhûpana ।
ḍiṅgarigaṃ svâmi-kâryya-hita-rata-jîvaṃ ‖

antu svâmi-kâryyadiṃ Chiṇṇayyaṃ svarggasthan âge ḍiṅgariga-vṛittiyâgi Bûtanakoṇḍada keḷage gadde matta 1 Attikaṛeya keḷage beddale matta 1 Morûralu ga 1 vaṃ Îśvara-Dêvarasaru Chiṇṇayana magaṅgaṃ âtana tamma Yaṅkayyana makkaḷu-makkaḷge salisuvaru yidan aḷihidaṃ mahâ-pâtakan akku ‖ namaś S'ivâya ‖

## 49

*On a third vîrakal.*

ôṃ namah S'ivâya ‖ svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ arasaṅka-karagasaṃ Billêśvara-dêva-pâdârâdhakaṃ para-baḷa-sâdhakar appa Bîra-Dêvarasaru bhuja-baḷadiṃ Beḷagavattiyoḷ râjyaṃ geyyuttire ‖ S'aka-varshada 1167 neya Krôdhi-varshada Vaiśâkha-śu 5 Guruvâradal Lakhkhaṇapâḷa Kali-Dêvaṃ dhâḷiṭṭu Hattivûra bavaradoḷ ‖

muḷid-â-Lakhkhaṇapâḷanâ kuḍuregaḷ dhâliṭṭu sênôchchaḷaj- ।
jaḷadhi-dhvânadin uṇmi poṇmi baral â-bhîtôrvvipâḷôdgha-maṇ- ।
ḍaḷikôdyad-bala-sâgaraṃ poṛamaḍutt ipp aisakaṃ muñchi tad- ।
baḷamaṃ kâdi teraḷchi kondu palaraṃ vaichitradind Aichugaṃ ‖
pareda-karuḷ-miduḷugaḷiṃ ।
nore-nettara ponalgaḷinde kaṇḍada kesaṛiṃ ।
siram uruḷva-muṇḍadiṃ bhî- ।
karav âyt and Aichan iṛida saṅgara-raṅgaṃ ‖
siḍil aḍasi poḍeva-teṛadiṃ ।
paḍey-aśvaman uruḷe poḍedu balamaṃ kondaṃ ।
kaḍu-galiy-Aichuganaṃ taḷ- ।
toḍan â-khêchariyar oyye saggaṃ bokkaṃ ‖

Guttanahaḷḷiya Kâḷeyana tammaṃ leṅk-Aichaṃ sura-lôka-prâptan âdaṃ ‖

## 50

*Behind the same temple.*

S'ivâya ‖ namas tuṅga-&c. ‖

jaya [nti Siddhanâtha] sya pâda-paṅkaja-pâṃsavaḥ ।
sura-vidyâdharâdhîśa-matta-bhṛiṅgâṅga-saṅginaḥ ‖
bhû-chandrârkka-samîraṇânaḷa-viya .... rttis sadâ
Pârvvatyâs smita-lôḷa-nêtra-sukhadas traiḷôkya-śôbhâspadaḥ ।
bhaktâbhîshṭa-phaḷa-pradas sura-gaṇa-prastu ..... ।
.. yâd Îśvara-bhûmipâḷam amaḷa-śrî-Sinda-vaṃśôdbhavaṃ ‖

namaḥ Siddhêśvarâya S'ambhavê ‖

vaḷi-vêgâbhîḷa ..... ḷa-parikaḷitaṃ ghûrṇṇitâbhyarṇṇa-pûrô- ।
chchaḷitâvartta-pranṛityat-prachura-jaḷacharaṃ vidrumôdagra-muktâ- ।
phaḷa-śukti-vyakta-kambu-prata ..... ।
..... dvîpamaṃ sutt iṛid ati-bahaḷa-dhvânav ambhô-nidhânaṃ ‖
â-Jambû-dvîpa-râjaṅg amaḷa ..... ।
..... sura-stôma-dhâmâbhirâmaṃ ।
bhrâjat-târâ-śaśâṅka-dyumaṇi-maṇi-gaṇâḷaṅkṛitôttuṅga-śṛiṅga- ।
.....‖

kaṃ ‖ â-Mandarakke dakshiṇa- ।
bhû-maṇḍaḷam esevud alli Bharata-kshêtraṃ ।

śrî-maṇḍanam ene tôrkkuṃ ।
bhû-mâ ..... ॥
.....dhaṭar ।
vvîrâṅganâ-virâjita-bhujadoḷu paduḷaṃ ।
taḷedar anêkar mmudadiṃ ।
Châḷukya-bhûpar aprati .....doḷ ॥
vṛi ॥ dhareyaṃ vâridhi-mêkhaḷôllasiteyaṃ lilâ-latâ-pallavâ- ।
dhareyaṃ vistṛi ..... 1
.....nandanâḷi-viḷasat-pûga-prakâṇḍôdgha-kan- ।
dhareyaṃ dôr-vvaḷa-chakravartti taḷedam śrî-Bijjaṇôrvvîva .... ।
.... ..... ..... ।
..... vâridhi-bâḍavânaḷaṃ 1
Mâḷava-vanya-dâva-śikhi Gûrjjara-mêgha-marut samagra-Nê-1
pâḷa-mada ..... gaṃ kali-Bijjaṇa-bhûmipâḷanaṃ ॥
ka ॥ â-vibhuvin-anujan akhiḷa-ka- ।
ḷâ-vibhavaṃ pempu-vetta sad-guṇa-vṛindakk ।
âvâsa ..... ।
..... ॥
lôḷâ-bhujâsi-ghâta-gaḷitâhita-gandha-gajêndra-kumbha-muk- ।
tâḷiyan andu niḷa-nava-nîrada-vâḥ-kaṇa ..... ।
..... châtaka-saṅghadind ad â- ।
bhiḷav enippud achchariye Maiḷugi-Dêvan-udagra-vikramaṃ ॥
ka ॥ âtana marmmaṃ bhuvana- ।
khyâta ..... ।
..... ya-nidhi negaḷdaṃ ।
bhû-taḷadoḷu sâhasâṅkan apagata-śaṅkaṃ ॥
vṛi ॥ śrî-yuvatiśanaṃ nikhiḷa-bhû-vaḷayâdhipanaṃ sarôja .. ।
..... lakshita-gâtranaṃ nayô- ।
pâya-samêtanaṃ budha-vinûtanan âśrita-pârijâtanaṃ ।
Râya-Murâriyaṃ padedu baṇṇipud î-dhare Sôyi-Dêvanaṃ ॥
..... ṭan ।
udâtta-vibhavâmarêndran udvṛitta-bhujaṃ ।
sadamaḷa-guṇan î-dhareyoḷu ।
tad-anujan ene negaldan eseye Mallugi-Dêva ॥
sumanô-bhûdhara-kiḷitâya ..... bhâramaṃ tâḷdida- ।
śramamaṃ mâṇipen ende Kûrmma-Phaṇabhṛid-dig-dantigaḷg ande sam- ।
bhramadiṃ ..... chakravartti vijayâḷaṅkâran int oppe Saṅ- ।
kama-Dêvaṃ taḷedaṃ dharâ-vaḷeyamaṃ prôchchaṇḍa-dôr-ddaṇḍadiṃ ॥
vâridhiyant agâdha-mahimâspadanuṃ bahu-ratna-śôbheyuṃ ।
Mêru-girîndradante kanakânvitanuṃ vibhu ..... nuṃ ।
Vârijanâbhanant amita-vikramanuṃ kamaḷâkshan embud î- ।
dhâriṇi Saṅkamâṅka-narapâḷanan ûrjjita-puṇya-jâḷana ॥

svasti samasta-bhuvanâśraya .... pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ Kâḷâñjara-pura-varâdhîśvaraṃ suvarṇṇa-vṛishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa kadana-pracha .... ... ditya kaligaḷ-aṅkusa chalad-aṅka-Râma śrîmat-Kaḷachuryya-bhuja-baḷa-chakravartti ... Saṅkama-Dêvaru Kalyâṇada nelevîḍinoḷu sukha ... diṃ râjyṃ geyuttire tat-pâda-padmôpajîvi śrîma ..... sênâdhipati bâhattara-niyôgâdhipati râya-daṇḍanâtha gaṇḍa-peṇḍâran uddaṇḍa .... sarvvasva-sûre-

kâṛa ari-biruda-maṇḍaḷika-mastaka-śûla Velnâḍa-Chôḷeya-râjya-nirmmûḷana Hoysaṇa-diśâpaṭṭa Koṅkaṇa-bhayaṅkaran ity-âdi. . . . ḷi-virâjamânar appa śrîmat-Kâvaṇayya-daṇḍanâyakaru ||

vṛi || satataṃ viśruta-sat-kaḷâ-chaturanê Brahmâtmajaṃ bhû-taḷa- |
stuta-sâmarthyane Jakkaṇauveya sutaṃ têjaḥ-prabhâvôdayô- |
ddhatanê Têja-chamûpan-agrajan udagrârâti-sênâ-chayôn- |
natiyind irddane sand-Agastya-kulajaṃ daṇḍâdhîpaṃ Kâvaṇaṃ ||
karavâḷâhatiyiṃ padâti-balamaṃ tat-sainika-brâtadiṃ |
turaga-stôma . . . . . |
. . . . . pratatiyaṃ nurggontutuṃ Bhîmanoḷ |
dorevettaṃ kadana-prachaṇḍan enisal daṇḍâdhipaṃ Kâvaṇaṃ ||

va || tad-anujan-anvayâvatârav ent endoḍe ||

Sagarâhvaya-janapada-laksh- |
mige janma-sthânam enipa Baḷihâroḷu sand |
agaṇita-mati Baṅkarasaṃ |
negaḷdaṃ bhû-taḷa-vinûta-Kâśyapa-gôtraṃ ||
. . . . . |
avanî-vikhyâta-dâna-guṇad unnatiyiṃ |
Raviy-arasaṃ bhâvipaḍ â- |
Ravitanayaṅgaṃ chatur-gguṇaṃ pañcha-guṇaṃ ||
â-vibhuvin-âtmajaṃ saṃ- |
bhâvitan akhiḷôrvvi-kaḷpa-mahîjârâmaṃ |
śrî-viśadânvayan eḷeyoḷu |
. . . . . m ene negaḷdan eseye vibhu-Baṅkarasaṃ ||
tat-taneyaṃ dvija-kuḷa-sam- |
patti-sudhâ-vârddhi-varddhanôdaya-chandraṃ |
vṛitta-bhujan enisi negaḷdan u- |
dâttaṃ Mâdêva-daṇḍanâyakan eḷeyoḷ ||
Ravi-putra-priya-sûnug îva-guṇav ên âścharyyavê saurvyad ut- |
sava . . . . . gahanamê Gaurî-tanûjaṅge bhû- |
bhuvana-prastuta-kîrttiy appud aridê Mâdêva-daṇḍâdhipaṅg- |
e viḷâsôchita-sat-kaḷâ-parichayaṃ Brahmâgrajaṅg arggavê ||

va || ant enisid amâtya-sampatti-pramukha-nikhiḷa-Kaḷachuryya-râjyâbhyudaya-kâraṇav âda Sindânvayâvatârav ent endaḍe ||

vṛi || S'iva-Sindhu-priya-saṅgadind ogedan and orvvaṃ kumâraṃ mahôt- |
savadindam Girijâ-manô-ramaṇan and anvarttham appantu Sain- |
dhavan e . . . . . diṭan oldu pesaraṃ tân aḷkaṛiṃ dhâriṇî- |
dhavan âg end Uragâdhirâja-viḷasad-rakshâ-samêtaṃ Bhavaṃ ||

ka || puli . . . . . |
kali . . . . . tanna sutan enuttaṃ Gaurî- |
lalanêśa . . . . . |
. . . . . li-pâlan uṇḍu tachchhiśu beḷaḍa ||

va || â-Paramêśvaraṃ tanna putraṅge-Mâḷatî-dêviyaṃ saṅgrâmakke sahâyey âg endu besasi Niḍudôḷa-Sindan end eraḍeneya . . . . . paḍedu ||

ka || Karahaḍame tanage neley â- |
giral ahitaran aledu geldu bhuja-baḷadiṃ tad- |
dhareg adhipan âdan end ur- |
vvare Sinda-kulâvatâranaṃ sale pogaḷguṃ ||

..... mahâ-śabda mahâ-maṇḍaḷêśvara Karahâṭa-pura-varâdhîśvara Mâḷatî-dêvî-labdha-vara-prasâdâsâdita-samasta-mahî-maṇḍaḷaṃ vijaya-lakshmî-karṇṇa-kuṇḍaḷaṃ .... virâjamâna dâna-Kâṇina mallaḷi-tûryya-nirgghôśaṇaṃ guṇa-ratna-bhûśaṇaṃ Sinda-kuḷa-kamaḷa-mârttaṇḍa vijaya-dôr-ddaṇḍa Phaṇirâja-vaṃsa sujanâvataṃsa byâghra-mṛiga-lâñchhanaṃ niyôga-kâñchanaṃ śauryya-parâyaṇaṃ vairi-Nârâyaṇaṃ arasaṅ[ka]-karagasaṃ birudar-aṅkusa vairi-vana-dâvaṃ Sindara dêvaṃ Niḍudôḷa-Sindaṃ Karahaḍa-nâlsâsira-voḷagâg anêka-dêśaṅgaḷan âḷvan âtana vaṃśadoḷ anêkaru râjyaṃ geyidar avaroḷu

vṛi ‖ adaṭaran aṭṭi meṭṭi ripu-bîrara binnaṇamaṃ kaḷalchi mî- ।
ṛida su-bhaṭarkkaḷaṃ pariye poyd idirâmparan ikki khaḍga-daṇḍadin uṛad âjiyoḷ vijaya-lakshmig adhîśvaran âd udâtta-śaur- ।
yyada kaṇiy embinaṃ Piriya-Chaṭṭarasaṃ pesarvettan urvviyoḷ ‖

kaṃ ‖ śrî-nidhi vinîte nikhiḷa-ka- ।
ḷâ-nidhi saubhâgya-bhâgya-nidhi sêbya-guṇâm- ।
bhônidhi tat-sati pati-hite ।
mânini sale Dôrabarasi pempiṃ negaḷdaḷ ‖
tat-taneyan eḷeyan âḷdan u- ।
dâttaṃ Jôgarasan âtan-âtmajan avanî- ।
bhṛit-tiḷakan enisi negaḷdaṃ ।
vṛitta-bhujaṃ pempu-vetta kali-Chaṭṭarasaṃ ‖

vachana ‖ tad-anantaraṃ tad-vaṃśadoḷ ‖

vṛi ‖ âtata-kîrtti bhû-bhuvanamaṃ dhavaḷippud aḷurvvavappa dâ- ।
nâtiśayaṃ sura-drumaman êḷipud ôvade,saṅgarâṅganôt- ।
pâta-nijâsi bhîtiyan ad âgaḍe vairige mâḷpud endoḍ ant ।
îtan id êṃ pratâpa-nidhiyô kali-Mâcha-nṛipâḷan urvviyoḷ ‖

kaṃ ‖ pinde turagamane pâyisi ।
sandaṇisida vairi-balaman âjiyoḷ aled â- ।
ṭand odavi tanna kiḷt-aḷa- ।
gindaṃ salag iṛidan uṛade Mâcha-nṛipâḷaṃ ‖
â-nripan-anujan udâraṃ ।
mânita-mânyaṃ vinirjjitâhita-sainyaṃ ।
sûnṛita-vachanaṃ dhareyoḷ ।
tân enipaṃ Malli-Dêvan adaṭara dêva ‖
guru-bhujan âtana tammaṃ ।
kara-kaḷita-nijâsi-vêgadindaṃ nṛiparaṃ ।
dhuradoḷ iridu .... . Ai- ।
harasaṃ pesarvetta..... .. dhâtrî-taḷadoḷ ‖
kâyalum artthige bêḷpudan ।
îyalum î-nṛipa-sutaṃ samartthan enuttaṃ ।
Râyarasanan akhiḷa-janaṃ ।
jîy ene baṇṇipud udâtta-kîrttî-priyanaṃ ‖
tad-apatyan akhiḷa-lakshmî- ।
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ ।
vidaḷita-ripu-kuḷa-naḷinî- ।
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ‖

vṛi ‖ iṅgadalante pempu-vaḍed Îśvara-bhûpana kîrttiyaṃ kaḷaṅ- ।
kaṅgeḍegoṇḍa-chandraman ad êṃ gaḷa pôlvane vairi-tuṅga-sau- ।

dhaṅgaḷoḷ urvvi parvvida kaṟuṅkege tannaya lakshma ... gaṃ |
laṅgisidâgaḷ ond inisu pôlvaḍe pôlke ..... êḷgeyoḷ ||
madavad-vairi-kuḷântakaṃ guru-bhujaṃ śrî-Pâṇḍya-Dêvaṃ janâ- |
bhyudayaṃ śrî-nidhi Malli-Dêvan adaṭaṃ .. yaṃ nayôpâya-sam- |
padan int î-vijayaṃ vi .... vijayâḷaṅkâran end endu lô- |
kadavar vvarṇṇise sat-kumârar esedar vviśvambharâ-bhâgadoḷ ||

va ||antu pogaḷtegaṃ negaḷtegaṃ neley enisida kumârar ttanage besakeyye nija-vijaya-bhuja-baḷadiṃ pûrvva-purusharind upârjjisida nâḍugaḷ av âvuv endaḍe || Eḍevaṭṭey-erppattuṃ .. yaḷige-nâlvattuṃ Baḷḷave 70 Hoḷalûru .... Sântaḷigeyalli Muduvara 80 Yaḍasule ye 70 Kaḍambaḷike-nâḍoḷage Koḷḷiga 70 aivatt-âṟuṃ Bâḍa .... te 70 Bhrânti 30 Arakeṟe ..... nujavoḷalu 12 Attigêri 12 Eḷambêṟu 12 int î-nâḍugala râjyaṃ tanag êkâyattav âge Banavâsî-dêśa-ḷakshmige viḷâsa .. ... enipa Beḷagavarttiya nelevîḍinoḷu sukhadin arasu-geyyuttam iralu ||

kaṃ || S'iva-pâdâmbuja-bhṛiṅgaṃ |
S'iva-charaṇa-sarôja-bhakti ..... . |
..... vidyâ- |
pravaraṃ Maleyâḷa-Dêvan eḷeyoḷu negaḷdaṃ ||
..... |
.. chchhêdana-paṭu-kuṭhâran ene pesarvettaṃ |
sach-chhâstrâmbu ..... |
.... guṇa .. ma-Dêvan îvara dêvaṃ ||
tat-tâpasa-taneyaṃ S'iva- |
chittan enalu ..... |
vṛittaṃ tadîya-śishyan u- |
dâttaṇ ..... ||
para-hitan â-yati-putraṃ |
Hara-charaṇa-dhyâna-pariṇatântaḥkaraṇaṃ |
..... |
dhare pogaḷalu negaḷda Saṅka .... ||
.... yâdanô padapiniṃ vidyâdharaṃ varṇṇiy â- |
dano mêṇ Indra-tanû ..... koṇ- |
ḍane ..... |
.... viśruta-Saṅkârâsi-yatipaṃ Siddhêśvarârâdhakaṃ ||

svasti ya ..... prâṇâyâma ..... śrîmatu Saṅkarâsi-paṇḍitar â-nṛipaṅge dharmmaman abhivarṇṇise kaṃ ||*..... arddikkuṃ dharmma-tatparaṅg ariduṇṭê || va || endu dharmmamane mukhyaṃ mâḍi ..... Siddhêśvara-dêva ..... dyakke khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu S'aka-varshada 1102 neya S'ârvvari-saṃvatsarada Vaiśâkha-suddha 8 Sômavâradandu śrîman-mahâ-maṇḍaḷêśvara .... vara ... mêlâḷkeya Mahâdêva-daṇṇâyakaru tanna kumâraraṃ heggaḍe-Sâyyaṇṇa heggaḍe-Sômayyanuṃ heggaḍe-Mâḷayyanuṃ heggaḍe-Bammayyanuṃ int î-pradhânaruṃ daṇṇâyaka-Madhuvaṇṇanuṃ gauḍugaḷuṃ sahitav âgirddu tanna Beḷagavartti ..... ḷḷiya heggereya keḷage Gaṅgana gaḷeyalu koyi mattaru hadinaydaṃ 15 Saṅkarâsi-paṇḍitara kâlaṃ karchchi ..... â-holakke sîmey entendaḍe mûḍalu Dêhârada kereya mûḍaṇa kôḍi teṅkalu ..... pûrvva sthaḷa-vṛitti śrîmat-Siddhêśvara-dêvarggaṃ Dâsêśvara-dêvarggaṃ maṭhada-hoṛa ..... va 50 mattaṃ daṇṇâyaka-Madhuvaiyana maga Sômayyan âtana ..... mâḍisikoṇḍ â-kereya baḍaga-gôḍiyalu biṭṭa beddale kamba 50 ..... telligar â-dêvara nandâ-dîvigge biṭṭa.. gâṇa ..... ... kaṃ || virachisidano Pailamma ..... . (*usual final verse*).

*The first portion of this verse is completely effaced.

*(on the top)* śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvana taḷâṛam Biddaṇana Boppeya-Nâyakaṃ tann-âḷdana kaiyalu paḍedu śrî-Kêśava-dêvargge Siddhêśvara-dêvara gaddeyiṃ teṅkalu biṭṭa gadde kamma 10 ọndu-gâṇada hoṅge vaṇa vond-eley-okkala sârige yale 100 S'ivâya namaḥ ||

## 51

*At the same village, on a vîrakal near a wall to the east of the Channa-Kês'ava temple.*

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttire S'aka-varshada 1117 neya Râkshasa-saṃvatsarada Chaitra-śuddha 5 Bṛihaspativâradandu ||

vṛitta || Malli-nṛipâḷakaṃ besase machcharadindame Raṭṭepaḷḷiy â- |
ballaṇiyaṃ kaṛutt iṛid idirchchidaraṃ tave kondu sêneyoḷ |
tallaḷamaṃ taguḷchi kaṭi-pallaṭav âgire poydu vairiyaṃ |
Kalleya-Nâyakaṃ karame mechchisidaṃ sura-kaṇneyarkkaḷaṃ ||
tarataradindav ârddisuva poyv iḍuv ôkuva nûṅkuv âṅkegoḷ- |
varan adaṭiṃ kaṛutt iṛidu saṅgaradoḷ Javan okkilikkid ant- |
ire neṛe-mâḍid aṅgarika Kalleya-Nâyakanaṃ mahôtsavaṃ |
beras idirgoṇḍar achcharaseyarkkaḷ id êṃ kaliyô viḷâsiyô ||
karuḷa toḍarppu koḷ-miḍuḷa-jâṛike kaṇḍada .... tûḷdi ne- |
ttara ponal aṭṭey aṭṭuḷi ..... gaḷa tintiṇiy âdud êṃ janaṃ |
pirid iṛid-âva ..... Nâyakan âji-raṅgaḍoḷ |
sura-purav eydipaṃ nija-bhujôddhata ..... vâraṇaṃ ||

antu .... palaraṃ kondu sura-lôka-prâptan âda || Siddhêśvarâya namaḥ ||

## 54

*At Kuḷahaḷḷi village (same hobli), on a vîrakal in Nañjayya's field near Pâtara-maraḍi, south-west of the village.*

ṇamas tuṅga &c. ||

svasti samasta-pra[śa]sti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvaraṃ satya-ratunâkaraṃ śaraṇâgata-vajra-pañjaraṃ arasaṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ śrî-Billêśvara-dêvara dibya-śrî-pâda-padumârâdhakaṃ para-baḷa-sâdhakarum appa śrîmat-kumâra-Bîra-Dêvarasaru Kalliseyalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvutam irddalli Saka-varsha 1168 neya Visvâvasu-saṃvatsarada Jêshṭha-śu 13 S'ukravârada .. Boppula samasta-sênâ-nâyakaru samasta-sannâha-sahita Kûḍaliya mutti śrîman-mahâ-praḍhânaṃ bâhattara niyôgâdhipati sakaḷa-lakshmî-pati Sêvuṇa-sannâhana-samûhanum appa S'rîdhara-daṇṇâyakara kûḍe taḷt iṛid ekkatuḷaḍoḷ okkilikki kâduvalli mahâ-pasâyitaṃ Babbara-bâhâ Sêtuvina Ba.. ṇa mâḍida pratâpav entendoḍe ||

dhâriṇi vorbba vîra-narapâlakanaṃ .. deyvadantahaṇ |
dâre negaḷteyaṃ kaḍupumaṃ manamaṃ manavâre nôḍe pem- |
Mâriyol â-mahâ-praḷaya-Bhairavanante virôdhi-sainya-saṃ- |
hâraka nimma (sêtu) Sêtuvina Bam .. yan orbbane pûṇdu mâḍidaṃ ||
Vîra-nṛipâḷa kêḷ kaligaḷ-aṅkusa ninnaya râya-râûtar |
bhbhôrenal e .... mârmaled idirchchida-vîra-virôdhi-sainyamaṃ |
Bhairavanantire ..... endu pûṇdanaṃ |
vîrada sêtu Sêtuvina Bammayanaṃ .. gaḷguṃ jaga-trayaṃ ||
antu nija-paṭige .... pûṇ- |
dante kaṭâradoḷe tividu parivâraṃ .... |

.. ure suriye pû-maḷay ।
intu Sadâsiva-padake Bim .. aṃ sandaṃ ॥

namô'stu paramâtmanê ॥ Sêtuvina Bomeyage koṭṭa vaḷitavanu heṇḍiru-makkaḷige ṣalisi sukadiṃ pâpa .. ṭu ॥ tamma Ereyamanu bîra-gala nilisi pratipâlisidanu ॥ S'ântinâtha ॥

## 55

*On another vîrakal at the same place.*

svasti samasta-praśasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaran arasaṅka-karagasa birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakanuṃ para-bala-sâdhakarum appa śrîmatu Bîra-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ prithvî-râjyaṃ geyvuttuṃ Balâḷagondaḷ âsthânavâgi vaḍḍôlagaṃ goṭṭ-iddalli Paṭṭa-sâhaṇada Gaṅgeya-sâhaṇiy-aḷiya Échaya koṭṭa bhâsey entene para-baḷaṃ samasta-daḷa-bhâraṃ sahitam uravaṇisi nûkidalli râjâdhyakshaṃ hiḍidu biḍe kaṭâradiṃ kuruhina kuduregaḷaṃ aṛikeya nâyakaraṃ tividu para-baḷamaṃ kaḷakuḷamaṃ mâḍuven endaṃ paṇa-sattigeyaṃ paḍedu sukhadin irppinaṃ ॥ śrîmanu mahâ-maṇḍaḷêsvaraṃ Dêkarasanuṃ Chêḷaṅgiya Bîreya-Nâyakanuṃ tamma samasta-daḷa-bhâraṃ berasu Nêmattiya bayaloḷu môharisi nûkidalli ॥ śrîmanu mahâ-pradhânaṃ Medimeya-Nâyakanuṃ S'rîdhara-Dêvanuṃ Koppala samasta-haḍi-parivâra-sahitaṃ môharisi naḍedu tâgi Javan okkilikkidantir adbhutamâge hêsêḷe koṇḍu bennaṭṭidalli para-baḷadava neleya môharaṃ saṅkaḷisi kûḍikoṇḍu nûṅkidalli pachanaṃ biṭṭ ikkidâgaḷu ॥

Bîrarasaṅge koṭṭa hosa-dêsiya bhâseyan ênan emben â- ।
vêleya môharaṃ pralâya-vâridhiyante layâgniyantir â- ।
Mâriya mûriyantir aṛeyaṭṭidoḍ Échaṇan indu vairi-saṃ- ।
hâraman î-kaṭâradoḷe mâḍuven endan aḍante mâḍidaṃ ॥
palaraṃ kuṛi-daṛidaṛidaṃ ।
palaraṃ sîḷd oṭṭi kaḍidu dese-vali geydaṃ ।
palaraṃ bâḷdale viḍidaṃ ।
kali chaladi kaṭârad Échigaṃ raṇa-dhîraṃ ॥
kuruhina kuduregaḷaṃ sand ।
aṛikeya nâyakaran iṛidu baḷedaṃ meṛedaṃ ।
neṛe-gali kaṭârad Échaṃ ।
kaṛev-alar-vaḷe mêle suriye sarggake sandaṃ ॥

endu tanna koṭṭa bâseyaṃ pûrayisi S'aka-varshada 1169 Plavaṅga-saṃvatsa[ra]da Vaiśâkha-su 10 Bri-dand arasu parivâraṃ mechche dêva-lôkakke sandar ॥

## 60

*At Saulaṅga (same hobli), on a stone near the Shikârpur-road.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha .. 1493 neya Prajâpati-saṃvatsarada Vaiśâkha-ba 13 Sômavâradalu śrîman-mahâ-maṇḍaḷêsvaraṃ Gava-Râjayanavaru tamma tande Veṅkaṭâdri-Râjayanavara uttara-kriya mâḍuvâgalu tamma tandege puṇyav âgabêk endu Ânêgondi-maṭhada Vijêndra-voḍeyara maṭhakke dhâren eṛada Sauḷaṅgada-grâmakke śubham astu śrî

## 64

*At Nyâmati (same hobli), on a stone in the back-yard of the Vîrabhadra temple.*

svasti S'aka-kâlam eṇṭu-nûṛa-ombhatt-aydaneya S'rîmukha-saṃvatsarântarggata-Pâlguṇa-bahuḷa-pañchamî-Bṛihaspativâramuṃ śaṅkrântiyandu Nelmabbeya kammara Bîdi-eraḍu-kanne .. dânaṃ

goṭṭaṃ panneraḍu kavileyaṃ dêvarggeṃ viṭṭaṃ kereyan agaḷasidoṃ . ṇaṅge meyde .... lyadoḷuṃ beḷe mattaru Kakkarana .....

## 65

*On a vîrakal to the east of the same temple.*

svasti śrîmach-Châḷukya-Vikrama-kâlada 50 neya Visvâvasu-saṃvatsarada Bhâdrapada-suddha . Âdivâradandu śrîmad-agrahâraṃ Nelavattiya tuṟuvam Beḷagavattiya Dêseyaṃ koṇḍu-pôdalli chippiga-Padmana maga Chikka tuṟuvaṃ pintikki kudure-mêlâḷâg iṟidu sattu sura-lôka-prâptanâdand aśêsa-mahâjanaṅgaḷ mechchi Padmaṅge nettaru-goḍagey âgi biṭṭa beddale gaḷeya mattal ondu

## 66

*On a vîrakal at the same place.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhmânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi | śrî-Châḷukya-Vikrama-varshada 28 neya Subhâ .. saṃvatsarada Asâḍa-ba 1 Bṛihavâraṃ vyatîpâta-dakshiṇâyaṇa-saṅkramâṇa .. svasti yama-niyama-svâdhyâya-dhyâṇa-dhâraṇa-maunânushṭâna-japa-samâdhi-śîla-sampannaru sujana-prasannaru śrî-Nârasiṃha-dêva-labdha-vara-prasâdarum anêka-tarkka-sâstra-vyâkaraṇa-chchhandôḷaṅkâra-kâvya-nâṭakaṅgaḷolu ... taruṃ samasta-jana-pûjitaruṃ gôtra-pavitraruṃ châru-châritraruṃ .. chûḍâmaṇigaḷu bândhava-jana-rakshâmaṇigaḷu saraṇâgata-vajra-pañjaṟaru Naḍegôṇṭe-mallaru châturyya-Chaturânanaruṃ dvija-jana-dâridrâdri.. jraru sukara-sukavi-pika-nikara ...kâraruṃ bahu.. ḷâdhârarum êkâṅga-vîraru Brahma-vaṃsa-varddhanarum âśrita-jana-chintâmaṇigaḷu vidagdha-vidvaj-jana-pûjâgragaṇigaḷuṃ darppitârâti-mada-nivâraṇaru chatus-samudra-paryyanta-yasô-bhâgigaḷum enippa śrîmad-uttamada-Bhaṭṭagrâmey-agrahâraṃ Nelavattiya sâsirvvaruṃ mahâjanamum irddu Kâsyapa-gôtrâdhâraṃ Mâdhava-Saḷaṅgi-Kêsavayyana putra gôtra-pavitra Biṭṭimayyaṅge kâruṇyaṃ geydu pâda-pûjeyaṃ koṭṭu khaṇḍikada dharmmake Koḍasigeyalu 16 kamma tôṇṭamaṃ sarvva-bâdhâ-parihâraṃ mâḍi naḍeyisuvar (*usual final phrases and verses*).

## 67

*On a stone to the north of the same temple.*

(*Same as No.* 66).

## 68

*On a stone in the yard of the same temple.*

svasti śrîmanu .... pṛithvî-vallabhaṃ mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra śrî-vîra-pratâpa ..... Râya-mahârâjaru Vijeyânagariya nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttirdd ondu-deva .. .. Mârapaya Roddada gôva Nigaḷaṅka-malla khaḍga ..... ahitara-kolva aṟuvattâṟu-maṇḍḷikara gaṇḍa S'ata-Sâḷukya-Bamman emba râyaṃ .... madda-Râjana kumâra Onâḷi-Râjaṃ Baḷḷiya-nâḍa Nelavattiya .. ruttam irddalli Saka-varuśa 1326 ..... Su[bhânu] (*stops here*)

## 71

*At Surahonne (same hobli), on a stone in the back-yard of S'iva-Liṅgapp a, son of S'idda-Basappa.*

namas tuṅga-&c ||

svasti śrî bhuvanâsrayaṃ śrî-pṛithvî-vallabhaṃ śrîman-mahârâjâdhirâja râja-paramêśvara pûrvva-paśchima-dakshiṇa-samudrâdhipati ari-râya-vibhâḍa ashṭa-dikku-râya-manô-bhayaṅkara śrî-vîra-Harihara-mahârâyaru Hastinâvatiya duggada Vijayânagariya nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irdalli tat-pâda-padmôpajîvi śrîman-mahâ-pradhâna Turaka-daḷa-vibhâḍa sapta-

Koṅkaṇa-dhûḷî-paṭṭa Kadamba-sûṛekâṛa Kadamba-pura-jana-pratipâlana Gôvâ-pura-varâdhiśvara śrî-Vîra-Vasanta-Mâdhava-Râyara kumâra śrîman-mahâ-mantrîśvaraṃ Raṅgiṇi-pratâpa Giridurgga-malla Koṅkaṇa-pratishṭhâchâryya Âtrêya-gôtra-kulôdbhavan aha Bâchaṇṇa-Râyaru Gôvâ-pura-varâdhîśvara Kadamba-Râja-siṃhâsanâdhishṭitan âgi sukha-saṅkathâ-vinôdaḍiṃ râjyaṃ geyyuttam irdalli Chandragutti-Banavase-Koṅkaṇa-Raṅgiṇi-modalâda-samasta-râjyavanû pratipâlisuttaṃ viddalli tat-pâda-padmôpajîvi Kauśika-Viśvâmitra-gôtrada Nandâûrada suṅkada Bollarasara maga Anantappagaḷu Pâṇḍya-nâḍa oḷagaṇa Hoḷaguṇḍiya-purada Bâḷinâtha-dêvara amruta-paḍige â-Bâḷinâtha-dêvara adhishṭâyakaru râya-râja-guru Khaṇḍeya-Râya Khaḷêśvara-dêva-ayyanavara pâda-prakshâlyavaṃ mâḍi hiraṇya-udaka-sahavâgi dhârâ-pûrvvakavâgi koṭṭa dhamma-sâsanada kramav ent endare svasti śrî jayâbhyudaya-S'aka-varuśa sâvirada-mûnûṛa-hadineṇṭu sandu varttamâna hattombhattaneya Dhâtu-saṃvatsarada Âśâḍa-su 15 Budhavârada sôma-grahaṇada puṇya-kâladalu â-Bâḷinâtha-dêvara amruta-paḍige namma suṅkake saluva Guttiya vêṇṭheyake saluva Baḷiya-nâḍa oḷagaṇa- Nêmattiya-grâmada kâluvaḷi Surahonneya-puradalu namma suṅkake saluva grâma gadyâṇa pañchagâruka magga-deṛe-mudre-dhanam âṛu maduve-deṛe gâṇa-deṛe huḍike-deṛe kulume-deṛe sâvantike muntâda yênuḷḷa-suṅkavanu â-Bâḷinâtha-dêvara amruta-paḍi-nandâ-dîvigege namma strî-putra-jñâti-sâvanta-dâyâdyar-anumata-purassaravâgi dhârâ-pûrvvakavâgi koṭṭa-dharmma-sâśana (*usual final phrases*).

su-ruchira-Padmagarbbha Siri-vallabha maṅgaḷa-nâmadhêya sad- |
vara-muni-vṛinda-vandita jaga-tray-rakshaka kañjajâksha bhû- |
vara-sura-nâtha-vandita-pada-dvaya pâvana-mûrtti Mandarâ- |
dhara vara-Nârasihya pore Bollarasâtma-Anantarâjanâ ||
Honnakeyi-Bollarâjanu |
nirnnâmavey âdan endu pâṭhaka-nikaraṃ |
ninnane hârut-irddaru |
sannuta-guṇa Anantarâja baḍavara-bhâgyaṃ ||
akshayam âgire dharmmama |
n î(rî) kshisi rakshisida puṇya-purushargg akkuṃ |
bhakshisidâtana santâ- |
na-kshayam âyuśa-kshaya kula-kshaya vinâsanam akkuṃ ||

## 74

*At Chaṭnahaḷḷi (same hobli), on a stone to the west of the Saṅkara-liṅga temple.*

Aṅgîraśa-saṃ | râjêśrî | Murigâ-guru-Siddha-svâmiyavara gaddige-maṭhakke Keḷadi-Basappa-Nâyakara bhakti.

## 76

*On a stone lying in Vîrabhadra's arable-land, south of the same village.*

śrî | namas tuṅga &c., ||

svasti .. .. .. Dvârâvatî-pura-varâdhîśvara Chôḷa-Râya-stâpanâchâryya Pâṇḍya-Râya-pratishṭâchâryya Magara-Râya-mastaka-śûla Kâḍava-Râya ... kshạ ari-râja-gaja-kêsari râya-mûṛu-râya-gaṇḍa-bêruṇḍa sarîra-sampattig ose-mâḍuva-râyara-gaṇḍa Hoyisaṇa bhuja-baḷa-pratâpa-chakravartti śrî-vîra-Ballâḷa-Dêvaru pṛithvî-rajyaṃ geyyuttihalli Saka-varushada 1237 Ânanda-saṃvatsarada Mârggasira-ba 7 Guruvâradalu svasti śrîmatu Beḷiya-nâḍa Beḷagavattiya-santâna manneya śrîmad-anâdi .. .. raṃ Nêmattiya śrîmad-aśêsha-mahâjanaṅgaḷu Beḷagavattiya-mûḷiga Nâgagaṇada Hattivûra Bîchagavuḍa (*others named*) mukhyavâda samasta-gavuḍagaḷu sanumatadiṃ emmoḷ êkastarâgi emma nâḍa Chaṭṭanahaḷiyanu Chenneya-Nâykana maga Kallappana maga Saṅkappaṅge gavuḍikeyanu koḍuvadakke â-santâna-mahâjana-gavuḍagaḷu â-Kallappana maga Saṅkappana kayali tat-kâlôchita-kraya-drabyavanu koṇḍu â-Kallappana maga Saṅkapaṅge â-Cheṭṭanahaḷḷiya gavuḍike ashṭa-bhôga-têja-

sâmya vumbaḷi keṛeya keḷage vaḷagâgi . . maṇṇu-sahitavâgi vumbaḷi mattaru 6 daṇḍigege maru 2 naḍuvaṭṭakke kanisakke teṛuvudu â-chandrârkka-târam-baram saluvantâgi dhârâ-pûrbbakam mâḍi koṭṭaru yint-appudakke â-santâna-mahâjana-gavuḍugaḷa voppa śrî Chenna-Kêśavanâtha śrî-Hemmalakôvi Beḷagavattiya śrî-Siddhanâtha maṅgaḷa mahâ śrî

## 77

*At Kuṅkôva (same hobli), on a stone in Gâyada-Saṇṇappa's field.*

Dundubhi-saṃvatsarada Mârgaśira-śu 10 lu Âyanûra Hâla-Sidhapa-gauḍaru Kuṅkô-Vîrabhadra-dêvara dêvastâna-kaṭusutidali Kuṅkôda vakalu-maga Gâyada Dêvaṇṇana maga Râmagana mêle kalubidu S'ivâdhînavâda-samandha S'ivârpitav âgi silâ-stâpitava mâḍi koṭa bhûmi

## 78

*At the same village, in Rudradêva's field.*

. . . . . varusada 1243 neya . . . . . saṃvatsara-Vaiśâkha-su . . . . . mahâ-maṇḍaḷêśvaraṃ Tribhuvana . . . . . yara makkaḷu Chenneya-Nâykana Kallappanavaru sukha saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire avara aṇṇa Vîraya-Bayiraṇṇanavaru śvarggastar âdalli â-Kallappanavaru â-hiriya aṇṇana selavâgi Kuṅkuvada Vîrêśvara-dêvarige amṛita-paḍige biṭṭa ke . . 20 kamba pa . . dhârâti pûrbbakavâgi biṭṭu kalla-naṭṭu koṭṭaru maṅgaḷa mahâ śrî

## 79

*At Guṇḍichaṭnahaḷḷi (same hobli), on a stone near a ruined temple in the Karavina-kâvalu.*

svasti śrîmatu-Mâra-Bammarasara vijeya-râjyam uttarôttarâbhipravarddhamânaṃ yâ-chandrârkka-târam-baram saluttam ire || Viśvâvasu-samvatsarada Mârggasara-sudha -saptami-Sômavâradandu Yi-sûra-kâlvaḷiy-appa Hiriya-Chigarasina Jiḍḍa-gauḍa . . . . . n âdaḍe âtana maga Taila-gauḍa . . . . . Jiḍḍêsvara-dêvarige kundu . . . . biṭṭu nilsida nisaddi maṅgaḷa mahâ śrî

## 81

*At Jôga (same hobli), on a stone in wet-land—Survey No. 79.*

svasti samasta-bhuvanâśrayaṃ śri-prithvî-vallabham mahârâjâdhirâjaṃ parama-mahêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddi-pravarddhamânaṃ chandrârkka-târam-baraṃ saluttam ire tat-pâda-padmôpajîvigaḷ appa svasti yama-...svâdhyâya-dhâraṇa-maunânushṭâṇa-japa-samâdhi-sampannar appa śrîmad-agrahâra Îsavurada mahâjanaṃ sâsirvvarum iḷdu Saka-varsha 993 ya Sâdhâraṇa-saṃvatsarada Pavuśya-bahuḷa 5 Âdivâra-uttarâyaṇa-saṅkrântiyandu Beḷgundada Lokka-gavuṇḍana Mahadêvargge snâna-nivêdyakke Hekuḷtiya keṛeya bayalalu gaḷḍe gaḷaya matta 1 beḷdaleya matta 3 (*usual final phrases and verses*).

## 82

*At Chanikaṭṭe (same hobli), on a pillar of the Kallu-maṭha, south of the village.*

śrî Yiva-saṃvacharada Kârttika-sudha-pâḍyadalu | prattama Chiṇikaṭṭeya Viratta-maṭhada Vîra-Mahêśvarada Annadâni-svâmigaḷige | sa[j]jana-sudha-Sivâchâra-sampannarâda hujûru-pradhâni-Vîrabhadrappa-Dêvara baktiya kalla-maṭha || avara putra Gurappa-Dêvara bhaktiya kalla-bâvi | Vikrama-saṃvatsarada S'râvaṇa-sudha-pâḍya . . . .

## 83

*At Vaḍêrahattûru (same hobli), on a copper plate belonging to Mudi-Mallappa, son of Guru-Basayya.*

namas tuṅga &c. ‖

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varsha 1555 neya Aṅgîrasa-saṃvatsarada Chaitra-śu 1 llû śrîmatu Yikkêri-hosa-pêṭheya vaḷagaṇa Mailâra-dêvara dêvatâ-vechchake Eḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyaka-pautrarâda Bhadrappa-Nâyakara pûtrarâda Vîrabhadra-Nâyakarû koṭṭa dharma-śâsanada kramav entendare Yalagaḷale-sîme-vaḷagaṇa Yalagaḷale-grâmadalli (*here follow details*), gâ 12 hanneraḍu-varahana bhûmiyanu S'ivârpitavâgi koṭṭevâgi â-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu dêvatâ-vechake kâlam-pratiyalû naḍadu-bâha-bage koṭṭa dharma-śâsana

âditya-chandrâv anaḷo'niḷaś châ &c. ‖

śrî-Veṅkaṭâdri.

## 84

*At Îsarâpura (same hobli), on a stone in Mallappa's field.*

svasti svâgatam artthinaḥ kratu .. .. ..... ... dhîyatâṃ
..... vikrama . trayi-padaṃ dattaṃ jalaṃ pâtyatâṃ ‖
mâ dêhîty Uśanâ ..... Harir ayaṃ pâtraṃ ka .. sthâpakaṃ
yity êvaṃ Balinârchchitô makha-mukhê pâyât sa vô Vâmanaḥ ‖

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabhaṃ śrîman-mahârâjâdhirâja râja-paramêśvaraṃ pûrvva-paśchima-dakshiṇa-samudrâdhipati ari-râya-vibhâḍaṃ ashṭa .. .. manô-bhayaṅkara bhâshegetappuva-râyara-gaṇḍa śrî-vîra-Harihara-Râyaru Hastinâvatiya durggada Vijayânagariya paṭṭaṇada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyiuttam iddalli ‖ â-Harihara-Râyana kumâranû śrîman-mahâ-maṇḍaḷêśvara Chikka-Râya-Voḍeyaru Aragadalli mûvattâṟu-kampaṇavanû Male-râjyada paṭṭaṇa-Aragadalli Chikka-Râya-Voḍeyaruṃ sukha-saṅkathâ-vinôdadiṃ râjya-mâḍuva kâladalli tat-pâda-padmôpajîvi ‖ śrîman-mahâ-pradhânam ‖ ari-râya-bhayaṅkaram ‖ mûvara-râyara-gaṇḍa ‖ Turuka-daḷa-vibhâḍa vairi-râya-mastaka-sûla ‖ .. ... bandî-vimôchana dushṭa-nigraha-śishṭa-pratipâlaka ‖ dêva-Brâhmaṇa-jîrṇṇa-dharmmôddhâraka śaraṇâgata-vajra-pañjara śrî-Vîra-Vasanta-Mâdhava-Râyanu Araga-Gutti-mûvattâṟu-kampaṇavanû Aragada-paṭṭaṇadalli sukha-saṅkathâ-vinôdadiṃ râjyaṃ mâḍuva kâladalli tat-pâda-padmôpajîvi Roddada gôva.. ... ‖ subhaṇṭar-âhava para-nârîsahôdara kha ..... sahasra ..... dara bhîtaraṃ kolla ..... ayivatt-âṟu maṇḍaḷikara .... gada Basavappagaḷa maga ..... gaḷa tamma Bairappa-Nâyakara tamma .. .. .. ppa-Nâyaṅkara maga Basavappa-Nâya -..... ‖ svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varshaṅgaḷu sâvirada-mûnûṟa-ondane S'iddhârtthi-saṃvatsara-Bhâdrapada-bahuḷa-saṭṭi-Maṅgaḷavâra ‖ svasti śrîmatu vêda-mârgga-pratishṭâchâryya abha ..... râda Nârâyaṇa śaraṇâgata-vajra-pañjara dushṭa-nigraha-śishṭa-pratipâlaka shaḍu-darśana-sthâpanâchâryya gaṇa-vîrôdaya sabannâ-vidyâ-viḷâsa-parâ ..... rappâ śrîman-mahâ .. . prativâdi-bhayaṅkara parama-Vaishṇava-pârijâta-Mâyâvâdi-kôḷâhaḷa mantravâdi-bhayaṅkara-praḷayânaḷa dêva-Brâhmaṇa-virôdhi-dûshaka-sirach-chhêda (*stops here*).

## 85

*At Sâsuvehaḷḷi (Sâsuvehaḷḷi hôbli), on a vîrakal in s'ânabhoga Siddappa's yard, to the south of the Kallêśvara temple.*

..... śrîmad-anâdiy-agrahâra Kunigaṇagaṭṭa ..... râjise ‖ Yamanaṃ Duggaṇa nijade .. .. vistâram entendaḍe ‖ samasta (2 *lines gone*) Dugganuṃ ‖ paredu sura-sastragaḷa (3 *lines gone*).

* ..... dâranô ।
sura-pura sandane drumaman .. ttuḷege .... ênendu pôdanô ।
sura-gaṇikâ-manôhara-ratôtsavadal .. nu oldu pôdanô ॥
piridumon alte to ... nâkaman eydidan endu Dugganam ।

utpalamâle ॥.. ṇdada piṇḍadi ..... S'âkiniyargge nija-khaḍga-kâḷa .. ।
.. ṇdagaruḷgaḷind anata-vairi-śirôtpaḷa-mâḷeyindav â- ।
daṇḍikeyim ..... Hariyaṇṇana tamma Duggano ḷ ॥
gaṇḍa kali dôra-gaṇḍan oldin oseduṃ dhuradoḷ sura-kanneyarkkaḷaṃ ॥

champakamâle ॥ karu .. darppa .. ..... ttarana Dugganan ârdd iṛid âhavâṅgaṇaṃ ॥

baṭṭeya kâḷegam ide sai- ।
..... gga-merevaṅg end iṛid o- ।
ṭṭeṭṭi .. an oṭṭi ripuvaṃ ।
meṭṭi divak aḍardan altey .. ra Duggam ॥

S'aka-varsha 1111 Saumya-saṃvatsarada Mârggaśira-śuddha-êkâdaśî-Âdityavâra-vyatîpâtadandu śrîmat-Râji-Seṭṭiyara maga Dugganaṃ Hariharakke hôgi barutt-irddalli Niṭṭûra Hârivâḷad eḍeyaṇa goḍḍi-sâḷadalli baṭṭeya kaḷḷaraṃ tâgi taḷt iṛidu palaraṃ kondu sura-lôka-prâptan adam ॥ namaś S'ivâya ॥

## 87

*At Mâvanakôṭe (same hobli), on the stone-slab over the doorway of the Lakshmi-Narasimha temple in Gâṇigara Râmaṇṇa's field.*

svasti śrîmatu śrî-Vishṇuvarddhana-Yâdava-kuḷâmbaravaṃ sale Vijaya-Narasiṃha-Dêvana râjyadalli śrî-Lakshmî-Narasimhâya namaḥ ॥ svasti śrîmatu Pâṇḍya-nâḍ-oḷagaṇa śrîmad-anâdy-agrahâraṃ Koḷḷinaghaṭṭad aśêśa-mahâjanaṅgaḷa sanumatadindaṃ Lakshumî-Narasiṃha-dêvara praditṭeyaṃ mâḍa ...du â-Koḷḷiganagaṭṭada Hebbâruva Dêśiya-daṇḍanâyakan appa Dêvappaṅgaḷu â-Koḷḷiganagaṭṭada haḷi Mâvanakôṭeya holake Tuṅgabadra-yettaradali bandu.. talu bâmiya asêsa-mahâjanaṅgaḷa kayali dhâra-pûrbbakaṃ mâḍisikoṇḍu Subânu-samvacharada Chaitra-mâsada sudda-dasamî-Sômavâra-Pusya-nakshatra ..... la .. naḍali â-Lakumî-Narasiṅga-dêvara praditeyaṃ mâḍidaru â-devarigaṃ nitya-naimiṭṭôtsava-pûjâ-vidhânakaṃ biḍa . .... koṭṭa maṅgaḷa mahâ agrahârada uṇṭâda bômiyalli gade bedale-. âgi ondu matalu bômiyaṃ mataṃ Kusugura keṛeya teṅkaṇa kôḍiya bômiyali ondu matalu bumiyaṃ mataṃ Lakumi-Nârasiṅga-dêvara-purada keṛeya mûḍaṇa .. ya Sâśavihaḷi holada .... kalu .... kalu gaḍi mûḍalu ... vaṇanakeṛe-oḷage gaḍiyâgi muvata .. kamba keyaṃ .... matalu eraḍu muvata .. kamba bômiyaṃ sarvvana[ma]syavâgi asêsa-mâjanagaḷu Lakumî-Narasiṃha-dêvara śrî-hatadali dhâra-pû[rva]ka ..... ॥ .. śrîmaṃ Hebaruva-Dêvan .. nu Hoisaṇa-vîra-Vijaya-Narasiṅga ..... dêsi-nakarada samakaṃ ...svaraṃ samakaṃ balala... munûrbbara samakaṃ ..... modalâgi hadineṇṭu same[ya]davarigaṃ kaladeyâgi koṭaru ishṭakaṃ paripâlisadavaru hadineṇṭu-samayakaṃ drôhi (v)î-saśana-mariyâdeya .. .....

## 90

*At Kuṇigalughaṭṭa (same hobli), on a stone near the entrance of the Sômês'vara temple.*

namas tuṅga &c. ॥

śrî namaś S'ivâya ॥ svasti śrî jayâbhyudaya-S'aka-varusha 1213 neya Vikṛita-saṃvatsarada Vayiśâkha-suda 1 Bri dandu । svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Malerâja-râja Malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa S'anivâra-siddhi Giridurgga-mallan asahâya-śûra êkâṅga-vîra nissaṅka-pratâpa-chakravartti Hoysaṇa bhuja-baḷa śrî-vîra-Nârasiṃha-Dêvarasaru Dôrasamudrada nelevîḍinali sukha-saṅkathâ-vinôdadiṃ prithvî-râjyaṃ geyyuttam irddal! Gaṅgavâḍige .... nâḍa râjyâ .... vâda Kaivâra-râjadhânige sikhâmaṇiappa Cheluvi e-Dêvarasaru ..

*These verses are mostly effaced.

.. śrîmanu-mahâ-maṇḍaḷêśvaraṃ mâvan-aṅkakâṛaruṃ vîrâditya .... satya-Nârâyaṇa śaraṇâgata-vajra-pañjara Chôḷa-kaṭaka-sûṛekâṛa gâyi-gôvâḷa .... yaka-gaṇḍa .. Nârâyaṇa Brahmâdhirâjarum appa Gaṅga-Perumâḷe-Dêvarasaru Pâṇḍya-nâḍ-oḷagaṇa Koḷiganagaṭṭada vittiya vaḷitêśvararâgi râjyaṃ geyiutt irddalli svasti śrîmad-anâdiy-agrahâraṃ Chôḷamahâdêvipuravâda Koḷiganagaṭṭada śrîmad-asêsha-mahâjanaṅgaḷa adhidêvateyappa śrî-Mâdhava-dêvarggevû śrî-Sômanâtha-dêvarigevû koṭṭa bhûmi Kêsariyakeṛeyalu Dêvigeṛeya .... hinde Baḷḷigeṛeya voḷage Gaṅga-Perumâḷe-Dêvaru pûrbbadalu ... yanu chatur-âsrayadi .... il endu yeraḍu-varusha ... ḍed irddu yî-dharmma-vanu pratipâlisi chatur-âsrayadaluṃ kalla neṭṭu .... dhâreyâgi koṭṭa bhûmi | (*usual final verses and phrases*). maṅgaḷa mahâ śrî

## 91

*At the same village, on a pillar in Gurunañjappa's field.*

vâg-artthâv iva sampṛiktau vâ-garttha-pratipattayê |
jagataḥ pitarau vandê Pârvvatî-Paramêśvarau ||

(*west face*) svasti śrîma ..... mahârâjâdhi ..... paramêśvaraṃ parama-bha ..... ..... chûḍâmaṇi .... pratâpa- chakravartti.....vîra-Ballâḷa-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ ..... virddum S'aka-varsha 1133 neya *Viśvâvasu-saṃvatsarada . Srâvaṇa-chaturtthi-Bṛihaspativâradandu śrî svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa maunânushṭhâna-japa-sâmâdhi-śîla-guṇa-sampanna shôḍaśa .... dvija-guru-dêvatâ .... lêśvararuṃ ..... anêka-yajñâ-vabhṛithâvagâhana-pavitṛikrita . śarîraruṃ Rug-Yajus-Sâmâtharvaṇa-chaturvêda ..... ṇarum anêka-sakaḷa-śâstra-pravîṇaruṃ .... ṇa-kuṇḍaḷâbharaṇa-bhûshîtaruṃ apaśabda-varjjitaruṃ su-śabda-pada ..... hichchhatrânvitarum appa śrîmad-anâdi-agrahâraṃ .... ḷayyâvaḷege Tâḷama-ḷageya nava-Dvârâvati nâlku-diśâ-varada samasta-Nânâ-Dêśigaḷig âśrayam enippa Koḷḷiganaghaṭṭa-dôrin Draviḍa-dêsarappa Periyâṇḍa-Hebbâruva-pramukhavâd aśêsha-mahâjanaṅgalu tamma sthaḷa-mariyâdeya mahimey appudu .... Udayâdri-paḍuvala ..... teṅkake baḍaga Himavanta-pariyanta saluvantâgi svasti samasta-vastu-vistîrṇṇa-ghûrṇṇitârṇṇava pañcha-śata-vîra-śâsana-labdhânêka-guṇa-gaṇâlaṅkṛita satya-śauchâchâra-châritra-naya-vinaya-vijñâna-Vîra-Baṇañju-darmmâ ..... viśuddha-guḍḍa-dhvaja-virâjitânûna-sâhasa-samâliṅgita-vaksha-sthaḷa bhuvana-parâkramônnataruṃ Baladêva-Vâsudêva-Khaṇḍaḷi-Mû (*south face — 43 lines are effaced*) janaṅgaḷuṃ nâlkuṃ-nâḍiṅge koṭṭa-śâsanadiṃ śâsana-mariyâdeyaṃ miṛidêv âḍaḍe samaya-drôhigaḷu Baṇañji..... ru nettaru gaiyaru aṅgaḍigeyuṃ .. gâṇakeyuṃ maggakeyuṃ .. sahita maṅgaḷa mahâ śrî śrî śrî-Gavaṛêśvara-dêvarig aśêsha-mahâjanaṅgaḷuṃ naivêdyakke koṭṭa gaḷde kaṃ .... .. ....

## 92

*At Chikka-Hâlivâṇa (same hobli), on a mâstikal in Survey No. 39, west of the village.*

śrî-Hariharâya namaḥ nirvvighnam astu mande-gâmuṇḍa Sôyana magaṃ Vîra-Nara-nâ ..... Vurivâna Bomma-Nâyaka[na]-magaḷu Kâḷa-Dêvi sahagamana mâḍidaḷu maṅgaḷa mahâ

## 93

*On second mâstikal at the same place.*

..... Chitrabhânu-saṃ | Mâgha-ba 14 Sô || sa .. ..ta Chikkarasi .. . bâyi sahgamanava mâḍidaḷu

## 95

*On a fourth stone at the same place.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varusha 1324 ne Chitrabhânu-saṃvatsarada Mâgha-ba 14 Sô || ..... Kuraṇivaka .... maga ..... śakaṇṇa âtana maḍavaḷige Dêva-nâkitti svarggasthar âdaru ...

*Visvâvasu = 1107 ; 1133 = Prajôtpatti.

## 96

*At Siṅgaṭigere (same hobli), on a stone near the Basava temple.*

..... 1318 sanda Dhâtu-saṃ Âsvayuja-su 1 S'u śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-Harihara-Râya pṛithvî-râjyaṃ geyuttire .. ... R âmanakeṛeyo .. ...gere kâluvehindu śrîmanu Sôya-Nâyka . .. ya kâlaṃ.... Nâykana maga Nâgeyaṇṇanu .. . ..... .. .. kaṇṇarasara kumâra Nâgaṇaṅgaḷû ..... . .

## 98

*On a second stone at the same place.*

śrî svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti Hoyasaṇa vîra-Nârasiṅga-Dêva-râjyâbhyudaya-Vikrama-varshada .. Byaya-s aṃvatsarada Bhâdrapada-ba 12 Bṛihavâradandu śrîmatu mahâ-maṇḍaḷêśvaraṃ Sindha-Gôvinda sitagara-gaṇḍa Pâtâḷa-chakravartti Yîśvara-Dêvarasaru Arakeṛe-nâḍiṅge munidu dhâḷiya hêḷidaḍe Malevûran iḷidu Haṇṇisigeyaṃ goṇḍu hôhâga śrîmanu-mahâpasâyitarum appa vîra-Nârasiṅga-Dêvara kaṭṭid-alagina makkaḷu daṇḍada munde akasâla Râmôjana maga Kâmôjaṃ kaṇḍu harige-kakkeḍeyaṃ koṇḍu tâgi taḷt i[ṛi]du Prajñânanda-dêvara śrî-pâda saraṇ enuta sura-lôka-prâptan âda

## 104

*At Chennamâmbâpura (same hobli), on a stone to the west of the Hanumanta temple.*

śrî-Vâmana-dêvara mudre-kaḷu ।

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1607 Krôdhana-saṃ-Mârgaśira-śu 2 lu Bhâgânagarada Matu-S'âhaji .. duru-S'âhaji.. Bîrayana Gaṇa-S'âhaji... .. vaḷagaṇa Chennamâmbâpura.. agrahârakke koṭu nirûpa .. li nirûpa haṇau .. .. pradhâni śâsana-mâḍi koṭu chatu-śîme .... Vâmana-mudre śilâsthâpaneyanu ..... .. anu ॥

## 107

*At Arakere (same hobli), in the enclosure of the Nâgêśvara temple.*

śrî svasti sakaḷa-jagati ... charita mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya-vamśôdbhava śrîmat-Traiḷôkyamalla-Dêvara râjya ..... chandrârkka-târaṃbaraṃ saluttam ire । svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-pṛithvî-vallabha Pallava-kuḷa-tiḷakan amôgha-vâkyaṃ Kâñchî-pura... .. .. ..... Traiḷôkyamalla Nanni-No.. ba-Pallava Pe..... Kogaḷi-aynûṛu.....eḷpattu-puṛa-grâmaman âḷuttam ire Śaka-varsha 969 neya Sarvvajitu-saṃvatsarada Pushya-suddha pañchami-Bṛihaspativâraṃ uttarâyaṇa-saṅkrântiyandu Arakeṛeya ûroḍeya Kêsimaya .... bhô .. vaja ..... paṇḍitara kâlaṃ kaḷchi dhârâ-pûrvvakaṃ Nâgêśvara-dêvariige dêgulada paḍuva kamma 4½ maṭakke teṅkaṇake... kamma 4½ antu gaḷde matta 1 ûriṃ hora beddale matta ..... ra haḍuvarggaṃ paṛekeṛege teṅkaṇa kôḍiyali gaḷde mattar 1 beddale mattar 5 î-dharmmaṃ chandrârkka-târam-baraṃ salvadu (*usual final phrases & verses*).

## 108*

*In the same enclosure.*

śrî-Nâgêśvara-dêvara .. .. ॥

namas tuṅga-&c. ॥

śrî .. .. maṇa-praṇuta-mahî ..... staḷan Abjasambhava-sutaṃ śrî-Nâganâthaṃ.. .. ..... subhamaṃ chandrârkkar uḷḷannegaṃ ॥ svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭârakaṃ ..... chintâmaṇi nissaṅka-pratâpa-

*This inscription is very much effaced.

chakravartti Hoyisaḷa-vîra-Ballâḷa-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ .... ..... bare ..... karagasa-gâḷamaṃ ..... ggaṇaman ânt iṛivaṃ tave-koṇḍu ..... ggaṇey ene vîra ..... ..... sâyira-Noṇambavâḍi-nâḍoḷagaṇa ..... dushṭa-nigraha ..... Mâḷa-Tauḷava-kuḷa-kuḷa (3 *lines gone*) S'aṅkara-dêvana vaṃśâvatâram entene .. ..... perggaḍe ..... dêvana .. Nele-vettanûr-oḍeya Nâgana puṇyada puñjam embinaṃ || antu ..... Malli-Dêvanind oḷpu-vetta mahâ-prabhu Nâgarasa śrî-Nâgêśvara ..... pratishṭheya mâḍisid alliya sthânâchâryyar appa .. ..... patiya mahime entene ||*vṛi || S'iva-dharmmôttara-sôma-S'ambhuva ..... yôga-pañchâksharî-pra ... âgama-kôvidaṃ ..... numata ..... S'aivâgamâchârad oḷ ..... ..... embud illa Bairava-yati-tanu ..... vaḍeya || śrî-Nâgêśvara-dêvar-aṅga-bhôga-nivêdyakkaṃ naṇdâ-dîvigegaṃ khaṇḍa-sphuṭita-jîrṇṇôddhâra-Chaitra-pavitra ... Saka-varsha 1125 neya Dundhubhi-saṃvatsarada Mâghad-amâvâsye-Sômavâra-vyatîpâta-saṅkramaṇa-sûryya-grahaṇada divya-tithiyalli Ya .. ya Sôvâchâryyar appa Bairava-yatigaḷa kâla toḷedu dhârâ-pûrvvakaṃ mâḍi biṭṭa bhûmige (*here follow details*) dêvara nandâ-dîvigege sarvva-bâdhe-parihâravâgi salusuva gâṇa vondu mummuri-daṇḍaṅgaḷu biṭṭa dâya santeya dâya koḍake aravân-enne hêriṅge nûṛa-ele hoṛeya-.. tu hasubege aḍike 2 bhattake sôḍige bhata (*usual final phrases*).

## 111

*On another vîrakal at the same place.*

svasti śrîmatu Hoysaṇa-vîra-Ballâḷa-Dêva .. .. saṃvatsarada .... Kaleya-Nâyakanu Arakeṛe-turuvanu kaḷaru koṇḍu-hôhali Arakeṛe-voḍa ... Mâḷa-bôvana tamma Mallaya-Nâyaka.. biddali nettaru-goḍage â-Kaleya-Nâykanu .. .....

## 115

*At Hosahaḷḷi (same hobli), on a stone to the south of the Îs'vara temple.*

śrî-Râmanâtha-dêva saraṇu ||

namas-tuṅga &c. ||

..... |

jîyât trailôkya-nâthasya śâsanaṃ dharmma-śâsanaṃ ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhi-sîla-guṇa-sampannaruṃ sakaḷa-sâstra-pariṇataruṃ chaturvvêda-pâragaruṃ S'iva-dharmma-pratîtaruṃ sakaḷa-guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Kôṭiganapurada Hebbâruva Voṛe-Gôvilli-Dâsaru mukhyavâgi asêsha-mahâjanaṅ[ga]]u tamma śrî-Harade-kâluvaḷḷi Hosavaḷḷi śrî-Ra .. dêvara khaṇḍa sphuṭita-jîrṇṇôdhârakkaṃ dêvara nitya-nivêdyakkaṃ tapôdhanara grâsakkaṃ asêsha-mahâjanaṅgaḷige binnahaṃ geyidu kûḍi.. gauḍugaḷa gaṇḍa Râma-gâvuṇḍanuṃ Chîlûra Gogga-gâvuṇḍanuṃ Bâse-gâvuṇḍanuṃ Mallikârjjuna-paṇḍitara kâlaṃ karchchi dhârâ-pûrbbakaṃ mâḍi biṭṭa ere (*here follow details and usual final phrases*).

## 117

*At Hanagavâḍi (same hobli), on a vîrakal to the north of the Pañchaliṅgês'vara temple.*

svasti śrîmatu Saka-varushada 1240 neya Kâḷayukti-saṃvatsarada Pushya-su 10 Sô-vâradandu svasti śrîmatu pratâpa-chakravartti Hoyisaṇa śrî-vîra-Ballâḷa-Râyana hiriya-maneya pradhâni Baicheya-daṇṇâykara mayiduna Saṅkiya-sahaṇiyaru Ghaṭṭada keḷagaṇa Chandâvurada Basava-Dêvana mêle naḍadalli Chandâuravanû kiḍisi Muṭṭa.. naḍadu kâdidalli śrîmanu-mahâ-sâvanta-sâvantâdhipati gaṇḍara gôva mohara-Murâri ... koṭṭu kuḍureya kaṭuva maṇḍaḷikara gaṇḍa .... maṇḍaḷikara gaṇḍa

*As it is very much defaced, it has been found impossible to put this into verse.

Kâreya Yibbara-Nâykana komâra Saṅgiya-Nâykaru â-Ghaṭṭada kâḷagadall irddu baḷada kûḍe kâdi Tuḷuvara keḍisi Dâvâdâna-tîrththam mindu Vayakuṇṭha-lôka-vâsakke prâptan âdanu ‖ yî-bîragalla pûje-punaskârake ûriṃ mûḍaṇa ..... Brahmapuriya .. paḍuvalu pañcha-liṅga-dê ..... kamba 12 nû Saṅkiya-sâhaṇigaru biṭṭa dharmma yî .. .. (*usual final phrases*).

## 119

*At Neraḷaguṇḍi* (*same hobli*), *on a stone in front of the Îs'vara temple.*

svasti samasta-bhuvanâśrayaṃ pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvaru chatus-samudra-paryyantaṃ-bara sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire | tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-sabda Pallavânvaya śrî-pṛithvî-vallabhaṃ Pallava-kuḷa-tiḷakan êka-vâkhya śrîmat-Traiḷôkyamalla Noḷamba-Pallava-Permmânaḍi-Dêvara Dadirvvâḷige-sâsiravuṃ Ballakunde-mûnûṟuṃ Konaḍiyûṟumaṃ sukha-saṅkathâ-vinôdadi râjya-geyyuttam ire tat-pâda-padmôpajîvi samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna mânônnata prabhu-mantrôtsâha-sakti-traya-sampanna S'iva-pâda-sêkhara pati-hita-Garuḍa nâmâdi-samasta-prasasti-sahita (*south face*) śrîmat-Traiḷôkyamalla Noḷamba-Permmâḍi râj[y]aṃ anubavisitam ire Saka-varisa *986 Jaya-saṃvacharada .. heya Nêṟiluguṇḍiya-vûr-oḍeya Hiṭṭamayya sujya-grahaṇadalu Mallikârjuna-dêvargge gadde ka 400 beddale ma 4 Maṃ.. likabeyya kâla kachi dhârâ-pûrbbaka mâḍi koṭṭa go .. sâsana (*usual final phrases and verse*) Mallikârjjuna mâḍisida dêgula .....

*So in the original: but 986 = Krôdhi; Jaya = 976.

# CHANNAGIRI TALUQ.

## 2

*At Haḷekattalagere (Basavâpaṭṭaṇa hobli), on a stone to the east of the Hanumanta temple.*

śrî-Hariharâya namaḥ | svasti śrî S'aka-varusha 1199 neya Yîśvara-saṃvatsarada Jêshṭa-su 2 Gu Yâdava-Nârâyaṇaṃ bhuja-baḷa-praudha-pratâpa-chakravartti śrî-Râmachandra-Râya-râjyôdayê śrîmatu râya-râja-guru Rêṇuka-dêvanu śrî-Harihara-dêvara aṅga-bhôga-raṅga-bhôga ... ḷagaṇa Kattalegereya ... ... samanvita ... ... â-chandrârkka-sthâyiyâgi dhârâ-pûrvvakaṃ mâḍi .... nettiyalli .... puṇyaṃ paḍadu koṇḍanu (*usual final verse*).

## 4

*At the same village, on a stone in the front wall of the Râmêśvara temple.*

namaḥ S'ivâya || svasti samasta-bhuvanâśraya śrî-prithuvî-vallabha mahârâjâdhirâja .... Mahâdêva-Râya (4 *lines gone*) Kattalageṛeya ..... śrî-dêva ..... nandâdivigege saluvantâgi biṭṭa bhûmi Hiriyakeṛey ..... koḷagava dêva ..... yî-dharmmamaṃ pratipâḷisidavaru Vâraṇâsiya Viśvêśvara-dêvariṅge amṛita-paḍige salige kamba ... (*usual final phrases*).

## 5

*At Kariganûr (same hobli), on a stone near the Kallêśvara temple.*

śrî | namas tuṅga-&c. ||

Rudhirôdgâri-saṃvachhara-S'râvaṇa-ba 3 lu śrî-Kâriganûra Kali-dêvara pûjârigaḷige Kâriganûra gauṇḍa-prajegaḷu pûjârigaḷige teṛige biṭṭa 22 .. ra âḍuguḷu ..... illade tappade naḍasi baheû ishṭake âvan obanu pra.. kṛiti mâḍi aḷapidanthavaru Kali-dêvara harivâṇake visavan ikkidu (*usual final phrases*).

## 6

*On a stone in the same temple.*

namas tunga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Maleparoḷu gaṇḍa kadana-prachaṇḍa S'anivâra-siddha Giridurgga-malla nissaṅka-pratâpa-chakravartti śrî-vîra-Hoysaḷa-Ballâḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire (5 *lines effaced*) Mûlasthânada ... vage .. naivêdya nandâ-dîvige Chaitra-pavitraṃ ..... kke naḍavantâgi Saka-varsha 1142 neya Vikrama-saṃvatsarad Âśâḍa-su 8 Sômavâra-dakshiṇâyana-saṅkramaṇa-byatîpâtadandu (*rest effaced*).

## 7

*At Tyâvaṇagi (same hobli), on a vîrakal to the east of the Kallês'vara temple.*

(*The top portion is effaced*) Châḷukyâbharaṇa śrîma ... malla-Dêvaṃ pṛithvî-râjyaṃ geyyuttam ire Saka-varusha 914 ya Nandana-saṃvatsarada .. hayoḷe śrîmad-Âhava (*rest effaced*).

## 8

*On the eastern side of the same stone.*

(3 *lines gone*) gôtra-pavitraṃ para-nârî-putraṃ ...dêva mahâ-kirâta praḷeya-kâḷânaḷaṃ mâ...chakraṃ ripu-kuḷa-vakraṃ ..... nâmâdi-praśasti-sahitaṃ śrîmatu Beḷa-Gâvuṇḍan-aḷiya Nêṇigeya-Malla kereyaṃ kaṭṭisi dêgulaman ettisi adê-sthalada bhâgakke 300 kamma gaḷdeyu 3 mattar eḷeyu .. mattaru keyuv inituvaṃ biṭṭu sukadin âḷuttam iḷdu Noḷambana prastâvadoḷ modal-êṛi besana paḍadu Chôḷana mahâ-sênege parisi kari-turaga-nara-padâti-varggamaṃ paḍalvaḍisi yiṛidu saggastan âgi dêva-lôkakke sanda ||

## 9

*On the western side of the same stone.*

śrî .... śrî-Pallavaṛasar-anvayadiṃ svasti samadhigata-pañcha-mahâ-śabda Pallavânvayaṃ śrî-prithvî-vallabhaṃ Pallava-kuḷa-tiḷakan êka-vâkyaṃ Kâñchî-pura-varêśvaraṃ śrîmat-Traiḷôkyamalla Noḷamba-Pallava-Permmânaḍi-Dêvaru dâḷiyan iṭṭu Bammukûralu biṭṭu samasta-vastu-guṇa-sampannanu (*stops here*).

## 13

*At the same village, on a copper plate belonging to Nâḍiga Guru Rao.*

(*Front*).

namas tuṅga-&c. ||

avyâd avyâhataiśvarya-kâraṇô Vâraṇânanaḥ |
varadas tîvra-timira-mihirô Hara-nandanaḥ ||
śrîmân âdi-Varâhô'yaṃ śrêyasê bhûyasê'stu saḥ |
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ||
asti Kaustubha-Kalpa-dru-Kâma-dhênu-sahôdaraḥ |
Ramânujas sudhâdhâmâ kshîra-sâgara-sambhavaḥ ||
udabhûd anvayê tasya Yadu-nâmâ mahîpatiḥ |
pâlitaṃ yat-kulaṃ yêna Vâsudêvêna bhûtaḷê ||
abhût tasya kule śrîmân prabhur guru-guṇôdayaḥ |
apâsta-dôsha-saṃsargas Saṅgamô nâma bhûpatiḥ ||
tasya Gaurâmbikâ-nâmâ mahishî samabhûd varâ |
mânanîya-guṇârâmâ vallabhasya manônugâ ||
Kapardinô yathâ Gaurî S'achîva Namuchidvishaḥ |
Pitâmahasya Sâvitrî Chhâyâ Dinamaṇêr iva ||
vilâsa-vibhramôllâsa-tiraskṛita-Tilôttamâ |
Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ ||
âsan Hariharaḥ Kampô, Bukka-Râyô mahîpatiḥ |
Mârapô Muddapaś chêti kumârâs tasya bhûpatêḥ ||
pañchânâṃ samabhût têshâṃ prakhyâtô Bukka-bhûpatiḥ |
prachaṇḍa-vikra[mô] madhyê Pâṇḍavânâṃ yathârjunaḥ ||
dik-karîndra-sudhaurêya-dakshi ..... dhuraḥ |
Bukka-Râyas tataḥ śrîmân âsîd âhava-karkaśaḥ ||
yat-sêvâsakta-ra .. vidadhati paritaḥ tâṇḍavân maṇḍalêśâ
vaktrê śushkâs Turashkâḥ bahu-bhaya-bharitâḥ Koṅkaṇâḥ śaṅkayâsan |
Andhrâ randhrâṇy avindann Udaya-girivarê Gurjarâ jarjarâṅgâḥ
Kâmbhôjâ bhinna-dhairyâḥ sarabhasam abhavan prâpta-bhaṅgâḥ Kaliṅgâḥ ||

ahîna-bhâgya-sampattiḥ asau râja-śikhâmaṇiḥ |
tasyâgrajas tyâga-śîlô nâmnâ Hariharô nṛipaḥ ||
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
sarva-sâmanta-bhûpâla-bhujaṅgama-Vihaṅgarâṭ ||
râja-râja-bhujaṅgô yaḥ para-râja-bhayaṅkaraḥ |
Hindu-râya-kṛita-trâṇô dushṭa-śârddûla-marddanaḥ ||
yad-râjadhânî Vijayâ-nagarî sa-jayôdayâ |
râjñâṃ chakâsti vikhyâta-râjadhânî kṛitâśrayâ ||
śishṭâs saṃrakshitâ yêna dushṭa-nigraha-kâriṇâ |
labdhâ cha vidushâṃ prîtiś ślâghyô Hariharô nṛipaḥ ||
yat-shôḍaśa-mahâdâna-samayôdita-vâriṇâ |
ramya-buddhêr apârasya varddhitô dharma-pâdapaḥ ||
S'âlivâhana-nirṇîta-śaka-varsha-kramâgatê |
rasa-chandrâgni-vidhukê tasmin Bhâvâkhya-vatsarê ||
Vaiśâkhê mâsi paurṇamyâṃ divasê grahaṇê vidhôḥ |
saṅgamê Tuṅgabhadrâyâ Haridrâyâś cha pâvanê ||
kshêtrê Hariharâkhyê'smin kôṭi-tîrtha-samâkulê |
Guhâraṇyâbhidhê puṇyê sarva-dharma-vivardhanê ||
Rudrapâdê mahâ-tîrthê âdyê Hariharâtmakê |
dêvarshi-siddha-gandharva-vidyâdhara-nishêvitê ||
yôgi-sandôha-saṅkîrṇê Guhâraṇya-sthaḷê śubhê |
tulâpurusha-mukyâni kṛitvâ dânâni maṇṭapê ||
suprasannô mahîpâlô râjâ Hariharêśvaraḥ |
tulitê Hastinâvatyâ Vutsaṅgî-vêṇṭhya-bhûtaḷê ||
śrî-Mahâraṅgakê râjyê Madakaryâkhya-śîmani |
Chândramaṇḍala-nâḍau cha ramyê Madakari-sthaḷê ||
S'rîvatsa-gôtra-jâtâya Yâjushâya tathaiva cha |
Yindrakaṇṭhyâvalâkhyâya Narasim-bhaṭṭâya dhîmatê ||
daivajñâya dadau vṛitti-dvayaṃ Hariharô nṛipaḥ |
tatraikâ jyôtishâṃ vṛittiḥ aparâ lêkhanasya cha ||
Vêṅkaṭêśâlayât prâchyâṃ diśi dêvâgratas sthitaṃ |
Bramha-nâmaka-sad-grâmaṃ mahâ-Râmêśvarâlayaṃ ||
Haridrâ-tîra-sambhûtaṃ mahâ-puṇya-vivarddhanaṃ |
tasya vâyavya-dig-bhâgê grâmântaram .. sthitaṃ ||
Pavaḷakaṭṭiti vikhyâtaṃ dadau Hariharêśvaraḥ |
viprâya tasmai vidushê grâma-dvayam anuttamaṃ ||
sarvamânyaṃ chatus-sîmâ-sahitaṃ cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ ||

(*Back*).

akshiṇy-âgâmi-saṃyuktair ashṭa-bhôgais samanvitaṃ |
vâpî-kûpa-taṭâkâdi-kachchhârâma-samanvitaṃ ||
putra-pautrâdibhir bhôgyaṃ kramâd â-chandra-târakaṃ |
dânasya vikrayasyâpi yôgyaṃ vinimayasya cha ||
śrîmân Hariharô râjâ mânanîyô manasvinâṃ |
sa-hiraṇya-payô-dhârâ-pûrvakaṃ pradadau mudâ ||
Narasim-bhaṭṭâya viprâya sa tu santushṭa-mânasaḥ |
râjñê chaivâśishaṃ chakrê chiraṃ jîvêti sa dvijaḥ ||

Brahma-nâmnaś chatur-dikshu śilâ-sthâpanam uttamaṃ |
kârayâmâsa râjâsau tathâ Pavaḷakaṭṭekaṃ |
grâmasyâpi chatur-dikshu śilâṃ Vâmana-mudrayâ |
sahitâṃ sthâpayâmâsa râjâ Hariharêśvaraḥ |
vidadhê śâśvataṃ dharmmam êtam â-chandra-târakaṃ ||
âditya-chandrâv &c. || (*usual final verses*).

śrî-Virûpâksha

## 17

*At Medakere (same hobli), on a stone in the pûjâri's threashing floor.*

S'ârvari-saṃvatsara-Mâgha-śuddha 1 lu śrîmatu Halag-oḍêru Kariy-oḍêru Nuggihaḷiya Hanumanta-dêvaru Basavaṇṇana guḍiyanu kaṭisidaru âtana maga Kaṅgaḷa-dêvaru paradêśitanadali idu tiritandu Hanumanta-dêvara guḍige kaṭu-pañjarava mâḍisi samastarigu dharmma kîrtti barabêk endu lipi-sâsanava mâḍisi nilisidanu

## 18

*At the same village on a stone near the Madhukê'svara temple east of the village.*

..... Châḷukyâbharaṇaṃ śrîmat-Trailôkyamalla ..... vriddhi-pravarddhamânam â-chandrârkka-târaṃ-baram (6 *lines gone*) mârttaṇḍa ..... maṇḍaḷika .... gaṇḍa ..... śrî-Vishṇuvarddhana-mahâ ..... jayâditya ..... sukha-saṅkath â-vinôdadim râjyaṃ geyvuttum dakshiṇa-diśâvarakke dig-vijayṃ geyvandu Madukakeṛeyoḷage biṭṭa vîḍinol tat-pâḍa-padmôpajîvi svasti samasta-guṇa-sampannanum endu matt enisida pâtra-sêkaraṃ dharmmarakshâ-karaṇa sthâna-jyô ..... dhâtrî-kîrtti-guṇa-ratna-bhûshaṇa mâvana gandhavâraṇa bhadrajana-pâda-rêṇu ..... ya mitra śrîmatu Chaltuṛuvada Mâcha-Gâvuṇḍa tann ûru ..... Mallikârjjuna-dêvara aṅga-bhôgakkaṃ nivêdyakkaṃ alliya tapôdhanara grâsakkam endu binnapaṃ geyyalu Saka-varisha 985 neya S'ôbhakritu-saṃvatsarada Chaitra-su 13 Âdityavâradandu śrîma ..... t aydu gaḷde mattar eraḍu beddale matta .. nâlku etta gâṇav ondu int initaṛoḷage ..... kav aṅgabhôgakka kha 5 kamma tôṇṭamu Aregeṛeya modal êriyal 1 matta..... rige kamma 450 .. harikâṛa Nannakaṅge kamma 450 baḍagaṇa pâlu ..... varige matta 1 paṛekâṛarige ma ..... dêvarige nandâ-dîvigege ko ..... śrimat-Mâcha-Gâvuṇḍanaṃ gurugaḷ Sakaḷêśvara-paṇḍita-dêvara maṭhada nai ..... n âhâra-dânakke hiriya-keṛeya baḍagaṇa bayalalu gaṛde matta 1 ..... dalu beṛdale matta 2 (*usual final phrases and verses*).

## 19

*At Siddharamaṭha (same hobli), on a broken stone south-east of the Râmês'vara temple.*

śrî namas tuṅga-&c. ||

svasti samasta-bhuvanâśraya śri-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha ..... raṇaṃ śrîmat-Tribhuvanamalla-Dêva .... mânam âchandrârkka-târaṃ-baram saluttam ire ..... ..... nikara-kôrakita ..... sîla ânartti ..... Kuniṅgilu-kôṭeya pokka vîḍe .... kîrtti-vallî-pa ..... (*usual final verses*).

vṛitta || ..... bhum- |
bhukan akkuṃ viparîtadoḷ naḍedavaṃ Gaṅgâ-Gayâ-Vâraṇâ- |
si-Kurukshêtra ..... taṅgaḷaṃ konda pâ- |
takan akkuṃ biḍad irkkumm â-purushan ..... -duva sthânamaṃ ||

*kanda || ..... kuḷa mukhyam ene param anya .... ka-sthânaṃ divya-sthânam illig ..... sthanyabdake tapôdhana-sthânâ..... ||
maṅgaḷa mahâ śrî

*As it is very much defaced, it has been found impossible to put this into verse.

## 20

*At Moraḍi (same hobli), on a stone in the Mallês'vara temple on the hill west of the village.*

namas tuṅga-&c. ||

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varushaṅgaḷu *1637 neya S'ukla-nâma-saṃvatsarada Vaiśâkha-śudha 12 .. ..... śrîman-mahâ-âchâryya ..... ? Kariyappa-Nâyakara pautrarâda Medakerṛe-Nâyaka ... putrarâda Bommaṇṇa-Nâyakaru Âpastamba-sûtrada Bhâradvâja-gôtrada | Âruvêli-Hari-bhaṭṭara pautrarâda Veṅgam-bhaṭṭara putrarâda S'i .. .. ma-bhaṭṭarige barasi koṭṭa yêka-bhôgyad agrahârada dâna-śâsanada patra-kramav ent endare || namma hiriyarugaḷige sukṛitav âgabêk endu | nâvu âḷuvanthâ râjya Sante-Bennûra śimey-oḷagaṇa Dêmachayvana-durggav emba grâmavannu yî-mahâ-Vaisâkha-śuddha-paurnnamî-puṇyakâladalu S'ivârppitavâgi sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭu yidhêve | yidakke saluva kâḍârambha-nirârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-...sâdhyaṅgaḷ emba ashṭa-bhôga-têjôpârjjaneyannu anubhavisikoṇḍu namag âśîrvâda mâḍikoṇḍu nimma putra-pâramparyya â-chandrârkka-sthâyigaḷâgi sukhadalli yirabêk endu barasi koṭṭa dâna-patra (*usual final verses*).. ..... ..... ..... .....

## 21

*At Hire-Kôgiluru (same hobli), on a stone in the back-yard of Patel Vîrabhadraya's house.*

namas tuṅga-&c. ||

svasti srî-Sôma-vaṃśâd udayati nṛipatir jJaitugis tat-sutô'bhût
... Bhillamâkhyas tadanu vijayatê Siṃhaṇaś chakravarttî |
tasmât Sâraṅgapâṇis prati-nṛipati-bala-brâta-vidrâvakô'yaṃ
vîra-śrî-Mahadêva-Râya-nṛipatis trailôkyam âkrâmati ||
svasti śrî-Nimbi-Râjât samudayati sutas Chaṭṭa-Râjas tadîyô
bhrâtâ bhâsvat-pratâpaḥ praguṇa-guṇa-gaṇâḷaṅkṛitaḥ Kûcha-Râjaḥ |
Brahma-Kshatra . nîti-śânti-nipuṇau gôtrânvitau Kauśikâv
êtau śrî-Mahadêva-Râya-sachivau bhûmau chiraṃ jîbyatâṃ ||
indur bandhubhir aṅganâbhir aparaḥ Kâmô'yam urvvîtaḷê
jâtaḥ kalpa-tarur vvanîpaka-janais têjôbhir apy arjyamâ |
gôtra-brâta-manôratha-prada-mahî-sañchâri-chintâmaṇis
sô'yaṃ Chaṭṭa-tanûbhavô vijayatê Châvuṇḍa-daṇḍâdhipaḥ ||
paṇḍitaiḥ parisaṃstutyaḥ khaṇḍitârâti-maṇḍalaḥ |
Châvuṇḍaś chaṇḍa-dôrddaṇḍô jîyâd â-chandra-târakaṃ ||
yêshâm adhvara-hôma-dhûma-nivahair nnîlâlam êtan nabhô
yêshâṃ kîrtti-bharâ .... bhramupa .. śôbhâvilaṃ dig-gajâḥ |
yêshâṃ vêda-ravais samasta-girayô'bhûvan paraṃ vâgminas
têshâṃ Dakshiṇa-Bhâskarâhvaya-purîṃ vandê sad-ânandinîṃ ||
vidyâ-vinaya-saujanya-tyâga-sâhitya-sôdarî |
Dakshiṇâditya-nagarî-kîrttiḥ kair iha varṇyatê ||
†nânâ-bhûta-bhayankarâṭavi-mahâ-Bhêtâḷa-Kâpâḷakî
kaṅkâḷôjvalad-ugra-kâḷa-viḷasad-bhîtâkuḷâ bhûtaḷê |
paḍe mât êṃ gaḍiy-aṅka-Bhîma .. gedar kâḍ-âne mallaṃ gaḍaṃ |
[.....] ... bala-balumeg ad âr âmpar î-gaṇḍaroḷ ||

mattam â-mêdinî-maṇḍaḷadoḷ Indrôpabhôga-bhâjanaruṃ | S'aṅkara-sama-têjaruṃ | para-samaya-kula-Vindhyâṭavî-dâvânaḷaruṃ | uddaṇḍa-maṇḍalika-daṇḍa-khaṅkaruṃ | chaṇḍa-prachaṇḍa-maṇḍita-bhujâ-daṇḍa-kôdaṇḍa-khaṇḍitârâti-maṇḍaḷaruṃ | nânâ-samaya samuddharaṇaruṃ | śaraṇâgata-vajra-

*So in the original: but S'ukla=1611; 1637=Manmatha. †These verses are incomplete in the original.

pañjararuṃ | pratibhaṭa-samaya-samûha-vichchhêdakaruṃ | kanaka-daṇḍâgra-virâja(ta)mânairâvata-kâka-dhvajaruṃ | samaya-samûha-dharmma-chakra-varttakaruṃ | nânâ-samayâbhimâna-samsthâpakaruṃ | âkhaṇḍa-prachaṇḍa-mahâ-Bhairava-pâdâravinda-dvandva-samârâdhakaruṃ | śrî-Bilêśvara-dêvara dibya-śrî-pâda-padmôpajîvigaḷum appa aḍavi-Kandarppara parâkramaṃ pêḷvaḍe ||

Malaparoḷu gaṇḍar enipar |
chhaligaḷu śaraṇ endu banda bhîtara kâvar |
kuladalu Kauśikar embaru |
kaligaḷu kâḍâne-mallar agaṇita-charitar ||

svasti samadhigaṭa-pañcha-mahâ-śabda Dvârâvatî-pura-varâdhîśvara suvarṇṇa-Garuḍa-dhvaja Yâdava-kuḷa-kamaḷikâ-vikâsa-bhâskara ari-râya-jagajhampa Mâḷava-Râya-Madana-Triṇêtra Gûrjjara-Râya-bhayaṅkara Teluṅga-Râya-siraḥ-kamaḷa-nâḷônmûḷana ity-âdi-nâmâvaḷî-guṇa-gaṇâḷaṅkrita śrî-Mahadêva-Râya-vijaya-râjyôdaya tatu-pâda-padmôpajîvinau parôpakâra-ni[ra]tau śaraṇâgata-vajra-pañjarau kîrtti-kântâ-manôharau jagad-vaḷa-pêśaḷa-Hanûmanta-dhvajau śrîman-mahâ-pradhânaṃ Chaṭṭarasa-Kûcharasaru Noṇambavâḍi-mûvattirchhâsirada Arvvattâru-bâḍadoḷagaṇa Bêtûra nija-râjadhâniyoḷu sukha-saṅkathâ-vinôdadim râjyaṃ geyvutt irdda samayadalu śrîmad-anâdi-mahâgrahâra Dakshiṇâditya-voḷalâda Kôgilûra śrî-Billêśvara-dêvara dhûpa-dîpa-naivêdya-mukhya-samasta-śrî-kâryyakôsugara S'aka-varsha 1190 neya Vibhava-saṃvatsarada Kârttika-ba 30 maṃ sûjya-grahaṇadalu â-sthânika-Daṇḍapâṇi-gurugaḷa kâlaṃ toḷadu â-Chaṭṭarasara paṭṭada-hîriya-kumâ[ra]-Châvuṇḍarasaru dhârâpûrvvakamâgi sarvva-namasyavâgi Matikaṭṭada kôḍiyiṃ paḍuvalu maṇala-keyi Tiguḷa ghaḷeyalu mattaru 2 Âpinakaṭṭeyoḷage gadde â-ghaḷeyalu kamma 100 int inituma chandrârkka-târaṃ-baraṃ saluvantâgi â-grâmad aṛavatta-nâlvaru mukhya yêṭṭu .. ṭṭu sthâna-mânyaṅgaḷa samakshadalu koṭṭaru ||
nâḍoḷage biluvaḍike yênu bandoḍaṃ Kôgilûra Haḷivuḷûra hadikeya Billêśvara-dêvara dhûpa-dîpake â-staḷada Mâka-bôva-Kâḷa-bôvaṅgaḷa mamma Baicha-bôvanu tammaya Kâva-bôvanû naḍasi koḍuvarû

## 22

*At the same village, on a stone to the south of the entrance of the Kallês'vara temple.*

śrî-Gaṇapatayê namaḥ ||

namas tuṅga-&c. ||
daṃshṭrâgrêṇôddhṛita bhûmiḥ .. saptârṇṇavâtmikâ |
jhallarîva Varâhasya ..... mbu-pallavâ ||
svasti śrî-Sôma-vaṃśâd udayati nṛipatir Jaitugis tat-sutô'bhût
.... Bhillamâkhyas tadanu vijayatê Simhaṇas chakravarttî |
tasmât Sâraṅgapâṇiḥ prati-nṛipati-bala-brâta-vidrâvakô'yaṃ
vîra-śrî-Mahadêva-Râya-nṛipatis trailôkyam âkrâmati ||
svasti śrî-Nimbi-Râjât samudayati sutaś Chaṭṭa-Râyas tadîyô
bhrâtâ bhâsvat-pratâpa-praguṇa-guṇa-gaṇâḷaṅkṛitaḥ Kûchi-Râjaḥ |
Brahma-Kshatra-sva-nîti-śânti-nipuṇau gôtrânvitau Kauśikâv
êtau śrî-Mahadêva-Râya-sachivau bhumau chiraṃ jîvyatâ .. ||
indur bandhubhir aṅganâbhir aparaḥ Kâmô'yam urbbîtaḷê
jâtaḥ kalpa-tarur vvanîpaka-janais têjôbhir apy arjyamâ |
gôtra-brâta-manôratha-prada-mahî-sañchâri-chintâmaṇiḥ
sô'yaṃ Chaṭṭa-tanûbhavô vijayatê Châvuṇḍa-daṇḍâdhipaḥ ||
paṇḍitaiḥ parisaṃstutyaḥ khaṇḍitârâti-maṇḍaḷaḥ |
Châvuṇḍaś chaṇḍa-dôrddaṇḍô jîyad â-chandra-târakaṃ ||
vidyâ-vinaya-saujnya-tyâga-sâhitya-sôdarî |
Dakshiṇâditya-nagarî-kîrttiḥ kair iha varṇyatê ||

svasti samadhigata-pañcha-mahâ-śabda Dvârâvatî-pura-varâdhîśvara suvarṇṇa-Garuḍa-dhvaja Yâdava-kuḷa-kamaḷa-*kâvikâ-vikâsa-bhâskara ari-râya-jagajhampa Mâḷava-Râya-Madana-Triṇêtra Gûrjjara-Râya-bhayaṅkara Telu[ṅga]-Râya-siraḥ-kamaḷa-nâḷônmûḷana ity-âdi-nâmâvaḷî-gaṇâlaṅkṛita-śrî-Mahadêva-Râya-vijaya-râjyôdayê tat-pâda-padmôpajîvinau parôpakâra-niratau śaraṇâgata-vajra-pañjarau kîrtti-kântâ-manôharau jagad-daḷa-..... śrîman-mahâpradhâna-Chaṭṭarasa-Kûcharasaru ..... ..... sirada †mûvattaṟu-bâḍad oḷagaṇa ..... nija-râjadhâniyoḷu sukha-saṅkatâ-vinôdadiṃ râjyaṃ geyyut ire ..... lu śrîmad-anâdiy-agrahâra Dakshiṇâditya ..... śrî-Svayambhu-Kali ... vargge dhûpa-dîpa-naivêdya..... kâryyagôsugara S'aka-varsha 1190 neya Vibhava-saṃvatsarada Kârttika-ba 30 ... sûrjya-grahaṇadalu â-sthânika-Sômarâsi-Âcharâsigaḷa kâlaṃ toḷadu â-Chaṭṭarasara paṭṭada hiriya-kumâra Chavuḍarasaru dhârâ-pûrvvakaṃ mâḍi sarvva-namasyavâgi pûrvva-sthânavan â-sarvva-svâmya-sahita chandrârkka-târaṃ-baraṃ saluvantâgi â ..... saluvudu mukhya ..... sthâna-mânyagalu ..... kshadalu koṭṭaru (*usual final verse*).

## 23

*On a vîrakal west of the same temple.*

svasti śrîmatu Yâdavarâya-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti | śrî-vîra-Râma-Dêva-vijaya-râjyôdayada 14 ikaneya Chitrabhânu-saṃvatsarada Bhâdrapada-ba 10 Âdivâradalli Chavuṇḍarasara mayiduna Gôparasanu Nâgavi-Kaḷasâpurad eḍeyali kâdi S'iva-lôka-prâptan âdanu śrî-Achaḷanâtha saraṇu śrî-Vîrabhadra saraṇu

## 24

*In the same place, on a 2nd vîrakal.*

svasti śrîmatu Yâdavarâya-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayê 12 neya Pramâthi-saṃvatsarada Mâgha-ba 30 Gu śrîman-mahâ-pradhânaṃ râya-daṇḍanâtha pêsaṇi-Hanuma śrî-vîra-Chavuṇḍarasaru Kuṟugôḍa-nâḍa Doravadege Mummaḍi-Siṅgeya-Nâyaḳana mêle naḍadu kâdi halav-âḷu-kudureyaṃ kondu S'iva-lôka-prâptan âdan ad ent endaḍe ||

bhûtaḷadalliya bhôgaṃ |
tîrddudu yîtaṅge marttyadall irabâradu |
bêgaṃ tannire end Acha- |
ḷêśvaran and oppugoṇḍa Châvuṇḍanumaṃ ||
yîtaṅge takkud allind |
âruṃ enabêḍa munna likhitâksharamaṃ |
bared iṭṭad aśakyaṃ maru- |
... ṭṭa Vidhâtra kêḷi mânavar ellaṃ ||
maṟadirdan andu marttyada |
baḷakeya neṟey aṟidan alli môksha-lakshmîyaṃ |
sadu-guru-Lakshmînâthaṃ |
yidirgoṇḍaṃ Chaṭṭan-aṇuga-Châmuṇḍanumaṃ ||
kaṭṭisid uppara-muḍiyaṃ |
ettisidaṃ Abhavan-olda-Nandiya sindaṃ |
hô ügha ugha end enutaṃ |
Vîrêśvaran oppugoṇḍa Châvuṇḍanumaṃ ||

## 25

*On a stone near the Maṭhada Maralayya's house south of the same temple.*

Santhê-Beṇṇûra Siddhaliṅga-dêvara maṭake Hanumapa-Nâyakaru koṭa mânya

*Perhaps a mistake for *kalikâ*. †So in the original.

## 26

*At the same village, on a stone south of the ruined Îśvara temple.*

svasti śrî S'aka-varsha 1217 neya Manmatha-saṃvatsarada Vayiśâkha-su 10 Sô svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-praudha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayê tat-pâda-padmôpajîvi śrîman-mahâ-maṇḍalêśvara vairi-maṇḍaḷika ..... Vâsudêva .. (8 *lines effaced*) Billêśvara-dêvara ..... geyâgi kuḷirdda Kôgilûra ..... Sôva-bôva-Baicha-bôvaṅgaḷige kaṭṭite paṭṭama viṭṭute boṭṭute yiti baṭṭinaḍi yint î-satya-kâlalaṃ puge puge halara bere taṃ .... la sâgi chandrârka-târaṃ-baraṃ naḍisuvantâ koṭa ..... ... sanâ maṅgaḷa mahâ śrî

## 27

*At Chikka-Kôgilûr (same hobli), on a stone in the enclosure of the Hanumanta temple.*

śrî-Gaṇâdhipatayê namaḥ śubham astu | Bôḷeya-Kâmaṇa-Nâyakana mommakkaḷu Hiriya-Timmaṇa-Nâyakaru Ânanda-saṃvatsarada Vaiśâkha-śu 15 S'ukra-sôma-grahaṇa-puṇya-kâladalli Chika-Kôgilûranu â-Chika..... (*usual final phrases and verse*) yî-dêvara ..... Tipaṇa

## 28

*At Nîtageṛe (same hobli), on the inner wall of the Vîrabhadra temple.*

śrî-guruvê saraṇu | śrî

puṭṭutal âdi-Rudranaṃ satya-samudranaṃ Vîrabhadran â- |
.. shṭigaḷinda . valageyinda ... ṭar endu .. ... |
goṭṭisi tôḷamaṃ gaḍiüta ... yenut ârddaḍeye ..... |
biṭṭaḍe mû-jagaṃ bedaṛe hêḷe .. b ârddaḍe summan irdda .. ||
anatara tôḷgaḷaṃ kaḍidu pûsa ... dôrade ka .. râya Da- |
kshana tale goṇḍan â-tale .. ge mu .. tivaḷk .. degoṭṭu Dêvarâ- |
jana pati-śastramaṃ seḷedu kṛishṇamṛigâjinav etti siddha-Ru- |
drana suta Vîrabhadran era ... mâḍidan eyde yôgamaṃ ||
dhura-dhîraṃ raudrâvatâraṃ durita-kula-nivâraṃ pratâpaika-śûraṃ |
Hara-putraṃ .... putraṃ sura-nara-vara .. pâtraṃ puṇyaṃ pavitraṃ |
ta .. daksham Daksha-siksham tri-bhuvana-jana-raksham S'ivâchâra-daksham,
.. ra-raudraṃ tânu Rudraṃ karuṇa-rasa-samudraṃ mahâ-Vîrabhadraṃ ||

.... ra-râya-râya .. kaṇṭaka-râya-taḷa-prahâri ari-râya-vibhâḍa para .. gaja-mastaka-śûla Virâṭa-Râya-nirdhûmakan emba râyara raṇa-Bhai .... ra-vihâra ari-râya. ..... râya ..... . ra Hariharêśvaraṃ || svasti śrî jayâbhyudaya-Saka-varsha ... 25 ....., varttamâna Târa..... . Nîtageṛeya śrî-Vîrabhadra-dêvara pratishṭe âyitu | svasti śrîman-mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka Dvârâvatî-pura-varâdhîśvara śrî-vîra-Bukka-Râya .... svasti śrîman-mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka Dvârâvatî-pura-varâdhîśvara Vijayânagariya Hastinâvatiya pratâpa-Harihara-Râyaru sukha-râjyaṃ geyyuttam iralu || â-pratâpa-Harihara-Râyana hinde yi .. . ... varamaṃ ...ra chandrâyudha-śaṅkha-chakra-gajâ .... Tumbaḷa-gâva Basa ..... . raṃ dâna maṇḍaḷikara gaṇḍa Dummiya Yaṛe-Gaṅgeya-Nâyakaru â-Gaṅgeya-Nâykara maga Sîraṅganâtha-Nâyakaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu â-Nîtageṛeya ..... śrî-Vîrabhadra-dêvarige amṛita-paḍi gadde bedda ..... vûrige âguèya-dikkinalu yeṛeya-bhûmi nandâdîvigge koṭṭaru .. ... śrî-Vîrabhadra-dêvarige Dummiya Eṛa-Pemmaya-Nâya ..... . Nâykaru tannaya Gaṅgûrali koṭṭa vṛitti ûrige nayirutya-dikkina.. .. paḍuva ha ...Nîtageṛeya Vîrabhadra-dêvarige Koḍenâḍa Râma-gauṇḍan-oḷagâda samasta-gauṇḍu-prajegaḷu koṭṭa nandâdîvige ûrige nayirutya-dikkinali Nîtageṛeya sîme-vottininda dâriya paḍuva gadde maṇṇuvin ikkuḷa || (*here follows a number of other grants*

*and usual final phrases*) maṅgaḷa mahâ śrî .. .. gauṇḍana makkaḷu Kala-gauṇḍa (*others named*) dêvâlyava mâḍisidavaru ‖ .. dêvara dêvâlyava mâḍisi.. .. nahaḷḷiya.. .. na maga Mallôjanu

## 32

*At Kaggattûr (same hobli), on the pillar in front of the Vîrabhadra temple.*

(*North side—45 lines are effaced*) yamaṃ biṭaru‖â-sthaḷada asaṅkhyâtaru Vîra-Sômanâtha-dêva[ra] aṅga-bhôga-raṅga S'ivârchaneyali Vuda.. geṛe majjanak iṛasikoṇḍalli haṇa .. daṃ koṭṭaru ‖ mattaṃ .. .. ya-sâhaṇi .. .. .. hana Ballayya Ammayya Râjayya Kêśava-sâhaṇiya Siriyaṇṇa Râṇayya Bammeya-sâhaṇiya aḷiya Kêśiyaṇa-Gondayya Perumâḷe Kêchaiya-sâhaṇiya Mârayya-mukhyavâḍa samasta-sâhaṇi-yekkaṭigaru śrî-Vîra-Sômanâtha-dêvargge biṭṭa datti ‖ Arppaḍeya Basuriya-koḷana modalêriyalu biṭṭadu Gaṅgana gaḷeyalu kamba ippattaṃ dhârâ-pûrbbakaṃ mâḍi koṭṭaru ‖ mattaṃ sâṛi baḍiva Râṇayyanu tanna keṛeya keḷage Gaṅgana kamba hattaṃ dhârâ-pûrbbakaṃ mâḍi koṭṭanu ‖

(*east side—60 lines are effaced*) li Huligeṛeya Sômanâtha-dêvara kshêtra sanyâsi-Honna-.. kaḷa prasanna-Sômanâtha-dêvara .. .. .. .. yara kalasadinde.. .. dêvara Honnayya .. .. .. Râmayya .. . mûla pari .. yambhu-dêvara Saṅkayya .. .. na makkaḷu ga .. liṅgina .. .. .. ..

## 36

*At Billahaḷḷi (same hobli), on vîrakal in the Kallês'vara temple north of the village.*

..... putra Haiva ..... ..... ..... gâvuṇḍanu ..... . nâśraya śrî-prithvî-vallabha mahârâjâdhirâjaṃ Hoyisaṇa-pratâpa-chakravartti vîra-Nârasiṃha-Dêva-râjyada Virôdhi-saṃvatsarada Pushya-ba[hu]la-daśamî-Bṛihaspativâradalu sura-lôka-prâptar âdaru.

## 37

*At the same place, on a 2nd vîrakal.*

svasti śrîmatu Vishṇuvarddhana-pratâpa-chakravartti vîra-Ballâḷa râjyaṃ geye Raudri-saṃvatsarada Mârggasira-Pushya-suddha-saptamî-Âdivâra[da]lu Billahaḷḷiya Billa-gavuḍaṇa maga Mâdi-gauḍanu Bêḍaroḍane kâdi svargga-prâptan âdanu || maṅgaḷa mahâ śrî

## 38

*At Astâpura (same hobli), on a stone in the kaṭṭêhola west of the village.*

namas-tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pritivî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîma[j]-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâdapadmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Kâñchî-pura-varâdhîśvaraṃ Noḷambavâḍi-mûvattirchchâsiramaṃ tri-bhôgâbhyantaraṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ pâḷisuttu râjadhâni-Uchchaṅgiya nelevîḍinalu sukha-saṅkatâ-vinôdadiṃ râjyaṃ geyuttam ire tat-pâda-padumôpajîvi |

mâdavad-ari-nṛiparan âjiyoḷ |
adirade beṅkoṇḍu dhareyan unnata-śauryyaṃ |
paduḷisi pâḷisi kîrttiyan |
edavisidaṃ guṇa-vibhâsi manneya-Sôma ||

â-mahâ-sâmanta-Sôvî-Dêvagaṃ Sôvala-Dêvigaṃ udiyisidaṃ Eḍavari-Dêva ||

âtaṃ samasta-guṇa-vi- |
khyâtaṃ bhûtaḷadoḷ eseye dharmmagaḷan uditô- |
ditadindaṃ pratipâḷisal |
udayisidaṃ Sôma-Dêvan-aṇugina-putra ||
dhareyuṃ vârddhigaḷuṃ kuḷâdri-kuḷamuṃ dig-dantiyuṃ chandra-sû- |
ryyarum uḷḷannegam eyde nilke daśeyuṃ sad-dharmmamuṃ kîrttiyuṃ |
[ ..... .....]sâmrâjyamaṃ satyamaṃ |
parid ond unnatiyaṃ S'ivaṃ dayeyin â-kalpântara-sthâyuva ||
nuḍida nuḍi Râma-bâṇaṃ |
toḍaṛd-eḍeyoḷu Bhîman ârttu kuḍuvaḍe Karṇṇaṃ |
paḍiy enisi negaḷda namm î- |
Eḍavari-Dêvaṅge kuchita-manneyar ddoreyê ||
baḍatanav âdud endu budha-kôṭi vimôhisi bandu munde nind |
aḍigiḍe bêḍalîvane manaṅ-giḍalîvane pôgi bannim end |
eḍey uḍiy âḍalîvane manô-mudadiṃ kared ittu keygaḷaṃ |
biḍe mugiv âje dal negaḷdan î-dhareyoḷ Eḍevâri-Dêvanê ||

Sûsalugeṛeya mûlasthâna-Mallikârjjuna-dêvarige Eḍavariyarasa Dêvarâsi-paṇḍitarige kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmma Hiriyakeṛeya keḷage gadde kamma 500 Kiṛugeṛeya

keḷage hûdôṇṭa kammaṃ 100 dêvâlyakke pûrvvadalu bedalu mattaru 2 dêvara tâṇa-dîvigege gâṇa 1 dêvara paśchimadalu mûru maneya nivêshana (*usual final verses and phrases*) int î-śâsaṇamaṃ baredaṃ Maṇḍaliya guru Trilôchana-dêvaru nyûnâksharam adhikâksharaṃ vâ tat sarvvaṃ pramâṇam iti

## 39

*At Âstâpanahaḷḷi (same hobli), on a stone to the north of the Sômês'vara temple.*

namas tuṅga-&c. ‖

.. .tu jagat-traya-nâtha jñâna-kaḷâdhâra-nêtra-tritaya phaṇi-pati vi ... ..... ... maṇḍana S'ambhuḥ ‖

svasti samasta-bhuvanâśraya śrî-pṛithvî-va ..... śvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâ.... chakravartti Jagadêkamalla-Dêvara vijaya-râjyam utta ..... nam â-chandrârkka-târaṃbaraṃ Kalyâṇada-nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râ ..... rê tat-pâda-padmôpajîvi ‖

praṇata-pratyanta-dhâtriśvarara talegaḷoḷ kayyan iṭṭi ... voḷ- ।
guṇav opputtirppinaṃ rakshipan ati-kṛipeyiṃ mîṛi mâṛ .... ।
..... .. andu kond ikkuvan adaṭaran â-bâḷa poylim paḍalpaṭṭ- ।
aṇeyaḷ matt-aṭṭe taṭṭutt iṛiyi ..... ya-Pâṇḍya-kshitîśaṃ ‖
âtana tanayaṃ bhuvana- ।khyâtaṃ Nṛiga-Nahusha-Naḷa-Bha..... ।
... sauryyadoḷ ârppinoḷ ।âtata-yaśadinde Vîra-Pâṇḍya-kshitipaṃ ‖

svasti samadhigata ..... hâ-śabda mahâ-maṇḍaḷêśvaraṃ Kâñchî-pura-varâdhîśvaraṃ Yadu-vaṃśâmbara-dyumaṇi ..... tâmaṇi nija-kula-kamaḷa-mârttaṇḍaṃ parichchêdi-gaṇḍa Râjêndra-Chôḷa-manôbhaṅga jayâ ..... j-Jagadêkamalla-Vîra-Pâṇḍya-Dêvaru Noṇambavâḍi-mûvattirchchâsiramaṃ dushṭa ..... pratipâlanadiṃ Uchchaṅgiya nelavîḍinoḷu suka-saṅkathâ-vinôdadiṃ râ.....
.. ttam ire tat-pâda-padmôpajîvi ‖

ghana-sauryyan abhayan âśrita- ।
jana-kalpâvanijan a ..... adaṭara mallaṃ ।
vinaya-nidhi vikrama-krama- ।
dhanan ên ene yaśôdhikaṃ Sôvarasaṃ ‖
â ..... na- ।
khyâtiya Sôbarasi sadubudha-stute negarddaḷ ।
Sîteg Arundhatige Kubhṛij- ।
jâtege migil esekad ârppi .le mântanadoḷ ‖
ant avarge tanujan âdaṃ ।
Kantu-pratibhaṃ guṇâmbunidhi jaya-lakshmî- ।
.... bhû-bhuvana-stutan ।
Antakan ene ripu-balakke Yaḍavari-Dêva ‖
âtana vallabheyar jjaga- ।
tî-taḷa-vi .. teyar gguṇâdhikeyaru sam- ।
bhûta-śubha-matigaḷ enal î- ।
bhûtaḷa[doḷ] pogaḷal aridu Dharaṇîdhraṅgaṃ ‖
bhû-nute Chandala-Dêviy a- ।
nûna-guṇânvitey enippa Gaṅgarasi sarô- ।
jânane Honnarsiyum u- ।
ddâniya śakti-trayaṅgaḷ andadin esevar ‖
Hara-satige migilu rûpiṃ ।
Sarasatig eney enipa bahu-kaḷâ-pariṇatiyiṃ ।

Harisutana satiya sobagina |
dorey ene Gaṅgavveg itara-satiyar ddoreye ||
mattam â-Eḍavari-Dêvana pratâpav ent endoḍe ||
paṇidaṃ boyd anya-sainya-dvipa-haya-bhaṭa-sandôhamaṃ tanna tôḷoḷ |
kuṇiyalk utsâhadindaṃ jaya-siri siri taḷt appiral tannan î-dhâ- |
riṇiyaṃ Pâṇḍyâvanîśaṅg aḷavaḍisuvan î-vârddhi-tîraṃ-baram ba- |
ṇḍaṇadoḷ mârkkoṇḍaraṃ taḷt iṛid Eḍavari-Dêvaṃ jagat-stutyan âdaṃ ||
eḷey anituṃ rasâtaḷadoḷ ardire kaṇḍu Varâha-vêśamaṃ |
taḷedu Gadâdharaṃ negapi pott ireyuṃ kali kâydu nûṅkal ag- |
galisi daridratârṇṇavadoḷ ardda dharitriyan ôho tanna kô- |
ḍoḷe negahittu kêvaḷave bhû-nutav aṇṇana gandha-vâraṇa ||
odavida dânadindaṃ eredaṅgaṃ ârâtigaṃ îva tôrppa kûr- |
idav enisirppa kôḍ-eraḍariṃ negard unnata-vaṃśadiṃ sagâ- |
trada kaḍu gâḍi nêtrada madhu-tsaviyindaṃ agurvvu-vettu pôl- |
tudu digu-dantiyaṃ vijaya-kâraṇav aṇṇana gandha-vâraṇa ||

ant enisida pogarttegaṃ negarttegaṃ neleyâgi || svasti samasta-prasasti-sahitaṃ tri-bhuvana-jana-stutaṃ Jagadêkamalla-Vîra-Pâṇḍya-Dêva-chitta-sarôvara-râja-haṃsaṃ tri-bhuvana-praśaṃsa dâyiga-manneya-mṛiga-bêṇṭekâra ripu-maṇḍaḷa-sûrekâra kûḍi kûṭakke tappuva manneyara gaṇḍa kaḍana-prachaṇḍa uddaṇḍa-ripu-mada-nivâraṇaṃ aṇṇana gandha-vâraṇa Chandraśêkhara-nakha-chandra-chandrikâsvâdana-chakôraṃ sarasa-mṛidu-gêya-karṇṇapûra satya-Hariśchandra prajâ-pâḷanôpêndra ity-âdi-nâmâḷikâ-virâjitar appa śrîmadu-Biḷiche-yeppattaṛa manneya Yeḍavariyarasaru Sûsula-geṛeyali sukhadiṃ râjyaṃ geyvuttam irddu śrîmatu pratâpa-Châḷukya-chakravartti-Jagadêkamalla-varśśada 11 neya Vibhava-saṃ..... vâradandu śrî-Sômêśvara-dêvar-aṅga-bhôgakkaṃ pûjâ- ..... pûrvvakaṃ mâḍi biṭṭa datti dêvâlyakk îśâ ..... dêvâlyakke mûḍa kauṅgina tôṭa ..... dêvâlyadiṃ haḍuva ma .....

## 40

*At Kâśîpura (same hobli), on a stone near the kallu-buraju west of the village.*

svasti śrîmatu || S'aka-varsha 1148 Pârttiva-saṃvatsarada Vayiśâkha-śu 5 Bri | Hoysaṇa-Nârasiṃha-Dêvara râjyadaṇḍu Haḍalakeṛeya Hariy ûr-oḍeyana kâla keḷage Gavuḍiyahaḷḷiya turu haruvalli baḍi-gi Mâkôja yiṛidu surâ-lôka-prâptan âdallige baḍagaṇa holada kaṭṭe ereya baḍaga mâni kamba hattu Sôvûr-oḍeya koṭṭa ka 10

## 42

*At Hosahaḷḷi (same hobli), on a stone near the Îśvara temple.*

śubham astu Plavaṅga-saṃvatsarada Âśâḍa-ba 1 Maṅgaḷavâra | ka..lika śâ..mmana kâladalu | Sante-Bennûra Mummaḍi-Hanumappa-Nâyakaru || Simhada Malli-bhaṭṭa-upâdhyara makkaḷu | Niṅgaṇa-bhaṭṭarige sa-hiraṇyôdaka-dhârâ-pûrvvakavâgi koṭṭadu śilâ-śâsanada chuṅgaḍeya ayigu-ḷada gade śubham astu | Hosahaḷḷiya staḷadalu Chikkaṇa-gavuḍaruṃ nâḍa sênabôva Mallarasayya Sûḷêkeṛeya Hiriyaṇṇana maga sênabôva Puṭṭaṇṇa ..... barasida śâsana .....

## 43

*On a stone on the bund of the Baḍê-Sâbi-tank.*

*(Persian characters and language).*

Bismillah ir-rahmân ir-rahîm

1Ba nâm-i jahân dar-i' jân âfrîn Hakîm-i sakhun bar zabân âfrîn

[2]ze barkat-i Muhammad Mustafa sallallah-o-alaihi wo sallam dar ahd-i Sultân
[3]Muhammad Shâh Ibrâhim Khân Khân-i-Khânân nâm ast farkhunda hauz
[4].....
[5].....
[6]khub se'hat shudan hauz khwâham bast

*(Kannaḍa characters and language).*

bisamilla rahimânnu rahimma || ha || divâṇa Sulitâna Mahammadu Pâduśâha ha || Khânakhâna-sâhêbaru || śrî-Gaṅgâ-Viśvêśvarâya namaḥ | nirvighnam astu ||

namas tuṅga &c. || 1 ||
sâmânyô'yaṃ dharma-sêtur &c. || 2 ||
mad-vaṃśajâḥ &c. || 3 ||
lâvakaś cha varâhaś cha mahishî kuñjaras tathâ |
upadêshṭâ cha karttâ cha shaḍ êtê svarga-gâminaḥ || 4 ||
taṭâkaṃ dhana-nikshêpaṃ Brahma-sthâpyaṃ S'ivâlayaṃ |
vanâni santatiḥ putrâḥ sapta-santânam uchyatê || 5 ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1575 daneyâ Vijaya-saṃvatsarada Bhâdrapada-sudha 5 Guruvâra-Svâtî-nakshatradalli baradanthâ śâsana ||

Kusumâstraṃ sama-rûpa Sêkha-Malikaṃ vesarâda sukumâranaṃ |
hosa-saśi .. yaśôñchitaṃ daya-nidhiṃ dhura-vîra Lâr .. naguṃ |
śasi-śântaṃ sukumâra Baḍeya-Malikaṃ tat-sûnu Sêku-Mallikaṃ |
desey-artiyal saha śâsanavanu nilisirdud âd atisayaṃ || 6 ||
dhareyoḷu Basavâpaṭṭaṇa- |
k ora-dakshiṇa-dikkil iruva Sêndra-dhareyoḷu |
paramâraṇyam ad âgire |
moreyiṭṭaru sakala-janaru chôrara bhayakaṃ || 7 ||
nâḍigaru seṭṭaru jîgaḷu |
rûḍipa .... mârgga-mandi pêḷal bharadoḷu |
nâḍina dore Baḍeya-Mallikanu |
nôḍuvanêm uṇṭ id endu manasige tandaṃ || 8 ||
ballidanu bahu-parâkrami |
nillade tâṃ pôgi sakalam eḷe-mara-tarugaḷan |
ellavanu katrisi mudadiṃ |
Mollipurav emba grâmavanu kaṭṭisidaṃ || 9 ||
mûru-bhuvanadoḷu râjipa |
châru vichi .. dalli mereva giriyoḷuv allina sarô- |
varav enisuva keṛeyanu |
dhâruṇipati nilisi kîrttiyoḍa mun-deseyoḷu || 10 ||
paramâ-Nandana-samvat- |
saradoḷu hajarattu Pâttuśâhage jaḍav âg- |
ire harasikoṇḍan oli Tâ- |
varekeṛeyaṃ nilisi Patushâ..... nalu || 11 ||
bittisuvenu gaḍi illade |
uttuma Râmêśa-Kâśig eḍey âḍuvarige |
nityaṃ kabb-âley âḍisiy |
.. ra pâl-aravaṭigeyan ikkuven enutaṃ || 12 ||

teṅgu rasa-vâḷe râjâ- |
naṅgaḷu modalâda nâgavalliya sahitaṃ | -
hiṅgade bittisi prajegaḷa |
tuṅga-balaṃ naḍisikoṇḍa tave santasadiṃ || 13 ||
yî-dharaṇiyu Basavapaṭṭaṇad |
âdiyoḷuṃ râya-rêkhe râjyadoḷ ellâ- |
mêdini ..... raṇyaṅgaḷal |
âda baḷikk init adanu sistige horatuṃ || 14 ||
sutta chatu-sîme-gavuḍaru |
uttuma-nâḍigaru seṭṭi praje parivâraṃ |
aty-adhikânandadoḷu |
bittaradind oppi koṭṭa nûtana-bhûmiṃ || 15 ||
Hinduvan âgali athavâ |
chhandadi tâṃ Musalmânan âdaḍe matt â- |
banda-dhore naḍasikoṇḍare |
chandrârkaru uḷḷadanaka kîrttiyan âḷvaṃ || 16 ||
yidakke tappidare Hinduva |
mudadind ... Kâśiyali gôvaṃ koyiḍavan |
idakke Musalamâna tapalu |
vidhavidhadâ masîtiyali pandiya kondava || 17 ||
Hinduva naḍasalu Kâśige |
kundade tâṃ pôda-phalavu paramâyushyaṃ |
munde Musalamâna naḍasalk â- |
nandadi Makkavanu pokka phalav ahud idariṃ || 18 ||
dhore-râyanu Khânakhânige |
siri sampada hechchal endu yinit î-dharmava |
kara .. .. vidhanu Baḍeya-Mallikanu |
prati-bala-ma .. asahâ .. dada dhîraṃ || 19 ||
dharey olagaṇa sat-puruśaru |
karuṇadoḷ î-śâsanavanu vôd î-keṛeyaṃ |
nere kaṇḍ â-kshaṇadindaṃ |
pariharipudu sakala-sampadaṃ kai-sârggum || 23 ||

(*usual final verses*) śrî-Dêsa-kulakaraṇi Chikaṇṇa (*others named*) ivaru muntâda samasta-mahâ-nâḍu î-râjyakke kartanâgi bandâtâ î-dharmava naḍisade .. kila mâḍidare nâḍigaru muntâdavaru avarige hêḷi kêḷi goṇḍu naḍasade upêkshe mâḍida gauḍ-arasu Sivâchâra kulâchârake horagu || Brâhmaṇa-prajegaḷu sabhe-sandhyâ-maṇṭapakke horagu

## 44

*At the same place, on the 2nd stone.*

*(Persian characters and language).*

Allah

Muhammad

Abu-Bakr Umar Usmân Ali

[1]Bâ'adaz hamd-i Khudâ wo na'at-i Rasul alaihis-salat-o-was-satâm

[2]ânke dar âhde Pâdshâh-i-Dîn panâh Sultân Muhammad ibn-i Ibrâhim 'Adil Shâh Ghâzi

[3]mu'amala-i Sultánnagar takht-i istikhamat-i Khân-i Wâla makân Khân-i-Khanân Vazîr-i Hukumat wo
[4]sipâh sâlâr bûd. Khwâs-i bârgha-ai û Bari-Malik bin-i Lâr Khân ibn-i
[5]Shêkh Malik Havâldâr mu'amala-i mazkûr în hauz ra ke Musamma ba Wali
[6]Surûr ast basta basabab ânke darân rôzha andukai ta-ghye-ardar mizâj-i
[7]mubârak Bâdshâh pidîd âmad nazar kard ke chun shifâ rôzy shavad binâ-i hauz
[8]khwâham kard dar neyat ast bûd se'hat rôzai wafaâi shud nazar lâzim dîdah
[9] ..... ba itmam rasanîd wo mauza âi Walipur ke bar hukm i firmân ashraf
[10]khâriji Vilâyat wo rakhm-i mu' âmala mazkûr ast ba nâm-i Shêkh Malik
[11]firzand-i Bari Malik ke ham nâm-i jadd-i khîsh ast ba sûrat-i inâm-i abdi
[12]marhamat ghashta har ke khalal kunad mal ûn wo zina zâdah bâshad. San 1064
[13].. ..... azîm buvad âb-i û mudâm
[14]chun shud ..... ...û ke Wali Surûr ast nâm

## 45

*At Doṇḍragaṭṭa (same hobli), on a vîrakal east of the Mallês'vara temple.*

svasti samasta-bhuvanâsrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ Dvârâvatî-pura-varâdhîsvaraṃ Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja [Mala]paroḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-sûran êkâṅga-vîra S'anivâra-siddhi Giridurggamalla chalad-aṅka-Râma Magara-râjya-nirmmûḷanaṃ Chôḷa-râjya-pratishṭhâchâryya nissaṅka-pratâpa-chakravartti Hoyisaṇa śrî-vîra-Nârasiṃha-Dêvana râjya . du ‖ svasti samasta-prasasti-sahitaṃ Sûsalugereya vittiya Doṇḍaragaṭṭada śrîmân-nâḷu-prabhu Bîra-gâvuṇḍana maga Saṅka-gâvuṇḍana maga Bîra-gavuḍa Malla-gavuḍana maga Saṅka-gavuḍa yibaru Bîra-gavuḍa Saṅkayanu Sarvvajitu-saṃvatsarada Srâvaṇa-suddha 11 Sô turuvaṃ .. yalu sura-lôka-prâptan âdudakke Sarvvadhâri-saṃvatsarada Mâgha-suddha 13 Gu Punarvasu-nakshatra-Vishkambha-yôga-Taila-karaṇadandu Bîra-gavuḍa-Saṅkayyaṅgaḷu sura-lôka-prâptar âdudakke pûje .. kali .. dukke gadde ka 5 beddale ka 10 Bîra-gavuḍa Saṅka-gavuḍa.... 1 âgi gavuḍikege saluvâ vumbaḷi-śâsana-kramav ent en..... ḷada tôṭa-sahita gadde mattaru 3 Kaḍala-gauḍa mattaru 3 beddale mattaru âṟu 6 antu ma 12

## 46

*At Hirê-Mâḍâḷu (same hobli), on a stone north of the Kêsava temple.*

svasti śrî jayâbhyudaya-Śâlivâhana-śakha-varuśa 1600 neya Sidhârti-nâma-saṃvatsarada Kârtika .. lu Basavapaṭaṇada Navâ ... lla Divâ .. ra ..... S'ubhêdâra Liṅgapanavaru Kaṃ .. na maṭada dharmake Nallûra-sîmege saluvâ Hirê-Mâḍahâḷu-grâmavanu koṭṭu ..... yidake tapidare Makkadali handi koyida hâge .....

## 47

*At the same village, on a stone to the north of the Mallêśvara temple.*

*(Mahraṭṭhi characters and language).*

śrî śubham astu S'ivaliṅga-sthâpanâ karûna gô-dâna bhû-dâna hiraṇya-dâna.. va âpale mâtâ-pitaru va akshaya-puṇya âṇi âpaṇâsi jîva-pada-prâpta mhaṇavuna jîrṇṇa-uddhâra karûna âpala inâma sthaḷî ikkaḍe dêvasthâna bândhûna S'ivaliṅga-kṛipâ-kaṭâksha

## 48

*On a second stone.*

*(Mahraṭṭhi characters and language).*

..... san saṃvatsa .... Kârtika-suda .. ptamî-Sômavârî Sa .. Bennûra Hanumapa . ikâ .. hajâ .... Dâdâji-Râyâ-Râvayâsi Hire-Mâḍahâḷa inâma asata tethe a .... nî .... ga bhûmi .... ta asatâ ... prâṇa-pra .... ka punasstâpana karûna bhûmi-dâna-gô-dâna-hiraṇya-dâna (*stops here*).

## 49

*On a 3rd stone.*

subham astu | śrî-Mallikârjjuna-dêvara pâdavê gati Naḷa-saṃvatsarada Kârttika-sudha-daśami-Sômâvara-divasa Santhe-Bennûra Hanumapa-Nâyakara ..... dâśi Râyâ-râyanu Hire-Mâḍahâḷa-grâmadalli bahu-kâla nela ..ka.. .. dali Tuṅgabhadrege S'iva-pâda-S'ivaliṅga-dêvara sthâpane mâḍi gô-dâna-bhû-dâna tamma mâtṛi-pitṛige akshaya-puṇya .. galiyandu ..... .....

## 51

*At Uḍava (same hobli), on a stone in front of the Hanumanta temple.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka 1680 Bahudhânya-nâma-saṃ || S'râ | ba || 10 yalu râjêśrî-S'rîmanta Sâ . Sara Jamîndâra sahavâgi Basavapaṭṭaṇa Sâgara-pêṭe Seṭṭara baḷige Mariliṅgapanavarige Seṭitanada bage pâlaki-umbaḷi Sûḷekere-sîme-vaḷagaṇa Koleda Uḍe.. da-grâmavannû prâku prakâra naḍisi baruta yidalli nâvu î-grâmada śilâ-sthâpana mâḍisi koṭu yidhêve â-chândrârkka-stâyigaḷâgi nimma santâna-parampareyâgi anubhavisikoṇḍu bahadû ||

ahô Râghava râjêndra sapta-kalpânujîvanaṃ |
na śṛiṇômi na paśyâmi svayaṃ-dattâpahâriṇaṃ ||

## 52

*At Nalkudare (same hobli), on stone near the wall of the Brahmes'vara temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ Dvârâvatîpura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Malaparoḷ gaṇḍa gaṇḍa-bhêruṇḍan asahâya-śûra S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma vairî-bha-kaṇṭhîravaṃ Magara-râjya-nirmmûḷanaṃ Chôḷa-râjya-pratishṭhâchâryyanuṃ śrîmat-pratâpa-chakravartti-Hoyiśaḷa-śrî-vîra-Nârasiṃha-Dêvaṃ Chôḷu-nâḍa Pâñchala-neleviḍinoḷu dushṭa-nigraha-śishṭa-pratipâḷanaṃ mâḍi sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire ||

dig-adhîśar vvârddhiyind attale maḍagidar â-diggajânîkamaṃ vâ- |
jigaḷaṃ vyômâgradindaṃ dinapan iḷipan â-dibya-ratnêchchheyiṃ Vâ- |
sugi Pâtâḷasthan âdand udadhi-vaḷayad urvvîtaḷaṃ ta[t-]sthan âdan- |
du gajâśva-brâta-ratnaṅgaḷan avarg uḷipaṃ vîra-Ballâḷa-bhûpaṃ ||
vîradoḷ unnatikke Yadu-vaṃśajaroḷ kali-Nârasiṃhanaṃ |
dhîrana vîrad êḷgegaḷa pêḷvaḍe kautukam intu nôḷpaḍ î- |
dhâriṇiyarkkaḷ app arasugaḷ palaraṃ tave kondu kôpadiṃ |
bhôrene Kâḍavaṃ Magara-Pâṇḍyana bennoḷu dhâḷi iṭṭanô |
vâridhi mêreyâgi dhareg orvvane gaṇḍanu Hoyśaṇêśvaraṃ ||
narapati Nârasiṃhanoḷ idirchchaḍ ad echchaṛad emba bhîtiyiṃ |
haraṇada hânig añji Javanaṃ maṛevokku barduṅkuvôpa râ- |
yara naḍu-bennoḷ uṇḍigeyan ottuven end amṛitâṃśu tâḷdan end |
eraḷeyan endaḍ ê-vogaḷvud unnatiyaṃ S'aśi-vaṃśa-ratnanaṃ ||
śrîge neley âgi vidyâ- |
śrîg âgaram enisit îgaḷ î-Nelkudare |
śrîge modal enisit î-bhû- |
bhâgadoḷ *ûr-aḍeya-grâma-chûḍâratnaṃ ||
dhîran udâra-Satyaṇana Padmeyan âḷvan iḷâtaḷakke vi- |
stâram enippud ûr-aḍeya-grâmavanuṃ pratipâlisutta tâṃ |

*Perhaps a mistake for *ûr-oḍeya*.

dhâriṇiyalli vunnatan udâra-guṇaṃ dharey eyde baṇṇikuṃ |
Vârijalôchan itta varamaṃ sthiradinde śaśâṅkan uḷḷinaṃ ||
sach-charitan amaḷa-guṇa-gaṇa- |
bichchatike parôpakâri śîla-vyasanaṃ |
mechchisuvaṃ sajjanaraṃ |
mechchadar âr bBamma ninna vasudhâ-taḷadoḷ ||
nayavatiy endu śîlavatiy endu kaḷâvatiy endu sad-guṇâ- |
nvayavatiy endu dharmmavatiy endu dayâvatiy endu puṇya-sa- |
ñchayavatiy endu kîrttisuvad ûr-aḍe-Bôkana permmevetta kâ- |
nteyan olâvindâ Muddale-mahâsatiyaṃ negaḷd î-jagaj-janaṃ ||
Bhânusuta-Dânavêndrana |
dânaṃ modalâge vidya-vitaraṇa-śîlaṃ |
tâne pratibimbikuṃ sale |
bhû-nuta-Basavaṇana hasta-darppaṇa-taḷadoḷ ||
negaḷda suvarṇṇa-vastra-vara-bhûshaṇa-râjiyan ênan ittaḍaṃ |
bageg aṇam illâ tâṃ taṇivu santosamaṃ manak îva dêhigaḷg |
agaṇita-tṛiptiyaṃ paḍevud ond amṛitânnadi anna-dânamuṃ |
jagak esevante kôṭi-guṇi vûr-aḍe-Saṅkan id êṃ kṛitârtthanô ||
nuḍidaḍe Râma-bâṇa karad ittaḍe Guttan udâra-mârggadiṃ |
Mṛiḍana varaṃ diṭaṃ manade mechchidan âḍaḍe îvan embuduṃ |
kuḍuvaḍe châgi dharmmade Yudhishṭhiran end akhiḷôrvvi baṇṇikuṃ |
taḍeyade bîḷu bîḍuvana Muṭṭanan âśrita-kalpa-bhûjanaṃ ||
guṇiy enipaṃ saujanyadâ |
kaṇiy enipaṃ vibudha-tatige koḍuvaḍe chintâ- |
maṇiy enipaṃ gôtra-śikhâ- |
maṇiy enip ûr-aḍeya-Muṭṭan avanî-taḷadoḷ ||
vadanadoḷ âgaḷuṃ nalidu narchchisuvaḷ śruta-kânte santataṃ |
mudad esev-akshadoḷ nelasi yirppaḷ ad âvaga puṇya-kânte vun- |
mada-baḷa-bâhu-gêhad oḷagirdd atiśôbhise yîva-kânte sam- |
pada padavettud î-negaḷda vûr-aḍe-Chandranan ênе baṇṇipeṃ ||
dharmmada Mêru dharmmada tavarmmane dharmmada bittu styadâ |
dharmma-guṇa-prabhâva-mahimâmbudhi nirmmaḷa-dharmmad âgaraṃ |
dharmma-sakhâya dharmma-nidhi dharmma-paraṃ S'iva-dharmma-dîpakaṃ |
dharmma-nidhânan endu dhare kîrttisut irppudu Chandra-Dêvanaṃ ||
śrîma ..... Bôkana |
śrî-kîrttige nelegaḷâgi puṭṭidar îgaḷ |
śrîmad-Vaśishṭa-gôtraṃ |
śrîmatu Muddaleya sutaru sukhadind irppar ||
bhâsura-têjadoḷ dinapan îveḍeg Arkkasutaṃ kaḷâgamâ- |
bhyâsadoḷ Abjagarbbhan uru-mantradoḷaṃ Suramantri bhôgadoḷ |
Vâsavan ânt-arâtige Dhanañjayan end akhiḷôrbbi kîrttikuṃ |
Îśvara-bhaktan ûr-oḍeya-Dêvaṇanaṃ sanu-mâna-dâniyaṃ ||
esev emba kaḷpa-taruvaṃ |
vosedum late vaḷḷi parvvid antire ninn î- |
pesar emba kîrtti-ravigaṃ |
posat âdudu â-Dêvaṇaṅge guṇa-vibhavaṅgaḷ ||

śrîman-mahâpasâyita parama-viśvâsi mûliga-heggaḍe|Bammayyanuṃ Basavayyanuṃ Padumayyanuṃ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannaruṃ avupâsanâgnihôtra-dvija-guru dêvatâ-pûjâ-tatpararum appa śrîman-mahâ-nâḍ-prabhûtaruṃ parôpakâra-pariṇataruṃ parîkshâ-daksharuṃ prabhu-mantrôtśâha-śakti-traya-sampannarum appa Nelkudureya vûr-aḍeya-S'aṅkara-Dêvanuṃ Mâdayyanuṃ Bhâskara-Dêvanuṃ Harihara-Dêvanuṃ Muṭṭayyanuṃ Lôkayyanuṃ Abbuchiya Kallayyanuṃ Nârâyaṇa-Dêvanuṃ Dêvayyanuṃ Chaṇḍayyanuṃ Satyaṇṇanuṃ Achyuta-Dêvan-oḷagâda vûr-aḍeyaru S'aka-varshaṃ 1156 neya Vijaya-saṃvatsarada Mârggaśira-śu 10 Bṛi-Pushya-nakshatra-vyatiyapâta-Dhanus-saṅkrântiyalu Nelkudureya śrî-Brahmêśvara-dêvara aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrṇṇôddhârakkam endu Bonteya Vâmarâsi-gurugaḷa kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa bhûmi (12 *lines following contain details of gift and usual final phrases and verses*) vûr-oḍeya Chandra-Dêvana barepa maṅgaḷa mahâ śrî śrî vijeyad-Daśakîrtti-dêvar vvirachisidar eseva śâsana-kṛitiyaṃ gâṇadalu aravân-enne Pasuvagêriya .. .. mittika Bharamêśvara-dêvaradu || Saṅkarôja hoyida śâsana

## 53

*On a vîrakal outside the same temple.*

svasti śrîmatu S'aka-varushada 1164 S'ubhakṛitu-saṃvatsarada Vaiśâkha-suddha 3 S'u śrîmad-anâdiy agrahâraṃ Maṛasûra maṇḍa ..... ṛadavûra ..... Nelkudureya gaḍiya page Bêḍara balu-manus'ya Dugi-Seṭi Sômayyana maga Bommeya-Nâyakanu tâgi talt iṛidu sûran âgi śrî-Hari .. saraṇ endu sura-lôka-prâptan âdanu

## 54

*On a second vîrakal in the same place.*

svasti śrî jayâbhyudaya-S'aka-varusha 1199 nê Iśvara-saṃvatsarada Vaiśâkha-su 15 Sô Nelkudureyali Hîriya-Bommana maga Nâgaya-Nâykanu tuṛu hariyali kâdi taḷt iṛidu sura-lôka-prâptan âdali âtana vîrakke mechchi Nelkudureya samasta-ûr-oḍeyaruṃ Jeya-Dêva-daṇṇâyakaruṃ .. samasta-prajegaḷu âtaṅge Kôgilûra dâri[yi]ṃ baḍagalu Tâḷakaṭṭada hinde kamba 15 nu kalla naṭṭu nettaru-geyiyâgi koṭṭu râsige moṛa-vatava koṭṭaru (*usual final phrases*).

## 55

*On a third vîrakal in the same place.*

svasti śrî jayâbhyudaya-S'aka-varshada 1201 neya Pra[mâ]ti-saṃvatsarada Âśvîja-su 15 Sô Nelkudurêli Âyara Châva-gauḍana maga Mâreya-Nâykanu tuṛu hariyalu .. kâdi taḷit iṛidu sura-lôka-prâptan âdalli Nelkudureya samasta-vûr-oḍeyaruṃ Jeya-Dêva .... yaruṃ samasta-prajegaḷuṃ âtana vîrakke mechchi Kôgilûra dâriyiṃ baḍagalu Tâḷakaṭṭada teṅkaṇa kôḍiya hinde Gaṅgana-gaḷeyalu kamba 15 nu nettaru-geyiyâgi kalla naṭṭu koṭṭaru maṅgaḷa mahâ śrî baḍagi Kaṅkeṛe .... li moṛa-vattavâgi sallisidaru

## 60

*On a stone near the Hâlappana maṭha south of the same temple.*

(*All the first part*, 41 *lines, is effaced*)..... Sâmanta-Nâgaṇṇanaṃ ||
sthira-satya-bratan âtta .....|
..... prabhu dhâtriyoḷ ene negaḷda .....|
..... ishṭa-mitra .... tâṃ|
sura ..... hantana guṇaṃ Sâmanta-Nâgaṇṇanaṃ ||
âtana sati .....|
.....|

.. ... ... ya-guṇaṃ |
bhûtaḷadoḷu pogaḷal ârggam atidâna .. .. .. ||

Dundubhi-saṃvatsarada uttarâyaṇa-saṅkrântiy-amâvâsye-Âdivâra.. ... ... ta-Nâgaṇṇaṃ śrî-Kêtêśvara-sthânavaṃ Rudraśakti-guru .. .. .. dhârâ-pûrvvakaṃ mâḍi koṭṭa dêvâlyada khaṇḍa-sphuṭita-jîrṇṇôddhâravaṃ .. ... raṅga-bhôga tri-kâla-nivêdya nandâdîvige inisuvaṃ naḍesuvantâgi biṭṭa .. dere .. ḍi bayala naḍuva gadde Gaṅgana gaḷeyalu mattaru 2 (*usual final phrases and verses*).

## 61

*At the same village, on a stone near the road in the back-yard.*

namas tunga-&c. ||

... ... ... bhuja vinamra ... ... ṇika-stôma-marîchi-mañjarî-virâji .. .. pâda ... ... ... ... .. maṇi Vikramâṅka ... ... ... sta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâ ... ... tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla ... ... ya-râjyam uttarôttarâbhivṛiddhi-prava ... nam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi ||

... ... ... ḷârppita-nakha-mukuraṃ ... ... ... |
jana-rakshâ-śânti-dikshâ-guru vijaya . krânta ... lakshmî-|
.. vâsaṃ châru-chandra ... ... viśada-yaśô-vallarî-vyâpta-lôkaṃ |
vanadhi-vyâvêshṭitôrvvî ... ... sedan â-Râya-Pâṇḍya-kshitîśaṃ ||

... mahâ- ... ... Kâḷâñjapura-varâdhîśvaraṃ nija-kuḷa-kamaḷa-mârttaṇḍaṃ parichchhêdi-gaṇḍaṃ Râjiga-Chôḷa-manôbhaṅgaṃ śrîmat-Tribhuvanamalla-Dêva-pâdâbja-bhṛiṅgaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîmat-Tribhuvanamalla-Râya-Pâṇḍya-Dêvaru Noḷambavâḍi-mûvattirchchhâsiramumaṃ Sântaḷige-sâsiramumaṃ tri-bhôgâbhyantaraṃ dushṭa-nigraha-śishṭa-pratipâḷanaḍiṃ pâḷisuttum râjadhâ ... ... vina nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire | tat-pâda-padmôpajîvi ||

kanda || nambida râya ... ... ḷaṅg |
imbine sâmrâjya-râjyadoḷu nilisida peṃ- |
paṃ be ... ... dhâtrig a- |
ḷumba parichchhêdi-gaṇḍa Pallava-Râya ||
Turaka-ma .. ta parid eydi |
... ... ... kaydu-vîḍiye pul-vîḍiyade nint |
ari-si .. ... ... pari |
dhurake parichchhêdi-gaṇḍa Pallava-Râya ||
âtana bi... ... dagradoḷu vîra-bhaya- |
... śaradiṃ khacharâkṛitiyiṃ ... rddanaṃ |
bhûtala-.. kravarttiya ba ... ... ... ... |
dûtanan ikkidaṃ dharege mech ... ... Arjjunan ikkuv-andadiṃ ||

â-mahâ-sâmantaṃ vîra-lakshmî-kântam ... ... ... nistâraṃ śrîmat-parichchhêdi-gaṇḍa Pallava-Râya Biḷiche-yeppattumaṃ Dummi-hanneraḍumaṃ tri-bhôgâbhyantaraṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ pâḷisuttam ire ||

kanda || dhîraṃ Sômana doreg oreg |
âruṃ nindapar î-Kṛitayuga-Trêta-Dvâ- |
pâraṃ-Kali-yugadoḷagaṇa |
bîrar udâra-pratâpigaḷu dharmma-parar ||

kadanadoḷ ânt ari-bhûparan ।
adirade beṅkoṇḍa tanna pempu urvvareyaṃ ।
pudid ire pâḷisi dhâtriyan ।
odavisidaṃ guṇa-vibhâsi Sôva-nṛipâḷaṃ ॥

â-mahâ-sâmantaṃ vîra-lakshmî-kântaṃ sishṭa-nidhânaṃ dâna-Kânînaṃ nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-sâmanta-Sômarasar â-Biḷichey-eḷpattaṛalli manneyamaṃ sad-dharmma-pratipâḷanadiṃ pâḷisuttam ire śrî svasti samasta-vastu-guṇa-sampannaṃ nuḍidu mattennaṃ śishṭa-janâdhâraṃ gôtra-vistâraṃ sakaḷa-yâchaka-brinda-sandôha-sahâya ... dâna-Kânînaṃ vibudha-vanaja-vana-kaḷahaṃsaṃ Sarasvatî-kaṇṭhâvataṃsaṃ dêva-dvija-guru-pâdâbja-bhṛiṅga sâhasôttuṅga-nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-prabhu Kêśi-râjana mahatvânubhâvam ent endaḍe ॥

kanda ॥ purushârtthada kaṇi satyada ।
karu permmeya nermmam endu vibudhâgraṇigaḷ ।
karam arttiyinde pogaḷalu ।
dharag esedaṃ Kêsi-râjan ûrjjita-têjaṃ ॥

vṛitta ॥ vinaya-nidhânan ûrjjita-mahâ-mahimâspadan abdhi-vêshṭitâ- ।
vanitaḷa-pûjyan ishṭa-jana-kaḷpa-mahîruhan êka-vâkyan ent ।
anunayadiṃ budhar ppogaḷvar âgaḷum î-negaḷdirdda Kêsi-râ- ।
janan ina-têjanaṃ dvija-sarôjanan âśrita-kaḷpa-bhûjanaṃ ॥

kanda ॥ âtana sati guṇavati vi- ।
khyâtiya Sîtegam Arundhatî-dêvigam êṃ ।
mâto sari pâṭiy endu dha- ।
râtaḷav â-Châkaṇabbeyaṃ baṇṇisuguṃ ॥

vachana ॥ ant â-Kâśyapa-gôtra-pavitran appa Kêśi-râjaṅgam â-mahâ-sati-Châkaṇabbegaṃ â-Kâśyapa-gô .. ...

..... ।
udiyisiy Âdityan entu jagaṁaṃ ..... t ।
udiyisiy Irugaṃ mudadind ।
odavida kîrttiyoḷu jagaman êṃ beḷagidanô ॥
â-Kêśi-râja-vibhugaṃ ।
Châkaṇikabbegam udâtta-guṇan ogedan iḷâ- ।
lôkaika-pûjyanaṃ ripu- ।
nikara-bhayaṅkaranan Iruganaṃ dhare pogaḷguṃ ॥

vṛitta ॥ nuḍivudu satyadoḷ naḍ-vud uttama-dharmmadoḷ oḷpin-êḷgeyaṃ ।
piḍi piḍid antutaṃ biḍadir end Irugaṃ moley uṇba kâladoḷ ।
taḍeyade kêḷ udâtta-guṇan iṃ tiḷi yammavan endu gallamaṃ ।
miḍi miḍidandu tây kalise kaltan akhaṇḍita-chaṇḍa-vikrama ॥
. ḍumaneya baykey Irugaṃ ।
paḍed oḍave budhâḷig anyar ârjjisida dhanaṃ ।
kaḍala naḍuvaṇa dharâdharad ।
eḍeyaṇa Phaṇipatiya peḍeya mâṇikam enikuṃ ॥
vinayâmbhônidhi satya-śaucha-niḷayaṃ sad-dharmma-Dharmmâtmajaṃ ।
vanadhi-vyâvṛita-dhâtri-vêshṭita-yaśaṃ nêtrâmbujâtaṃ jagaj- ।
jana-pûjyaṃ sujanaika-bândhavan iḷâ-lôkaika-kaḷpa-drumaṃ ।
Manu-mârggaṃ ripu-kâḷa .. ... vidvaj-janaikâśrayaṃ ॥

dhuradoḷ maṛâṅt arâti-pratatiyan aled âṭandu kondikkugum band ।
ered-artthi-brâta .. d eḍara .... kum tannan âvom ।
śaraṇam nîn endaram rakshisugum Irugaṇam vipra-vaṃśâmbujârkkam ।
vara-kântânika-Mâram guṇa-yutan asatî-dûran êkâṅga-vîram ॥
dhareyalu tannaya têjam ।
parayalu mâḍisidan artthiyind Irugaṇan a- ।
chchariy â .. puṇya-puñjam ।
su-ruchiram Irugéśa-bhavanamam kṛita-kṛityam ॥

âtana sati ॥

vṛi ॥ châru-charitre bandhu-jana-vatsale gôtra-pavitre sad-guṇâ- ।
dhâre mahânubhâve S'iva-bhakte patibrata-yuktey endu tâm ।
dhâriṇi baṇṇisal negaḷdaḷ î-Bhavyakabbege bhûtaḷâgra-loḷ ।
nâriyar âruv êm doreye pôlisal î-subha-lakshaṇâṅgiyoḷ ॥

endu bhuvanam pogaḷe ॥ svasti samasta-vastu-guṇa-sampannarum śrî-Mahêśvara-dharmma-nirmmaḷarum appa śrîmat-Biḷiche-yeppattara baḷiya bâḍa .. savaḷi .. Sâvatavaḷḷiya Nallûra Manujavoḷaluhanneraḍara baḷiya bâḍa Malligeya Harakali-hanneraḍara baḷiya bâḍam Kuṅkuvadahaḷḷi int îy-ayd-ûra ûr-oḍeya śrîman-mahâ-prabhu Irugamayya-Nâyakar svasti śrî Châḷukya-Vikrama-kâlada 48 neya Krôdhi-saṃvatsarada Pauśya-paurṇṇimâsye-Sômavâra-vyatîpâtôttarâyaṇa-saṅkrânti-nimittadim Hosavaḷḷiya Irugêśvara-dêvargg aṅga-bhôgakkam nivêdyakkam pûjârigaḷa bîyakkam atithiy-abhyâgatara-anna-dânakam biṭṭa dêva-dattiya dharmmam ent endaḍe ॥ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-guṇa-sampannar appa śrîmatu S'ikhâśiva-gurugaḷa kâlam karchchi dhârâ-pûrvvakam mâḍi Kaṛukeya Dâsayana-keṛeya keḷagaṇa gaḷde mattar eraḍu Biḍigana-keṛeya paḍuvaṇa-kôḍiya ... mattaru nâlku gaḷdeyim paḍuvaṇa Kuṛuvadalli sâsira-kavuṅgina-marada tôṭam gaḷdeyim teṅkaṇa Nandana-vana-sahita pû-dôṇṭam ondu-mân-eṇṇe gâṇa vondu tippe-suṅkamum dêvara puravarggada kêrige teṛe ya .. pannâyada heggaḍe-Lakarasa biṭṭa suṅka hêrige na.. bele hoṛegey ayvatt-ele keṛe goḍaṅgi Chavuṇḍabbe-gaṭṭakke gaḷ le mattar ondu Kêśavagaṭṭakke gaḷde mattar ondu keṛegaḷge bittuva ... ttariṅge mûvattu-koḷaga .. (*usual final phrases and verses*).

## 62

*At the same village, on copper plates in possession of Bâḷabasavayya.*

(*I a*) śrî-Gaṇâdhipatayê namaḥ nirvighnam astu śubham astu ।

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1487 neya Raktâkshi-saṃvatsarada Mâgha-śu 15 Saumyavâra-chandrôparâga-puṇya-kâladalu śrîmatu Hêmâdri-maham-Mêruvina dakshiṇa-dig-bhâga Jambûdvîpa lakshavû-yipatâru-sâvira-yôjana madhya-râshṭra-Kuntaḷa-dêśâdhipati Tuṅgabhadrâ-tîradim Hampâ-pati śrî-Virûpâksha-liṅgana nirûpadim Vidyâraṇyara-śrîpâdaṅgaḷa nâmadêhadim Hari-hara-Dêva-mahârâyaru kaṭi pratishṭeyâgi nint â-Vidyânagariya siṃhâsanake karttarâda śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Râma-Dêva-Râya-mahârâyaru ratna-siṃhâsanâ-rûḍharâgi sukha-saṅkathâ-vinôdhadim pṛithvî-râjyam geyutt iralu । avara kâryyake karttarâda । śrîmatu Pûvala-vaṃśôddhârakâ Hanumi-Nâyakara makaḷu Billappa-Nâyakaru Keṅgappa-Nâyakaru । S'rîvatsa-gôtrada Âpastambha-sûtrada Yajuś-śâkheya Yindrakaṇṭi-Âvala-Malli-bhaṭṭara makaḷu Appâ-bhaṭṭaru tamma Liṅgaṇa[ge] barasi koṭṭa dharmma-śâsanada kramav ent endare । Pûvala-vaṃśôddhâraka Hanumi-Nâyakara makaḷu । Billappa-Nâyakaru Keṅgappa-Nâyakaru Santhe-Bennûra sime .. ristaraṇôditavâgi nâvu sâdhisuva muhûrtta-sâdhanada samayadalli । S'rîvatsa-gôtrada Âpa-

stambha-sûtrada Yajuś-śâkheya Yindrakanṭi-Âvala-Malli-bhaṭṭara makkaḷu Appâ-bhaṭṭaru tamma Liṅgaṇanu saha nâvu pûrvîkaru namma hiriyaru (*Ib*) paḍadanta staḷa-maneya kâdukoṇḍu nimma âśritarâgi yidavi | yitalâgi sistu mâḍida sîme staḷada sênabôvike jyôtishya saha namage pâlisikoḷabêk endu hêḷikoḷalâgi | Uchaṅgi-vêṇṭadoḷag ṇa Sante-Bennûrige saluva sîme grâmânugrâmagaḷa staḷada sênabôvike â-sîme jyôtishya-purôhitya-muntâdanu pûrvva-staḷadavaru ahudu yambidarinda dâna-dhârâ-pûrvakavâgi Râmârppaṇa mâḍi koṭevâgi nîvu nim-puṭra-pautra-pâramparyyavâgi â-chandrârka-sthâyigaḷâgi â-Santhe-Bennûra-sîme sthaḷada sênabôvikênu barakoṇḍu â-sîme-jyôtishya-dharmavannu naḍasikoṇḍu pûrvva-mariyâdiyalli svâsthi umbuḷi vartane hola gadde beddalu kâḍârambha nîrâramba âya-svâmya suvarnâdâya sarva-têja-svâmyavannu anubhavisikoṇḍu bâhiri yandu Pûvala-vaṃśôdhâraka Hanumi-Nâyakara makkaḷu Billapa-Nâyakaru Keṅgappa-Nâyakaru | S'rîvatsagôtrada Âpastamba-sûtrada Yajuś-śâkheya Yindrakanṭi-Âvala-Malli-bhaṭṭara [ma]kaḷu Apâ-bhaṭṭaru tamma Liṅgaṇage dâna-dhârâ-pûrvakavâgi Santhe-Bennûra-sîme staḷada sênabôvike jyôtisya purôhityake saha barasi koṭṭa dharmma-śâsana | yi (*II a*) nt apudake sâkshigaḷu |

âditya-chandrâv &c. || (*usual final verses*).

śrî-Râma

## 64

*At Alakanâḷu (same hobli), on a stone south-east of the raṅga-maṇṭapa of the Jalês'vara temple.*

śrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
pha'adâya namô nityaṃ S'aṅkrâya mahâtmanê ||
namas tuṅga &c. ||
śrî-dayitaṃ Saḷan embaṃ |
Yâdava-kuladalli puṭṭi yati-pati puliyaṃ |
bâḍeyi poy Saḷan ene muniy- |
âdêśadin eydi poydu Poysaḷan âdaṃ ||
modaloḷ Poysaḷa-râjya-lakshmiy-odavaṃ tôḷ-valpiniṃ tâḷdi tann |
udayaṃ raṇjise tanna balp odave tann ârpp êre tann âjñe mî- |
re diśâ-chakraman ottikoṇḍu Taḷakâḍaṃ Gaṅga-râjyakke tâṃ |
modalâḍaṃ Yadu-vaṃśa-varddhanakaraṃ śrî-Vishṇu-bhûpâḷakaṃ ||

va || yâ-mahâ-maṇḍalêśvarana tanûjana parmmeyaṃ pêḷvaḍe ||

vṛi || kulajane Yâdavânvaya-śirômaṇi bêḷpavargg îvanê vadhû- |
tilakey enippa Lakshmiya magaṃ kaḍu-chelvane lôkav ellavaṃ |
sale nile kâva Vishṇuvina putrakan endaḍe baṇṇisalke bhû- |
vaḷayadoḷ ârppar âro Narasiṃha-nṛipâḷakanaṃ nirantaraṃ ||
Narasiṃha-bhûpagaṃ tâṃ |
piriy-arasiy enippa paṭṭa mâdêvigav ant- |
irad udayisidaṃ |
biruda .. bBallâḷa-Dêvan esegum dhareyoḷ ||

va || yâtan-aḷavigaḷeda darppamaṃ pêḷvaḍe || gadya || svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Dvârâvatî-pura-varâdhîśvaraṃ S'aśaka-pura-nivâsa-Vâsantikâ-dêviya labdha-vara-prasâdanuṃ śrîman-Mukunda-pâdâravinda-vandana-vinôdanuṃ akshuṇṇa-lakshmî-lakshita-vakshaḥ-pradêśanuṃ śvêtâtapatra-śîtaḷikṛita-bhûtaḷanuṃ saṅgîta-prasaṅga-bhaṅgî-saṅgata-chatura-Bharatanuṃ tarkka-vidyâ-vistâra-vichâra-niratanuṃ śabda-vidyâ-samagra-lakshaṇa-susikshitanuṃ vêda-vidyâ-parîkshâ-dakshanuṃ gaja-râja-gaṇḍa-vijaya-diṇḍimâyamânôḍḍamara-madhukara-piñchhâtapatranuṃ para-vadhû-putranuṃ śrîmat-Tribhuvanamalla pratâpa-chakravartti Poysaḷa-vîra-Ballâḷa-Dêvaru saptârddha-laksha-pritviyan â-chandrârkka-târaṃ-baram êka-chhatra-chchhâyeyiṃ sukha-saṅkathâ-vinôdadî râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi ||

Ereyaṅg-arasana kâladoḷ |
eragad arâtigaḷa balpinind eragisuvaṃ |
uṛad ânt arâtig Antakan |
aṛiyire Vaijarasanaṃ mahî-maṇḍaladoḷ ||

va || âtana darppamaṃ pêḷvade ||

vri || Bêḍarabaṅkiy emba vanad antavan Aggada-Râyan ôḍe Hem- |
mâḍiya munte billa-birad aṅkada pandaley onde-kôlinoḷ |
nîḍ irad ambarântaradal âḍuva haddinal ondu kaṇṇuvaṃ |
nôḍidavargge śaṅke migal echcha negaḷteya Vayja-bhûmipaṃ ||
kaṇṇ-ambina birudan adaṃ |
tiṇṇaṃ tâṃ paḷeda Râya-Hemmâḍiyoḷaṃ |
baṇṇisuven embag anupama- |
v aṇṇaṃ Vaijarasa mâḷpa darppaṃ jagadoḷ ||
kaṇṇ-ambuṃ-birudâda Vayjaṇa-nṛipaṅg âd aṅganâ-kântegaṃ |
baṇṇippaṅgav asâdhyav âgal ogedaṃ śrî-Nâḍa-bhûpâḷa Nâḍ- |
aṇṇaṅgaṃ satiy âda Nâgale-mahâ-śrî-kântegaṃ puṭṭidaṃ |
Kaṇṇuṃ-nûraṛa-dêvan itta varadiṃ śrî-Vayja-bhûpâḷakaṃ ||
yenag adu deyva namma kulakaṃ chalakaṃ baḷupiṅga orvva bêḷk |
anupama-Vayja-maṇḍalikagaṃ sati-Vaijala-Dêvig embuduṃ |
anudina tamma deyva Padumâvati-dêviya nichchav archchisal |
manam osed ittaḷ âke vara-putrakanaṃ kali-Barmma-bhûpanaṃ ||

âtan-anvayamaṃ pêḷvade ||

kulamaṃ pêḷvade Gaṅga-vaṃśa-tiḷakaṃ san-mûrttiyaṃ pêḷvad ant |
Alarvillaṅge chatur-gguṇaṃ para-hita-vyâpâramaṃ pêḷvadaṃ |
nelak ârtt ittaṛan ugra . . . tarad ond âtôpamaṃ pêḷvadaṃ |
nile mâtâḍuvan ayvat-irbbar-aḷavaṃ śrî-Bamma-bhûpâḷakaṃ ||

vishama-vṛitta || bhayamaṃ vidvishṭa-sainyakk al hayaman atibhîtargge bêḷp-artthamam be- |
ḷpa-yaśô-vistâram artthi-pratatige rati-sammôhamaṃ kânteyargg ittu sau- |
janya-sad-vṛittiyan âḷd oppida Vayjarasana tanayaṃ Kshatra-vaṃsênduv Â- |
sandiya Barmmaṃ kîrtti-darmmaṃ pada-nata-janatâ-varmman uddâma-śarmma ||
ari-varggaṃ raudra-mârggaṃ berasu Daśaśirâkâradind âjig aṇmal |
śiramaṃ tad-vêgadindaṃ Daśaratha-tanayaṃ pâṛal echchante mâṛânt- |
ariyaṃ kaṇṇambin-âtaṃ ripu-śiram uruḷ al Gaṅga-vîrârijunaṃ saṅ- |
gara-dhîraṃ thippan-echchaṃ jaya-vadhu naliviṃ narttisal Barmma-bhûpa ||
baṛa-siḍil aṭṭi kolva teṛadind uṛad ânt ari-maṇḍaḷikaraṃ |
taṛiye raṇâgradoḷ nerada bhûta-piśâchada Dâkinîmayaṃ |
biraṛ ari-biṛar-aṭṭemayaṃ âytu jagakk ati-raudram âgal ânt |
iridu negaḷtegaṃ paḍedan î-dhareyoḷ al-Pamma-bhûmipaṃ ||
esed irdda Bamma-bhûpana |
ṛa avaṛtiṛ enipa Gaṅga-mâdêvige tâṃ |
jaseyiṃ puṭṭidan adaṭaṃ |
vishasanadoḷu śatru-lalaḷaṃ Narasiṃhaṃ ||
Śrîkaṇṭhaṃ paramâyuvaṃ sakala-lakshmînâthan aiśvaryyamaṃ |
lôkôtpatti-nimitta-kâraṇan Ajaṃ sat-putraṇaṃ kûrttu bh- |

lôkâdhîśvara-Bammi-Dêva-tanayaṃ śrî-Nârasiṃhôrvvipaṅg |
êkîbhâvadin îge bêḷpa varamaṃ chandrârkka-târaṃ-baraṃ ||
ari-bhûpâḷa-śiraṅgaḷinde soreyaṃ tad-bâhu-sandôhadiṃ |
kareyaṃ daṇḍige mâḍi benn-eseva-bîviṃ tantiyaṃ kaṭṭi tad- |
dhuradoḷ pâḍutav ippaḷ oldu nalaviṃ śrî-kântey ânandadiṃ |
dharaṇîśôttama-Nârasiṃha-nṛipanaṃ sad-bhâvadiṃ bhû .... ||
kari-patiy appa Mâḷava-mahîpati baṇṭina Lâḷa-bhûmipaṃ |
turaga-chayaṅgaḷind eseva Gûrjjara-bhûpati Chôḷa-bhûbhujaṃ |
nered idirântu tâgi raṇa-raṅgadoḷ orbbane kâdi geldan î- |
narapati Balla-bhûpana besaṃ paḍed î-Narasiṃha-bhûbhujaṃ ||

svasti samasta-vasumatî-taḷa-khyâtaṃ Gaṅgânvaya-prasûtaṃ | Koṅguḷivarmma-dharmma-mahârâjâdhirâjaṃ | Kôḷâla-pura-varâdhîśvaraṃ | Padmâvatî-dêviya labdha-vara-prâsâdanuṃ | Gaṅga-Gâṅgêyanuṃ | jayad-uttaraṅganuṃ | pratâpa-Mahêśvaranuṃ | Nandagiri-nâthanuṃ | manuja-Mândhâtanuṃ | paripanthi-Pârthanuṃ | gaṇḍara tîrthanuṃ aṇiyoḍe gaṇḍanuṃ raṇa-raṅga-nîranuṃ | billaṅkakâranuṃ | kaṇṇambinâtanuṃ esuvar-âdityanuṃ âhava-jattalaṭṭanuṃ vairi-gharaṭṭanuṃ saraṇâgata-vajra- ..... para-baḷa-bhayaṅkaranuṃ baṇṭara bâvanuṃ | maṛeûge-kâvanuṃ tappe-tappuvanuṃ | maguḷḍaḍe ṛeppuvanuṃ ad ent oppuvanuṃ | yintî-nâmâvaḷi-praśasti-sahitar appa śrîman-mahâmaṇḍaḷika Nârasiṃharasaru Âsandiya nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi || svasti samasta-prasasti-sahitaṃ śrîmanu-Mudageṛeya mahâ-prabhu .... gaûḍa Kêta-gavuḍi irbarggaṃ suputran Âdi-gaûḍanu ||

anunayadiṃ Râmêśvaraman |
anupama ..... yoḷ |
anupama-guṇa-niḷeyaṃ jana- |
vinutan enisid Âdi-gauṇḍan ant âr ddhanyar ||
*ant enisid Âdi-gauṇḍaṅ- |
gaṃ Ma .. gavuḍigaṃ tanûbhava . .. Bila-gavuṇḍanu su- |
putraḥ kula-dîpakan emb- |
î-nyâyaman anukarisidaṃ mahi-maṇḍaḷadoḷu ||
ant â-Bila-gavuṇḍaṅgaṃ |
Bâga-gauṇḍigaṃ ..... ... puṭṭida tanûjar |
Râma-gavuṇḍanuṃ Bûcha- |
gauṇḍanuṃ Âdi-gavuṇḍan enisidar ddhareyoḷu ||
Râmaṃ sakaḷa-kaḷârjjita- |
. ..... Bûchaṃ |
nirmmaḷa-kîrtti-viśâḷaṃ |
Âdiyane mûvar ttanûjar âdar ddhareyoḷu ||

ant enisida Âsandi-nâḍa mahâ .. ..... śakti-traya-guṇa-sampannar appa Râma-gauṇḍaṅgaṃ .... vinêya-bandhu-jana-pûjiteyappa Gaṅga-gauṇḍigaṃ ..... puṭṭidaru Bila-gauṇḍanuṃ Hariyama-gauṇḍanuṃ Beḷa-gauṇḍanuṃ Lôka-gavuṇḍanuṃ Bûcha-gavuṇḍan emb-î-sutaraṃ paḍedaru | ..... gavuḍigaṃ su-putra-kula-dîpakaru puṭṭidar Bila-Gavuṇḍanuṃ Râma-Gavuṇḍanuṃ Nâga-gavuṇḍanuṃ puṭṭidar ent ene || ant enisida śrîman-mahâ-nâḷprabhu Mudageṛeya Râma-gavuṇḍanu Halakâḷanahaḷḷiyaṃ mâḍi Bilasamudra-yemba keṛeyaṃ kaṭṭi.... . Bûchasamudra-yemba keṛeyaṃ kaṭṭisi Billêśvara-liṅga-pratishṭheyaṃ dêvâlayavaṃ mâḍisi Śaka-varshada 11 .. neya Śrîmukha-

*So in the original.

saṃvatsarada Phâlguṇa-suddha 5 Bṛihaspativâradandu uttarâyaṇa-saṅkrânti-vyatîpâta ..... jîyaṅgaḷa kâlaṃ toḷadu dhârâ-pûrvvakaṃ mâḍi śrî-Billêśvara-dêvara aṅga-bhôga-naivêdya-khaṇḍa-sphuṭita-jîrṇṇôddhâra-Chayitra-pavitra-nandâdîvige-nitya-nayimittikakke biṭṭa datti (*here follow details*) śrî-Billêśvara-dêvara Brahmapurî-Mâdhava-bhaṭṭaru avara maga Sômayyaṅgaḷige Bilasamudrada baḍagaṇa-kôḍiya hinde gade kamba..... Mâchiseṭṭiya-kereya teṅkaṇa-kôḍiya hinde gade kamba 100 Bilasamudrada voḷagaṇa dêva-dânadiṃ baḍagalu beddale ..... śrî-Billêśvara-dêvara pratishṭhâchâryyar appa râja-guru Kriyâsakti-dêvargge ûriṃ baḍagalu dêva-dânada keyiṃ baḍagalu beddale ..... int iva dânadoppâdiyâgi biṭṭu saluûdu (*usual final verses and phrases ; also details of boundaries*) namaś S'ivâya svasti śrîmatu râja-guru Kriyâsakti-dêvaru Âsandi-nâḍa Eḷkkôṭi-tapôdhanaruṃ Îdurâ maga Haṇḍaṅge dîkshêyaṃ mâḍi Hâlakâḷanahaḷḷiya śrî-Billêśvara-dêvara sthânada Maṭṭadere-nâḍa sameyada hadike liṅga-dere tapôdhanara hadike int î ênu hadike bandaḍaṃ sarbba-namaś-S'ivâya-vâgi biṭṭa datti || svasti śrîmatu śrî-Harihara-dêvara salâkâchâriyappa S'ivadêva-bhaṭṭôpâdhyarige Mâdhava-bhaṭṭara gaddeyiṃ baḍagalu gadde sa .. Kriyâśakti-gurugaḷa hasaliṃ baḍagalu beddale sa vandu vesa vandu || śrîmatu Billêśvara-dêvara chatrakke dêva-dânadiṃ baḍagalu gade sa 2½ Mâchiseṭṭiya-kereya baḍagaṇa kôḍiyalu chatrakke beddale sa 3 ... int î-dharmmakke .....

## 65

*At Baṅkîkere (same hobli), on a stone near the Siddarâmêdêva temple.*

svasti śrîmatu Saka-varsha *sahasrada Vikrama-saṃvacharada | Chaitra-suddha-ashṭmi-Âdivâradalli ... ra-Bakkaṇa-Voḍeyara maga Gaṅga Selâra Seṭṭihaḷḷi-paṭṭaṇakke bandu kâdida-andu daḷavâra Ere-Permma-Nâyaka mûvara râyara gaṇḍana mayuduna baṇṭara bâva para-nâriya sôdara hiriya-Nâgeya-Nâyaṅkanu Gaṅgu-Selârana daḷadali kâdi bidali nâḍu-daḷavâra Yere-Pemmeya-Nayakanu âtana tamma aḍapada Nâge-Nâyakaṅge tana manô-hutsahadinda Baṅkêkereyanu netaru-koḍagiyâgi koṭṭaru maṅgaḷa mahâ

## 66

*At Hodigere (same hobli), on a stone in Gauḍa-Puṭṭa-Basappa's field.*

Dummi-sâyiradalu Bhûmî-Viraktayyaṅgaḷa maṭhâ

## 67

*At Goppênahaḷḷi (same hobli), on a stone in the enclosure of the Âñjanêya temple.*

Keṅgapa-Nâyaka Dombara Keṅgapage koṭa uru bûmi chandran iruûdu (*usual imprecatory phrases*).

## 69

*At Chikka-Gaṅgûru (same hobli), on a stone in the Siriyappa temple behind the Îśvara temple.*

śubham astu | namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-saka-varuśa 1485 daneya Dundubhi-saṃvachcharada Âśâḍha-śu 3 S'ukravâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Sadâśiva-mahârâyaru sukha-saṅkathâ-vinôdadiṃ pṛithvi-râjyaṃ gaiûta yiralu Ayyana-Maluka-Voḍeyarige Dummi-sîmeyanu amarake pâlisi yirutiralu Ayyana-Malukara ṭhâṇadâra Dilâvara-Voḍêru râjyadoḷage gauḍa-praja-nâyaka-makaḷige upahatiya mâḍalâgi Santhe-Bennûra Hanume-Nâykara makaḷu Pilapa-Nâyakarû Dummi-sîmeya staḷake saluva Chikka-Gaṅgûra Gavuḍayyanû Maluka-Voḍeyara pâda-baḷige kaḷuhutiralâgi â-Chika-Gaṅgûra Gavuḍayyanû Dilâvaranu yeḍa-dârili taleyanu hoyda śudinu

*So in the original: but Vikrama = 1023 and 1000 = Paiṅgaḷa.

Maluka-Voḍêru kêḷi tamma ûḷigada Chimmana-Voḍeyaru ..... nabôvanavara kaiyya Santhe-Bennûra Pilla-Nâykarige Dummi-sîmeyanu pâlisi modal irda Dilâvaran emba ṭhâṇadâranu âge-nôyikki Chikka-Gaṅgûra Gavuḍayyage Chikka-Gaṅgûra staḷadali putra-pautra-pârampareyâgi nettaru-goḍigiy âgi yî-Gavuḍayyana makaḷige pâlisidu ere-holadoḷage 82 manajina-holadoḷage 83 ubheya 165 da holanu chandra-sûryyar uḷḷantanaka uṇḍu anubhavisikombud endu pâḷisidaru (*usual final phrases*).

**71**

*At Lakshmîsâgara (same hobli), on a second stone near the Hanumanta temple.*

Dhâtu-saṃvatsarada Mâgha-ba 5 lu Hodigere-sîme nâḍigâ Baṅkîpurada Mallapa | Timmapana maga Raṅgapana umbaḷi Lakshumasâgarâ-grâma

**72**

*At Kallukere (Ubrâṇi hobli), on a stone in the mukha-maṇṭapa of the Beḷês'vara temple.*

svasti śrî jayâbhyudaya || namas tuṅga-&c. ||

śrîmat-traiḷôkya-pûjyâya sarbba-karmma-su-sâkshiṇê |
phaladâya namô nityaṃ S'aṅkarâya namô'stu tê ||
Saḷan emb urbbîśan orvvaṃ S'aśakapurada Vâsantikâ-dêviyaṃ ni- |
śchaḷa-chittaṃ màṇad ârâdhisuv eḍeyoḷ ad ond ugra-śârddûḷam uchchhṛiṅ- |
khaḷa-kâyaṃ pâye pârśva-sthita-Jina-munipaṃ kuñchamaṃ koṭṭu nîn î- |
seḷeyiṃ śârddûḷamaṃ hoy Saḷa yene baḷiyaṃ Hoysaḷar bbhûpar âdar ||
andu-modalâge seḷe puli |
sindadoḷ ire Poysaḷânvayar bbhûpâḷar |
ppindaṃ seḷevinav eraḷegaḷ- |
andadin ôḍuvar arâti-nṛipar âbavadoḷu ||
jagatî-kaṇṭaka-kauśika-brajam aḍaṅgaḷ vishṇu-chêtas-tamaṃ |
biga-piṅgaḷ para-râja-maṇḍaḷam atîvaṃ kundal ugrâri-dai- |
tya-gaṇaṃ beḷkuṛal intu Hoysaḷa-kubhṛid-vaṃśôdayâdrîndradind |
ogedaṃ têjamam appukeydu Vinayâdityaṃ jagal-lôchanaṃ ||
avan arasugeydan allindav anantarav âtan-aṅgabhavan Eṛeyaṅgaṃ |
dhavaḷa-chchhatra-chchhâyeyoḷ avanîtaḷav ellamaṃ kuḷilkôḍisidaṃ ||
aṅga-viḷâsade Rati-eṛe- |
yaṅgaṃ vibhavâtiśayade S'achi-eṛeyaṅgaṃ |
tuṅga-bhuja-baḷade Siri-eṛe- |
yaṅgaṃ migil ensi sogayisuvan Eṛeyaṅgaṃ ||
Pullaśara-rûpar aprati- |
mallar sat-putrar âdar Eṛeyaṅga-mânô- |
vallabheg Êchala-Dêvige |
Ballâḷaṃ Biṭṭi-Dêvan Udayâdityaṃ ||
Puraharana mûṛu-kaṇgaḷoḷ |
uri-gaṇṇapratimam âdavol mûvar-ssô- |
dararoḷ vikramad odavind |
aras âdaṃ Vishṇu-mûrtti Vishṇu-narêndraṃ ||
modaloḷ Hoysaḷa-râjya-lakshmiy-odavaṃ tôḷ-valpiniṃ tâḷdu tann- |
udayaṃ raṇjise tanna bâlp odave tann-ârpp êṛe tann-âjñe mî- |
ṛe diśâ-chakravan ottikoṇḍu Taḷakâḍaṃ Gaṅga-râjyakke tâṃ |
modalâdaṃ Yadu-vaṃśa-varddhana-karaṃ śrî-Vishṇu-bhûpâḷakaṃ ||

â-Vishṇugav â-Lakshmî- |
Dêvigav udaysidan Aṅgabhavan *Aṅgabhavand |
î-vihhramam âdoḍam init |
âveḍe balpinsi Nârasiṃha-narêndraṃ ||
aḷurvvud tanna têjav ari-maṇḍaḷadiṃ ripu-sainya-mâṃsadiṃ |
taḷirvvudu tanna khaḷga-late vairiya peṇḍira suyya-gâḷiyiṃ |
miḷirvvudu tanna kêtana-paṭaṃ dare tanna sitâtapatradiṃ |
kuḷirvvud id ên a-mânushamo râja-guṇaṃ Narasiṃha-Dêvana ||
anavadyêkshaṇa-matsyan aṅghri-kamaṭhaṃ grîvâ-varâhaṃ su-ma- |
dhya-Nṛisiṃhaṃ kshiti-maṇḍaḷâkramaṇa-kêḷî-Vâmanaṃ śatru-śâ- |
sana-Râma-tritayaṃ sva-yôga-baḷa-Buddhaṃ duḥ-prajônmâta-Ka- |
lki nijâdhîśa-daśâvatâran ogedaṃ Ballâḷa-bhûpâḷakaṃ ||
Magaregan âjiyoḷ sugidu koḷv ibham int ivu Chôḷan aṭṭid â- |
negaḷ ivu Pâṇḍ[y]anaṃ seḷadu Kâḍava-Râyanuv itta matta-ha- |
stigaḷ ivu nôḍim endu Narasiṃhana balmege mechchi nôḍuvar |
vvageyoḷag âḷki Siṃhaṇana Lâḷana Gauḷana râyabhârigaḷ ||
âneya-nâyakaṅge neṟad-âneya-nâyakan allad ânan emb |
î-nuḍi yêvud endu Narasiṃha-mahîpati nûṟu-gâvudaṃ |
tân irad etti mûḍaṇa-diśâvarad uddhataraṃ poraḷchi nûṟ- |
âneyan oḍḍid â-Magaran-ânegaḷaṃ piḍitandan aśvadiṃ ||

svasti samasta-bhuvanâśrayaṃ pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa kadana-prachaṇḍa gaṇḍa-bhêruṇḍan asahâya-śûran êkâṅ-ga-vîra S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-râjya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryyanuṃ śrîmat-Tribhuvanamalla niśśaṅka-pratâpa-chakravartti Hoysaḷa-śrî-vîra-Nâra-siṃha-Dêvaru saptârddha-laksha-pṛithviyan â-chandrârkka-târaṃ-baram êka-chchhatra-chchhâyeyiṃ sukha-saṅkathâ-viuôdadiṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi ||

Eṟeyaṅg-arasana kâlado- |
ḷ eṟagad-arâtigaḷa balpinind eṟagisuvaṃ |
uṟad ânt arâtig Antakan |
aṟiyire Vaijarasanaṃ mahî-maṇḍaḷadoḷ ||
Bêḍarabaṅkiy-emba vanad-antavan Aggada-Râyan ôḍe Hem- |
mâḍiya munte billa-birud aṅkada paṇḍale vonde-kôlinoḷ |
niḍ-irad ambarântaradal âḍuva paddinoḷ onde kaṇṇumaṃ |
nôḍidavargge saṅke migal echcha negartteya Vaija-bûmipaṃ ||
kaṇṇ-ambuṃ-birud âda Vaijaṇa-nṛipaṅg âd aṅganâ-kântegaṃ |
baṇṇippaṅgav asâdhyav âgal ogedaṃ śrî-Nâḍa-bhûpâla Nâḍ- |
aṇṇaṅgaṃ satiyâda Nâgale-mahâ-śrî-kântegaṃ puṭṭidaṃ |
Kaṇṇaṃ-mûṟaṟa-dêvan itta varadiṃ śrî-Vaija-bhûpâḷakaṃ ||
enag adu deyva namma kulakaṃ chalakaṃ bal[u]piṅga orvva bêḷk |
anupama-Vaija-maṇḍaḷikagaṃ sati Vaijala-Dêvig embuduṃ |
anudina tamma deyva Pad[u]mâvati-dêviya nichchav archchisal |
manam osed ittaḷ âke vara-putrakanaṃ kali-Barmma-bhûpanaṃ ||

*So in the original.

ari-varggaṃ raudra-mârggaṃ berasu Daśaśirâkârnadind âjig ammal |
śiramaṃ tad-vêgadindaṃ Daśaratha-tanayaṃ pâṛal echchante mâṛânt |
ariyaṃ kaṇṇambin-âtaṃ ripu-śira uraḷal Gaṅga-vîrârjjunaṃ saṅ- |
gara-dhîraṃ thippen echchaṃ jaya-vadhu nalaviṃ narttisal Barmma-bhûpaṃ ||
esadirdda Bamma-bhûpana |
vaśavarttiy enippa Gaṅga-mâdêvige tâṃ |
jaseyiṃ puṭṭidan adaṭaṃ |
viśasanadoḷu śatru-dallaḷaṃ Narasiṃhaṃ ||
kari-patiy appa Mâḷava-mahîpati baṇṭina Lâḷa-bhûmipaṃ |
turaga-chayaṅgaḷind eseva Gûrjjara-bhûpati Chôḷa-bhûbhujaṃ |
nerad idirântu tâge raṇa-raṅgadoḷ orvvane kâdi geldan î- |
narapati Balla-bhûpana besaṃ-baḍed î-Narasiṃha-bhûbhujaṃ ||
pratipaksha-kshiti-daksha-dakshiṇa-bhujâ-daṇḍâri-daṇḍâvidâ- |
rita-satru-kshiti-saṅkuḷaṅgaḷ enas unt î-bandan î-bandan end |
ati-vibhrântiyin ugra-maṇḍaḷikar ant allallig antante be- |
chchutav irppar bhuja-sâḷi-Bamma-nṛipanoḷ mârâmparê bhûbhujar ||

svasti samasta-vasumatî-taḷa-khyâta Gaṅgânvaya-prasûta Koṅguḷi-dharmma-varmma-mahârâjâdhirâja Kôḷâla-pura-varâdhîśvaraṃ | Padmâvatî-dêviya labdha-vara-prasâdanuṃ Gaṅga-Gâṅgêyanuṃ *dayad-uttaraṅganuṃ pratâpa-Mahêsvaranuṃ Nandagiri-nâthanuṃ manuja-Mândhâtanuṃ paripanthi-Pârthanuṃ gaṇḍara-tîrttanuṃ anivoḍe gaṇḍanuṃ raṇa-raṅga-dhîranuṃ bill-aṅka-kâṛanuṃ kaṇṇambin-âtanuṃ esuvar-âdityanuṃ âhava-jattalaṭṭanuṃ vairi-gharaṭṭanuṃ śaraṇâgata-vajra-pañjaranuṃ vairi-dik-kuñjaranuṃ para-baḷa-bhayaṅkaranuṃ baṇṭara-bâvanuṃ tappe tappuvanuṃ maguḷḍaḍe ṛeppuvanuṃ ad entu voppuvanuṃ yint î-nâmâvaḷî-prasasti-sahitar appa śrîman-mahâ-maṇḍaḷika Vaijarasa-Dêvanu sukha-saṅkathâ-vinôdadiṃ Âsandiya nelevîḍinoḷ â-chandrârkka-târaṃ-baraṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi || gurubhyô(yi) namaḥ || svasti śrîman-mahâ-nâḷprabhu Hiriya-Beḷa-gâvuḍagaṃ Kêta-gauḍigaṃ puṭṭidâ samasta-guṇa-sampannan appa nâḷprabhu Âdi-gauḍagaṃ Mâka-gauḍigaṃ puṭṭidâ suputra kula-dîpakan enisida samasta-guṇa-sampannan appa Beḷagâûṇḍagaṃ Bâga-gauḍigaṃ puṭṭida su-putraḥ kula-dîpakarum app Âdi-gaûḍa Râma-gavuḍa Kanna-gavuḍa Bamma-gavuḍa .. gauḍa emba tanûjar âdaru ||

svasti samasta-prabhu-mantrôtsâha-śakti-traya-guṇa-sampannanuṃ parâṅganâ-putranuṃ gôtra-pavitranuṃ bandhu-jana-manô-nayana-mukuḷa-vikasita-śarach-chandranuṃ abhimâna-Mandara-girîndranuṃ maṛe-vokkara kâvanuṃ âśrita-jana-kalpa-vṛikshanuṃ kâryya-Bṛihaspatiyuṃ gaḍiy-aṅka-Bhîmanuṃ śrî-Beḷêśva[ra]-dêvara dibya-śrîpâda-padmârâdhakanum appa śrîman-mahâ-nâḷprabhu Kallakeṛeya Kanna-gauḍanu Saka-varshada 1143 neya Vikrama-saṃvatsarada Vaiśâkha-suddha 5 Âdivâradandu śrî-Beḷêśvara-dêvara S'ivaliṅga-pratishṭheyaṃ S'ivâlayamaṃ mâḍi uttarâyaṇa-saṅkramaṇa-sôma-grahaṇa-vyatîpâtadandu Sômêśvara-gurugaḷa kâlaṃ toḷadu dhârâ-pûrvvakaṃ mâḍi dêvargge nandâdîvige-naivêdya-Chaitra-pavitrakke koṭṭa gadde vûrindaṃ Îśânyada Maruḷana-haḷḷada baḷiyalu sa 4 alliṃ baḍagaṇa beddale sâveya bîja sa 6 gâṇa vali 3 svasti śrîmatu Âsandiya vṛittiya Hebbariya vûroḍeya Mârkaṇḍa-dêva Kalakeṛeya Beḷa-gauḍa (*others named*) mukhyavâda samasta-prabhu gauḍugaḷu || Hoḷalakeṛeya vṛittiya Guṇḍiyamaḍuvina Boppa-gauḍa (*others named*) oḷagâda samasta-prabhugavuḍugaḷu .. ḍanahâḷu Molahâḷa Kallakeṛeya sîmâ-sammandhakke toḷakki dêvana samîpakke hôgi dêvanu Silugôḍinalu hoṛa bîḍa biṭṭidalli Ballâḷa-Dêvânuṃ pañcha-pradhânaruṃ tiddida krama ent endaḍe Noṇambavâḍigaṃ Gaṅgavâḍiya eraḍu-nâḍa sîme Gaṅgavâḍige Gûḷiyakallu Hâḍaṅgiya-beṭṭa Hakiyadoṇe Taḷiyakaṭṭa parichchhêdige harida Bidirahaḷḷa hola-sîme sîme || svasti śrîman-mahâ-maṇḍaḷika Bammarasa-Dêvanu śrî-Beḷêśvara-dêvargge aṅga-bhôga-raṅga-bhôga khaṇḍa-sputita-jîrṇṇôddhâra Chaitra-payitra naivêdya nandâdîvige pâtra-pâvuḷa yint initakaṃ biṭṭa datti Puṇiyâḍana-

* So in the original.

halliya yolage gaundange kodagi-hattada gadde salage hattu bedale salage hattu â-vûra chatuḥ-sîmâ-sammandha Hakiyahalliya hindana Bettahalliya natta kal ondu â-vûrim teṅkana hallada baliya natta kal ondu Kariya-kerege hariva kâniya baliya badagana natta kal ondu heggade-Mâchanahalliya manala..... muggu.. natta kal ondu haleya hâlu gudeya badaga deseya natta kal ondu Ajeyana-kereya mûdana kôdiyalu natta kal ondu.. lada teṅkana deseyalu natta kal ondu Hakkiyahalliya paduvana bettada paduva-deseya natta kal ondu â.. ûra chatus-sîme mangala mahâ ‖ śrî Saka-varsha 1141 kkaneya Visu-samvatsarada dvitîya-Jêshṭada amâ[v]âse-Sômavâra .... sûryya-grahanadandu śrîmanu .. diya .. kya-bandâri Salagayyangalu suṅkâdhikâri Jaitayya ..... dêvara śrî..... nandâdîvige naivêdyakke varsha nibandiya..... (*usual final phrases and verses*) .....

## 73

*On a stone in the ranga-mantapa of the Kallês'vara temple in the same village.*

..... dyumani samya..... da ganda prachanda-ganda..... rgga-malla chalad-anka-Râma niśśanka-pratâ ..... yasamudrada nelevîdinolu dushta ..... kathâ-vinôdadim râjyam uttarôttarâbhivridhi ..... ram bara saluttam ire yire ‖ tatu-pâda-padmôpa ..

..... ra-dharam bhuja-vîryya-nija-pratâpa-san- ।
dôhadol a..... sainika- ।
byûhaman âvagam tavipa chanda-parâkraman endod im . ।
..... śakta-Ballu-nripâlanol âr idichchuvar ‖

svasti samasta .... tala-khyâtanum Gangânvaya-prasûtanum Konguḷivarmma-dharmma-mahârâjâ-dhirâjanum Kôlâla-pura-varâdhîśvaranum Padmâvatî-dêvî-labdha-vara-prasâdanum Ganga-Gângêya-num jayad-uttaranganum vandi-jana-kalpa-bhûjanum pratâpa-Mahêśvaranum Nandagiri-nâthanum manuja-Mândhâtanum paripanthi-Pârthanum gandara-tîrtthanum mada-gajêndra-lâñchananum viniyôga-kâñchananum Ganga-kula-kamala-mârttandanum âlode gandanum rana-ranga-nîranum bil-lanka-kâranum kannambin-âtanum esuvar-âdityanum âhava-jattarattanum vairi-gharattanum saranâ-gata-vajra-pañjaranum vairi-dik-kuñjaranum para-bala-bhayankaranum satya-ratnâkaranum bantara bâvanum mareyoge kâvanum tappe tappuvanum magulidade reppuvanum ad entum oppuvanum yint î-nâmâdi-prasasti-sahitar appa śrîmanu-mahâ-mandalika-Barmmarasa-Dêvaru Asandiya nelavîdinolu dushta-nigraha-śishta-pratipâlanam geydu sukha-sankathâ-vinôdadim râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam-bara saluttam ire yire ‖

pratipaksha-kshiti-daksha-dakshina-bhujâ-dandâ..... vidâ- ।
rita-satru-kshiti-sankulam neleyê [.... ]î-bandan î-bandan end ।
ati-vibhrântiyin ugra-mandalikar[.... ]allallig antante be- ।
chchutav irppar bhuja-sâli(gam) Barmma-nripanol mârâmparê bhûbhujar ‖
âtara tanayam jaga-vi- ।
khyâta-ya[sam] Narasimha-bhûpan ati-bala-rûpam ।
vita-ripu-nivahan akhilô- ।
rbbitala-nripa-mastakâgra-maniyane negaldam ‖

svasti śrîmatu mahâ-nâḷ[prabhu Hiriya-Bela-gâvundagam Kêta-gâvundigam puttida samasta-guna-sampannan appa nâḷprabhu Âdi-gâvundagam Mâka-gâvundigam puttidâ su-putra kula-dîpakan enisida samasta-guna-sampannan appa Bela-gâvundagam Bâga-gâvundigam puttida suputra Âdi-gâvundagam Mâka-gâvundigam puttida Kâma-gâvundan-olagâda suputra-bândhavaru Kalla-kereyalu śrîmatu Âdinâtha-dêvara S'ivaliṅga-pratishtheyam mâdi kereyam kattisi dêvâlyaman ettisi dêvaray anga-bhôga-ranga bhôga-khanda-sphutita-jîrnnôddhâra-naivêdyaka bitta. Saka-varusada *1104 ya Sârvvari-samvatsarada Chaitra-su 1 Sômavâra-sûryya-grahanadandu śrîmatu Kariya-guru-dêvara pâda-prakshâlanam mâdi dhârâ-pûrvvakam mâdi bitta yûrim Îsânyada Muddagaun-

*So in the original.

ḍanakereya kelage gadde salage aiydu sa 5 allim mûḍa beddale Gaṅgana mattal eraḍu 2 ‖ allim mûḍa beṭṭada goudiya bedalu mattal ondu ‖ antu matta mûru 3 nandâdîvigege gâṇa 5 dal aravâna eṇṇe dêvar âya nâḍu biṭṭa dharmma hêriṅge mûle-vatta baḷḷa ondu uppu mâna ondu eḷḷu mâna eraḍu ele hêriṅge nûru ‖ svasti śrîmatu Âsandiya vṛittiya Hebariya ûroḍeya Mârkkaṇḍa-dêva Kallakereya-Beḷa-gavuṇḍa (*others named*) oḷagâda samasta-prabhu-gavuṇḍugaḷ-oḷagâda Hoḷalakereya vṛittiya Guṇḍiyamaḍuvina Boppa-gâvuṇḍa (*others named*) oḷagâda samasta-prabhu-gâvuṇḍugalu Oḍḍanahâḷu Moḷahâḷu Kallakereya sîmâ-sammandhakke toḍaki dêvana samîpakke hôgi dêvanu Silugôḍinalu hora-bîḍa biṭṭidalli dêvanuṃ pañcha-pradhânaruṃ tidida kramav ent endaḍe Noṇambavâḍi(raṃ) Gaṅgavâḍiya yaraḍu-nâḍa sîme Gaṅgavâḍige Gûḷiyakallu Hâḍaṅgiveṭṭa Hakkiyaḍoṇe Taḷiyakaṭṭa parichchhêdige harida Bidirahaḷḷa hola-sîme sîme ‖ (*usual final verse*).

## 73 (*bis*)

*At the same village, on a stone in the Âñjanêya temple.*

..... rajâdhirâja râja-paramêśvara chatus-samudrâdhipati ... Vijaya-Bukka-Râya-mahârâyara kumâra śrî-vîra-pratâpa-Dêva-Râya-mahârâyara maneya heggaḍe ... raṇṇa .... Nâyakara ... ubaḷa-Nâyakage .. ... tanake ko ..... 1354 neya Paridhâvi-saṃvatsarada S'râvaṇa-śu 10 Âdivâradandu śrî-Hanumanta-dêvara pratishṭeyanu mâḍisi dêvâlayavanu mâḍisi dêvara ..... gadde ma ..... yaka .... ya hinde Tirumaḷa-dê ..... galu ... kârjjunadêvara gadeyiṃ paḍuva .. gadeyiṃ teṅkalu .. holadiṃ mûḍalu yî-chatu ..... gaṇa bîjavari grâma ... nalu nâguḷa ûriṃ teṅ .... bîjavari nâguḷa Bayirava-dêvarige nayivêdyake ..... holadiṃ mûḍa teṅkalu grâma bî ..... (*usual final phrases and verses*).

## 74*

*At Tâvarekere (same hobli), on a stone south of the Nilakaṇṭhêśvara temple.*

..... pura-varâdhîśvaraṃ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparo ..... mahâ-maṇḍaḷêśvara ..... tat-sutaṃ śrîma ..... Koṅgu Naṅgali ..... S'anivâra-siddhi Giridurgga-malla ..... nippa Hoysaḷa vîra-Ballâ ..... pokkante vîra ..... ttaḷiya ..... ḷte bâhâ-baḷadiṃ .. jana eṇalu ..... sampannaru vinaya .... charita-brataṃ ..... d initum S'aṅkara-Dêvanâ vanite Suggavve ..... sogayikuṃ ..... vineya ..... r intu .... jagadoḷu..... yyar ddharâ.....naru ‖ Tâvaregereyo ..... bhâvaṃ pogaḷalke negaḷdaṃ .... ‖ .... niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭâna-japa .... guṇa-sampannaruṃ | aupâsanâgnihôtriyaruṃ..... tâ.. pûjâ-tatpararuṃ mârttâṇḍôjvaḷa-kîrtti .... yajana-yâjanav adhyayana .... prati-karmma-niyataruṃ ..... pavitrîkṛita ... ..... kanneya ..... karmma-Shaṇmukharuṃ ..... kanniya ..... ya kereya du ....svasti śrîmatu Saka-varishada †sâsirada tombhattâṇaneya Sarvvajitu-saṃvatsarada Phâlguṇa-suddha-pañchamî-Bṛihavâra-Pushya-nakshatradandu ..... kalyâṇa ..... mûḍalu chika-kereya ..... ḷage Gaṅgana gha ... kaṭṭadakereya kelagaṇa gadde kamba hadimûru beddale kamba .. . tondu .... mûvattâṇa khaṇ ..... dêvarige .. vêḍykke .... (*usual final phrases and verse*) maṅgaḷa mahâ śrî ‖

## 75

*On a pillar inside the same temple.*

Saba-Dêva Vishu-saṃtsaraḍal ôḍibanda Tâṇagundûrinda bareda sênabôva Nâgay a

*The inscription is very much effaced.

†S'aka 1096 = Vijaya; Sarvajit = 1097.

## 76

*At the same village, on a stone in front of the Hanumanta temple.*

(*The first line is effaced*). namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1468 neya saluva varttamâna-Viśvâvasu-saṃvatsarada Bhâdrapada-su 12 lu Âdityavâradalu śrî-vîra-pratâpa-Sadâśiva-Râya-mahârâyara kâryyake kartarâda Râma-Râj-Oḍeyaru nâyindara Koṇ ... ṭaru dêśada nâyindarige kuḷa-teṛige suṅka ..... sarvva-svâmyavâgi koṭṭaru ‖ (*usual imprecatory phrases*).

## 77

*At the same village, on a stone in Nâgamaṅgala Siddamma's field.*

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśraya Yâdava-kulâmbara-dyu ..... Sanivâra-siddhi Giridurggamalla chalad-aṅka-Râma niśśaṅka Hoysaḷa-chakravartti vîra-Ballâḷa-Dêvaru Vijayasamudrada neleviḍinoḷu suka-saṅkathâ-vinôdadiṃ .. ... geyyuttam ire yire ..... svasti samasta ..... śrîmatu Âsandiya ..... thâ-vinôdadiṃ ..... voladoḷe ..... poḍe .. paḷeya bârisu ..... âḍisidan âhavadoḷu bhûbhujanuṃ ‖ Âtana putrana permmeyaṃ pêḷvaḍe Gaṅga-kulâmbara-dyumaṇiyaṃ mada (*stops here*).

## 83*

*At Channagiri, on copper plates in possession of Koraṭagere Siddappa.*

[*Ia*] śrî-Divijêndra-vandita-padâmbuja nata-hṛit-payôja-mitrôdayag aty-uunatôchava dharmma-sudhâbdhi-pûrṇa-chandrôdaya nadanadhi Paramêśvaran ivud emage ishṭârtha-siddhiyaṃ ‖ śrî-Hampe-Virûpâkshane gatiy endu śrî-Harihara-liṅgana pâdave gatiy endu yî-sâsanava barevudakke subham astu Dvâparav âda Kali-pramâṇadali Jambû-dvîpavan âḷid â-râyara hesarugaḷu Dharma-Râyanavaru svargakke pôguvâga Parîksha-Râyage paṭṭava kaṭṭi hôdamêle Parîksha-Râyan âḷida varuśa 30 avana maga Janamêjaya-Râyan âḷida varusa 7 mêle avara vaṃśavu nirvaṃsa avara ûḷigadavaru Chendragupta-Râyan âḷida varusa 500 Vikrama-Râya âḷuva dinadali mêdini Bilaḷa Sômagoṇḍagauḍana magaḷu Cheḷugura Chelve-Sugandhiye vesaru â-heṇṇina kaḷantrakke bahaga Kampaḷake adikavâda Jambû-dvîpake kulachalake pramâṇa-uḷa Vîragolaḷa Cheḷugura Chendamute-râjanu âtana tamma Bâlamute Padmaṇa-Nâyaka Buma-Nâyaka yint î-sahasa-uḷḷa sâpanugra-samartaru sahavâgi mânya-mârtaṇḍarû kûḍi bhûmiya teraḷisikoṇḍu banda vivara yant endaḍe munde naḍava vistaravuṃ munde bhûmiya teraḷisikoṇḍu hôguva suddi Vikramage muṭṭalu hôdare yashṭu suddhi nanna sîmeya haddu kâgeya korakoṇḍu hôdane â-heṇanu biḍilike sammandavilla Baṭige suddiya hêḷi â-Baṭiyu lôkakke bahu-durjanaḷa bâḷvey âyitu yendu avaru samastaru tiḷidu yechi Śiva-matan aḍa .. [*Ib*] yîpâpakke nâvu bîḷvadu uchitav alla avava-bageyalu uḷudu hôguvadê mêlu buddhi yendu gauḍage hêḷalu gauḍanu manasige haruśav âgi tanna aṇṇa-tammagaḷa tanna hondi horadantavara karasi yîgalê manô-bêgadali horaḍuvadu yî-Jambû-dvîpakke hesara maḍidare yanna kulakke kshîṇan ene yî-heṇṇa koṭare baṇṇakke sâvira turuva hoḍasidaru â-suddhi gauḍage turuvina Kêta-goṇḍa suddiya hêḷida kôparûḍhanâgi kuṇidavu mîse kaṅgulu kemp-aḍardavu aṇadavu hubugaḷu â-mêle âga bêgadali yanna beṇṇa kaṭṭi bâruvavaru banni bâradavaru nimma buddhi yidda hâge naḍakoḷḷi yemba mâtige hadineṇṭu-jâti nûr-ondu-kula morad edditu baṇḍiya jôḍisitu baṇḍi jôḍu 700 ga 75 Kampaḷa 6000 kuriya Kampaḷa 3000 saha yeti dare mogaḷuva.. dhi teraḷitu yint î-manya-marttaṇḍara vivara Muṭṭigaraguḍada Timma (*others named*) [*IIa*] yint î-praje-samastara vivara Baḷaḍa-Dâma-gauḷa .. nu kuḷa-baṇḍige sayigñikanâgi yiddanu Sogaḍanôra Viraṇa-gauḍa (*others named*)

*The orthography and the language of this inscription are very corrupt.

yint î-hanneraḍu-mandi âyagârara vivara (*names given*) yint î-âyagâraru gauḍana samîpadali naḍadaru yî-rîtiyali samastaru bhûmi-vaḍakoṇḍu teraḷitu kuḷa baṇḍi 70 â-baṇḍige bâḷadavara mokantra haddu-kâgege vêḷe-vêḷeke kûḷâ chaluta bandaru dhareyu [*II b*] vibhâga âguvante naḍadaru naḍadu Bhâgîrathiya samîpakke bâhavêḷege râyage suddi sûchisalu râya bahu-kôpârûḍanâgi mandi-mârbalake appaṇeya ittu biḍalike sammandhav illa yendu kaḍudu hiḍita hôdam endu nirapaṇeya pâlisidanu â-suddiyu Baṭṭi tibradali nadiya hâdu hôg endu suddi kaḷivisidanu â-suddiya kêḷi jana parivâra hasuvu sisuvu baḍavaru yanninda sere hôgutâre yandu Bilaḷa biridina prachaṇḍa tân â-samoga-davara karakoṇḍu Mahânadiya sannidhige bandu hachaḍava hâsi yanna uḷivi tôru yanna tâyi ninna mareya bidenu nînu karuṇa pâlis emba vêḷege ... vesusi haruvâ Mahânadiyu dâriya koṭaḷu hâv-â-samayakke râyana mârbala bandu tuḍikitu kadana-prachaṇḍa sarva-jana-raksha-pâlaka dhura-dhîra Bilaḷanu yiḍirâgi nindanu 8 divaśa kâditu râja...ṇḍi praje saha sâgituv î-baladali biḷvaru biddu raktada kôḍi Mahânadiya kûḍitu [*III a*] âmêle Kâḷarâtre-Kânnama Bairê-dêvaru Kampaḷada Vô-buḷâ-dêvaru Chikka-dêvaru Banada-S'aṅkari Kâḷamma Vîra-Hanumanta-dêvaru yî-dêvasthânada kṛipeyinda nûki bandaru nûki bandu yiḷu Bâbaya arasikoṇḍaru tamma gurutina mandi-makaḷu arasi-daru adê-grâmava kaṭṭi hesaru Arasikere yendu hesara mâḍidaru allinda mundakke allinda mundakke yaraḍu bhâga vaḍitu Padmaṇa-Nâyaka Bâla-Nâyaka sarvaru vibhâgavâgi Chinnanagiriya mûlege teraḷitu Sômagoṇḍa-gauḍa Cheḷugura Chandamute avara tamma Kenduḷa Dumma-Râja yint î-samastaru praje sujanyaru yêḷuva vêḷyadi Bairuva-dêvar alli nintitu allinda mundakke teraḷitu mûru-dinada payiṇava vandu-dinakke bandu yiḷadu doḍiya hâkidaru muṅgâru muñchitu kôgilu-dhvani dôritu adê-hesaru Kôgilûru yendu kaṭṭi grâmava mâḍidaru allinda yidar etti dêvarige dhûpava hâki-daru adê Dhûpada-maruḍi uṇḍele-bidda Baiyatâṇagere yendu grâmava mâḍidaru â-grâmakke Haṇḍe-Somayya avanu gauḍana hesariṭṭa maga alli nintanu Kôgilûrige kaivâḍa baḍagi kammâra akasâḷe muruku-bombe-Paruvôja sênabôga kamâri Timmapa taḷavâra Laki Menôra Mari-Lakkaiyya Kelasêra Doḍasaṅkapa agasara Niṅgavanta Ujapa Mâḍigara Haṭikâra Kaduru-dâsa yint î-kaivâḍa saha Bilaḷa Sômagoṇḍa-gauḍa Kôgilûra-grâmava mâḍi tana tammana Bhîma-goṇḍana yiṭu mundakke teraḷidaru yibhâgavâgi teraḷidaru kuḷa baṇḍi ninta Baiyakâkanûru yemba grâmava mâḍi Bâḷâ-dorige nêmisida yî-rîtiyali Cheḷu (*III b*)gura Chandamute Kenduḷa Dumma-Râjanu yî-rîtiyali samastaru kûḍi mâtanâḍi adê Nittigere yemba grâmava mâḍi adakke Sogaḍanôra nêmisi Kampaḷava teraḷisikoṇḍu bâha vêḷege Râja-liṅgavu yaḷade allê nintitu yênu kâraṇa yaḷadu yemba vêḷege Cheḷagûra Chandamutena heṇḍati beśanadaḷu | avaḷi-makaḷa Bâgîrattiya hesara karadaru Doḍa-Gaṅga Chika-Gaṅga adê-hesaran ikki grâmava mâḍidaru Hirê-Gaṅgûru Chika-Gaṅgûru â-grâmagaḷa Huḷenôra Mallaṇa-gauḍage nêmisidaru munde Yammedoḍḍige Biḷala Sômagoṇḍanu tanna tammagaḷu yêḷu-mandi saha kaiyivâḍa saha Doḍige naḍadaru adê Yammiganûru yemba grâmava mâḍidaru ade stâvaravâgi nintaru munde grâmav-aḍi-grâmagaḷa kaṭidaru Kâḷarâtre-Kannamma ninta stâvaradali Kâḷalagaṭṭa yamba grâmava mâḍidaru hirê-maga Hiriûru yemba grâmava mâḍidanu turuvu mogaḷida ubida Baiyabhâḍâ-yamba hesaru â-grâmakkè Keṅguriya kurubara Kèta-gauḍana nêmisidaru munde bâraguḍa bida Baiyabâragûru-yemba grâmava mâḍi Haṭenôrige nêmisidaru Kenduḷa Duma-Rajana hesarali Dummi-yamba grâmava mâḍidaru Guñjiganûru saha yî-grâmaṅgaḷige Bilaḷa Sômagoṇḍa kaivâḍa saha nintaru nintu yirutt iralu S'âlivâhana-sakad a .. râjyavan âḷida râyarugaḷa hesaru vivaravaṃ pêḷuve Sindu Balâḷan âḷida avana hinde vîra-Balâḷan âḷida yint î-nava-Balâḷaru âḷidaru avara hinde âḷidavaru Siva-Râyan âda Kṛishṇa-Râyan âḷida Achyuta-Râyan âḷida Dêva-Râyan âḷida Mala-Râyan âḷida Chôḷa-Râyan âḷida Bilama-Râyan âḷida

# TRANSLATIONS.

## SHIMOGA TALUQ.

———:o:———

### 1

*Date* 1513 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the rod, the tusk of the sportive Boar form of Hari, protect you, supported on which, the Earth, surmounted with Hêmâdri as a kalaśa, displayed the brightness of a canopy. May that brightness which disperses the darkness of troubles be for your happiness, which though an elephant (*gaja*) was not-elephant (*Agaja*) born, and is worshipped even by Hari.

A glory (Chandra, the moon) there is, who rose like butter from the churning by the gods of the great milk ocean, the disperser of darkness. He had a son, unequalled in penance, rightly named Budha: by whose merits his son was Purûrava, who by the power of his arm cut short the lives of his enemies; his son was Âyu; whose son was Nahusha; his son was Yayâti, fierce in war on the earth. That famous one's son was Turvasu, husband of Dêvayâni, the equal of Vasu.

In that line shone Timma-bhûpati, whose wife was Dêvaki: as famous among the Tuḷuva kings as Kṛishṇa was in the Yadu line. From him sprung Îśvara-kshitipâlaka, whose wife was Bukkamâ; without reproach, of unimpaired good qualities, a crown-jewel of kings. From that fortunate one sprang king Narasa, as Kâma was born to Kṛishṇa the son of Dêvaki. Quickly damming up the Kâvêri when in full flood, and crossing over, he seized the enemy alive in battle, and taking possession of him and of his kingdom, made the paṭṭaṇa whose fore-name is S'rîraṅga his own abode, and set up the pillar of his fame so as to gain the praise of the three worlds. Having conquered Chêra, Chôḷa and Pâṇḍya, as well as the lord of Madhura whose pride was his ornament, the fierce Turushka, the Gajapati king also, and others besides; from the banks of the Ganges to Laṅka, and from the eastern to the western mountains, he placed his commands like a garland on the heads of all kings. In Râmêśvara and other holy places had he from time to time bestowed the sixteen manner of gifts with a heart full of joy, according to the rules and associated with wise men; thus multiplying the fame he had already gained among the inhabitants of the three worlds.

From Tippâji and Nâgalâ-Dêvi, by king Nṛisiṃha, were born respectively the king Vîra-Nṛisiṃha and the king Kṛishṇa-Râya, as from Kausalyâ and Sumitrâ by Paṅktiratha (Daśaratha) were born the two sons Râma and Lakshmaṇa.

Vîra-Narasiṃha, established on the jewel-throne in Vijayanagara, by his fame and policy putting to shame Nṛiga, Naḷa and Nahusha, turning all hearts to himself, ruled the kingdom from Sêtu to Sumêru and from the eastern to the western mountains. All manner of gifts had he made in Kanakasada, in the temple of Virûpâksha, in the city of the lord of Kâḷahasti, in Veṅkaṭâdri and in Kâñchi; in S'rîśaila, in S'ôṇaśaila, in the great Haribara, in Ahôbala, and in Saṅgama, in S'rîraṅga, in Kumbhakôṇa, in the great Nandi-tîrtha freeing from sin, in Nivṛitti, in Gôkarṇa, in Râma-śêtu and in all other holy places in the world: so that the streams of water poured out with his gifts from the beginning formed a flood that covered again the mountains, which, trodden to dust by the hoofs of

the troops of his horsemen, were exposed to have their wings cut off by Indra's discus weapon. (Here follow the names of a number of gifts he had made). Having ruled to the full unopposed, this king of the earth, famed for his virtues, went to svarga, as if to rule the kingdom of the sky.

Mightier even than him, the king Kṛishṇa-Râya bore up the earth on his shoulders as if a jewelled epaulette. From his wide-spread fame all nature became as if of the same (white) colour, so that Purâri (S'iva) could be distinguished only by the eye in his forehead, Padmâksha (Vishṇu) by his four arms, Padmabhû (Brahma) by his four faces, Kâḷi by her sword, Ramâ (Lakshmi) by her lotus, Vâṇî (Sarasvati) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure its distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth trampled to pieces by the troops of his horsemen, but they were formed again by the measureless streams poured out with the brahmâṇḍa, svarṇa-Mêru, and other his great gifts. As though, in order that the donations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars, stretching like mountain peaks into the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of his titles. In Kâñchi, S'rîśaila, S'oṇâchaḷa, Kanakasabhâ, Veṅkaṭâdri and other places, so as to add greatly to his glory, did he again and again bestow the great gifts described in the śâstras, together with the grants associated with them.

Punisher of warlike hostile kings, able in protecting the world which is in the arms of S'êsha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled râjâdhirâja and râja-paramêśvara, sultân over the Hindû kings, destroyer of the tigers the evil, gaṇḍabhêruṇḍa, distinguished by these and other titles; served by Aṅga, Vaṅga, Kaḷiṅga and other kings with such words as "Look on us, great king! Victory! Long life!"—his generosity praised by the wise, this king of kings Krishṇa-Râya, established on the jewel-throne in Vijayanagara, daily surpassing Nṛiga and all others, shone in the power of good fortune and the fullness of fame from the eastern to the western mountains and from the extremity of Hêmâchala to Sêtu.

(On the date specified) in the presence of (the god) Virûpâksha on the bank of the Tuṅgabhadrâ river, the great Kṛishṇa-Râya,—on the application of the excellent minister Tippasôma, son of the Kauḍhâchâra Braḥman, the minister Mâdappa,—granted to Viśvêśvara, a highly esteemed teacher, versed in the *śrauta* and *smârta*, ever performing the six rites,— son of Mâdhavârâdhya, of the Haritânvaya, Âpastamba-sûtra and Yajus-śâkha,—the village named Bhaṇḍâripaḷḷi, in the country between the Tuṅga and the Bhadra called Yeḍatore, in the Honnûr-śime of the S'rîraṅga kingdom, giving to it another name of Kṛishṇarâyapura, situated east of Siriyûr, south-west of Beṅkîpura, north of Jannâpura; free of all imposts, with the hidden treasure, underground stores, rocks, actualities, potentialities, springs, present profit and future profit; for sole enjoyment; with the trees also, the wells, ponds and tanks, and marshy ground; to be enjoyed by his son, grandson and so on in succession, as long as moon and stars endure, with power to give away, mortgage or sell. Surrounded with all manner of learned men and officials, Kṛishṇa-Dêva-Mahârâya, with desire and good will, made the grant with the gift of a gold coin and pouring of water. Here follows a description of the boundaries in the language of the country.

Thus is the śâsana of Kṛishṇa-Râya, whose wealth is praised by the needy throughout the world, whose great gifts are the support of the company of great poets.

By command of Kṛishṇa-Dêva-mahârâya, Sabhâpati composed this copper śâsana with pleasing expressions. The carpenter Vîraṇâchârya, son of Mallana, engraved it. (Usual final verses)

(Signed) śrî-Virûpâksha.

## 2

*Date* 1641 *A.D.*

Obeisance to Gâṇêśa and S'ambhu, and invocation of the Boar (as in No. 1). Praise of Sadâśiva and Lakshmî-Nṛisiṃha.

There is a celebrated king, Keladi-Sadâśiva, whose policy instructs all kings in their conduct. From Saṅkêndra, born from his womb, sprang the estimable great Veṅkaṭa-bhûpati, a head-jewel of all kings; a moon to the lotuses the faces of hostile kings, his valour an adamantine armour to the Karṇâṭa country. His two lotus-feet illuminated with the crowns of prostrate kings, in truth a Hariśchandra. A full moon to the line of the famous king Keladi-Sadâśiva, a lion to the elephants opposing kings, an ocean of treasure to the good, in wealth a Kubêra, an abode of learning and intelligence, to the company of good poets a Bhôja, of excellent qualities, was the king Veṅkaṭa. A diamond elephant-goad to the lusty elephants the group of the bounding Taulava râjas, a sun to disperse the thick darkness the numberless Kirâtas, a boundary mountain to stop the great ocean of the Mlêchchhas ever seeking to overflow the south in victorious expeditions, his arm of unequalled valour, was the king Veṅkaṭa.

His son was king Bhadra, filled with respect, his mind like a bee at the lotus-feet of Sadâśiva. By favour of S'iva, king Bhadra had a son, wise, intelligent and brave, the king Vîrabhadra. He in all affairs was a help to the râjâdhirâja râja-paramêśvara, the great lord enthroned, named Veṅkaṭâdri, being to him like a long right arm, possessed of fame and valour, devoted to the objects of human desire. To the southern kings alarmed by the great army of the Pâtuśâha he gave protection, distinguished for his enlightened policy and bravery. Enquiring after the agrahâras formerly established by kings on the throne, he protected them; skilled in minute researches into the essence of religion. Desirous of establishing the Advaita philosophy of the pure Vedas: possessed of the title Yaḍava followed by the word Murâri. Plunderer of the forts of hostile kings; servant of gods, cows and Brahmans; a head-jewel of faith in S'iva. The lotus-hand of king Vîrabhadra glistens with water for the tree of merit nourished by the libations of his gifts. The lotus-eyes of the wives of his proud enemies water the tree his arm of valour and cause it to doubly glitter. Seeing the streams poured out with his gifts to Brahmans by the king Vîrabhadra-Nâyaka, saying "I shall be exhausted", the pure water ocean established itself at the farthest point.[1]

He had a good minister, bearer of the burden of his master's affairs, versed in the Vêdas, śâstras and fine arts, skilled in royal policy, a treasury of the six qualities, adorned with the three powers of increase, of the Vasishṭa-gôtra, Âśvalâyana-sûtra and Bahvṛicha-pravara, learned, a brother to the wives of others, officer over Kṛishṇa-Râyâ's treasury of gold, great grandson of Nârâyaṇa-prabhu, grandson of the mantri Râmakṛishṇa, and son of the mantri Purushôttama.

The king Vîrabhadra, being pleased with the virtuous qualities of that mantri named Râmakṛishṇa, like Bṛihaspati to S'akra, made to him a grant in the Âraga-maṇḍala which he had inherited, in the Gâjanûr-śîme on the bank of the Tuṅgabhadrâ, for an agrahâra named Triyambaka-pura, of the five hamlets Nandigêri, Kolataḍi, Śakharebayal, Taṭṭikere, and Hebbayal, (with all the usual rights, on the date specified) at the time of the sun's eclipse, in the Kôṭîśvara-S'iva-kshêtra, worshipped by perfected ṛishis.

And the treasurer Râmakṛishṇa-mantri, having given to many Brahmans gifts of gold for marriage and *upanayana*, and made the white horse gift, also granted to them the five villages given to him by king Vîrabhadra. Moreover, besides the temples of Triyambakêśa and Gôpâla-

[1] This is the last or outermost of the seven oceans.

Kṛishṇa, which faced one another, he erected a temple of the god Vîrabhadra ; and Triyambaka-pura brightened with these, he gave to Brahmans of many śâkhas, gôtras and sûtras, whose names and gôtras are here written in the language of the country.

The grant is here repeated in Kannaḍa with some variations, and with particulars of the revenue value of the villages. (Customary final verses) (Signed) śrî-Veṅkaṭâdri.

## 3

*Date* 1671 *A.D.*

(On the date specified) Keladi Sômaśêkhara-Nâyaka caused to be written and gave to Harugôl-Mudaliṅga and the other boatmen of the Tuṅgabhadrâ river of S'îmoge, a copper śâsana as follows :—Whereas you have applied for the grant of an *umbaḷi*,—so that you remain under the control of the S'îmoge fort, and keeping *harigôls*, ferry across passengers going to and fro, taking money from them, and will when necessity arises provide abundance of *harigôls* for the service of the palace,—we have granted to you land assessed at 24 *varaha* from the Korlahaḷḷi village in the Gâḍanûr-śîme, within the four boundaries of which, whatever rights there may be according to old custom, you may take possession of and enjoy, free of all taxes, you and your posterity in succession.

And whereas formerly during the siege of S'îmoge, the former lord S'ivappa-Nâyaka-ayya wrote and gave an order, by which the tolls on passengers by the road were given to Raṅga-Boya and two others (named), and the tolls on..... received through the watchmen were given to three others (named),—to these six persons we have also remitted the *harigôl* fee.

Thus much that you may enjoy, and look upon the service of the palace as your lot, have we given this copper śâsana.

## 4

*Date* 1122 *A.D.*

May it prevail, the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas,—Trailôkya-malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars :—

The descent of the Gaṅga-line was as follows :—

From the time of Vṛishabha-Tîrtha, a joy to the minds of all the blessed, victorious over the Kali age, increaser of the brightness of fortune, in due succession, in a happy time, in Ayôdhyâ-pura, the foundation pillar to fame,—was born the great lord of the earth, a head-jewel of the incomparable Ikshvâku race. When the great king Hariśchandra, the sole ruler in the world, by the strength of his arm putting down the titled, filled with ripe wisdom, had been for a long time (ruling) in peace.

His son, whose fame was like the moon or Hara's smile, united with good qualities, destroyer of the race of proud enemies, skilled in the arts, freed from evil, equal to Surêndra,—was Bharata, honoured by poet kings. To him, famous, an abode of unimaginable merit, first of the good, of celebrated family, Vijaya-mahâdêvi, noted for uprightness, was the wife ; and Bharata, honoured by the learned, was like Bhâvaja himself in all the world. When the longing of pregnancy arose in that Vijaya-mahâdêvi, that delicate one felt a desire to bathe in the Ganges, covered with dancing waves, filled with fish, chakravâka birds and shining swans, its banks gay with numbers of climbing plants,

the abode of pleasant fresh cool soft perfumed breezes. Like a royal swan, going with some female companions to the river Ganges, which was full, she entered with joy, and swimming about and singing, free from care, regained her brightness. Thus getting rid of her longing by swimming in the river Gaṅgâ, she returned to her house, and completing nine months, bore a son. To him, for the reason that that beautiful one bore her son after bathing in the Gaṅga river, to that master of the lady Earth, was given the auspicious name of Gaṅgadatta.

To that Gaṅgadatta was born a son named Bharata; and to him a son named Gaṅgadatta. To the treasury of good qualities, Gaṅgadatta, was born his daughter's son, a treasury of intelligence, Hariśchandra, praised as a merciful king, and renowned in the world. And to that best of kings was born a son named Bharata; and to him a son named Gaṅgadatta.

The Gaṅga line thus continuing,—when Nêmîśvara-Tîrtha, a light to the Hari-vaṃśa, was flourishing,—there was born, a sun in the sky of the Gaṅga-kula, of brilliant splendour, the king named Vishṇugupta. That monarch of the earth, having gained the empire, was in Ahichchhatra-pura in peace, when, at the time of the *nirvâṇa* of Nêmi-Tîrthakara, he performed the Aindradhvaja-pûjâ, at which Dêvêndra was pleased, and in his pleasure gave to Vishṇugupta the unequalled Airâvata.[1] When it is said that by Jina-pûje the priceless (blessing of) *mukti* is obtained, is all else a great matter?

To that Vishṇugupta-mahârâja and to Prithvîmati-mahâdêvi were born the sons Bhagadatta and Śrîdatta. On his giving to Bhagadatta the Kaḷiṅga country, he ruled over the Kaḷiṅga country as Kaḷiṅga-Gaṅga and was in peace. On the other hand, the treasury of extended fame, the best of kings, Vishṇugupta, gave to king Śrîdatta the lusty elephant and the whole kingdom. While thus from Śrîdatta downwards the elephant was adopted as their crest,—Priyabandhuvarmma arose and protected the whole earth by his policy, inaccessible to fear and avarice, filling with smiles of joy the lotus-face of the young Lady Fortune.

While that Priyabandhu was thus ruling a peaceful kingdom, at that time Pârśva-Bhaṭṭâraka having obtained *Kêvaḷajñâna*, Saudharmmêndra came and performed *Kêvaḷi-pûje*, on which Priyabandhu himself also came with faith and performed *pûje*. Indra, being pleased with his faith, gave to him five ornaments, saying,—"If in your line any who countenance falsehood (or false faith) should arise, they (the ornaments) will disappear." Thus saying, and giving to Ahichchhatra the name of Vijayapura, Dêvêndra departed.

On the other hand, the Gaṅga line, waxing greater like a full moon, continued to flourish. And in that line, to the king Kampa was born a son named Padmanâbha. He, from having no sons, being afflicted in mind, worshipped the *Śâsana-dêvate* who was the depository of Padmaprabha's energy, and by divine *mantras* brought her into his power. Having thus mastered her, he gained his end, and obtained two sons, whom he named Râma and Lakshmaṇa. The two, continuing in perfect friendship, while only at play growing like the moon to fulness of beauty, by the power and practice of learning advanced wonderfully in the earth, till their fame spread to the points of the compass, and striking against the regent elephant made him shake, excelling by the weight of their fortune.

While they were thus in peace, Mahîpâla, the ruler of Ujjayini-pura, besieged them, demanding the ornaments. On which Padmanâbha, his face distorted with rage like Kṛitânta, said,—"For me to give them away is impossible; for you to put them on is not proper; stop quiet; (but) if you have come to make war, I will in a minute close with and kill you, and show my valour".

Thus saying, he took counsel with his ministers, and sent (his sons) away, with his younger sister a virgin, and forty-eight chosen Brahmans; and as they were going to the south, gave to Râma and Lakshmaṇa the names Daḍiga and Mâdhava.

[1] Indra's elephant, the elephant at the east point of the compass.

Continuing by daily journeys, they came to a pleasant place, where they saw the extensive Pêrûr, a joy to the mind of the pure Lakshmi, and a hill covered with flowering *mandâra*, *namêru* and sandal trees. Seeing that Gaṅga-Hêrûr, they pitched their camp on the bank of a tank there, and seeing a *chaityâlaya*, with full devotion walked round it three times, and giving praises, saw the voyager to the farthest shore of the ocean of learning, the full moon to the ocean the Jina congregation, possessed of patience and all the ten excellent religious qualities, his good life a secure wealth, rejoicing in the modest, his fame extending to the four oceans, keeping at a distance from the evil, a sun in the sky of the Krâṇûr-gaṇa, devoted to the performance of the twelve kinds of penance, promoter of the Gaṅga kingdom,—śrî-Simhanandy-âchâryya, and doing reverence to him through faith in the *guru*, made known to him all the object of their coming. On which he, taking them by the hand, made them proficient in the art of learning, and after some days causing by his faith the goddess Padmâvati to appear, obtained a boon, and gave them a sword and the whole kingdom.

While the munipati was looking on, Mâdhava, honoured by the learned, shouting, struck with all his might a stone pillar,[1] when it (the pillar) broke with a noise of cracking ; what cannot brave men do? Seeing that energy, the munipati, making a coronet of the petals of the *karnnikâra*, bound it on, blessing them as honoured by the good, scattering grain (over them), giving them with a pleased mind the dominion of all the earth, making his peacock fan a signal flag for them, and furnished them with numerous attendants, elephants and horses.

Having thus put them in possession of all the kingdom, he gave them the following advice :—If they fail in what they have promised ; if they do not approve of the Jina śâsana ; if they seize the wives of others ; if they eat honey or flesh ; if they form relationship with the low ; if they give not of their wealth to the needy ; if they flee from the field of battle :—your race will go to ruin.

Having thus said,—the lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness, the kings Daḍiga and Mâdhava ruled over the earth.

And the boundaries of that country were,—on the north, the limit touched Marandale ; east, Toṇḍa-nâḍ ; on the west, the ocean and the place called Chêram ; south, Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over so much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

Being thus lords of the earth, the two, Daḍiga and Mâdhava, when coming to subdue the Koṅkaṇa country, saw Maṇḍali, whose greatness was as follows :—Celebrated in the earth as Mahêndra-pura in the Kṛita age ; it became still more known as Madanâ-pura in the Trêta ; was praised by the good under the third name of Maṇḍâla-pura in the Dvâpara ; and continually increasing, this pura was called Maṇḍali in this Kali age. On the outskirts of Maṇḍali, thus known by four names in the four ages, seeing a large tank attractive with the white water-lily and the thousand-leaved lotus in blossom and the sound of many fish, they pitched their camp there. On seeing the beauty of the hill, the ornament of the Krâṇûr-ggaṇa, Simhanandy-âchâryya, proposed that they should makea chaityâlaya there, which taking as a great favour, they caused a chaityâlaya to be made.

And after some days going to Kôḷâla, they were ruling the kingdom in peace. And as the Gaṅga line continued to increase, to Daḍiga was born a son named Mâdhava, who ruled the kingdom. His son was Harivarmma. His son was Vishṇugôpa, who associated with falsehood (or a false creed), on which these ornaments disappeared. His son was Prithvî-Gaṅga, who favoured the true faith. His son, who tripped up and cast down the titled, was Taḍaṅgâḷa-Mâdhava.

[1] Inscriptions are unanimous in stating that this blow was struck with the sword.

His son was Avinîta-Gaṅga, who, born to be a ruler of the earth, caused joy to be born for the wise, Mâdhava-râja's grandson, profound as the ocean. He, hearing the expression *śata-jîvi* (as his destiny, in order to test it) eagerly jumped in and crossed over, amid the applause of the learned, the Kâvêri which had come down in fearful flood, a moon to the lotus the eye of the Lakshmi of valour, while his attendants stood still and gazed, and his fame made the circuit of the points of the compass which were astounded, the supreme Jaina footprint being fixed in his heart as on a rock of mount Mêru.

Having thus crossed over and survived, in his line was Durvvinîta-Gaṅga; who had (a son) Mushkara; and his was S'rîvikrama; his son was Bhûvikrama; his sons were Nava-Kâma and Eṛaga. Of them, Eṛaga had a son Eṛeyaṅga; from him sprang S'rîvallabha; from him, S'rîpurusha; from him, S'ivamâra; and from him, Mârasiṃha.

In his own person subduing the Mâḷava Seven, and setting up a stone inscribed with the letters Gaṅga-Mâḷava; completely casting aside Chitrakûṭa; king Mârasiṃha slew in a great battle Jayakêśi, the younger brother of the king of Kannamujje; and increased his reputation for valour.

Mârasiṃha's son (was) the unequalled Jagattuṅga, to the lord of world-purifying fortune was born the celebrated king Râchamalla, walking in the way of Manu, the Gaṅga head-jewel, lord of the lady Victory, lord of the kings of the earth, a moon to the ocean the Jina dharmma, an abode of all good qualities, a great Râja-Vidyâdhara.

His grandsons were Maruḷayya and Bûtuga-Permmâḍi; whose offspring was Eṛeyapa; whose son was Vîra-Veḍaṅga; to whom was born, great in learning, of the form of Mâra, of pleasing manners, acquainted with the essence of all sciences, soft in speech, Râchamalla, subduer of enemies.

From that Râchamalla (sprang) Eṛeyaṅga; whose son was Bûtuga; whose son was Maruḷa-Dêva; whose son was Guttiya-Gaṅga; from him (sprang) Mârasiṅga, who mounted on a deer; his son was Gôvindara; his son, Saigoṭṭa-Vijayâditya; from whom (sprang) Râchamalla; from him, Mârasiṅga; whose son was Kuruḷa-Râjiga; from him, Garvvada-Gaṅga; Gôvindara's younger brother's son was Mamma-Gôvindara. The cocoa-nut palm he broke in two, the areca palm he plucked up, with his left hand he seized even a lusty elephant and made it stop so that it could not move,—(this) Gaṅga was he an ordinary king, Rakkasa-Gaṅga? His younger brother was Kaliyaṅga, with whom while the Gaṅga line was continuing:—

The descent of the âchâryyas of the Krâṇûr-gaṇa was as follows:—

A dweller in the south country, promoter of the family of the chiefs of the Gaṅga territory, lord of the śrî-Mûla-saṅgha, was the muṇi named Siṃhanandi. After him were Arhadbaly-âchâryya, Beṭṭada-Dâmanandi-bhaṭṭâraka, Bâlachandra-bhaṭṭâraka, Mêghachandra-traividya-dêva, Guṇachandra-paṇḍita-dêva. After him, becoming great in the world by his qualities, the brilliance of his speech spreading abroad the glory of his qualities, his eloquence growing in fame like a moon, was Guṇanandi-dêva, a Brahma to grammar. After him, adorning the throne of Akalaṅka, a celebrated emperor of logic, a lion to the elephant disputing speakers, a lusty elephant to the lotus garden the group of opposing speakers, a sun to the darkness Bauddha speakers, Indra to the mountain chain the Sâṅkhya speakers, an axe to the tree the Naiyyâyika âchâryyas, a fierce gale to the rain-cloud the Mîmâṃsa creed, a moon in raising the waters of the ocean the Siddhânta, proficient in all literature, by disposition free from fear, a sun in the sky of the Jina congregation, was Prabhâchandra-siddhânta-dêva, of the śrî-Mûla-saṅgha, Koṇḍakundânvaya, Krâṇûr-gaṇa and Mêshapâshâṇa-gachchha. His disciple, the faultless Mâghanandi-siddhânta-dêva, preserver of the established Jina doctrine, shone with the growth of the true doctrine of the Jina faith. His disciple, Chaturâsya (Brahma) in skilful speech, in command Îśa (S'iva), in universally pervading qualities Vishṇu, in greatness of enlightenment a Buddha, firm was he in this Jaina practice,—what a marvel of dexterity was this in him who was considered an ornament of the loftiest siddhânta, the illustrious Prabhâchandra.

His colleagues were Anantavîryya-muni ; also Munichandra-muni ; to whom the lauded siddhânta being ever present in the form of the pure scripture, he was unequalled, famous, great, reverenced by the world, exalted, enlightening the universe, of unassailable wisdom in the earth. His disciple, a wild-fire in consuming the forest disputant speakers, Hara's frontal eye to Kâma such speakers, the king of beasts in splitting the temples of the lusty elephants such speakers, may be prevail—the wise S'rutakîrtti. Defeating poets, declaimers, speakers, disputants and all such, Kanakanandi, rejoicing in the *traividya*, was truly described in the courts of kings as Tribhuvana-malla Vâdirâja. His colleague, possessed of good life, performer of penance, the head of the Krâṇûr-gaṇa, benevolent, favourite of fortune, versed in siddhânta, of wide-spread fame, was Mâdhavachandra. His disciple, a moon in raising the waters of the ocean of science, destroyer of the pride of titled speakers, thus did he ever shine in the world, the traividya-Bâlachandra-yatîndra.

Prabhâchandra-siddhânta-dêva's disciple, whose fame danced about in the earth like a white umbrella, his greatness shone like a *maṇḍapa* on mount Mêru, the clustre of his good qualities was as bright as a garland of pearls, by nature among the good, was Budhachandra-dêva. (His further praises, in the same style). While this ornament of the Âchâryya-Paramêshṭhi line, builder up of the Jina abode, Budhachandra-paṇḍita-dêva, was flourishing :—

Prabhâchandra-siddhânta-dêva's lay-disciple, favourite of the goddess Victory, a moon in raising the ocean his family line, praised by the world, of pleasing form, a bee at the two lotus-feet of Jina, was Barmma-Dêva, the Bhujabala-Gaṅga.

Thus celebrated, Barmma-Dêva, the Bhujabala-Gaṅga Permmâḍi-Dêva, made the *basadi*—which Daḍiga and Mâdhava had formerly established on the hill of Maṇḍali, and for which the kings of his Gaṅga line had continued to provide the offerings, and which they had afterwards caused to be built of wood,—the chief of all the *basadis* hitherto existing or in future to be established in the Eḍadore-Seventy of the Maṇḍali-Thousand, giving it the name of Paṭṭada-basadi (the Crown basadi), and endowed it with certain lands (specified).

While these still continued to the Paṭṭada-tîrtha basadi, his sons were—the lord of the wealth of victory, Mârasiṅga ; his younger brother, the celebrated Nanniya-Gaṅga ; his younger brother, famous and of great valour, Rakkasa-Gaṅga ; his younger brother, head of the brave, a lamp to the abode of fortune his line, Bhujabala-Gaṅga.

That Mârasiṅga-Dêva granted certain lands (specified) in Âralavaḷḷi. Moreover, Mâghanandi-siddhânta-dêva's lay-disciple, Mârasiṅga-Dêva, and his younger brother, Prabhâchandra siddhânta-dêva's lay-disciple, Nanniya-Gaṅga-Dêva, made a grant of certain lands (specified) in Siriyûr.

Barmma-Dêva, Mârasiṅga, Nanniya-Gaṅga,—S'aka 976 Vija[ya], 987 [?Viśvâva]su, 992 Saumya.

And Anantavîryya-siddhânta-dêva's lay-disciple, Rakkasa-Gaṅga, made a grant of land (specified, with boundaries).

And Munichandra-siddhânta-dêva's lay-disciple, by the power of his arm pulling up the trees hostile kings, besieged and took their fortresses, and became celebrated for his strength, Bhujabala-Gaṅga, an ornament of kings. Thus praised, Bhujabala-Gaṅga-Permmâḍi-Dêva, in the S'aka year 1027, the year Sarvvajitu (&c.) made a grant of lands (specified, with boundaries) in Heg-Ganagile, for the daily offerings and worship of the Paṭṭada-tîrtha basadi of Maṇḍali, and for the food of the ṛishis.

And Prabhâchandra-siddhânta-dêva's lay-disciple was Nanniya-Gaṅga-Permmâḍi-Dêva. To that Bhujabala-Gaṅga was born the son, to whom all the points of the compass were obedient, anointed ruler of the kingdom, Nanniya-Gaṅga. His might the support of the earth as far as the points of the compass, his fame dancing on the moustaches of the regents of the eight quarters, his splendour

surpassing that of the submarine fire,—how great was Nanniya-Gaṅga. From the reflection of the faces of prostrate kings in his toe nails, like Daśânana ; from the śakti weapons in his victorious arms, like Shaṇmukha ; from the skilful Vâṇi or speech in his mouth, like Chaturvadana ;—the fame of Gaṅga was multiplied in every face. Springing like a great lion on the elephants at the points of the compass, he makes them crouch down with a stroke of his hand ; with his toe he kicks away a mountain, breaks in half cocoa-nut trees and areca palms, surpassing Pantidôla who lifted Sambuśaila ;—thus was Mârasiṅga[1] praised.

Be it well. Satyavâkya Koṅguḷivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, a skilful Viriñcha, obtainer of a boon from the goddess Padmâvati, fragrant as jasmin, Nanniya-Gaṅga (a Gaṅga of truth), *jayad-uttaraṅga*, an autumn moon to the water-lily the Gaṅga-kula, Dêvêndra to the chiefs, an elephant to the lotus garden proud enemies, bearing a bow of flowers (Manmatha), champion of champions, champion over the evil, with these and all other names and titles,—Nanniya-Gaṅga-Perummâḍi-Dêva caused the Paṭṭada-tîrtha basadi of Maṇḍali, which his grandfather had erected, to be constructed of stone ; and in the S'aka year 1043, the year S'ubhakṛit (&c), for the Paṭṭada-basadi,—having erected for the promotion of the faith the Kuruḷi and other basadis, (altogether) twenty-five chaityâlayas,—Prabhâchandra-siddhânta-dêva's disciple made grants of certain lands, and the customs dues of Basadiyahaḷḷi.

And Nanniya-Gaṅga-Dêva and his paṭṭa-mahâdêvi Kañchala-Dêvi having made a vow to the goddess Padmâvati, obtained Hermmâḍi-Dêva and granted a tribute of five *paṇa* from the villages of the nâḍ that he governed, to continue as long as sun, moon and stars.

Budhachandra-paṇḍita-dêva's lay-disciple, in his rage plucks out the tusks of the elephants at the points of the compass, causes the constellations of stars to fall like hailstones, and swallows the ocean dry,—this hero Permmâḍi-Dêva. (Usual final verse.)

## 5

*Date* 1218 *A.D.*

Praise of S'ambhu.

Be it well.—Descended in the line of Satyavâkya Koṅguḷivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, crowded with kings he had subdued, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvati, fragrant as jasumin, the Gaṅga-Gâṅgêya, in truth a Râdhêya, *jayad-uttaraṅga*, ..... Pârttha to the lines of enemies, a Ganges flood to the high road of the Gaḍaga-tîrttha, exciting the love of courtesans, head of the Gaṅga-kula, a perfect ocean of jewels, the king Daḍiga-Mâdhava,—(were) Jayad-uttaraṅga Rakkasa-Gaṅga, Bhujabala-Gaṅga, Vîra-Gaṅga Nanniya-Gaṅga Hermmâḍi-Dêva.

After whom, in the ..... Hoysaḷa line,—a *jûbu*[2] (? pointed weapon) to Chôḷa, a cut-throat to Mâlava, a Mâkali who attacks and devours to the Chêras, a lusty trampling elephant to Varâḷa, a dart in the body of Khacha, a horsewhip to the back of Nêpâḷa, even now is he approaching,—such was the agitation that king vîra-Vishṇu created in the territories of hostile kings. To that Vishṇu-varddhana's son Nârasiṃha and to Êchala-Dêvi was born vîra-Ballâlu-Dêva (his praises).

While in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—

Now has the earth one umbrella, but two Cupids, three eyes, four true gods (or, chief deities), five oceans, six ...., seven seasons, eight chief munis (or, ṛishis), nine regent elephants, ten great trea-

[1] This seems to have been another name for him (see No. 6).

[2] This word is not in any dictionary, and its meaning is matter of conjecture.

sures,[1]—thus was he celebrated, vîra-Ballâḷa-Dêva. Chôḷa, come and do obeisance ; Kâḷiṅga, I say, do your tricks ; ..... Chêra, march off to Koytûr, you must not cross this boundary ; Pânchâḷa, march off to your residence, go ..... ;—thus do the generals proclaim their peremptory orders in vîra-Ballâḷa's victorious expeditions, carrying canes in their hands. Listen,—like the shade of the mango when shooting forth in spring to those who take shelter ; like the shade of the hood of the terrible serpent of the last day to his enemies ; like the shade of the expanded lotus to the goddess of victory ; so the shadow of vîra-Ballâḷa's arm was a cage of adamant to the earth.

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava race, perfect head-jewel, obtainer of a boon from the goddess Vâsantika, fragrant with musk, râja of the Male râjas, champion over the hill chiefs, a male *bhêruṇḍa*, self-contained hero, Sanivâra-siddhi, giri-durggamalla, a lion to the elephant his enemies, the niśśaṅka Hoysaṇa pratâpa-chakravartti vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet was Madhusûdana-Dêva, whose descent was as follows :—The general Goggi was the extender of the celebrated Rakkasa-Gaṅga's kingdom, a champion of extreme bravery, the embodiment of the fame of Râcheṇa. (His further praises). To the general Goggi and to Mailave-Râṇi was born Mudiyaṇa, an ornament of Nanniya Gaṅga's kingdom, who was celebrated for speech without falsehood. (Omitting laudations) to Mudiyaṇa and his wife Jakkale was born Vibhu-Gaṅga, who was superior in counsel to Guru, Kâmândaka and Damana, Châṇâkya, Bhaṭṭi and Yôgandhara. His wife was Vijjale-Râṇi, and they had a son Madhuśûdana (his praises).

In Mudu-Gaṅga-ûr, which is Khaṇḍaḷi-pura in Maṇḍali-nâḍ, Gaṅga had caused to be securely erected the Gaṅgêśvara temple. To this Madhuśûdana had a door made.

(On the date specified) the nâḷ-prabhu Madhuśûdana-Dêva, caused to be built the Gaṅgêśvara temple in the name of his father, and washing the feet of Amṛitarâsi-guru's grandson Sômêśvara-guru, made to him a grant of land (specified) for the ceremonies and perpetual lamp.

## 6

*Date about* 1060 *A.D.*

The mahâ-maṇḍaḷêśvara Bhujabala-Gaṅga Permmâḍi-Barmma-Dêva made a grant of land (specified) for the Paṭṭada-basadi of the Maṇḍali-tîrtha. And his crowned queen Gaṅga-mahâdêvi, his son Mârasiṅga-Dêva, his younger brother Satya-Gaṅga, his younger brother Rakkasa-Gaṅga, his younger brother Bhujabala-Gaṅga, his son Mârasiṅga-Dêva Nanniya-Gaṅga-Permmâḍi, all made grants of land (specified.)

And in the villages of the nâḍ which he ruled he gave a tribute of 5 *paṇa* to the goddess Padmâvati, to continue as long as sun, moon and stars.

## 7

*Date* ? 1722 *A.D.*

The feet of Guruliṅga-svâmi are the only refuge. May it prosper. Ôṃ. Obeisance. Praise of S'ambhu.

(On the date specified) for Keladi Sômaśêkhara-Nâyaka's father-in-law Nirvâṇaiya,—Harakêri, a votary of Hole-Basavaiya, caused to be built for the Virakta-maṭha, through the agency of Guru-Basava-svâmi, the Basavana-vaḍḍu (or dam) in Hayinûr on the bank of the Tuṅga, above the tomb of Guruliṅga-svâmi.

[1] Each of these figures represents one more than the orthodox number.

## 10

*Date* ? 1085 *A.D.*

(On the date specified) was this śâsana set up. Praise of the Jina-śâsana. Obeisance to Vîtarâga.

When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace :—

May he prevail, his fame pervading all the points of the compass, a moon in raising the ocean the Ikshvâku-vaṃśa-kula, born in order to protect the Jina-dharmma of the Kailâsa mountain, a second Bhâgîrathi (or son of the Gaṅgâ)[1]

Be it well. Master of all the world, sun in the sky of the Ikshvâku-vaṃśa-kula, by his valour having captured Kanyâkubja .. ..... piercing the head of its ruler with his arrows, to kings a Pârtha, in the game of war a Dhanañjaya,—was Dhanañjaya. His wife was Gândhâri-Dêvi and their son Hariśchandra. Rôhi[ṇêya] ..... whose other name was Daḍiga-Mâdhava. When all those kings of the Gaṅga line, increasing like the moon from new moon day, were prosperously ruling the kingdom :—a sun in the sky of that line, a head-jewel of the Gaṅgas, was Bhujabala-Gaṅga-Permmâḍi .....

Famous as a king (with other praises) was Kali-Gaṅga-Dêva's son Barmma-bhûpâlaka.
Praise of the Gaṅgara-Bhîma, Bhujabala-Gaṅga.

To .... Permmâḍi-Barmma-Dêva and to Gaṅga-mahâdêvi, who was reckoned as born in the Pâṇḍya-kula, was born, like the three jewels, a son[2] Mârasiṅga (his praises).

After him, when Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, (with other titles), Nanniya-Gaṅga, *jayad-uttaraṅga*, the mahâ-maṇḍalêśvara Tribhuvana-Malla Gaṅga-Permmâḍi-Dêva having brought under his command the Gaṅga-vâḍi Ninety-six Thousand,—Tribhuvana-Malla-Dêva having favoured him with the Maṇḍali Thousand belonging to it, with all the rights as regards treasure trove and underground stores, according to the rule of one-third,— was ruling the kingdom in peace :—

Praise of Gaṅga-nṛipa and Kali-Gaṅga-bhûpati. Gaṅga-bhûpâla's younger brother was Gôvindara. When these two were ruling the kingdom in peace :—

There was Poleyamma (his praises). He, by his wife Keleyabbe, had a son Nokkayya, who married Kâleyabbe and Malliyabbe, the daughters of Keñcha-Gâvuṇḍa of Maṇḍali. Kalabbe-gâviti bore a son Gujjana, who was tenfold of his father, and received the name of Permmâḍi-Gâvuṇḍa. Malliyabbe bore a son Jinadâsa. While Nokkayya was living happily along with these two sons, Gaṅga-Permmâḍi-Dêva paid a visit to Taṭṭekere and gave him the whole of the government. The great minister, the senior perggaḍe Nokkayya (with numerous titles and praises), beloved by all in perggaḍe-Gaṅga's house, enlarged a tank, formed paddy fields, erected a temple, and established places for distribution of water and food. And the basadi he built shone with the big tank of Taṭṭekere surrounding it. His elder son Gujjana being opposed to it, when he had gone to *sarggu*, Nokka-Perggaḍe erected two Jina temples, in Harige and Nellavatti.

And for those two basadis of Nellavatti and Taṭṭikere, on the death of Jinadâsa, as a reward of perggaḍe Nokkayya's boldness and liberality, Gaṅga-Permmâḍi-Dêva granted the royal insignia of two horns, a canopy, *châmaras*, and big drums ; and as a return gift, presented him with the gâvuṇḍa vritti of eight villages (named), twenty horses, and five hundred slaves, together with the fixed rent of

[1] The reference is apparently to Bhîshma, called also Gaṅgâputra.

[2] Or, ? three sons; the others not named.

the villages, and also gave him, free of all imposts, Panasavâḍi, for as long as sun, moon and stars endure.

And perggaḍe Nokkayya who had acquired such greatness, being the lay-disciple of Prabhâchandra-siddhânta of the Mûla-saṅgha, Krâṇûr-gaṇa and Mêshapâshâṇa-gachchha, erected four basadis, and made grants of land (specified)[1] for the sthânapatis of the Gaṇa-gachchha.

And Gaṅga-Permmâḍi-Dêva granted for the basadi the shop tax and customs dues of Taṭṭekere (Usual final phrases).

The minister for peace and war, Dâma-Râja, dictated and wrote the poetry of the śâsana. It was inscribed by Santôja and Padma.

## 11

*Date* ? *about* 1400 *A.D.*

Be it prosperous. Praise of S'ambhu.

..... in Gâjanûr belonging to the kingdom of Âraga.. ... when Timma ... Voḍeyar, son of Dêvappa-Daṇṇâyaka-Voḍeyar of Âraga, was ruling the mâgaṇi :—(great part defaced: apparently) Veṅkaṭa-Nâyaka caused to be erected a temple of Raṅganâtha in ..... in the kingdom of Maṇḍali, and endowed it with land. Siriyôja, son of Mallôjayya of Gâjanûr, erected the temple and inscribed the śâsana.

## 12

*Date* 1120 *A.D.*

Be it well.—When against the entitled to the five great drums, mahâ-maṇḍalêśvara Tribhuvana-malla Bhujabala-Gaṅga-Permmâḍi-Dêva, (on the date specified), the mahâ-maṇḍalêśvara Poysaḷa Biṭṭi-Dêva's daṇṇâyaka Boppaṇa rose and came :—in the battle of Halasûr, while his master was looking on at his boldness, Bammaya-Nâyaka, the servant born to Chambavâṇasi by his ... Bûtabbe, attained to the world of gods.

## 13

*Date* 1122 *A.D.*

(On the date specified) when the mahâ-maṇḍalêśvara Tribhuvana-malla Nanniya-Gaṅga-Permmâḍi-Dêva went to ..... piercing, attained to the world of gods.

## 14

*Date* ? 1103 *A.D.*

(First part gone). When the mahâ-maṇḍalêśvara Tribhuvana-Malla ..... was ruling :— ..... (on the date specified) set up a liṅga, erected a temple and put up the *kalaśa*, and washing the feet of Jagadindu-Paṇḍita of Parvvatavaḷḷi, made a grant of land (specified) for the god Jakkêśvara which he had established.

## 15

*Date* 1122 *A.D.*

Praise of the king. (On the date specified) when Tribhuvana-Malla Nanniya-Gaṅga-Permmâḍi-Dêva was looking on pleased and making much of him :—Sâhaṇi-Mâra, slaying the enemy, giving pleasure, drove off many by the power of his arm, and making a stand in the great battle, went to the world of gods.

[1] Several of the measurements are by the *Guniyana matta*.

## 17

*Date* 1696 *A.D.*

(On the date specified) Keladi Chennamâji caused to be written and sent to Dêvappa ..... a business (order), granting to ..... dêva of Gâjanûr, land (specified) in the village of Kaḍukalu of the Gâjanûr-sîme, as a *daṇḍige umbaḷi*. And for the purpose of setting up on the land boundary stones marked with the liṅga, sent officials from the presence, who, assembling the neighbouring villagers, let the stones into the ground according to the instructions written by the gaḍi ... kâra.

This paper will be entered in the sênabôva's *kaḍita*, and again returned to him.

## 18

*Date* 1714 *A.D.*

Praise of S'ambhu. (On the date specified). Aliya[1]-Nirvâṇaiya and Mariyaṇṇa, grandson of Mari-Basavaṇṇa, sênabôva of the Gâjanûr-sîme-sthala, built houses for Brahmans at Harakêri on the bank of the Tuṅgabhadrâ, granted *uttâra* for the agrahâra, and set up this stone for that Kâśinâthapura village.

## 19

*Date* 1309 *A.D.*

Bhîmanâtha is the refuge. (On the date specified) when the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa was in Dorasamudra, ruling the kingdom in peace and wisdom, with a fame impressed on the four oceans:—and when Dêvappa-Hariyappa,—the strong man of Lakkaṇa, the minister for peace and war of that king's house,—was the *sarvvâdhikâri* of Haḍavaḷike-nâḍ;—the 60 farmers, 120 *sthânas* and 1700 Gavaṛe-gaṇḍas of Haḍavaḷike-nâḍ in Gaṅga-Maṇḍali, assembling in Kusugûr, declared to Dêvappa-Hariyappa, the *sarvvâdhikâri* of Haḍavaḷike-nâḍ, that for the estate granted by you and others, the 60 farmers, 120 *sthânas*, and 18 castes for the god Bhîmanâtha, there are no imposts; it is free of all taxes. Thus have we of our own will given it as a work of merit.

Signed for the nâḍ;—śrî-Bhîmanâtha. Malaparoḷ-gaṇḍa.

## 22

*Date* 963 *A.D.*

(On the date specified) when Kannara-Dêva was ruling the kingdom of the world:—in Sântaḷige .. the nâḷ-gâvuṇḍa of Arigeri in ... dyalige-nâḍ ..... erected a temple. His younger brother Beṭṭuga died among the cows .. . Gôvi-Gâvuṇḍa set up this stone.

## 23

*Date* 1115 *A.D.*

(On the date specified) the mahâ-maṇḍaḷêśvara Tribhuvana-Malla Permmâḍi-Gannara-Dêva, releasing Manneya-Goggarasa, son of the possessed of all titles, the great feudatory Manneya-Bammarasa of the Eḍavale Seventy, and .... [2], took him along with him and cared for him, when he died in the hands of the ruler who had trusted him, and attained to the world of gods. His younger brother, Manneya-Oḍamarasa, on behalf of the children he had brought up, Agachi and Toḍakêtanu, fighting with Masaṇa who took away their crown, set up a stone and made grants of land (specified) for those two children. The protector of this is Oḍḍamarasa. (Usual final phrases).

[1] Son-in-law.

[2] The signification of the words used here *kriti-geydu* is not understood, though the words themselves are common enough.

## 24

*Date* ? *about* 970 *A.D.*

When Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, supreme lord of [Kôḷâla]-pura, śrîmat-Permmânaḍi was ruling the kingdom of the world ;—and Kôṭe .... was ruling the Maṇḍali-nâḍ Thousand ;—Chôḷa, son of Allamma-Gâvuṇḍa of .... fell among the cows of Gaṅgavur.

The victor gains spoil ; the slain, too, the celestial nymphs :
What fear then of death in war to him who for a moment seeks the close encounter ?

Names of five others who ended their lives with him.

## 26

*Date* 1524 *A.D.*

(The whole of the first part corresponds with that of No. 1 above).

(On the date specified), on the banks of the Kṛishṇa, [Kṛishṇa-Râya-mahârâya] gave to Triyambaka, son of Hanne-Tipparasa, of the Âśvalâyana-sûtra, Vaśiśhṭhânvaya and Rik-śâkha,—in the Gaṅga-Maṇḍaḷi-nâḍ of the Gâjanûr-sthala of the Âraga kingdom, the village of Urukaḍuvûr (boundaries specified), with its hamlet Daṇâyaka-Hosahaḷḷi, and the village of Mattûr.

And Triyambaka at the same time gave to Hariharârâdhya, son of Mâdhavârâdhya, of the Kôṭî-śânvaya, Âpastamba-sûtra, Yajuś-śâkha and Harita-gôtra, the well-known little village (*grâmaṭikâm*) of Urukaḍavûr. And certain other villages (named) Triyambaka gave to Daṇḍaubhala and Aubhala. And the village of Mattûr he divided into 120 shares, and reserving 30 for himself, presented the remainder to the Brahmans (here follow details of their names, &c. and the boundaries).

The concluding part is as in No. 1 above.

## 27

*Date* 1621 *A.D.*

Praise of S'ambhu and Gaṇapati.

When the râjâdhirâja râja-paramêśvara Râma-Dêva-mahârâya, seated on the jewel throne, was ruling the whole world :—among the chiefs who were around him was Keṅga-nṛipa. His son was Hanumâṇa. On the day of his son's marriage, when he was making many gifts, the desire arose in him to make a grant of land. He accordingly gave to Puṭṭapa of Bilige, the village of Yaraggahâḷu on the bank of the Tuṅgabhadrâ, in the Gaṅga-Maṇḍaḷi-nâḍ of the Gâjanûr-śîme of the Âraga-veṇṭhya, the abode of the god Mallêśa, otherwise called S'ankara ; also its hamlet Kâlikoppa, with all rights pertaining thereto.

And Puṭṭapa, dividing the same into ten shares, bestowed them on Brahmans (as per details given). Witnesses to this—sun, moon and the other gods. (Usual final verses)

(Signed) śrî-Gôpala-Kṛishna śrî-Râma

## 28

*Date* 1670 *A.D.*

Praise of S'ambhu. (On the date specified), to Kempunañje-Dêva, disciple of the possessor of the pure S'ivâchara of the good, great *mahat* of heaven and earth, Kuppastakanthe-Manôhara-Dêva,—the illustrious Eḍava-Murâri, plunderer of forts, establisher of the pure Vaidika *advaita-siddhânta*, devoted

to faith in S'iva and the guru, Sômaśêkhara-Nâyaka, son of S'ivappa-Nâyaka, grandson of Siddappa-Nâyaka, and great-grandson of Sankaṇṇa-Nâyaka, born in the family of Keladi Sadâśiva-Râya-Nâyaka,—made a grant as follows :—In Bâlikoppa of Bidirûr having built a *maṭha* in our name, and made the Vaśîkṛita-maṭha subordinate to you, of the pack bullocks which bear loads for its service we have freed (from transit dues) 50 bullocks, as a gift to S'iva. On these bullocks you may load goods, areca-nut, pepper, fringed silk cloths, dried cocoa-nuts, grass, husked rice, rice in the husk, salt, tamarind, jaggory, oil, ghî, baskets, ..., catechu, tobacco, cloths, &c,—and registering the colour and age of the bullocks in the *thâṇas* of Ikkêri, Durgga, Vasudâre, Sakkarepaṭṭaṇa, Kâmanadurgga-hôbali, the *hobaḷi* below the Ghâts, as well as the custom-house at Chandâvâra—you may pass your loads and carry on the performance of the six kinds of ceremonies ; you and your disciples in succession may continue to enjoy this order in peace as long as sun and moon endure. (Signed) śrî-Sadâśiva

## 29

*Date* 1712 *A.D.*

Praise of S'ambhu. (On the date specified), to Basavaliṅga-Dêva, disciple of the possessor of the pure S'ivâchâra of the good, great *mahat* of heaven and earth, Charumûrti-Mahêśvara Basavaliṅga-Dêva of the upper cave,—Eḍava-Murâri, plunderer of forts, establisher of the pure Vaidika *advaita-siddhânta*, devoted to faith in S'iva and the guru, Basavappa-Nâyaka, son of Chennamâji the lawful wife of Sômaśêkhara-Nâyaka, grandson of S'ivappa-Nâyaka, and great-grandson of Siddappa-Nâyaka, born in the family of Keladi Sadâśiva-Râya-Nâyaka,—caused to be written and given a grant of land as follows :—Mariyappa having applied that a written śâsana might be granted for the *uttâra* gift to the above, it is written and given that we have separated from the Sakkarebayalu village, land (specified) of the value of 30½ *varâhas*, from the *uttâra* held by Lôkaya for his share as manager in the Triyambakapura agrahâra of the Gâjanûr-śîme, and granted it, as an offering to S'iva, with all rights (specified), to you and your disciples in succession as long as sun and moon endure.

Wherever a yôgîśvara once performs worship of S'iva-liṅga, there all holy places abide for ever, Guha. A single gift made through love of Hara with faith in S'iva, is declared to free from sin and procure *môksha*. (signed) śrî-Sadâśiva.

## 30

*Date* ? 1413 *A.D.*

The greater part of the inscription is defaced.

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-[Râya-]mahârâya was in the residence of [Vid]yânagara, ruling the kingdom of the earth :—by that mahârâya's order, ... ..... erected a temple of Narasiṃha.

When Yeṛe-Bamma's son Lakka-Râja, or the mahâ-nâyakâchâryya Yeṛe-Lakhe-Nâyaka, was ruling the .. .... Dummi-nâḍ and Bânûr-nâḍ, there being a great forest in the direction of ..... a hamlet of Baṅkiyapura; [he ? cleared away] the forest, appointed a site, constructed a tank, and built two villages named Narasiṃhapura and Lakshmîpura. And these two villages, with all the rights pertaining thereto, he presented to (the god) Lakshmî-Narasiṃha. And for the residents of these two villages, the taxes on marriages, ..... oil-cake, cows, she-buffaloes, he-buffeloes, horses, carts, bullocks ..... and on the produce of the gardens belonging to these villages, the storehouses, sugarcane mills, the transit dues in Baṅkiyapura on the areca of the rent-free garden attached to the temple, the transit dues on loads of betel leaf coming from .... ... the transit dues on the areca of the rent-free garden attached to the temple in Bârandûr ..... all these, whatever may be the

revenue from them, by order of the mahârâya were remitted. And Siddapaṇṇa granted to the god the transit dues of the Baṅkiyapura *ṭhâṇa*, and the transit dues let out on contract for articles coming from beyond the river. Some other grants by individuals.

(Final verses, mostly as usual, but including the following:) A ruined family, a breached tank or pond, a fallen kingdom, whoso restores, or repairs a damaged temple, acquires merit fourfold of that which accrued from them at first.

The head of the Vaṅkipuri temple was Chennapâchârya, son of [Purushô]ttamârya, a Vaikânasa of the Kâśyapa-gôtra.

Through the favour of Lakshumikânta was this fortunate śâsana set up within the precincts.

## 31

*Date* 1415 *A.D.*

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-Râya-mahârâya was in Vidyânagara, ruling the kingdom in peace and wisdom:—Siṅgaya-Nâyka of Bidare ? made a grant to the god Lakshmî-Narasiṃha.

## 32

*Date* ? 1134 *A.D.*

In the time of the favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, Châḷukya ..... (on the date specified) ..... , the son born to .. ..... Dêva and to ....., having bathed, went to the world of the sun. His wife Dêviyakka, performing the vow to her husband, in the Uttava village of Eḍatore-nâḍ in the Maṇḍali Thousand, went to the world of gods. Her..... set up this stone.

## 35

The water of this tank should stand to the height of a man, and belongs to Timmalapura.

## 36

*Date* 1180 *A.D.*

When the mahâ-maṇḍalêśvara Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—Hiriyappa being the nâḷ-prabhu of the Maṇḍali Thousand;—when Halḷiya-gaṇḍa drove away the cows of the village belonging to Balla-Gâvuṇḍa, son of Kalli-Seṭṭi, the son of the head-merchant, lord of the forest, Hoysaḷa-Gôyi-Seṭṭi,—(on the date specified) Sibayya ran out, slew several men, recovered all the cows and attained to the world of gods.

Also..... confronted them, slew several, and doing his duty to his master, attained to the world of gods.

## 37

*Date* 1140 *A.D.*

(On the date specified) in the mahâ-maṇḍalêśvara Nanniya-Gaṅga-Permmâḍi-Dêva's nâḍ, the son of Biṭṭimayya, oilman in the family of the mahâ-prabhu Sinda-Gâmuṇḍa of Aḍavigôve, having gone with the expedition to Lokigunḍi, Torahara-Kâlaya (carried off) the cows of the village. On return from that war, he slew his head-servant, seized his horse, and fighting against the hostile force which had turned back the arrow in the hands of his younger brother Kûsa, recovered the cows, and the oilman Barmmaṇṇa attained the world of gods.

## 39

*Date* ? 1122 *A.D.*

Praise of S'ambhu.

When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's kingdom was increasing on all sides, to continue as long as sun, moon and stars :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion on the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth. And the boundaries of that country were,—on the north, the limit touched Marandale ; east, Toṇḍa-nâḍ ; on the west, the ocean [and the place called Cheram ; south,][1] Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over thus much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

And after .... Gaṅga, were .... the fearless Harivarmma ; Vishṇu-nṛipa ; (much here defaced, but see No. 57 below), S'rîpurusha ; S'ivamâra ; .... .... the raging flame of fire to hostile kings, Vijeyâditya ; ..... Mârasiṅga ; the curly headed (*kuruḷa*) prince, the renowned Maruḷa ; that glorious king's eldest son, Satyavâkya ; of unshaken bravery, Garvvada-Gaṅga ; the only brave generous and pure one in the world, Guttiya-Gaṅga ; delighting in the power of his arm, a terrifying brave, Râchamalla, the glory of kings ; .. ..... able to stop a lusty elephant so that it could not move, was he an ordinary man, chief in strength, the renowned Rakkasa-Gaṅga.

[2]Among those thus descended in the celebrated Gaṅga-vaṃśa were Daḍiga's son Churchchuvâyda-Gaṅga ; his son Prithvî-Gaṅga ; his son S'rîvikrama ; his son Bhûvikrama ; ..... S'rîpurusha ; that king's son S'ivamâra-Dêva ; his son Kêtaya-Permmâḍi ; his son Bûtuga-Permmâḍi ; his son Maruḷa-Dêva ; his younger brother Guttiya-Gaṅga ; his son Mârasiṅga ; his son Yaṛeyaṅga-Dêva ; his son Barmma-Dêva.

While thus these descendants of the Gaṅga-vaṃśa ruled the kingdom :—Prabhâchandra-siddhânta-dêva's lay disciple was Bhujabala-Gaṅga Hermmâḍi-Barmma-Dêva, whose paṭṭa-mahâdêvi was ..... .... . and their sons were Mârasiṅga, ..... Gaṅga and Bhujabala-Gaṅga.

In firmness surpassing mount Mêru, in profundity the ocean, in bravery the son of Surêndra, in great gifts the tree of plenty, in skill Pâñchâḷa, thus does the earth describe the great victor of war, Gaṅga. What he said was the truth, what he did was a śâsana, what he smote was stricken as if with a thunderbolt, what he ..... was death,—what king in the whole world was like the brave Gaṅga ?

His paṭṭa-mahâdêvi, the daughter of Paddiga-bhûpa, was Gaṅga-mahâdêvi ; whose eldest son—Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, surrounded with conquered kings, having the crest of a lusty elephant, a skillful Viriñcha, obtainer of a boon from the goddess Padmâvati, fragrant with jasmin, Nanniya-Gaṅga (a Gaṅga of truth), *jayad-uttaraṅga*, an autumn moon to the waterlily the Gaṅga-kula, Dêvêndra to the chiefs, champion over proud hostile chiefs, champion over the evil, with these and other names and titles,—Nanniya-Gaṅga Permmâḍi-Dêva, when in the residence of Eḍehaḷḷi, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, was the nâḷ-prabhu of the Eḍedore Seventy, a bee at the lotus-feet of Jinêndra, Sinda-Gâvuṇḍa ; whose wife, head of the Mahêśvara-gaṇa, was Nâga-Gâvuṇḍi. When they were living happily in Vîragrâma, (on the date specified), at the time of the sun's eclipse, washing

[1] See No. 4 above. [2] This seems to be mostly a repetition in prose of what has before been stated in verse.

the feet of Brahmêśvara-Dêva, priest of the god Siddhêśvara, they made a grant for the decorations, distribution of food, temple repairs, ..... of land (specified.)

## 40

*Date* ? 1180 *A.D.*

(With usual titles), Hoysaḷa-Dêva's greatness was as follows :—Without effort he captured Nîlagiri, Haḍiyaghaṭṭa, the seven Male, Kañchi, Tuḷuva, Râjêndrapura, Kôḷâla, and Bayal-nâḍ,—Vishṇuvarddhana-Dêva. Moreover he captured Taḷakâḍu, Gaṅgavâḍi, Nolambavâḍi, Koṅgu, Naṅgali, Banavase, Hânuṅgal, Halasige, Vê[nu]grâma, Uchchaṅgi, Baḷḷâri, Rodda, and Vallûr.—Having taken all these forts and countries, glorifying by his bravery the goddesses of Valour, Victory and Fortune, having gained fame in this world and happiness in the other world,—the mahâ-maṇḍalêśvara Vishṇuvarddhana-Hoysaḷa-Dêva ruled the kingdom of the earth.

His son was vîra-Nârasiṃha-Dêva ; whose eldest son, vîra-Ballâḷa-Dêva, when in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, the nâḷ-prabhu of the beautiful Maṇḍali Thousand, head-merchant, worshipper of the feet of Jinêndra,—Hoysaḷa-Goydi-S'eṭṭi, was in Eḍedore, together with his sons Balla-Gâvuṇḍa and Boppa-Gâvuṇḍa, living in happiness, promoting by kindness to others long life, health and wealth,—one day, hearing the recital of S'iva-dharmma, (on the date specified), at the time of the sun's eclipse, he made a grant of land (specified) for the decorations and offerings of the god Siddhêśvara, for the distribution of food and temple repairs. (Usual final verse).

## 41

*Date* ? 1203 *A.D.*

(On the date specified) Boppa-Gauḍa, Gôvinda-Gauḍa and Haḍavala ..... made a grant of land (specified) for the repairs of the temple of Siddhêśvara and for distribution of food.

## 42

*Date* ? *about* 1122 *A.D.*

Praise of S'ambhu. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâsraya-kula, ornament of the Châḷukyas,—Tribhuvana-Malla-Dêva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars :—

A dweller at his lotus-feet,—Satyavâkya Koṅgulivarmma (and other titles as in No. 39 above)—Nanniya-Gaṅga Permmâḍi-Dêva was in the residence of Eḍehaḷḷi, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, ..... Gaṅgaya and his eldest son Haḍavale Hemmâḍi-Dêvarasa were living in happiness :—One day, hearing the recital of S'iva-dharmma, Hadavala ..... made a grant of land (specified) for .....

This land, Nanniya-Gaṅga-Dêva having given it, receiving ..... by the good work of Siṅga-Gavuḍa, secured fame in this world and happiness in the other world.

## 43

*Date* ? 1172 *A D.*

(The first part corresponds with that of No. 40 above). When vîra-Ballâḷa-Dêva was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, the nâḷ-prabhu of the Eḍadore-Seventy (? and) Mandali Thousand, Nêma-veggaḍe, with several others (named), while living in happiness, (on the date specified), made a grant of land (specified) for the god, washing the feet of Bâgavâḍi Sômêśvara-paṇḍita, who made over the temple to Nâgarâsi, son of Dâsara-Jîya of Gôḷibîḍu.

And by order of Goydi-Seṭṭi, the goldsmith Chaṭṭôja's younger brother Mallôja constructed the tank to the north of the town and erected the temple. (Usual final verses).

## 44

*Date about* 1122 *A.D.*

Corresponds throughout with No. 42 above, except that the grant was made for the god Kamaṭhêśvara, whose temple had been erected in stone.

## 45

*Date* ? 1172 *A.D.*

The first part corresponds with that of No. 40 above. The same persons as in No. 43 make a grant for the god, washing the feet of Mallikârjuna-guru. (Usual final verses). Grants made by word of mouth, with the mind, or with pouring of water, deliver from Naraka as long as sun and moon endure.

## 46

*Date* ? 1648 *A.D.*

(On the date specified) Râghava-Timmarsayya made to Kallagoṇḍa-Gauḍa of Narasîpura a grant of a *kere-mânya* as follows :—Whereas you have constructed the tank of Doḍḍêri in our Bankiyapura-sîme, and set up images, we confer upon you land (specified), to be enjoyed free of all imposts by you, your son and grandson in succession. (Usual final phrases).

Written by Malli-Goṇḍa of Bilike. [The work done by] the smith ...., the carpenter .... and the goldsmith Halage of .. ûr.

## 47

*Date* ? 1688 *A.D.*

(On the date specified) all the Brahmans of Kûṭinamaḍuvu, except Kempiḍiya, the ? temple priest of their village, made to the Bidire Nâyaka's daughter Kâchama-Nâyakiti a grant of 12 *varaha* for her *harivâṇa* (or tray, *i. e.* for her support). (Usual final phrases.)

## 48

*Date* ? *about* 1200 *A.D.*

Om. Obeisance to S'iva. Praise of S'ambhu. Obeisance to the Siddhas and the Guru.

When (with usual titles) vîra-Ballâḷa-Dêva was in the residence of Dorasamudra, putting down the evil and upholding the good, in the enjoyment of peace and wisdom, his kingdom extending on all sides, to continue as long as sun, moon and stars :—

A dweller at his lotus-feet, Siṅga-Nâyaka made a grant of land (specified) for the Mûlasthâna god of Mâkanahaḷḷi, washing the feet of Mâdhava-paṇḍita.

## 51

*Date* ? 1108 *A.D.*

Om. Praise of S'ambhu.

When the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, Tribhuvana-Malla-Dêva's victorious kingdom was extending on every side, to continue as long as sun, moon and stars :—

And Tribhuvana-malla, boon lord of Kôḷâla-pura, obtainer of a boon from the goddess Padmâvati, champion over the evil, Bhujabala-Gaṅga-Permmâḍi-Dêva was ruling the Gaṅgavâḍi Ninety-six Thousand and the Meghuṭṭi-Maṇḍali Thousand in peace and wisdom ;

A dweller at his lotus-feet, Kêta-Gâmuṇḍa, son of Chaṭṭi-Gâmuṇḍa of Baḷḷigâve, (on the date specified), washing the feet of Śrîkaṇṭha-paṇḍita, that heggaḍe Kêtaṇṇa made a grant of land (specified) for the offerings and decorations of the god Siddhêśvara. (Usual final verse)

## 54

*Date* 1216 *A.D.*

Praise of S'ambhu. Invocation of the Boar form of Hari.

[1]There is, everywhere famous, a head-jewel of kings, the son of Vîra-Pratâpa, and mōon to the womb of Devi, like Râma among the Ikshvâkus and Kamalâpati among the Yadus,—celebrated in the earth by the name of Vîra-Balla (his praises). Vîra Balla-Râya, seated on the throne in Hôsalapuri, ruled the whole world from Sêtu to Sumêru, putting to shame by his policy and government Nala, Nahusha, Nriga and other kings of old.

When the king Ballâḷa was ruling the earth, surrounded with sons, grandrons, feudatories and councillors, on a certain occasion he came to the region of the *âśrama* of Dûrvâsa on the bank of the Tuṅgabhadrâ, and made many gifts to the Brahmans. And (on the date specified), at the time of the moon's eclipse, he made, in the presence of (the god) Bhîmêśvara on the bank of the Tuṅgâ, a grant of the Sôgâne village in the Gaṅga-Maṇḍali-nâḍ of the Svarṇagrâma-sthala of the Âraga-veṇṭha kingdom, to Brahmans of the Rig, Yajus and Sâma śâkhas, giving it another name of Hôsalêśapura (its boundaries), with all rights pertaining thereto. This he presented to eleven Brahmans, calling them separately before him, and appointed land of the value of 3 *nishka* for the god Viṭṭhalêśa, and the same for the god S'aṅkara. (Here follow names, &c. of the donees).

(Usual final verses are given with some variations. Also :—) Whoso help a Brahman that is in distress and devoted to me, them will I speedily deliver out of trouble, as a king helps all his subjects or a father his chidren out of sorrow, as a powerful man rescues himself or the head elephant (his fellow)elephants. Such a king, seated in a car brilliant as the sun, freed from all misfortunes of this world, will be in happiness with Indra.

## 55

*Date* 1167 *A.D.*

(The greater part is defaced) After praise of the Hoysalas ;—praise of Hemma's son Gôvinda.

The general Kâla had two wives, Kâmale and Permmâle, who was the senior, Kâmale had two sons—Mâdiga and Balluga. Permmâle had two sons—Baichaṇa and Siṅgaṇa. The senior of these four was Mâda (his praises).

[1]There are many peculiarities in this inscription, probably due to its being printed from a manuscript copy in the possession of the Brahmans, the stone itself being too much defaced to be legible. The copy seems to be made up partly of recollections of Vijayanagar grants, and cannot be relied on.

The general Hemmâḍi, in the name of his mother Kâlavve, erected a temple of Kâlêśvara; and his son Kâleya had it built of stone, and (on the date specified) made for it a grant of land (specified), washing the feet of Kalyâṇa-paṇḍita. Mallôja, son of ....., built the *garbha-gṛiha*.

Here follows a list of the villages the general's family had formerly received.

## 56

*Date* 1125 *A.D.*

Praise of S'ambhu. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun and moon :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth.

The kings of the celebrated Gaṅga line having thus ruled the kingdom :—When, with all titles, the mahâ-maṇḍalêśvara Tribhuvana-malla Vîra-Gaṅga-Permmâḍi-Dêva was ruling the kingdom in peace and wisdom :—(on the date specified) the general Gaṅgimayya (with various epithets) having made an attack upon the..... of Belagavartti, discovered its strength, and many being killed, he perceived that he too (would fall), and this Hanuman of Vîra-Gaṅga, displaying his valour for his master, bringing down the pride of all the men who attacked him, went to the world of gods amid the applause of the world. Further praises of the general Gaṅga.

## 57

*Date* 1115 *A.D.*

Praise of the Jina śâsana. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending in all sides, to continue as long as sun, moon and stars :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth.

And the boundaries of that country were,—on the north, the limit touched Marandaḷe; east, Toṇḍa-nâḍ; on the west, the ocean and the ... that was Chêrvoḷe; south, Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over thus much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

Here, after this Gaṅga, were the fearless Harivarmma; Vishṇu-nṛipa; the true lance, Taḍaṅgâla-Mâdhava; after him, Churchchuvâyda-Gaṅga; S'rîpurusha; S'ivamâra; the king who was death to kings, that Sayigoṭṭa; a flame of raging fire to hostile kings among the island rulers, Vijayâditya; Mârasiṅga who mounted the .....; Kurula-Râjiga; the celebrated Marula; that glorious king's eldest son Satyavâkya; of unshaken bravery, Garvvada-Gaṅga; the only generous and pure one in the world, Guttiya-Gaṅga; rejoicing in the power of his arm, the unequalled brave, the glorious king Râchamalla; able to break in two cocoa-nut trees, pull up areca palms, and with his left hand stop a lusty elephant so that he could not move, was he an ordinary man, Rakkasa-Gaṅga?

Thus[1] among the descendants of the Gaṅga-vaṃśa were Daḷiga's son Churchchuvâyda-Gaṅga, his son Durvvinîta, his son S'rîvikrama, his son Bhûvikrama, his son S'rîpurusha-mahârâja, his son S'ivamâra-Dêva, his son Eṛeyaṅga, his son Bûtuga-Vermmâḍi, his son Maruḷa-Dêva, his younger brother Guttiya-Gaṅga, his grandson Mârasiṅga-Dêva, his son Kali-Gaṅga-Dêva, his son Barmma-Dêva. While thus the descendants of the Gaṅga-vaṃśa continued to rule the kingdom :—

A dweller in the south country, promoter of the family of the chiefs of the Gaṅga territory, lord of the śrî-Mûla-saṅgha, was the muni named Siṃhanandi. Of great fortune in the Koṇḍakundânvaya, which was a brilliant spotless moon in the sky of the śrî-Mûla-saṅgha, a glory to the Jina-dharmma, was the Krânûr-gaṇa, a joy to all people. In the line of that gaṇa, like a jewel in the ocean, a garland on mount Mêru, the *tiḷaka* on the forehead, moonlight to the moon, or a swarm of female bees to the lotus of the pond, was born, a purifier of the Jina-dharmma, Bâlachandra. His disciple, a spotless moon in the sky of the Jina-dharmma, a lord of fortune in the realm of severe penance, praised by the rulers of the earth, an ocean of both siddhânta, a moveable holy place, a sun to the lotus the faces of the blessed ones, was Prabhâchandra-siddhânta-munîndra, his fame like the milk ocean extending to all the points of the compass. His disciple, of high qualities, preserver of the Jina faith, first among poets, declaimers, speakers and disputants, a head-jewel of paṇḍits, Guṇanandi-Dêva shone in the world. His colleague, is any one able to tell his praise? Give up your titles, oh Sâṅkhya; trust not in your power of speech, crouch down and be quiet, Chhârbbâka; Naiyyâyika, raise not your head, keep low; lo, here he comes and will simply disgrace you,—Guṇachandra-Dêva, without fault, a lion to the elephant opponent speakers. His colleague, how can I find a simile for him? (not) the Ganges water, it is covered with scum; (nor) the celestial elephant, its temples are soiled with rut; S'ambhu, his throat is marked with poison; the moon, it is covered with spots :—so pure was the fame of Mâghanandi-yamina and his life of penance.

The disciple of that emperor of virtuous life and king of muni-râjas,—filled with the pure exalted wisdom of the ocean of siddhânta revealing the forms of good and evil as proclaimed from the lotus-mouth of the holy Arhat-paramêśvara parama-bhaṭṭâraka, who is entitled to the five great drums, and distinguished by the (five) *mahâ kalyâṇa*,[2] the eight great *prâtihâryya*[3] and the thirty-four *atiśaya*[4],—celebrated in all the world, of a mind disciplined in quietness, patience, self-control and restraint, a jewelled ornament on the breasts of the goddess of Speech, was Prabhâchandra-siddhânta-dêva. To describe whom :—his great fame spreading like the waves of the celestial Ganges to all the points of the compass, his grand form like that of a tree sprung from the soil of his splendid life, the mango sprout in the *kalaśa* the firm high breast of the Speech goddess, a moon to the milk ocean of *siddhânta*, was Prabhâchandra-Dêva. In the form of a new *gaṇadhara*, a bee at the lotus-feet of the being worshipped by the people of the three worlds, perfect in wisdom and the *traividya*,[5] a great poet in both (languages),[6] was the wise Prabhâchandra.

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[1] This is mostly a repetition in prose of what goes before in verse.

[2] The *pañcha-mahâ-kalyâṇa* are :—garbhâvataraṇa, janmâbhishêka, parinishkramaṇa, kêvala-jñâna, and môksha.

[3] The *ashṭa-mahâ-prâtihâryya* are :—as'ôka-vṛiksha, pushpavṛishṭi, divya-dhvani, châmara, siṃhâsana, bhâmaṇḍala, dundubhi, and âtapatra-traya.

[4] The *chatus-triṃs'ad-atis'aya* are :—(sahajâtis'aya)—nityaniswêdatva, nirmalatva, kshîra-gaura-rudhiratva, sama-chaturasra-saṃsthana, vajra-vṛishabha-nârâ-cha-saṃhanana, surûpatva, surabhitva, sulakshaṇatva, apramita-vîryyatva, priyahita-vâditva; (ghâtikshayajâtis'aya)—gavyôti-s'ata-chatushṭayasubhikshitâ, nabhô-gati, aprâṇi-vadhatva, bhuktya-bhâvatva, upasargâbhâvatâ, chaturmukhatâ, sarvavidyêshatva, achchhâyatva, apakshaspandatva, samatva-kês'anakhatva; (dêvôpanîtâtis'aya)—sarvârdha-Mâgadhî-bhâshâ, sarva-jana-maitri, sarvarttu-phalâdi, âdars'a-tala-sama-bhûmiḥ, surabhi-gandhânilaḥ, sarva-janânanda, Vâyu-kumârô, pus'amita-dhûlyâdi, mêghakumâra-kṛita-gandhôdaka, pâda-nyâsa-sapta-puraḥ prishṭa phalabhâra-namra-s'âlyâdi, nirmalâkâsatva, nirmaladis'as'va, purôbhâga-dharmmachakra, ashṭa-maṅgaḷa.

[5] The *traividya* are :—s'abdâgama, yuktyâgama and paramâgama.

[6] ? Sanskrit and Prâkrit.

His colleague, a moon of pure fame, free from pride, an ocean of the jewels of unequalled good qualities, a sun to the lotus garden the Krânûr-gaṇa, thus is he described in the world,—Ananta-vîryya-siddhânti. His colleague, guarded in thought, word and deed, disciplined by the careful practice of the five *samiti*,[1] was the treasury of penance, Munichandra-brati, lord of the whole *siddhânta*.

The lay-disciple of the so celebrated Prabhâchandra-siddhânta-dêva was Bhujabala-Gaṅga Permmâḍi-Barmma-Dêva. Overthrowing powerful enemies and defeating them in great battles, did he stop?—quickly attacking them, he captured the enemies' city, their fort and their territory, so that the earth praised Barmma-Dêva as having extended his dominion by the power of his arm,—what a form of bravery was Permmâḍi. To the proud who fell upon him, to kings who sought refuge with him, to men who came begging, he was (respectively) a mountain of the gods, a cage of adamant, and a tree of plenty,—Barmma-Dêva, a god to the brave.

To describe this Barmma-Dêva's paṭṭa-mahâdêvi:—a female bee at the lotus-feet of Jinêndra, her beautiful form adorned with good qualities, like a *kalaśa* among women, was Gaṅga-mahâdêvi. To this great consort were born the sons—Mârasiṅga, Satya-Gaṅga, Kali-Rakkasa-Gaṅga, and Bhujabala-Gaṅga.

In firmness not mount Mêru, in depth not the ocean, in bravery not the son of Surêndra, in great generosity not the tree of plenty, in skill not the conqueror of Pâñchâla,—but the most distinguished, says the world, is the great victor in war, Gaṅga. If he speaks, (it is) truth; if he does, a śâsana; if he gives, Râma's arrow; if he takes in exchange, fixed with glue; if he stops, death; if he walks, bestowing benefits, (that is) the road; good qualities, his body—who among the kings in the earth follows a policy like yours, king Kali-Gaṅga?

His younger brother, a bee at the lotus-feet of Pârśva-Jinêndra enthroned, an ornament of the Gaṅga-kula, having punished his enemies, of a form like Bhâvaja (the god of love), of a fame established at the points of the compass,—who in all the earth is equal to you, king Bhujabala-Gaṅga, the only terror to the chiefs? His paṭṭa-mahâdêvi, whose younger brother was ....., obtained the crown of her crowned lord and of Gaṅgavâḍi .....

The eldest son of Gaṅga-mahâdêvi and Bhujabala-Gaṅga-Dêva (with praises) was Nanniya-Gaṅga, (whose? younger brother was) Satya-Gaṅga.

When Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, (with other titles as in No. 39 above), Nanniya-Gaṅga was in the residence of ....; ruling the kingdom in peace and wisdom:—

The governor of Kalambûru-nagara, Barmmi-Seṭṭi, erected a Jina temple (its praises). (Praises of his younger brother and his wife, very much defaced).

To provide for the ceremonies of the *basadi* he had erected, and for gifts of food to the ṛishis, (on the date specified), Nanniya-Gaṅga-Permmâḍi-Dêva gave, and Barmmi-Seṭṭi received and made over, washing the feet of Śubhakîrtti-Dêva-bhaṭṭâraka of the Mêshapâshâṇa-gachcha, free of all imposts, the land (specified). Usual final verses.

## 61—62

*Date* 1287 *A.D.*

When (with usual titles) Sômêśvara-Dêvarasa's son Nârasiṅga-Dêvarasa was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom:—and the great minister, a second Râvuta-râya,

[1] The *pañcha-samiti* are:—îryyâ, bhâshâ, êshaṇâ, âdâna-nikshêpaṇâ, âḷôkita-pâna-bhôjana.

..... ..... Janneya- (or Madugeya-)Daṇṇâyaka was in the residence of Kûḍale, ruling in peace and wisdom :—

(On the date specified) Bommarasa of Hosagunda,—when Kûḍali was entered, the cows captured, and Beṇṇavali-Janne-guru's village ruined,—stopped the riot, fought and slew and went to *svarga*. And that Bomme-Nâyka's wife, .... bave-Nâykitti, gave arm and hand[1] and went to *sargga*. But her son Pilleya-Nâyaka, performing the further ceremonies, set up this *bîragal* in the presence of the god Honnêśvara, and made a grant of land (specified) for the offerings to that god Honnêśvara and for carrying on the worship of the *bîragal*, washing the feet of Janneya-guru. That Janneya-guru and his successors will carry on the worship of that *bîragal* we most firmly believe.

## 64

*Date* ?1112 *A.D.*

May it prevail, the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars ;—

"What, has that Vikramâṅka fastened a fetter on me ? Oh, oh, coming like Kînâśana (Yama) with anger, will such a warrior refrain from taking off my head ? What shall I do ?"—thus saying, and through terror seeing this in his dream, he wakes up in agitation, saying "This is truly astonishing," and looks about in great bewilderment here and there for his head ![2]

A dweller at his lotus-feet, was Ereyaṅga-Hoysala's son-in-law Hemmâḍi-arasa, the greatness of whose fame was as follows:—Through him have I seen the limit of the seven seas, the peaks of the seven mountain chains, the groups of elephants at the points of the compass, thus does the Lakshmi of fame rejoice ; the breadth of his intelligence, his ability, his progress, his enjoyment, his greatness, were considered ? extraordinary—Hermma-Mândhâta-bhûpa.

Be it well.—Praise of the line of Hoysaḷa kings. In it (omitting laudations) was Vinayâditya, whose wife was Kelayabarasi. Their son was Ereyaṅga, who was a powerful right hand to the Châḷukya king. Trampling down the Mâḷava army, he did not spare Dhâre, but burnt and scattered it ; Chôḷa he dragged out, and completely plundered his capital, this powerful one ; Kaḷiṅga he broke and ruined so that the rulers on all sides heard of the might of his arms,—thus did he gain renown, the king Ereyaṅga. His wife was Échala-Dêvi, and they had three sons,—Ballâla, Vishṇu and Udayâditya. The middle one became the chief. Koyatûr, celebrated in the world, so also Taḷavana-pura and Râyarâyapura were consumed in the flames of his glory. His wife was Lakshmâ-Dêvi, and their son was Narasiṃha.

The king Hemma made a Jina temple of the Krânûr-gaṇa of the Mêshapâshâṇa-gachchha and śrî-Mûla-saṅgha.

Be it well. When (with usual titles) the pratâpa Hoysala Nârasiṃha-Dêva, putting down the evil and upholding the good throughout all the world, was ruling the kingdom in peace and wisdom in the residence of Dôrasamudra :—

His minister (with praises) was Tippaṇa-bhûpati, whose younger brother was Nâga-chamûpati, whose wife was Châmala-Dêvi, and she made a grant of .....

[1] That is, became a *sati*, by burning to death with her husband's body.

[2] This extraordinary verse is quite isolated from the context and contains no explanation of what it refers to, except that Vikramâṅka, that is Tribhuvana-Malla, inspired great terror.

The descent of the Ikshvâku-vaṃśa was as follows: (The succeeding portion corresponds with the following passages in inscriptions above)—No. 4, from "From the time of Vṛishabha-Tîrtha," to "the circle of the Gaṅgavâḍi Ninety-six Thousand;" and from "He, hearing the expression *śatajîvi*," to "as on a rock of mount Mêru." No. 57, from "After .... Gaṅga" to "Rakkasa-Gaṅga." No. 4, from "In his own person" to "Râja-Vidyâdhara." No. 57, from "Thus among the descendants" to "Anantavîrya-siddhânti." A wild fire in consuming the forest disputant speakers, Hara's frontal eye to Kâma such speakers, the king of beasts in splitting the temples of the lusty elephants such speakers, may he prevail,—the wise Śrutakîrtti. His colleague, defeating poets, declaimers, speakers, disputants and all such, Kanakanandi, rejoicing in the *traividya*, was truly described in the courts of kings as Tribhuvana-malla Vâdirâja. His colleague, guarded in thought, word and deed, disciplined by the careful practice of the five *samiti*,[1] was the treasury of penance, Munichandra-brati, lord of the whole *siddhânta*. His disciple,—why praise him at length?—saying "Riches I have, what shall I do with them?" he became a wishing-stone this munipati, ..... in Kuruḷi, a union of virtue and praise. Who was greatly devoted to penance? if we enquire,—thinking of the feet of Kanakachandra-munîndra removed all the sins of the blessed people (the Jains); in this there is no mistake, it is true,..... and constant. His colleague,—of the pure life of a muni, protector of the Jaina śâsana, patient, praised in the world as having destroyed all passion and enmity, intimate with all good qualities, was [Mâ]dhavachandra-Dêva, emperor of good living. His colleague,—a moon to the ocean the śâstras, ever a destroyer of the pride of titled disputants, thus did he shine in the world, traividya-Bâlachandra-munîndra. His colleague,—those who disregarding *dharmma*, give not where it is right, and shelter themselves between round thighs and full breasts, being yôgis only in their dark cloths, can such compare with the lover of gifts, Mâdhavachandra-Dêva?.... Satya-Gaṅga having made a grant to him in Kuruḷi, by the distribution of food and money so that no one complained that he was not fully satisfied, Bâlachandra-bratipati was honoured by all the world as *jî*, what a marvel was this..... His colleague,—even now famous in the Kopaṇa-tîrtha, which is distinguished among the millions of Jaina sacred places, was Vaḍḍâchâryya-bratipati, more honoured than even Nêmi-Dêva. All the world, moveable and immoveable, was purified when Nêmi-Dêva was born, the *jîva* of all whose feet were most honoured. His colleague,—with great eagerness satisfying the wants of the poor, his dependents, his family and the four castes, a wishing-stone to the learned, Mâdhavachandra received the praise and applause of the whole world. His colleague,—by self-constraint at the direction of his guru having gained greatness in all the six *karmmas*, a mill in grinding the grain his enemies, he put to flight the *śâkinis*, *ḍâkinis*, ....., Mâri and other devils, so that all the world was witness, and even Dêvêndra.

The lay-disciple of Prabhâchandra-siddhânta-dêva, thus celebrated, was Bhujabala-Gaṅga Hermmâḍi-Barmma-Dêva. Overthrowing powerful enemies and defeating them in great battles, did he stop?—quickly attacking them, he captured the enemies' city, their fort and their territory, so that the earth praised Barmma-Dêva as having extended his dominion by the power of his arm—what a form of bravery was Hermmâḍi.

To describe his *paṭṭa mahâdêvi*:—a female bee at the lotus-feet of Jinêndra, her beautiful form adorned with good qualities, like a *kalaśa* among women, was Gaṅga-mahâdêvi. To this great consort were born the sons—Mârasiṅga, Satya-Gaṅga, Kali-Rakkasa-Gaṅga and Bhujabala-Gaṅga.

A bee at the lotus-feet of Pârśva-Jinêndra enthroned, an ornament of the Gaṅga-kula, having punished his enemies, of a form like Bhâvaja (the god of love), of a fame established at the points of the compass,—who in all the earth is equal to you, Bhujabala-Gaṅga, the only terror to the chiefs?

[1] See note under No. 57 above.

His paṭṭa-mahâdêvi, ..... assuming the crown for her king and for Gaṅgavâḍi, can others be compared with Gaṅga's paṭṭa-mahâdêvi. Who can sufficiently praise Gaṅga? (Praise of Chandala-Dêvi).

To Bhujabala-Gaṅga-Dêva and to Gaṅga-mahâdêvi was born Satya-Gaṅga, to describe whose greatness;—(his praise). His queen was Kañchala-Dêvi. (Praise of their son, Gaṅga-kumâra).

When the mahâ-maṇḍaḷêśvara Ereyaṅga-Hoysaṇa-Dêva's son-in-law, surrounded with champions, impaler of liars, his father-in-law's lusty elephant, Hermmâḍi-Dêva, was in the residence of Harige, ruling the Eḍedore-[Maṇḍali] Thousand in peace:—having made a chaityâlaya in Kuntalâpura, to provide for the worship, for food to the four castes and four sects, for repairs of the temple, and for making this the chief station for all, assembling the chiefs and farmers of Yeḍadore-Maṇḍali-nâḍ and charging them to protect the work of merit, in the S'aka year 989, the year Plavaṅga, &c., washing the feet of their (? family) guru Prabhâchandra-siddhânta-dêva, he made a grant of the village with all rights pertaining, free of all imposts.

Moreover, when that omniscient king, Satya-Gaṅga-Dêva, was in the residence of Eḍehaḷḷi, ruling the kingdom in peace,—he made the Gaṅga-Jinâlaya in the Kuruḷi-tîrttha, and in the S'aka year 1054,[1] the year Nandana, &c., at the time of the moon's eclipse, washing the feet of his (? own) guru Mâdhavachandra-Dêva, made a grant of .....

And in the presence of the mahâ-maṇḍaḷêśvara Gaṅga-Hermmâḍi-Dêva, the sarvvâdhikâri, Heggaḍe of Bâgi, Lokkimayya's son Heggaḍe-Chandimayya sold his *gauḍike* land in Kuruḷi to Kaliyara-Malli-Seṭṭi, who, in the presence of the king, made a grant of it to Bâlachandra-Dêva. And Siriyama-Seṭṭi and his sons made a grant of their *gauḍike* land in Hallavûr, [? in the presence of] Nanniyarasa-Dêva, to Bâlachandra-Dêva. (Here follow boundaries and final verses).

## 65

*Date* ? 1204 *A.D.*

(On the date specified) when vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace:—in the presence of the great minister Hiriya-Heḍeya-Asavara-Mârayya, all the chiefs and farmers (many named) ..... for Nêmichandra-bhaṭṭâraka-dêva, the excellent âchâryya in Kuntalâpura;—sâvanta-Mârayya making inquiry, defaced by force the stone śâsana which had been written ..... and the nâḷ-prabhus, with the officer sâvanta-Mârayya, washing the feet of Nêmi-chandra-bhaṭṭâraka-dêva, wrote and gave a stone śâsana .....

## 66

*Date* ? 1227 *A.D.*

(On the date specified), the treasury of modesty, Bâlachandra, expired in the tomb and gained *svarga*. (His praises).

To daily discipline both mind and body, Nêmi-Dêva is the only one able.

## 68

*Date* 1313 *A.D.*

When the pratâpa-chakravartti Hoyisaṇa vîra-Ballâḷa-Dêvarasa was ruling a peaceful kingdom:—after the Turaka war, on the occasion of his son vîra-Ballâḷa-Râya from Ḍiḷḷi entering the city, (on the date specified, 6th May 1313) he released the taxes old and new, and those for destruction and injustice, in Chikka-Kûḍali and Hanasavâḍi belonging to the god Râmanâtha of Kûḍali. (Usual final verses).

[1] These figures should be 1034, as the S'aka year 1054 = Virôdhikrit: Nandana = 1034.

## 69

*Date* 1320 *A.D.*

Praise of S'ambhu. (On the date specified),—(with various titles, among which are) a fever through fright to Chôḷa, Mâḷava, Gauḷa, and Gûrjjara ; a Vishṇuvarddhana, sun of the south, emperor of the south,—vîra-Ballâḷa-Dêvarasa, and (with various epithets) the embracer of the whole kingdom, the minister Bembeya-Daṇṇâyaka ..... having shown favour to Mâdhava, he thought to make a grant for the god Râma of Kûḍali. And that Mâdhava, the son of .. va-Râya, (with various epithets), being in receipt of ? six taxes from the Gaṅgana-nâḍ and the neighbouring districts—with the 60 *honnu* which he obtained from the road to the town of Kûḍali, gaining the possession of land valued at 60 *honnu*, that Mâdaṇṇa, with the sixty farmers, the hundred and twenty temple priests, and others, presented it for the decorations of that god Râma. Of old taxes or new taxes there is not one. For the perpetual lamp one *mân* of oil from the mill will be granted. (Usual imprecations)

Written by the lord of poets (*kavîśvara*) Bramma-Dêva.

## 70

*Date* 1409 *A.D.*

Praise of S'ambhu ; and of Viṭhṭhala-mantri.

(On the date specified), at the time when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya's perfect reflection, Dêva-Râya-mahârâya, was in Vijayanagara, in the presence of the god Virûpâkśha, maintaining the observances of the various castes, and ruling the kingdom in peace and wisdom :—to Veṅkaṇṇa-bhaṭṭa (praised at length, but much defaced) was given a stone śâsana as follows :—

By order of Dêva-Râya-mahârâya, at the time when Viṭhṭhaṇṇa-Oḍeyar was ruling the Âraga kingdom,—to Veṅkaṇṇa-upâdhya, reciter of the purâṇa before the god Râmanâtha of Kûḍali, which is the southern Vâranâsi and great Prayâga at the junction of the Tuṅgâ and Bhadrâ,—was given the 15 *gadyâṇa* payable to the palace from the village of Hanasavâḍi, assigned for the offerings of that god Râmanâtha, situated in the Kûḍali-nâḍ of the Âraga kingdom, together with the right of residence there, free of all taxes. (The grant is repeated with variations,) (Usual final verses).

Written by Viṭhaṇṇa.

## 71

*Date* 1431 *A.D.*

Obeisance to Ganâdhipati. Praise of S'ambhu.

(On the date specified), at the time when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Vijaya-Râya's son, Pratâpa-Dêva-Râya-mahârâya, seated on the throne in Vijayanagara, in the presence of the god Virûpâkśha, maintaining the observances of the various castes, was protecting the kingdom in peace and wisdom, and bearing the burden of the empire :—having made the *tulâ-purusha* and other great gifts,—

By order of Pratâpa-Dêva-mahârâya, the great minister of his house,—Formerly, under Bukka-Râja, (omitting laudations) was the great minister Baichapa-daṇḍanâyaka ; whose son was Maṅgappa-daṇḍâdhipa ; his son, famous as the king of Mâhishmatî, was Baichapa-daṇḍanâyaka ; whose son was Râyaṇṇa-Râja.—at the time when that Râyaṇṇa-Oḍeyar was righteously governing, in the Âraga kingdom, the Hanagavâḍiya-Bhâgada-nâḍ of Ânavêri-nâḍ, and the Holeya-Honnûr-nâḍ,—all the farmers and subjects of those two nâḍs, agreeing among themselves, gave to that Râyaṇṇa-Oḍeyar a śasana of a gift of land as follows :—

(On the date specified), for the *chhatra* and other works of merit which Râyaṇṇa-Oḍeyar established, for the love of .. ... Mahêśvara and Lakshmi-Nârâyaṇa, in the presence of all the gods of Kûḍali, which is the southern Vâraṇâsi, the great Prayâga and the original Harihara at the junction of the Tungâ and Bhadrâ, we have given that Daṇṇâyakapura, free of all taxes. The 155 *honnu* which according to the order of the former rulers (*hiriya-maneyavaru*) was fixed as the revenue of that village of Daṇṇâyakapura, together with the 35 *honnu* which the Nâyakavâḍis formerly received from the produce, as well as all the gardens, store houses, paddy fields, dry fields, *êtas* (or *yâtas*), embankments, channels, irrigated land, forest land, areca trees, cocoanut trees, jack, mango, hog plum, tamarind, plantain, brinjal and other trees, whatever there may be; with the petty cultivation, greens, straw and sticks, and other produce; with also the remissions of the former rulers, (such as) forced labour for wood for camps, forced sales or purchases; also the nâḍ dues, (such as) taxes on artisans, village *gadyâṇa*, the five kinds of workmen, tax on oil-mills, tax on ? tortoises, stamp on looms, inward and outward transit duties, taxes on marriages and all others, whatsoever they may be; together with customs dues, food for watchmen, loading of sweepings, Gauḍa's claim;—all these, within the four boundaries of that Daṇṇâyakapura, have we given. (Here follow the boundaries). And this Daṇṇâyakapura we have formed into a *śrôtriya* and dividing it into 20 shares, have given it to the Brahmans of Kûḍali; and have further given them 8 *honnu* for the purpose of constructing a tank and planting gardens. And the income from that Daṇṇâyakapura being insufficient, for the rest we have given 7 *varaha* from the customs-dues of Beḷuguḷi, belonging to the god Narasiṃha.

Chanḍi-Dîkshita of Kûḍali and four others (named) the 20 Brahman shareholders of Daṇṇâyakapura will receive the 43 honnu, and the 7 from Beḷuguḷi, both together 50 honnu, and daily feeding 14 Brahmans at the god's chhatra, will carry on from life to life the works of merit without fail.

Râyaṇṇa-Oḍeyar's approval:—srî-Triyambaka.

## 72

*Date* 1292 *A.D.*

Praise of S'ambhu. (On the date specified), in the reign of the prauḍha-pratâpa-chakravartti, Hoysaṇa vîra-Nârasiṅga-Dêvarasa;—a grant for the offerings of the god Râmanâtha.

## 75

*Date* ? 1296 *A.D.*

In the reign of ..... (on the date specified), ..... Nâyaka, ..... of Sômeya-Nâyaka, the guard of the house of ..... daṇṇâyaka, senior minister of vîra-Nârasiṅga-Dêva's house, when having gone to see some Bengal gram sown, was returning, .... attacking him in the hill, he fought, slew him and fell. On which his elder brother Hari-Dêva set up this *bîragal* for him.

## 78

*Date* 1291 *A.D.*

Praise of S'ambhu. (On the date specified), in the kingdom of the pratâpa-chakravartti, Hoysaṇa vîra-Nârasiṃha-Dêvarasa:—by order of the mahâ-maṇḍalêśvara (with numerous titles).. .. Dêvarasa, the great minister Madaneya-daṇṇâyaka's son, Chikka-Madaneya-daṇṇâyaka, and Madaneya-daṇṇâyaka's son, Annaya-Nâyka,—the sarvvâdhikâri Nârana-Dêva of the customs and others (named) the chief votaries, made, for a perpetual lamp for the god Narasiṃha of Kûḍali, the southern Vâraṇâsi at the junction of the Tuṅgâ and Bhadrâ, a grant from the ? petty tolls of Sûgûr in the Gaṅga-Maṇḍali kingdom. And Chikka-Madaneya-daṇṇâyaka granted, for the offerings, the inward and outward transit dues of Beḷaguḷi in Magataṅga-nâḍ.

## 79

*Date* ? 1154 *A.D.*

śrî-Vidyâ[1]

*(Rough Nâgarî characters.)*

Praise of S'ambhu. Invocation of the Boar form of Vishnu. Oh supreme guru, enriched by victory, .... without a second,—the guru sandals do I reverence. śrî-Gajapati.[1]

May there be .. ... The śâsana of śrî-S'ankara.

Auspicious and well known in the world is the S'ringêri throne ; where is the auspicious chief Sarasvatî guru, born as a part (or emanation) of S'ankara. Having established a great ruler in Vidyânagara, prosperous is Vidyârâṇya-muniśvara. May Gangâdhara protect you.

Of the earth fifty crore yôjanas in extent—the guru—there are twice seven worlds—by the people—eighteen thousand *rishis*, beginning with S'aunaka—S'ankara—prosperous with wide-spread fame—Rudraśakti—who, himself Sarvêśvara, is resplendent—S'ankara be to thee for victory—thus is it said in the first part of the *S'ankara-vijaya*.[2]

[3]Be it well. Entitled to the five great drums ; his life (or soul), of earth water fire air and others the twenty five elements ; abode of the sole Parabrahma and the Oṅkâra ; skilled [? in travels] over the Mêru, Himâchala, Malaya, ...., Mahêndra, Kanya, Trikûṭa, Vindhya, Sahya, .... Varâha, Bhadrâ, Brahma, Nîlâ, Varuṇa, Kanya, S'ringa, Agastya and other mountains, in the midst of the four oceans surrounding Jambû-dvîpa, created by the other Brahma ; acquainted with the languages of the Andhra, Drâviḍa, Haiva, Tuḷu, Malaya, Kalara, Kalâmûla, Traigartta, Kuru, Gândhâra, .... . Karṇâṭa, Vihvaya, Matra, Lâṭa, Pâṇḍya, Puḷâka, . . Kuru, Turushka, Simhaḷa, Gauḍa, Kêraḷa,.. Konkaṇa, ..... Anga, Karâṭa, Oḍhra, Pâra, Sindhu and other thousand countries ; accomplished in receiving the respect of kings ; ..... âchârya of Bhâratîndra-guru's *sthâna* ; praised by the groups of munis as continuer of the temple rites of Vasishṭha, Viśvâmitra, Kâśyapa, Atri, Dêvala, Nârada and other ancient *rishis* ; well acquainted with the 32 great religious *âsanas* ; acquainted with the strength and power of the *svâdhishṭhâna* and other thousand bodily marks ; perfect in *gaṇa-yôga*, *mahâ-yôga* and *brahma-yôga* descended from ancient times ; knowing the proper form of the groups of *s'aktis* of gods and demons, hrî, śrî, the mothers, place, condition, and gifts ; knowing the prohibitions of the *nigama* and *âgama* ; having heard and gone to the end of vêdânta, astrology, logic, arithmetic, music, prosody, lexicography, poetry, drama, rhetoric, orthography, the preservation of bodily health, the protection of religion, palmistry, omens, ? shadows, dancing, singing, indications of the soil, examination of gems, painting, and all acknowledged sciences ; master of entering another's body, of influencing and drawing others to himself, and the 84 branches of learning ;—śrî-Vijaya-śankara-Bhârati-guru, bhaṭṭâchârya, Viśvarûpâchârya, âchârya reverenced by Vaishṇavas ; victorious over the Râmânuja doctrine, over Bhagavad-ârâdhya, Nîlakaṇṭh-ârâdhya, Vajranakharadêv-ârâdhya, .. .. Samant-ârâdhya, accepted by those of other faiths, over Maṇḍaṇamiśra, guru of Sarasvatî the partner of Brahma, resident of Kâśi, and over the arguments of Sarasvatî, proficient in all knowledge ;—*S'ankara-Bhâratîndra*, wandering at will by his own authority ; refuting with their doubts the opinions of opponent speakers ; worshipper at the Rudrâlaya and other 68 S'iva-kshêtras, 68 Vishnu-kshêtras, 56 S'aktis, 21 Gaṇapati-sthânas, 12 Adityas, 64 chief Yogini-sthalas, 32 Bhairavas, of the feet of Ekâmśa-Rudra, Kôṭi-Râmêśa, Lakshmaṇêśa, Rudrapâda, Vishnupâda, Harihara, Hiraṇya-garbha, and the goddess of Learning ; acquainted with the original pure and the mixed S'aivâchâra ; promoter of the religion of *vibhûti* (ashes) and *rudrâksha* (rosary) ; devoted to the Rudra practices ;

[1] This may perhaps be meant for a signature.

[2] These seem to be quotations, only a word or two being given from each, to be filled up. They have not been found in the copies of the *S'ankara-vijaya* available to us.

[3] It is very difficult to make any connected sense or translation out of this inscription.

having the symbols of the red ochre cloth, the rod and the gourd dish ; reverenced by the resident âchâryas of the S'rî-sthâna and of a thousand maṭhas; his sandals worshipped in all countries ; able in protecting Yâdava Sringavarya, who begged for food and water ; supporter of Kâdamba-Râya ; ..... of Dêva-Râja :—

With the twofold witness of the world-protector Hari, united with the Varâha (or Boar), and the *nâga* seal,—Âraga 1, Chandraguptârati 1,—(these) Purandara-Râya descendant of the Kâdamba-vaṁśa, united to (*i. e.* ? made over to) the sandals worshipped by kings (*i. e.* to the guru), as suitable for his own enjoyment, (on the date specified). (Here follow details of a number of other grants, of land and dues).[1]

(The grant is repeated). At the feet of (with a further long list of titles) Vidyâśankara-Bhâratî and his guru successors,—Purandara-Râya, ornament of the Kâdamba-kula of the Sôma (or Lunar) race, .....

Usual final verses and certain benedictions.

(*Round the margin*). The grant (specified) formerly made by ? Âditya-Sindhu, has been confirmed by the hand of Harihara. Fame and wealth be to him.

(? Signature) Srî-guru-Vidyâśankara-Sarasvatî.

## 80[2]

*Date* ? 1235 *A.D.*

(*Rough Nâgarî characters.*)

Seal,—(*obverse*) a Boar : (*reverse*) śrî-Vidyâśankara.

*Śrîṃ klîṃ sauḥ* do I first remember. Harihara and Varâha are witness.

Tripurasundarî, mistress of the S'rîchakra, and Bhâratî do I reverence. Here follow quotations (as in No 79 above, only two or three words of each being given) said to be from the *S'aivâgama*, *Dêvî-rahasya* of the *S'ankara-vijaya*, and the *nigama*.

Be it well. To (with numerous epithets, among which are) chief of the disciples in succession of .....-bhaṭṭâraka, Gauḍa, Gôvinda, and S'ankara ; worshipper of the feet of Sarasvatî established by Maṇḍanamiśra, resident of Kâśi ;—the guru Vijayaśankara-Bhâratî, of the S'rîvidyârâdhaka-sampradâya, S'rîvidyârâdhaka of whom at the time when the golden rain descended the Yâdava-Nârâyaṇa Bhujabala-chakravarti was the great friend ;—was given, in the middle of the Sahyâdri country, situated to the south of the great Himavad mountains,—when the mahârâ [ja] pratâ[pa] Kadamba-Râya was in the Âraga-kampaṇa, protecting Sâmantadurga and Banavase in peace[3] ; in the twentieth Manmatha (year) of the S'âli era,[4] &c.—the S'ringapuri and other great agrahâras, described (as specified) in the *S'ankara-vijaya*.

S'ringapura, Vidyâraṇyapura and Padmanârâyaṇapura,—each containing 360 shares for Brahmans (with various praises) of the Kaśyapa, Gautama, Bharadvâja, Vasiṣṭha, Kauśika, Viśvâmitra, Kaundinya, Jamadagni, Jâbâli, Atri and others 112 gôtras,—were given with pouring of water to Vidyâraṇya.

Then follows a further grant of a great number of villages (named) forming an estate yielding 12000 *nishka*. Then follows a list of the insignia and symbols belonging to the guru Vidyâśankara-

[1] In one place occurs the phrase *Purandara-bhâryâ-vahâmâ* : whether the last word is meant for Purandara's wife's name it is impossible to make out.

[2] This inscription is a similar one to No. 79 above, and equally difficult to make any connected sense or translation from.

[3] Such seems to be the meaning.

[4] The date is given in a very peculiar manner.

Bhârati-svâmi, and a list of countries from south to north of Jambû-dvîpa, in which, as stated in the *S'ankara-vijaya*, between Sêtu and Hima the S'ankarârya-guru is worshipped by 2032 great Brahmans.

Sarasvatî-Bhâratîndra travelled to the holy bathing places, hermitages, forests, mountain chains, and oceans, all over the world. Usual final verses.

(? Signed) śrî-Kadamba S'rî.

## 81

*Date* 1668 *A.D.*

Praise of S'ambhu. (On the date specified), to (with usual ascetic titles) Narasimha-Bhâratî-svâmi, consecrated by the lotus hands of Vidyâraṇya-Bhâratî-svâmi of the *sampradâya* of Âmmâji-svâmi of the Kûḍaḷi-maṭha—was given, by (with usual Keladi titles) Sômaśêkhara-Nâyak, son of S'ivappa-Nâyak, grandson of Sidapa-Nâyak, great-grandson of S'ankaṇṇa-Nâyak, born in the line of Keḷadi-Sadâśiva-Râya-Nâyak,—a grant as follows :—

Whereas formerly Hiri-Venkaṭapa-Nâyak granted to Âmmâji-svâmi for the Kûḍali-maṭha the Kerehaḷḷi and Gâvaṭûr villages,—and these having afterwards become ruined, were in the year Plavanga, &c, rebuilt and again granted (with details as specified) ;—Now you having established in our name the agrahâra of Sômaśêkharapura, and presented a list of the Brahmans belonging to it (here follows the list), we make over land of the value of 260 varaha 1 haṇa for the agrahâra, the temple, the *dharmasatra* of the Kûḍaḷi-maṭha and the Kâśi-dharma, with all rights pertaining (as usual). Usual final verses.

(Signed) śrî-Sadâśiva.

## 82

*Date* 1683 *A.D.*

May it be fortunate. Praise of S'ambhu.

(On the date specified), we (with usual ascetic titles) S'ankara-Bhâratî-svâmi, consecrated by the lotus hands of Narasimha-Bhâratî-svâmi, of the *sampradâya* of Âmmâji-svâmi of S'ṛingêri,—make a grant as follows, to provide for the services (specified) of the god Chandramaulîśvara, set up in the stone temple which Sabugisa-Krishnapa has erected in Tûdâvi, within the estate of our maṭha :—Whereas formerly in Kanasinakaṭe, belonging to Ânavêri in the Honnûr-śîme, which was an endowment of our maṭha, certain land yielding altogether 22 varaha (as specified) was granted ;—the remainder of the land we now grant in the month Ashâḍha, &c, at the time of the sun's eclipse, with all rights pertaining thereto (as usual) Usual final verses.

(Signed, in Nâgarî)—śrî-Vidyâśankara.

## 83

*Date* 1587 *A.D.*

Obeisance to Vênkaṭêśa. I take refuge at that pair of objects[1] to be worshipped by the gods, by the merit of whose touch the stone became the gem a woman. I take refuge with that Vishvaksêna, whose retinue, the Elephant-faced (Gaṇêśa) and a hundred more, remove the impediments of worshippers. May the right tusk of the Boar, the sportive form of Hari, protect you ; uplifted on which the Earth rested as a canopy, with Hêmâdri as its pinnacle. May that bright one be for fortune, the disperser of darkness, who though an elephant (*gaja*) was not-elephant (*Agajâ*) born, the delight of the five-faced (S'iva).

[1] Rama's feet, the contact of which released Gautama's wife Ahalyâ, as foretold, from the curse which had doomed her to become a stone.

Victorious is the luminary (Chandra, the Moon), which sprang from the milk ocean,—the left eye of Hari, the support of the *chakôras*, and nourisher of the gods. His grandson was Budha's son Purûrava; whose (son) was Âyu; his son Nahusha; from whom was born Yayâti; from him Puru. In his race was born the king Bharata; in his line S'antanu; fourth from him was Vijaya; from whom was born Abhimanyu; from him Parîkshit. Nanda was the eighth from him; ninth from which king was the king Chalikka; seventh from whom, glorious as S'rîpati, was Narêndra with the fore-name Râja; from him king Bijjalêndra was the tenth; vîra-Hemmâḷi-Râya was third from him, the lord of Mâyâpuri, who prostrated himself before Murâri.

Fourth from him was Tâta-Pinnama, at sight of whom the groups of his enemies trembled; from whom was born, the capturer from the enemy of seven forts in one day, the king Sôma-Dêva; his brave son was Râghava-Dêva; from whom was king Pinnama, the lord of Aravîṭi-nagarî; whose son was the king Bukka, who firmly established the kingdom of Sâḷuva-Nṛisimha.

(Omitting laudations) king Bukka married Ballâmbikâ; and that Ballamâ bore to her lord Bukka a son Râma-Râja. Though it had 70000 horse and an army of foot, he conquered in battle, did he not? the Âdavani hill-fort, and put to flight Kâsapp-uḍaya, who vied with Indra in power. The lofty Kandannavâḷi-durga, he conquered by the great might of his arm, so that his prosperity was proclaimed aloud; and the water from the feet of Hari established there, he drank—owing to his faith—as if nectar, in spite of the poison his kinsmen had put into it.

The king Râma-Râja's wife was Lakkâmbikâ; and their son was S'rîraṅga-Râja. His wife was Tirumalâmbikâ, who bore in succession the sons Râma-Râja, Tirumala-Râya and king Vêṅkaṭâdri. Râma-Râja, having destroyed all his enemies, ruled the circle of the world; and Vêṅkaṭâdri was to him as Lakshmaṇa to Râma.

Among the three sons of S'rîraṅga, Tirumala-mahârâya, having conquered all his enemies, was anointed to the throne and ruled the whole world. In Kâñchî, S'rîraṅga, S'êshâchala, Kanakasabha, Ahôbalâdri, and other places, again and again did he bestow gifts in temples and bathing places, of gold, *tulâ-purusha* and others, besides subordinate gifts.

After him, his son S'rîraṅga-Râya, born from Vêgalâmbâ, was celebrated. Established in Uddagiri, he conquered Koṇḍavîḍu, Vinikoṇḍa-pura and other fortresses, and with the *makara* and other insignia took up his residence in Penugoṇḍa-puri, a jewel to the circle of the world. When in accordance with the rules he was anointed to the throne by chief Brahmans, he distributed gifts on every side. Thus, having subdued all his enemies, he was protecting the whole world, when S'rîraṅga-Râya attained to the feet of Murâri.

Then his younger brother Vêṅkaṭapati-Dêva-Râya, born from Vêgalâmbâ, the son of Tirumala-Dêva-Râya, established in Suragiri on the throne of the empire, ruled the earth in justice, having been anointed to the throne by Tâtayâryya, the guru of his own gôtra, and other chief Brahmans; immediately on which he subdued the Yavanas, and thus ruled the earth. Vênkaṭâmbâ, Râghavâmbâ, Ped-Ôbamâmba and Pin-Ôbamâmba were his wives. His troops of horse and elephants, with his weapons and umbrellas, being seized in battle by the brave soldiers of this powerful king,—the son of Maluk-Ibhurâmu (Malik Ibrâhim) went to his house in despair, and well beaten (*maha mardda*) exemplified his name Mahamadda-S'âhu [Muhammad-Shâh]. When he bore the world on his shoulder like an epaulette, the lord of the serpent world and the mountain chains, being relieved of their burden, resorted to Vṛishaśaila [Tirupati] and served [the god] Vênkaṭâdhîśvara.

When, (with various epithets), born in the Âtrêya-gôtra, daily praised with folded hands by a crowd of admirers with shouts of Victory! Long life!—served as doorkeepers by the Kâmbhôja, Bhôja,

Kâḷinga, Karahâṭa and other kings ; holding by his own authority the throne of Karṇâṭa ; having destroyed all his enemies from Sêtu even to Himâdri,—the great Vênkaṭapati-Dêva-Râya was ruling the whole world :—(on the date specified), in the presence of the feet of Vênkaṭêśa, he made, to Malla-Jyôsya, of the Rathîtara-gôtra, Âśvalâyana-śûtra and Rik-śâkhâ, son of Mat-sômayâji, and grandson of Honnêndra of Harhe,—a grant of the two villages, Kalidêvapura belonging to Mâlnûr-sthala in the great Penugoṇḍa kingdom, and Vandaṇûr, (with all usual details), both of them otherwise named Vênkaṭa-mahârâya-samudra.

The śâsana was composed by Kṛishṇa-kavi Kâmakôṭi, grandson of Sabhâpati ; and engraved by Vîraṇâchârya, son of Gaṇapaya.

(Signed, in Kannaḍa,) śrî-Vênkaṭêśa.

## 84

*Date* 1527 *A.D.*

Corresponds with No. 1 above, down to line 58.

(On the date specified), in the presence of Viṭhalêśvara on the bank of the Tungabhadrâ, Kṛishṇa-Râya-mahârâya made, to the parama-hamsa parivrâja-mahâtma, who had seen the farthest point of grammar and logic, the chief establisher of the Vaishṇavâgama-siddhânta, in interpreting the vêdas and śâstras a Brihaspati, his feet illuminated by the jewels in the crowns of great kings, without pride an expounder of the way of righteousness, belonging to the Kûḍali Âryа-maṭha, his body untouched by sin, disciple of Raghupati-yatîndra,—Nârâyaṇa-yatîndra, a grant of 5 villages (named), in the Âraga-vênṭhe, (with all the usual details).

Celestial witnesses :—Sun and moon, wind fire and sky, earth and water, heart and Yama, day and night, morning and evening,—these know the deeds of a man. Usual final verses.

Revenue (*rêkhâ*) of the villages (specified). Total 210.

(Signed, in Kannaḍa,) śrî-Virupâksha.

## 85

*Date* 1527 *A.D.*

Corresponds throughout with No. 84 above, except in the donees and the villages granted.

Kṛishṇa-Râya-mahârâya made, to the parama-hamsa parivrâja-mahâtma, who had seen to the farthest point of grammar and logic, his intelligence sporting like a peacock among the six systems of philosophy, chief establisher of the Vaishṇavâgama-siddhânta, in interpreting the vêdas and âgamas a Brihaspati, his feet illuminated by the jewels in the crowns of great kings, without pride expounding the path of righteousness, S'êsha in human form, having subdued the internal enemies, his hair standing on end with ecstasy at the worship of Purâṇa-purusha (Vishṇu), a sun to the lotus the Madhvâchârya creed, disciple of Brahmaṇya-tîrtha, pure in body as Brahma,—Vyâsatîrtha-yatîndra, a grant of Gaurâpura, belonging to Hânugal-sîme in the Bankâpura-vênṭhe, (with all usual details). And he, forming it into 30 shares, distributed them to the god Râma of the maṭha and other gods, and to Brahmans (as specified). The details of the village are repeated in Kannaḍa.

The śâsana was composed by Sabhâpati, and engraved by the carpenter Vîraṇâchârya, son of Mallanâtha. Usual final verses.

Shares given to the manager and two other Brahmans.

(Signed, in Kannaḍa,) śrî-Virupaksha

## 86[1]

*Date* ? *about* 1750 *A.D.*

(*Sanskrit and Mahratti.—Seal, a peacock*).

Praise of S'ambhu.

When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Ayôdhyâ-pura, born in the Solar race (*Sûrya-kula*), having a flag bearing the crest of a golden peacock, purified by the burden of the *êkâdasi* (or eleventh day) fast, Vaishnava emperor, a spear for the heads of hostile kings, a pure Gângêya, the powerful lord of Lanka, a brother to the wives of others, a cage of adamant to refugees,—adorned with these and other names and royal titles, son of the emperor Rukumânga, who was the son of the emperor Hêma,—the emperor Dhammânga was in Ayôdhyâ-purî, ruling the kingdom in peace and wisdom :—in the year Ânanda, when making a victorious tour in the South,—(no more can be understood of what follows than that a grant of land was made). Usual final verses.

## 87

*Date about* 1245 *A.D.*

(The inscription is very much effaced). Praise of S'ambhu.

The first part relates to the Hoysalas, but apparently attributes to Vishnuvarddhana all the Ganga titles,(Satyavâkya Konguḷivarmma &c.), and represents him as descended in the line of Rakkasa-Ganga, Bhujabala-Ganga, Vîra-Ganga, and Nanniya-Ganga. Then follow references to Nârasimha and Ballâḷa.

When, (with usual titles), vîra-Sômêśvara-Dêvarasa was in Kaṇṇanûr, ruling the kingdom [in peace and wisdom] :—A dweller at his lotus feet, .....

## 88

*Date* 1203 *A.D.*

Praise of S'ambhu. When (with usual titles) Poysaṇa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—A dweller at his lotus feet, the great minister Hiriyapaḍiya .. .. ,whose descent was as follows ;—Mârasingha-vibhu's wife was Lokkiyakka or Lokkâmbike ; their sons were Malli-dêva and ? Mâri-Seṭṭi. To Mâri-Seṭṭi and .... were born Mâraya, Kenchave and Chikatamma. Praise of Mâra, doorkeeper to vîra-Ballâḷa. He, in the name of his younger brother Chikkatamma, erected a temple, and made a grant (specified) for the service, offerings, food of ascetics and repairs of the temple. And all the people and farmers of ? Ganganaṇâḍ made grants (specified) for the god Chikkêśvara from the customs-dues.

(On the date specified), Sâvanta-Mârayya, washing the feet of Mallikârjuna-paṇḍita, disciple of Sûryyâbharaṇa-dêva, âchâryya of Tripurântaka at the eastern gate of S'rîparvvata,—made over to him the Chikkêśvara temple. And of the 100 bullocks granted to the temple, 20 were allowed to the paṭṭaṇa-svâmi Gôyi-Seṭṭi. Usual final verses.

## 89

*Date* 1111 *A.D.*

Praise of the Jina śâsana.

When (with usual titles) Châlukya Tribhuvanamalla's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—Here follow particulars of the Hoysalas, very much effaced. Praise of Kêtavve, lay disciple of Munichandra-siddhânta-dêva, disciple of Kanakanandi-traividya-dêva, (? descended from) S'ubhachandra-dêva.

[1] The inscription is in perfectly preserved Nâgarî characters, and in a curious mixture of Sanskrit and Mahratti, engraved on copper plates said to have been discovered about 50 or 60 years ago, when digging in the ground.

Biṭṭi-Dêva, Bhujabala-Ganga-Permmâḍi, Bamma-Gâuṇḍa (? and) the nâḷ-prabhu, in the 35th year of the Châḷukya-Vikrama-kâla, the year Vikruta, &c., made a grant of land (specified), with six houses, and one oil-mill. Usual final verses. Composed by Kanakanandi-traividya-dêva's lay disciple, the sênabôva Bôga-dêva.

## 96

*Date about* 915 *A.D.*

Celebrated in all the world, known for policy and modesty, of character as pure as the sky, of good conduct, to bad warriors the terrifying sound of the war drum, lord of Nandagiri, born in the Ganga-vaṁśa, a vision of excellence, by nature Kandarppa, beloved by all,—was Bûtuga.

When Ereyappa-Permmâḍi had assumed the crown ;—and Butuga was governing the Maṇḍali-nâḍ,—to his queen Chikkabbe he granted a tank behind the *badari* (tree) north of the northern Gannikere, for the god. While Billara Pôcharasa was governing, he granted this śâsana for S'iva.

## 97

*Date* 1113 *A.D.*

Having the honourable supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, adorned with all wealth and virtue, his fame proclaimed throughout the ocean-girdled earth, of a form like Cupid, a full garland to the round breasts of the goddess of Victory, a tree of plenty in granting desires, studying and understanding the sciences and âgamas,—was Gangarasa, charming in the world. His further praises, styling him *jayad-uttaranga*. Thus celebrated, Nitivâkya Konguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâḷa-pura, lord of Nandagiri, endowed with all good qualities, having the crest of a lusty elephant, fulfiller of the mind's desires of the learned, obtainer of a boon from the goddess Padmâvatî, scented like musk, moon to the waterlily-pond the Ganga-kula, Indra to the mountain the maṇḍalikas, elephant to the lotus-pond the hostile maṇḍalikas, punisher of the evil,—with these names and all other titles, the mahâ-maṇḍalêśvara Tribhuvanamalla Bhujabala-Ganga-Permmâḍi-Dêva's crowned queen,.... ? for her younger brother Paṭṭiga-Dêva, assumed the crown to Gangavâḍi, who is equal to her ? She was superior to all queens and all kings.

To them were born, ornaments of the Ganga-kula, Ganga-nṛipa, Mârasinga-nṛipa, Goggi-nṛipa, and Kaliyanga-nṛipa, the best of sons. Sons of the lord of Kôḷâḷa-pura, having the crest of a lusty elephant, elephants to the lotus-pond the hostile kings, they all shone as great warriors.

When that celebrated Ganga-Permmâḍi-Dêva, Ganga-mahâdêvi, and their family of sons, were in the Maṇḍali Thousand, in the residence of Eḍehaḷḷi, ruling the kingdom in peace and wisdom :—that mahâ-maṇḍalêśvara's other half was Bâchala-Dêvî, (her praises). The way in which she captivated her husband was like a play (*nâṭaka*), and he gave her the title of *pâtra-jaga-ḍaḷe*.

When (with numerous epithets) Bâchala-Dêvî was happy in Bannikere, confirmed in its enjoyment to the third generation ; her mother was the chamberlain's wife ....., and her senior elder brother was Bâhubali ; with whom taking counsel, she erected in Bannikere a beautiful Jina temple.

Among the sanghas the best is the śrî-Mûla-sangha ; and in it the Dêsiga-gaṇa is the chief ; of which ..... Bâchala-Dêvî was a lay disciple. And for that Dêsiga-gaṇa she made the chaityâlaya, an ornament to the Maṇḍali Thousand. In the ocean-girdled world celebrated is the Gaṅgavâḍi-nâḍ ; in it celebrated is the Maṇḍali-nâḍ, to which as the face Bannekeṛe was its nose : may Pârśvanâtha its lord grant every blessing to Bâchala-Dêvî. For that god, in the 37th Châḷukya Vikrama year, the year Nandana, &c., Bhujabala-Gaṅga-Permmâḍi-Dêva, Gaṅga-mahâdêvî, perggaḍe-Bâchala-Dêvî, and the princes Gaṅgarasa, Mârasiṅga-Dêva, Goggi-Dêva, Kaliyaṅga-Dêva, and all the ministers, in the presence of the nâḍ-prabhus, made a grant, free of all imposts, of Bûdangeṛe in the Maṇḍali Thousand, certain lands in Bannikeṛe, a garden, two oil-mills, and certain customs-dues in both those towns. Benedictions and imprecations. Grant to the stone mason Kâlôja (?for engraving the grant), and for the dancing girls. Praise of Subhachandra-dêva-munipa, son of Maladhâri-dêva-yamina of the Dêsiga-gaṇa.

The Lokkiguṇḍi prabhu Eṛakaṇṇa granted for the decorations of the god 1½ Lokki gadyâṇa, to increase by interest, and some land.

## 98

*Date* 1738 *A.D.*

(On the date specified) Keḷadi Sômaśêkhara-Nâyaka granted to Raghurâja-tîrtha-svâmi of the Kûḍali stone maṭha, in exchange for Chennagoṇḍana-koppal in the Gâjanûr-śîme, Sâvagoṇḍanahaḷḷi in Yeḍatore Haramagaṭa, as an offering to S'iva.

## 99

*Date* 1127 *A.D.*

Praise of S'ambhu. When (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, Satyavâkya Kôṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, (and other titles as in No. 97 above), with these and all other titles,—was Bhûlôkamalla Vîra-Gaṅga-Permmâḍi-Dêva, long may he live.

When (with numerous epithets) the Jina worshipper, the mahâ-vaḍḍa-vyavahâri Siddhige-Seṭṭi's and Vîra-Gaṅgarasa's friendship was permanently continuing ;—And Vîra-Gaṅgarasa having built a fort at Kannakâpura in Maṇḍali-nâḍ in the Gaṅgavâḍi Ninety-six Thousand, confirmed to the third generation, was ruling the kingdom in peace and wisdom ;—

Siddhige-Seṭṭi's special patron Ankamayya-Nâyaka and Bhâskara-Seṭṭi had a well dug in front of the Mûlasthâna temple to the east of that fort, and for the well, on the application of the several parties, Gaṅgarasa and Rudramayya, the Oḍeya of Bannikeṛe, in the 57th Châḷukya Vikrama year, the year Plavanga, &c., at the time of the moon's eclipse, made a grant of land (specified). Usual final verses.

## 102

*Date* 1215 *A.D.*

(The first part is effaced). When, (with usual titles), vîra-Ballâḷa-Dêva was ruling the kingdom in peace and wisdom :—(on the date specified) Ballâḷa-Dêva's crown groom, Ayibeya-sâhaṇi, through his sons-in-law (named), repaired the temple of Mallikârjuna ; and Baḍa-Seṭṭi and all the people of Motta made for it a grant of land.

## 103

*Date* 1211 *A.D.*

Certain Seṭṭis (named) made a grant to .. yanandi-bhaṭṭâraka-dêva, (on the date specified), when Hoysaṇa vîra-Ballâḷa-Dêva was ruling the kingdom of the world. Praise of the Jina śâsana. Usual final verses.

## 107[1]

*Date* ? 1576 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'rîjaya (substituted for S'ambhu).

(On the date specified), when Hire-Hanumappa-Nâyaka's son Rangappa-Nâyaka was protecting the *gaḍi*,—and Mayagoṇḍa-Gauḍa managing the Koḍamagi *gaḍi*,—He came to their house and demanded their security. On which Mayagoṇḍa-Gauḍa gave Timmappa as security, and Kariyanna, gauḍa of Hoḷe-Honnûr, gave Mallappa as security. And asking permission, Mayagoṇḍa-Gauḍa requested a *haṇḍege*,[2] and giving a feast (as specified) to Brahmans and gauḍas, performing worship and carrying the god Hanumanta of Anuvêri in procession behind an elephant, they set out with the *haṇḍege*,[2] when the Nâḍiga Yankappa, prostrating himself, made petition and fixed the banyan tree as the boundary, setting up a stone. And to Mayagoṇḍa-Gauḍa was given land (specified). Imprecations. Witnesses.

Composed by syânabhôga Yankaṇṇa.

## 108[1]

*Date* ? 1558 *A.D.*

Similar in character to No. 107 above.

Hiri-Venkaṭapa-Nâyaka of Anivêri .... Hire Raṅgappa-Nâyaka made a grant of Tammasamudra to the queen and to Hiri-Yankaṭapa-Nâyaka ; and on their asking for the land he granted it. And they established a village named Nâgasamudra. And approving of that, Mallapa-Gauḍa made a grant to his daughter. Witnesses. Composed by Bhaṭa Nârapa.

## 114

*Date* ? 950 *A.D.*

Praise of the Jina śâsana ..... erected Jina temples in Poḷalu and Kumbaśike, to continue as long as Pombuchcha ; setting up Lokkiyabbe in the Jina temple. And [with the permission of] Jinadatta-Râya, the ruler Bommarasa and various Gauḍas (named),—(on the date specified), certain Seṭṭis made an annual grant for it. Imprecation.

Jinadatta-Râya, who granted Kumbase-pura for the anointing of Jina, was born in the Kanaka-kula, of the line of the Kalase kings. He also gave certain land.

## 116

*Date* 1173 *A.D.*

Praise of S'ambhu. Imprecation.

When, entitled to the five big drums, mahâ-maṇḍaḷêśvara, lord of the northern Madhurâ, boon lord of Paṭṭi-Pombuchcha-pura, receiver of a boon from the goddess Padmâvati, the S'ântara sun,

[1] The composition is very corrupt and the translation conjectural.

[2] Apparently an unburnt clay pot, carried round boundaries. If any mistake is made in tracing the boundary the pot breaks.

praised by all people, omniscient in policy, a master at games with the ball, to women Manôja, to horses Vatsa-râja, bee at the lotus feet of Jina, to mandalikas a *bhéruṇḍa*, the sole donor in the world,—with these and all other titles, the mahâ-maṇḍalêśvara, Vîra-Sântara-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Dwelling at his lotus feet, were the great minister Kumâra-Ereyama; adorned with all good qualities, the paṭṭa-sâhaṇi Bammayya; and, born to Masaṇa-Gâvuṇḍa of .. miyahaḷḷi and to Kâlabbe-Gâvuṇḍiti, Sântana-Gâvunda. All these made, for the god Brahmêśvara, a grant of land (on the date specified). Details of the land. Usual final verses.

Paṭṭa-sâṇi Bammayya, Maseṇa-Gâvuṇḍa and his son Sântara-Gâvuṇḍa made a further grant, washing the feet of Maleya-Jîya.

## 118

*Date* ? 1188 *A.D.*

When [ ? vîra-Ballâḷa-] Dêva was ruling the kingdom in peace and wisdom :—.. .. -Gauḍa of Siriûr, a hamlet of the immemorial agrahâra Kansaûr, fought for the cows that were harried, and attained to the world of gods (on the date specified).

## 128

*Date* 1718 *A.D.*

(On the date specified) Keḷadi Sômaśêkhara-Nâyaka wrote and despatched to Râyappa an order as follows:—the herdsman Gauḷôji of Honnâḷi fort, when a tiger had been committing ravages (*râûḍa*) for many days in the Balaûr pass of the Honnâḷi-śîme, cut down that tiger and died. His sons Kânôja and Masanôja having applied for an *umbaḷi*,—as recommended by our son-in-law ....., we grant them rice land in Hâranahaḷḷi as an *umbaḷi*.

# SHIKÂRPUR TALUQ.

—:o:—

## 1

*Date* ? 1446 *A.D.*

[In the reign of] Mallikârjuna-Dêva,—Mâdi-Gavuḍa, son of Nâga-Gauḍa, son of Tâṛi-Gavuḍa, fighting with wrestlers (*palivân=paîlavân*), went to the world of gods. His younger brother Channappa put up this *bîra-kallu* for him.

## 2

*Date* ? 1446 *A.D.*

At the time when Mâdi-Gavuḍa fighting with wrestlers, went to *svarga*, laying an ambush for those who fought with her father, Hariyakka ..... and went to the world of gods. Her junior uncle Chenna put up this *bîragal.*

## 5

*Date* 1061 *A.D.*

When, (with the usual Châḷukya titles), Trailokyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (and other epithets),—with these and all other titles, ..... verggaḍe-daṇḍa-nâyaka, ..... —(with various epithets, including) Nâki's lusty elephant,—with these and all other titles, the daṇḍanâyaka Kêsi-Râja, and, shining with all good qualities, the perggaḍe Ayyamayya, (on the date specified), made a grant for some god. Usual final verses.

## 6

*Date about* 1060 *A.D.*

In the same reign as No 5 above, ?a grant by Nani-veggaḍe, ?governing Banavâsi.

## 8

*Date* ? *about* 1080 *A.D.*

Praise of the Jina śâsana, a cause of joy to the lotus pond the righteous, of the highest virtue, extending a hand to pull out those who are sunk in the ocean of family cares. Praise of .... who erected a Jinâlaya to Âdi Brahma.

When, (with usual Châḷukya titles), Tribuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—And, Tribhuvanamalla ..... was ruling Banavâse,—Biṇeya Bammi-Seṭṭi built and endowed a Jinâlaya, and erected a *satra* for the thousand Brahmans of the ..... agrahâra. (Much of the inscription is effaced).

## 9

*Date* 1021 *A.D.*

When the favourite of earth and fortune, Jayaśiṅgha-Dêva's kingdom was extending on all sides :—And, entitled to the five big drums, mahâ-maṇḍalêśvara, receiver of the boon of a title

from Châvuṇḍa,—Kundaka-Râja was governing the Banavase Twelve Thousand and the Eighteen agrahâras, in peace and wisdom ;—(on the date specified) on the death of Lôkayya, Biyya Kêtayya set up this stone, that his merit might continue as long as sun moon and stars. Composed by Pega ; engraved by Paduyya.

## 10

*Date* ? *about* 640 *A.D.*

In the immemorial agrahâra .... ..... king Polekêsi's ..... ...made the temple.

## 11

*Date* 1063 *A.D.*

When, (with usual Châḷukya titles), Trailokyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And, a dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, receiver of a boon from Mahâ-Lakshmî, exalted sporting nâyakâchâryya,—with these and all other titles, the mahâ-maṇḍalêśvara Châmuṇḍa-Nâyaka was acting as king over the whole of the [Banavase] Twelve Thousand, in peace and wisdom :—And, bearing the burden of the whole kingdom, famous for his skill in government, council and effort, Sôvanâthaiya was governing.. .. (on the date specified) a grant of the *vaḍḍarâvuḷa* and *perjjunka* (or principal customs dues) was made for the god ..... of the .... agrahâra.

Kâva's quick writing.

The *asaga*s (or washermen, named) and all the *kottaḷis* uniting, will give 1 *paṇa* a family to provide lamp oil and sandal for (the god) Vinâyaka.

## 12

*Date* ? 1192 *A.D.*[1]

*(Nandi Nâgarî characters)*

Obeisance to Gaṇêśa.[2] Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka, boon lord of Hastinâpura, to riders Bhagadatta, bestower of widowhood on the wives of hostile kings, sun to the lotus the Pâṇḍava-kula, single-handed hero, firm in the battle field, disperser of Aśvapati-Raya, destroyer of Gajapati-Râya, smiter on the head of Narapati-Râya, tanner of the deer the feudatories, terrifier of the four quarters of Konkaṇa, *chachcha-puṭa-châcha-puṭa*, player on the pure *sâranga* and the Brahma *vîna*, which issued from the lotus mouth of Iśvara, skilled in the science of music, learned in many sciences, skilled in the science of the Koraṇṭaka Vyâḷi Nâgârjuna and other incantations, his lotus feet reverenced by crowds, a fire of the last day in daily destroying the race of hostile kings, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sôma-vaṁśa (or Lunar race), son of the emperor Parikshit,—the emperor Janamêjaya was in Hastinâpura, in peace and wisdom :—On the occasion of his leaving his kingdom and coming to the South on an expedition of victory, in the presence of the god Harihara, at the junction of the Tungabhadrâ and the Haridrâ,—in (? the year) reckoned as *ka-ṭa-ka-m* (1115), the third day of the dark fortnight of the month Chaitra, Monday, under the constallation Viśâkha, at the *sankrânti* and *vyatîpâta*,—performing the serpent sacrifice (*sarpa-yâga*),—to the Brahmans of the immemorial

[1] The *professed* date is 3102 B. C ! See No. 45. below

[2] Perhaps not in the original.

agrahâra Bêgûr, situated in the Baḍagana Yeḍanâḍ Seventy, of the Banavase Twelve Thousand,—(namely) Sômêśvara-paṭṭavardhana of the Kannaḍa-śâkha and S'rîvatsa-gôtra ; Mâdhava-paṭṭavardhana of the Kannaḍa-śâkha and Vaśishṭha-gôtra ; Nârâyaṇa-paṭṭavardhana of the Kannaḍa-śâkha and Gautama-gôtra ; Vishṇu-dîkshita of the Kannaḍa-śâkha and Viśvâmitra-gôtra ;—these four being the chief ;—to one thousand three hundred Brahmans, at the moment of beginning the *sarpa-yâga*, before the blessing, the emperor being pleased, presented five-fold gifts,—umbrella, palanquin, throne with guards, the token of a coin, a section pole,—and, together with the eight rights of full possession, receiving obeisance from all, the village of Bêgûr, on the east bank of the Kumadvatî river, with, attached to it, Gôkarnapaḷi, Basavâpura, Aiśvaryapura, Naluvâgilu, two Mugalikeres, Kêtatti, Koppa, Champakâ-tîrtha, Kenchâpura, Dhûpâpura,—these twelve villages. Here follow details of the boundaries. Usual final verses.

## 13

*Date* 1098 *A.D.*

Obeisance to that Boar which in sport lifted up the Earth, in the middle of whose hoof Mêru rings out.

When, (with usual Châḷukya titles) Tribhuvanamalla-Dêva was in Kalyâṇa, ruling the kingdom in peace and wisdom :—

By order of the dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, Anantapâla,—the manager of the *vaḍḍa-râvuḷa-sunka* (or customs) of the Banavâsi Twelve Thousand, the daṇḍanâyaka Mâdi-Râja, in the 22nd Châḷukya-Vikrama year, &c., remitted for the god Vishṇu of Mârasinga's Bêgûr agrahara the *vaḍḍa-râvuḷa-sunka* on three lakhs of areca nut, and from the *kiṟukuḷa-sunka* which belonged to him, the *dasavanda* (? ten per cent) of the *bilkoḍe* on the load of (betel) leaves, and the *vîsa* (one-sixteenth) on money ? changed.

And at the same time,..... heggaḍe-daṇḍanâyaka, by order of Mahâdêva-bhaṭṭa, remitted the *pannîya-sunka*, and Viṭṭarasa remitted the *pannâya-sunka* of the village.

And at the same time, by order of ..... ryya and the other accountants of the Twelve Thousand, ..... remitted ..... in the *perjjunka* (or heavy customs) of the various villages ; and the ..... of the ..... on betel leaves and grain. Usual final verses.

## 14

*Date* 1089 *A.D.*

To the form of pure wisdom, whose eyes are the three vêdas, for the sake of prosperity, obeisance,—the bearer of the crescent moon.

When (with usual Châḷukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—possessed of all good qualities, Chaṭṭagôsi, son of Kâla-Gâmuṇḍa of Amba, worshipping the feet of—characterized by self-control, subjection, repetition of the vêdas, meditation, abstraction, silence, propriety, prayer, religious vows, and so forth ; skilled in the Mîmâmsaka, Lôkâyata, Bauddha, Sânkhya, Vaiśêshika and other *sâstras* and *âgamas* ; performers of the *agnishṭôma* and all other sacrifices ; reverenced by the learned ; the foremost of the thirty-two thousand company ; obtainers of threefold fame in many (branches of) *śruti*, *smṛiti* and the meaning of *śruti* ;—the thousand and three hundred Brahmans of the agrahâra Bêgûr, and obtaining their consent,—in the 14th year of the Châlukya-Vikrama-kâla, &c., to provide a *satra* for distributing food to those of the country and those from other parts, made a grant of 25 *kamma* of rice-land, according to the Kachchave pole, under the Kaḍamba-gaṭṭa, and a site for one house. Usual final verses.

## 16

*Date* 1085 *A.D.*

The refuge of things visible, benefactor of the world, cause of preservation destruction and creation to all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

In the same reign as No. 14 above ;—Appaṇa-bhaṭṭa, son of Nâraṇa-bhaṭṭa, son of Sôviyaṇa-bhaṭṭa, manager of Kollaga,—worshipping the feet of—shining like lotuses with the brightness in their breasts from .. ... of the causer of the creation preservation and destruction of all worlds, Brahma, seated on the lotus in the navel of the recliner on the serpent, having Garuḍa for his banner ; marked by the characteristics of the Rig-Yajus-Sâma and Atharbba vêdas, with their *angas* and *upâṅgas* ; given to performing sacrifices ; promoting sacrifices, study and instruction ; purified by the *agnishṭôma* and other the seven *sôma* sacrifices ; four-faced like the petals of the red lotus ; versed in the *śâstras*, the six *aṅgas*, the eighteen *smṛitis*, the purâṇas, kâvyas, the meaning of nâṭakas, the use of *granthas*, the explanation of words, and in easy aṅgas and upâṅgas ; established in the practices of Mahêsvaras, Vaishṇavas and other creeds ; acquainted with the tenets of the Nyâya, Vaisêshika, Lôkâyata, Sânkhya, Bauddha, Mîmâmsa and other systems of logic ; equal to the seven rishis ; of single speech ; the flag of their fame displayed in all points of the compass ; meritorious ... of the thirty-two thousand ; obtainers of a boon from the god Mallikârjuna,—the thousand and three hundred of agrahâra Bêgûr, in the 10th Châḷukya-Vikrama year, &c.—established in the usual ascetic virtues (named), celebrated in the Kapi-gôtra, settled in Koḷḷagara, Appaṇa-bhaṭṭa, son of Nâraṇa-bhaṭṭa, son of Sôviyaṇa-bhaṭṭa, performing the worship of their feet, presented 50 *matta* of rice land measured by the Kachchavi pole, under the Naṛila tank, for a *satra* for daily feeding Brahmans, both of that country and strangers ; also a house for the *satra*. Usual final verses.

## 17

*Date* 1088 A.D.

A similar grant to No. 16 above, in the same reign, by S'ântana, in the 13th year of the Châḷukya-Vikrama-kâla, &c., at the time of the moon's eclipse.

## 18

*Date* 1158 *A.D.*

Praise of S'ambhu. To the form of pure wisdom, whose eyes are the three vêdas, for the sake of prosperity, obeisance,—the bearer of the crescent moon.

When, entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Kâḷânjara-pura, having the flag of a golden bull, and the sounds of the *ḍamaruga* (drum) and *tûryya*, sun to the lotus the Kaḷachûryya-kuḷa, mount Mêru in self-reliance, a sun to good warriors, an elephant-goad to the brave, an elephant feudal chief, a cage of adamant to refugees, a valiant lord of Lanka, a brother to the wives of others, S'anivâra-siddhi, Giridurggamalla, in energetic warfare Râma, a lion to the elephant his enemies, Nissanka-malla,—with these and all other titles, the bhujabala-chakravartti Tribhuvanamalla Bijjaṇa-Dêvarasa was ruling the kingdom in peace and wisdom :—

And, entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvatî, scented with musk, the Gaṅga Gâṅgêya, *jayad-uttaraṅga*, in resistance a Bhairava,—with these and

all other titles, the mahâ-maṇḍaḷêśvara Nanniya-Gaṅga-Permmâḍi-Dêvarasa was ruling the Eḍevaṭṭe Seventy, the Baḷḷave Seventy, Narivelige and the immemorial agrahâra Bêgûr, in peace ;—

Here follow verses in praise of king Gaṅga ; the thousand and three hundred of the immemorial agrahâra Bêgûr ; its god Mallikârjjuna ; the sênabôva Mâdimayya ; his wife Kêtabbe : their son Sôma ; his guru Bhâskara-dêva ; and his elder brother Masaṇeya.

That sênabôva Sôva-Gauḍa, for the prosperity of Mâdimayya, (on the date specified), at the time of the sun's eclipse, worshipping the feet of the thousand and three hundred, and obtaining their approval, made, for the god Mallikârjjuna, to provide for ablutions, offerings and temple repairs, a grant of rice land (specified), measured by the god's pole. Usual final verses.

The śâsana was engraved by Yamiyaṇṇa of Mâravaḷi ; and composed by Nâḍimayya of .. suvari.

## 19

*Date* 1066 *A.D.*

Om. The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

When, (with the usual Châlukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍaḷêśvara, (with various epithets), Lakshmarasa, putting down the evil and upholding the good in the Banavâse Twelve Thousand, was ruling the kingdom in peace and wisdom ;—And Jyôgayya was governing the Eḍeveṭṭe Seventy as its chief (*manneya*), in peace ;—dispersing the ranks of the elephants and defeating the enemy's force, he gave pleasure in the *ehakri* Tailapa's war, Kontada Bîra. (Omitting laudations) Of Vaiśya descent, and the Baljiga-kula, his son was Sôma ; whose son was Biruda Sarvvanya. He, halting at Mârasinga's Bêhûr, constructed there the Birudasarvvajña-gaṭṭa and other tanks ; and to provide a *satra* for food for the students in the *maṭha* of the god Mallikârjuna there, gaining the approval of the manneya Jyôgayya and of Kêta-Gavunda the gâvunda of the Bêhûr-sthâna, (on the date specified), at the time of the moon's eclipse, washing the feet of Trilôchana-paṇḍita-dêva, disciple of Kâshmîra-paṇḍita-dêva, made a grant of land (specified). Usual final verses.

## 20*a*

*Date* 1032 *A.D.*

The refuge of things visible, benefactor of the world, cause of preservation destruction and creation to all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva. Victorious is S'ambhu, at the clapping of whose ash-covered hands, the sun and moon are shaken, Sêsha coils himself tight, and the sea is agitated.

When, the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, an ornament of power, champion among champions, a sun in glory, in might Nârâyaṇa a skilful Châvâyaṇa, .. .... Sahasrabâhu, to hostile kings Râhu, in fame Vidyâdhara, in valour S'rîdhara, with the bow Râma, the equal of Bhîma, scented with jasmin, rejoicing in gifts, a cane in the hand for the heads of hostile kings, a glorious sun among kings, gold among champions, gallant of the Kali age, a dart to the hearts of hostile kings,—Jagadêkamalla Jayasimha-Dêva, together with his own victorious army, was enjoying himself in sports in the residence of Etagiri :—

(On the date specified) Mârasiṅga Gavuṇḍa of Bêhûr in the Eḍavaṭṭa Seventy of the Banavâsi Twelve Thousand, having obtained the name Jagadêkamalla-Gâvuṇḍa, all royal symbols, and new glory in war,—for the repairs of the S'iva temple which his younger brother Daka-Gâvuṇḍa had erected, and for establishing the worship anew,—petitioning that he might make a grant, at the *uttarâyaṇa saṅkramaṇa* of that year, after worship of the god, with the witness of gods Brahmans and guru, the elder brother made a grant of lands (specified) under the tank of the temple of the wife of Gaṇavarmmayya, (son) of Padmanâbhayya, minister of Vijayâditya-Dêva; and in the areca garden, one areca nut a year from each tree; the customs on betel leaves; the site for a house from outside the main gate on the east and the north point of the southern bridge to the temple on the east; for the perpetual lamp 6 oil-mills.

## 20*b*

*Date* 1050 *A.D.*

And the chief of that naḍ, (with various epithets, including) a valiant Tuṅga, Chavva's lion,—Manniya Jôgayya, (on the date specified), at the time of the sun's eclipse, made a grant for the same god, of lands (specified). The people of his house at Dêvangere will maintain this. Usual final verses.

(The grant was made) washing the feet of ..... disciple of Kâśmîra-paṇḍita-dêva, ? supporter of the Kâḷamukhi-samaya.

## 25

*Date* 1515 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified,) Triyambakarasa, son of Tipparasa of S'ivanasamudra, son of Haṇṇi Mâdarasa, of the Âśvalâyana-sûtra and Vaśishṭa-gôtra,—made, to Hariharârâdhya, son of Mâdhavarâdhya-oḍeyar, of the Âpastamba-sûtra, Harita-gôtra and Kôṭiśânvaya,—a grant of an agrahâra as follows:—

When Kṛishṇa-Râya-mahârâya was ruling the kingdom in peace, that Râya granted to us for the office of Nâyak the Mâḷênahaḷḷi-śîme,—the village of Bayirâpura in which, otherwise called Hariharapura, belonging to Mâdaravaḷḷi, at the time of the sun's eclipse, have we granted to you as an agrahâra (with all usual details). And the ground of that village being close to the river and too small for a residence, we have granted sufficient additional ground in Arisinagêri. Usual final verses.

Composed by Triyambaka-dâsa.

## 26

*Date* ? 1050 *A.D.*

When (with usual Châḷukya titles) ..... victorious kingdom was extending on all sides, &c.—(on the date specified) .....

Composed by Dêvarâsi-Jîya of Nâgavâḍi. Engraved by the lion of âchâriyas, Lôkôja.

## 27

*Date* ? 1664 *A.D.*

(On the date specified), from devotion to Keḷadi Veṅkaṭappa-Nâyaka, a grant was made for the Champakâsarasi-mahâ-mahatta's maṭha of Ânandapura, by Keḷadi Sômaśêkhara-Nâyaka, of the village of Mâdaravaḷḷi in the Mahadêvapura-śîme, as an *uttâra* (rent-free grant) for the *châturmâsya* S'iva worship.

## 29

*Date about* 400 *A.D.*

Confirmed.[1] In śrî-vijaya-Vaijayantî,[2] the dharmma-mahârâja—purified by meditation on Svâmi-Mahâsêna and the group of mothers,[3] of the Mânavya-gôtra, a son of Hârîtî, versed in the views he had formed on the sacred writings, [4]—of the Kadambas, śrî-vijaya-śiva-Mândhâtṛivarmmâ, a collection of many great merits accumulated from a very long period, possessed of extensive supreme firmness acquired in war,—in the second year [of his reign], on the full moon day of Vaiśâkha,—in the limits of the Kodmâla village, with pouring of water and gift (of a coin),—together with a cot, clothing and food,—free from the entry of soldiers, ? safe from the inroads of thieves,—to Dêvaśarmmâ, of the Kauṇḍinya-gôtra, [his] *dattânuyôga* (or *guru*), a Taittiriya-Brahmachârî,—gave the *pâla* of land named Moḍekarani, by the royal measurement 20 *nivartanas* (in extent).

Whoso through indifference or injustice takes away this, becomes guilty of sin. And it is said—Whoso takes away land given by himself or by another, cooks in hell for sixty thousand years. Whoso protects it will reap the reward. And it is said—By many kings has the earth been enjoyed, Sagara and others; whosesoever at any time is the land, his is then the profit.

This tablet (*paṭṭikâ*) was written by Dâmôdaradatta, private secretary (*rahasyâdhikrita*).

## 30

*Date* 1031 *A.D.*

When (with usual Châḷukya titles) Jayasiṅgha-Dêva's victorious kingdom, for as long as sun moon and stars, was extending on all sides:—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Châmuṇḍâ, a lion to the herd of elephants his enemies, praised by the good, a Trinêtra among riders, white as the river of joy, a royal wrestler with elephants, protector of the army, a sun to the darkness the enemies' forces, a cage of adamant to refugees, an elephant-goad to the elephant his foes,—with these and all other titles, Iṛiva-Beḍenga-Dêva's son Kundamarasa, was ruling the Banavâsi Twelve Thousand, and the Sântaḷige Thousand, by the *biḷavṛitti* and enjoyment for three generations:—And his son, entitled to the five big drums, mahâ-sâmanta, lover of the Lakshmî of victory, his father's lion (*ayyana singa*), son of a lion, fierce in war, a sun among princes, son of a chieftain, shears to champions, a lion to the elephant riders, a glory to his army, destruction to opponents, a titled *bhêruṇḍa* to feudatories, feudatory to three kings, a mirror to the face of titled champions, wrestler with the elephant the evil, a dart to the heart of the wicked, husband to tall and titled wives, a Garuḍa to feudatories, his long arms embracing the goddess of victory born from the churning of the ocean the Tiṿuḷa forces, husband to titled wives in whatever direction the wind blows, the gallant of the Kali age, Kundama's warrior,—with these and all other titles, Satyâśraya-Dêva was ruling the Sântaḷige Thousand in peace and wisdom;—(on the date specified), for the daily offerings and temple of the gods Pingaḷêśvara and Sayambhu of the Mindalli mûlasthâna at the Koḍala-tîrtha, he made a grant of land (specified), in the Sattigâla plain below the bank of the Gângeṛe, south of the tîrtha; washing the feet of Sântaśiva-bhaḷâra, disciple of Pâḷachandra-Jîya. Usual final verses.

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[1] *Siddham*.—The proper translation of this term is much disputed. It may mean either as above, or "accomplished" or "may it endure," or "obeisance to the Siddhas,"&c.

[2] *i. e.* Banavâsi.

[3] The six mothers of Svâmi-Mahâsêna, the god of war,—identified with the Pleiades

[4] The exact signification of this difficult phrase, which occurs in a great many Kadamba inscriptions, is matter of conjecture.

## 33

*Date* 1028 *A.D.*

A similar grant to No. 30 above, very much defaced.

## 35

*Date* 1377 *A.D.*

When Harihara-[Râya-mahârâya] was ruling the kingdom in peace and wisdom :—

At the time when the great minister Mâdarasa-Oḍeyar was ruling Âraga, Gutti, and the other kingdoms of the hill country (*male-dêśa*) ;—(on the date specified) all the Brahmans of the two Kannûr agrahâras in Hâṟahaḷi-nâḍ and of [E]ḍihaḷḷi and Gâvaḷûr, and of the Seventy villages, and all the gauḍas and chiefs of the nâḍ, made a grant of rice-land (specified) belonging to the Gautama village for the god Nârasiṃha of the hill of the Gautama village ;—and Koṇḍamani-Râmaya-Nâyaka's son Taḷa-Nâyaka and the Brahmans of Hâṟahaḷi-nâḍ, having made application to all the nâḍ chiefs, transferred it with pouring of water. Usual final verses.

## 36

*Date* ? 1445 *A.D.*

Praise of S'ambhu. When Immaḍi-Pratâpa-Dêva-Râya was ruling a peaceful kingdom ;—(on the date specified) Bhayirava-Gauḍa, son of Râma-Gauḍa of Hârika, went to *svargga*. On which his wife Bhayiri-Gauḍi united with him performed *sahagamana*. They obtained *mukti* in the time of Mallarasa-Oḍeyar of Gôve Chandragutti.

## 37

*Date* 1417 *A.D.*

(On the date specified), when the mahârâjâdhirâja paramêśvara vîra-pratâpa Dêva-Râya was on the throne of Vijayânagari, protecting the whole kingdom in peace and wisdom :—

And, by order of Dêva-Râya-Oḍeyar, the Gôve Gutti kingdom was under Virupa-daṇâyaka, and he was in Chandragutti,—Râma-Gauḍa having gone to his presence, was there united to the feet of the gods Irugapa-Voḍeyar having taken note of his condition, sent ( ? the body) from Gutti to Hârika, on which Râma-Gauḍa's wife Bomma-Gauḍi, uniting with Râma-Gauḍa, performed *sahagamana*, and Râma-Gauḍa and Bommaka took *svargga* by force ; on account of which this *śilâśâsana* was written.

## 38

*Date* 1191 *A.D.*

When, entitled to the five big drums, the mahâ-maṇḍaḷêśvara, boon lord of Paṭṭi-Pombuchchapura, obtainer of a boon from the goddess Padmâvatî, the Sântara sun, praised by all people,—Vîra-Sântara-Dêva was ruling the kingdom in peace and wisdom :—And the king's warrior, champion over slanderers, Mada ..... sâhaṇi, was ruling the kingdom ;—Annadâni-Bûvaṇa (on the date specified), when Ekkalarasa of Uddare was within the *ṭhâṇa* of Jambûr, [with] Haḍavaḷa-Mâbiyaṇṇa .... gâḷa-Gauḍa, collecting the nâḍ servants, marched and laid siege. Then Ekkalarasa escaped and fought, laying waste, but being worsted, fled,—when Biraṇa fell upon him, pierced his horse, seized his money and slaying him, went to *svargga*. His wife Biyavve, when setting up this stone, died along with him, and took *svargga* by force Praise of the battle-field.

## 40

*Date* 1430 *A.D.*

Praise of S'ambhu. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Vijaya-Râya-mahârâya's son Dêva-Râya-mahârâya was in the city of Vijayanagarî, ruling the kingdom in peace and wisdom :—

And the treasurer Arasappa's son Handiya-Râya was ruling the Gôve Chandragutti kingdom ;—the priest of the Sômayi temple of Posagunda ..... Sôvirasa, having ? secretly made application, attacked Posagunda, when Kenche-Gauḍa, son of Sâta-Gauḍa of Hannekere, the chief benefactor of Posagunda, on the prison being plundered, fought and fell. When erecting this stone a grant of land (specified) was made to Kenche-Gauḍ.'s guru S'ivarâtraiya-Oḍeyar. Names of those who sped him to *svargga*, set up the stone and made the grant.

The stone was engraved by Tammôja's son Kalikôja.

## 41

*Date* 1268 *A.D.*

When the Yâdava-Nârâyaṇa, the strong-armed pratâpa-chakravartti Mahâdêva-Râya's general Balige-Dêva raised a force and marched against Kâva-Dêva,—Viṭhala-daṇṇâyaka closing with him,—Tapuke-daṇṇâyaka's champion having effected the meeting,—Tapuke-daṇṇâyaka's champion, Viṭhala-daṇṇâyaka's officer, Râyaṇâya, (on the date specified), fought in the war, distinguished himself, and went to the world of gods.

## 42

*Date* 1719 *A.D.*

May it be unobstructed. Praise of S'ambhu.

(On the date specified), to Keḷadi Sômaśêkhara-Nâyaka, Honnappa-Setti's son Nirvâṇaya having made petition, and his grandson Koḷaṭûr-Seṭṭi having stated that a grant should be made for the Virakta maṭha erected by son-in-law Mali-Seṭṭi for the Brahmans of the Beluvandûr-śîme, in the village of Bilugunji,—the sum of 85 *ga* was received at his hands into the palace, and lands (specified) granted.

Koḷaṭûr-Seṭṭi's wife Chenna and his grandson Basavapa united in this work of faith.

## 43

*Date* 1524 *A.D.*

(On the date specified), there being a conjunction of eight planets, in Guttanahaḷḷi belonging to Barûr—which S'rikâraṇa-Triyambaka-arasu had granted to Sômi-Seṭṭi, son of Mali-Seṭṭi of Gadigu, as a mâgaṇi in the 'Koppa-śîme,—we have granted land (specified) to provide for offerings at the three seasons to (the god) Siddhe-dêva of Barûr.

## 44

*Date* 1077 *A.D.*

At all times think of S'ambhu the supreme lord, of unfading form, his feet reverenced by the chief gods and serpents, destroyer of sin, ..... Kalêśvara.

When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with various other epithets, including) the Châṇâkya of Mâṇikyâpura,—with these and all other titles, the great general, great minister and daṇḍanâyaka, Barmma-Dêvarasa, putting down the evil and upholding the good in the Banavâse Twelve Thousand and the Sântaḷi Thousand, was ruling the kingdom in peace and wisdom :—(on the date specified), Bidiyabe and Bidiyamayya's son, Dâyima-Gôsâsi, having built the southern tank near.. .. ,on the ? side of the channel,—approving of the work of merit, Biṭṭimayya the chief of Biriyûr, and all the Brahmans, assembling together, made a grant of land specified) to Dâyima-Gôsâsi.

And that Dâyima-Gôsâsi, at the time of the *uttarâyaṇa saṅkrânti*, made a grant from the land for the offerings and lamp of the god Mûlasthâna-Siddhêśvara. Usual final verses.

## 45

*Date* ? 1192 *A.D.*[1]

(*Nandi Nâgarî characters*)

Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Hastinâpura, to riders Bhagadatta, bestower of widowhood on the wives of hostile kings, sun to the lotus the Pâṇḍava-kula, fierce in fighting, a bow to Kaḷinga, a sun among champions, single-handed hero, firm in the battle-field, disperser of Aśvapati-Râya, destroyer of Gajapati-Râya, smiter on the head of Narapati-Râya, a Rêvanta to the bold lines of horsemen, tanner of the deer the feudatories, daily terrifier of the four quarters of Konkaṇa, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sôma-vaṁśa (or Lunar race), son of the emperor Parîkshit,[2] —the emperor Janamêjaya, was in Hastinâpura, ruling the kingdom in peace and wisdom :—On making an expedition of victory to the South,—in the presence of the god Harihara, at the junction of the Tungabhadrâ and Haridrâ—in (? the year) reckoned as *ka-ṭa-ka-m* (1115), on . . . , the .... day of the dark fortnight of the month Chaitra, ..... *karaṇa*, uttarâyaṇa sa ... and *vyatîpâta*, at the sun's *parba*, at the moment when it was half eclipsed,—performing the serpent sacrifice (*sarpa-yâga*),—to Brahmans of the Gautama-grâma, situated in the khampaṇa Sântaḷige Thousand, within the Banavâse Twelve Thousand,—(namely) Gôvinda-paṭṭavardhana of the Kannaḍa-śâkha and Gautama-gôtra ; Vâmana-paṭṭavardhana of the Kannaḍa-śâkha and Vasishṭa-gôtra ; Kêśavayajya-dîkshita of the Kannaḍa-śâkha and Bhâradvâja-gôtra ; Nâraṇa-dîkshita of the Kannaḍa-śâkha and S'rîvachchha-gôtra ;—these four being the chief, to thirty-two thousand Brahmans of various gôtras,—at the moment of the concluding portion of the rites of the *sarpa-yâga*, the benedictory prayers being offered, the emperor being pleased, presented five-fold gifts,—umbrella, palanquin, throne with guards, the token of a coin, a section pole,—and, together with forced labour from the nâḍ, the customs-dues there, and the eight rights of full possession,—these twelve villages situated in Gautama grâma,—Nâḍavalli, Bâḍaballi, Chikka Hârika, Doṇandûru, Talangere, Sulligôḍu, Togaru, Gauja, Alûru, Bâcheyanahaḷḷi, Champagôḍu, and Kiṛa-Sampagôḍu,—free from all imposts, were given, with pouring of water. Here follow boundaries of the villages. Usual final verses.

[1] The professed date is 3102 B. C. ! Cf. No. 12 above, and No. 86 below.

[2] Looks like Parôkshit.

## 45(*bis*)[1]

*Date ? about* 890 *A.D.*

(It is difficult to understand or explain either the method or contents of this inscription, which is engraved on the front and back of a stone slab, in good Haḷa Kannaḍa characters. A number of donations similar to those in the original inscription seem to have been inserted in smaller characters between the lines or wherever there was a space).

*Contents of what appears to be the original inscription.*

(*Front*) Be it well. The sâmanta Râmadavanâthaka gave to (the god) Gautamêśvara-bhaṭṭâra *bali* (oblation), to continue as long as moon and stars ; *bali* for three hundred and sixty days. The lamp, to continue as long as moon and stars, the enclosure wall (*prâkâra*) and the tower (*gôpura*) were given by Maḷavantu.

To the thousand of Gautama-grâma were given three *sâle* (hall, or public room), to continue as long as moon and stars. (All the donations consist of *sâle*, "for as long as moon and stars." Only the donees therefore will be mentioned here, noting when the *sâle* given is more than one). To the three thousand of Mavaḷḷi. To the Brahmans of Brahmapura. To the Brahmans of Nirvarêru. To the thousand of Poḷalu. To the thousand of Kuppaṭûr. To the thousand of Tadamûr. To the Brahmans of Miṭṭise. To the thousand of Elese. To the thousand of Muṭṭaguppe. To the Brahmans of Tâgaratte. To the Brahmans of Veḷiyûr, two. To the Brahmans of Banniûr, two. To the Brahmans of Kesavûr. To the Brahmans of Sâṛede, two. To the thousand of Muniyûr. To the Brahmans of Vêḷuvây, two. To the Brahmans of Pettiḷa. To the Brahmans of Kâkiyad. To the Brahman Kochâl.

Be it well. Besugi of the Digaḷar gave a thousand cows and four streets : this is full standing space for the cows. The wives of Âdepa, Muddappa, Râmaga and Eḷekêsi, for their marriage, gave to Gautamêśvara a lamp and an ornamented hall (*prasiddha sâle*). Vijakêsari-amma gave a swing, and Sânte Eṛeyamma a *śâle*.

Be it well. Medagoṇḍavâra's son Kavaḍe gave a lamp .... vara's son Siridêva gave a *sâle* for the Gautuma temple.

To the Brahmans of Niyûr was given a *sâle*, for as long as moon and stars ..... . Eṛeyave built a temple and gave land to the Brahmans ..... a lamp, *sâle* ..... .....

(*Back*) Be it well. Mâṇara-padumaḍigaḷ gave to the Gautuma temple a *sâle*, for as long as moon and stars.

Be it well. Bâṇigara Kuṇṇamma Prithivî-Gôsâsi Kaṇṇapparasa's son—(here benediction and imprecation intervene). Arasi Makotti gave for the Gautuma temple. Ajavarmmarasa, son of the Kadambas.

Written by Kaṇṇâchâri.

Be it well. When the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara, Kannarasa was ruling the kingdom of the world :—Bâṇigara's son, Kaṇapori Dhamma-Nâyiga gave two *sâle*, for cooking and eating, as long as moon and stars. Benediction and imprecation.

Be it well. When Goṇḍarasa was ruling the kingdom of the world :—Koḷavara Kovaya gave for the Gautuma temple a lamp and a *sâle*, for as long as moon and stars. Benediction and imprecation.

Be it well. Âtreya-bâsâdigaḷ Mâgaṭṭira Kavagetiga (gave the same)

[1] This inscription has no connection with the preceding one. A mistake was made in numbering when the original was printed.

Be it well. Koḍala Jakkara Poleyamma, a *sâle* and seventeen *dharaṇa*, .... for as long as moon and stars. Benediction and imprecation.

*Contents of intermediate lines.*

(Gifts of *sâle* as in the other part. The only important ones are)—

Be it well. When Sântarasar was ruling the kingdom ;—Ungilan gave to the Brahmans of Gavûda a *sâle*, for as long as moon and stars.

The Kadamba Ajammarasa gave for the Gautuma temple a lamp.

## 46

*Date* 1068 *A.D.*

In the reign of Trailôkyamalla-Dêva, (on the date specified).

Praise of S'ambhu. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, lord of the northern Malhurâ, boon lord of Paṭṭi Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, ... ... having the crest of a lion, born in a glorious race, (with many other epithets, mostly effaced), the Sântara sun,..... —adorned with these and all other titles, [? Vîra-S'ântarâditya] was ruling the kingdom of the world :—apparently a grant for the god Gautamêśvara of the Gauj agrahâra, whose Brahmans are praised for their ascetic virtues and learning. Usual final verses.

This śâsana was composed by Yadevoḷalaṛe, son of ? Masaka ; and engraved by Mârôja's grandson Mâjavôja.

## 47

*Date* 1027 *D.A.*

Praise of S'ambhu. With all titles, the mahâ-maṇḍalêśvara Vikrama-S'ântara S'rîvallabha-Dêva made, to (possessed of the usual ascetic virtues) all the thirty-two thousand Brahmans of the immemorial agrahâra of Gauda, (on the date specified), a grant of land (specified), washing their feet.

## 48

*Date about* 1076 *A.D.*

(The beginning, which apparently contained a date, is gone). Having bathed in the *tîrtha* of the god Gautêśvara, Gauda was granted a work of merit, to be valid as long as the Solar, Lunar and other races (continue). Praise of the Brahmans (who caused the grant to be made)—the perggaḍe .. .. deyya and the treasurer (*pottha-grâhaka*) Janârddanayya.

Gautamêśvara is Sômêśvara with all his constituent parts (specified), is he not! Adorned with thirty-two thousand ornaments, worshipping the feet of twelve thousand agnihôtris walking in the path of Manu,—was the agrahâra Gauda. To the seven sons born from the lotus,—Âdi Marîchi, Atri, Âṅgirasa, Pulastya, Puḷaha, Kratu and Vasishṭa,—they may be described as equal, like, alike, similar, the same, uniform,—the world-renowned Brahmans, the meritorious ones of Gauda.

When Bharata in former times was bearing the burden of the kingdom and fixing the customs-dues, out of regard for the god Gautêśvara of Gauda, he granted the two customs taxes. The ancient tax the *vaḍḷa râvuḷa*, and the *perjjunka* which the king's feudatories enjoyed, had thus continued to the god, free of all imposts, from the time of Bharata.

On hearing the detailed description of this grant, he (? Janârddanayya) and Bhâskarayya gave for the good of gods the *vaḍḍa-râvuḷa sunka* and the *perjjunka* on four lakhs of areca-nut. Usual final verses.

The painter Jakka's *uṇbaḷi* was a *matta* of rice-land, and exemption from house and cattle tax And other gifts not mentioned were made by these thirty-two thousand, the.... of many ages. Usua final verse.

**49**

*Date* 1159 *A.D.*

(On the date specified),—praises of the ascetic virtues and learning of the Brahmans of Gauda, and of Kumâra-Bîrarasa. Kâla-Sankaṇṇa having harried the cows of..... ? Hayya fought, recovered the cows and died, whereupon the celestial nymphs came down and bore him away to the world of gods.

Pleased at his bravery, all the thirty-two thousand Brahmans of Gauda and Kumâra-Bîrarasa [made a grant for him]

**50**

*Date* 1076 *A.D.*

(Very much defaced). When (with usual Châḷukya titles) ..... Dêva's kingdom was extending on all s des, to continue as long as sun moon and stars;—And ..... was ruling the .. ..... . Three Thousand in peace and wisdom;—(with the usual ascetic virtues) the thirty-two thousand Brahmans of the great Gauda agrahâra, (on the date specified),—? Kaḷi-Sântara-Dêva having laid siege to.. ....., [the son of] Lokkabbe of Gauda having fought and slain,—they granted an *uṇbali* for him, with exemption from taxes on house and garden, land rent and ? migration (*gûḷe*)

The painter Jakka's *uṇbaḷi* was a *mutta*, with freedom from cattle and house tax, granted by the thirty-two thousand for as long as sun and moon.

By the victor is obtained Lakshmî (wealth, spoil); by the slain, also, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter ?

**51**

*Date* 1075 *A.D.*

When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as moon and stars;—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêśvara, [Satyavâ]kya Gaṅga-Permmânadi Udeyâditya-Dêva, putting down the evil and upholding all in the Banavase Twelve Thousand and the Sântaḷi Thousand, was ruling the kingdom in peace and wisdom; Veṇṇakabbe (her praises), (on the date specified), (*rest gone*).

**52**

*Date* ? 357 *A.D.*

*In an extraordinary jumble of old alphabets.—Seal, an Elephant.*

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnaviya (or Gaṅga)-kula, of strength and valour acquired from the great pillar of stone divided with a single stroke of his sword, adorned with the coronet of *kunnikâra* petals, was śrîmân Koṅgulivarama dharama-mahârâjâdirâja.

His son was Vishṇugôpa-mahârâjâdhirâja.

His son, boon lord of Kôlaḷa-pura, a sun to the Gaṅga-kula, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvati,—Taḍangâḷa-Mâdhava-Râya, in Talavana-pura, in

the S'aka year *eyes, hills, ? nine* (279) the year S'âdhârana, on the new moon day of Palguṇa, Sunday, in Dêvanûr in Kâre-nâḍ, Râma-dêva, the good son of the Yarakula Madhi-gavuḍa, having pierced Heñjara, and with great pleasure delivered over Râja-Malla's wife and guards,—pleased thereat, gave him land (its boundaries)

Of the witnesses,—He of the Edenâḍ Seventy, witness.

## 53

*Date* 1027 *A.D.*

Be it well. When—a garland to the great Ugra-vaṁśa which is renowned among all the people in the world, its victories praised in song, fortunate and unequalled; a royal swan in the lake the northern Madhurâ-purî; boon lord of Paṭṭi Hombuḷcha-pura, obtained through the favour of Padmâvatî; performer to the full of the *tulâ-purusha, hiraṇya-garbbha* and the three original superior gifts; having the crest of the king of beasts; born in a splendid line; Trinêtra of good warriors unwearied in many battles; a son to the wives of others; a sun to Male; a powerful champion to elephants; to horses Vatsarâja; to women Manôja; an âchâryya of the Bhṛigu-mata; firm as the king of mountains; a lion to the herd of elephants hostile princes; a fiend to hostile kings; a death-noose to his opponents the Nrisingha-kula; delighting in royal studies; Nanni-Sântara;—with these and all titles, Aṇṇala-Dêva was ruling the kingdom in peace and wisdom:—(on the date specified) he made a grant of land, free from all obstruction, in Kuḍigere in the Koḍanâḍ Thirty of the Sântalige Thousand, for the god Nârâyaṇa of the temple of the Perbbârvva Mâdhavayya, son of Arasimayya, the chief of Tâgarache. Usual final verses.

## 54

*Date* ? 1523 A.D.

Praise of S'ambhu. (On the date specified), the sons and grandsons of Tirukaṇayya, having set up the god Tiruvengaḷ nâtha in the village of Tâgarate in Tora-nâḍ, made for it a grant of 70 varaha and certain land (specified).

## 55

*Date* 1556 *A.D.*

Praise of S'ambhu. (On the date specified), at the time when Sadâśiva-Nâyaka-ayya of Keladi was protecting the Âraga-śîme;—in order that merit might accrue to him, Chikkadâsaiyya, grandson of Tirukanaiyya of Tirikisetṭiyakoppa, who was the reflection of Tiruvengaḷanâtha of Tâgarate, at the time of of the moon's eclipse, made a grant of lands (specified) to provide for a *satra* for daily feeding three Brahmans.

Witnesses,—Sun and moon, &c. Usual final verses.

## 56

*Date* 1162 *A.D.*

In the 5th year of the Kaḷachuriya emperor Bijjaṇa, the year-Chitrabhânu, &c,—When Bijjaṇa-Dêva's force marched to destroy Tâgarate, the eastern guard (*mûḍa dalâṛa*), the son of Jakka of Masana, attacking and slaying, turned him back and went to the world of gods. Being ordered by the emperor Bijjaṇa, the Balagâru Bamma-Pâṇḍya ..... strengthened on the east the force which had come to destroy Tâgarate ..... and gained the victory.

## 57

*Date* 1376 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

In the victorious (reign or) kingdom of (with usual titles) vîra-Bukka-Râya, (on the date specified), the dear son of the Brahmans of Tâgarati in Tora-nâḍ, Bommôja's son Siriya Malôja, when Tâgarati was surprised by a force and the cows captured, slew the .. ... .. ... and pursuing the robbers, killed them and went to Kailâsa. The Brahmans erected this stone.

## 58

*Date* ? 1124 *A.D.*

(With the usual ascetic virtues and vêdic learning) the Brahmans of ...., when? Basava brought an army in the day time, (on the date specified), and surrounding the agrahâra of Tâgarate, laid siege to the fort, and Gôvarâja's son slew the hidden spy and died, (? erected this stone).

Verses in praise of his bravery.

## 59

*Date* 993 *A.D.*

(On the date specified), a record of some one who fell in fight.

The victor obtains spoil; the slain, also, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter?

Written by Hâkaiyya; engraved by Talâra's son .....

## 60

*Date* 1115 *A.D.*

Praise of S'ambhu. When (with usual Châḷukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—in (with the usual ascetic virtues) the agrahâra of Tâgarate, in the year Manmatha &c., the .. th Châḷukya-Vikrama year from Tribhuvanamalla-Dêvarasa's assuming the crown,— ..... the guard (*daḷâṛa*) Bimma of Bibba, son of.. ....., fought, died and went to the world of gods. Verses in his praise.

Imprecation. Final verse as in No. 59 above. Obeisance to Gaṇapati.

## 61

*Date* 978 *A.D.*

(On the date specified), at the time of the sun's eclipse, Datteya and Tikkayya having made her understand the great good fortune (to be obtained at such a moment), Ponnabbe gave money to the Brahmans of Tâgeratti, and saying—'Give them as much as they want', bought and gave them land. Imprecation. Bûna-Gôsâsi set up this stone.

## 62

*Date* ? *about* 1070 *A.D.*

When, entitled to the five big drums, the mahâ-maṇḍalêśvara, master of the northern Madhurâ, boon lord of Paṭṭi Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, scented like musk, the Sântara sun, praised by all people,—Trailokya-malla Vîra-Sântara-Dêva went to *svargga*;—by

direction of the worshipper of his feet, Biṭṭiyaṇṇa of Pura,—the servant of his lord, (with other epithets), the Gâvunda of Poṟapaḷe, bearing the burden on his back for three days more, released it[1]; and on account of the death of Sântara-Dêva, receiving from ? his successor, the mahâ-maṇḍalêśvara .... Sântara-Dêva, the money he favoured for preserving (? his memory)—the thousand of Kaṇṇavûr and Aṇṇa set up this stone for his mother Saihabbe. ..... vôja engraved it.

## 63

*Date* 1063 *A.D.*

(The first part is gone). By, (with various epithets), the learned in all science, the titled omniscient,—with these and all other titles,—Trailôkya-malla Vîra-Sântara-Dêva, (on the date specified), at the time of the moon's eclipse, for (with usual ascetic virtues) the Brahmans of the Ghaṭṭada-kaṭṭige of the agrahâra Kaṇṇavûr, were remitted all the taxes and *kiṟukula* which had been imposed by those born in the Sântara family,—washing their feet, to continue as long as sun moon and stars.

Usual final verses, to which are added—As soon will the sun that rises in the east rise in the west, as he who claims to be a brave man destroy a grant, flee from battle, or seduce the wife of another.—A sin committed in another place is destroyed in a place of merit; but a sin committed in a place of merit remains as if stuck with glue.

## 66

*Date* ? *about* 500 *A.D.*

Be it well. Śrî-Madhuvarmmâ, .... of the Kadambas,—purified by meditation on Svâmi-Mahâsêna and the group of Mothers, of the Mânavya-gôtra, sons of Hâritî,—gave to Nârâyaṇaśarmma of the Gautama-gôtra, with pouring of water, a royal allowance in the big plain of the tank of the Śatômahila village, and one allowance of twelve .... in Kêtakapâda. It is said also,—Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

At the top of the stone is an unfinished final verse, and the name of Sôma .... of the Kâśyapa-gôtra.

## 69

*Date* ? 1061 *A.D.*

When, with all titles, the mahâ-maṇḍalêśvara Kayavir-arasa was ruling the kingdom of the world:—(on the date specified) ..... slew [the robbers], recovered the cows and gained the world of gods. To Ibhaṭa, son of the all virtuous sculptor Biyagôpa, was granted certain land (specified). Final verse as in No 59 above.

## 70

*Date* ? 1077 *or* 1127 *A.D.*

In the 2nd Châḷukya Vikrama year,[2] &c, Manneya having ? driven away the cows of the immemorial agrahâra Tânagundûr, the king ordered them to be guarded, on which Dâsi, the watchman of Mutagi, recovered the cows and gained the world of gods. The thirty-two thousand, taking pity on his son, will give him a *matta* of rice-land measured by the long rod in the tank area, a house, and freedom from taxes. In the presence of Malli-Seṭṭi was set up this stone, the work of Hôyôja, for Dâsaya, the son-in-law of the Dîva (fisherman) Gâḍaya.

[1] *Munna mâṟu-devasam-ene benna-bâran ettikoṇḍu tere-du*—It is difficult to understand what is meant by this.

[2] The year given is *Pla*, which cannot be made to agree with the 2nd Châlukya Vikrama year. The only way to reconcile the two seems to be to read 52nd C. V. year, Pla [vanga]. If the 2nd year is to stand, it would be Pingala.

## 71

*Date* ? 1002 *A.D.*

Be it well. When the lord of all the world,[1] favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Satyâśraya, the glory of his family, ornament of the Châḷukyas,—was ruling the kingdom of the world:—And, entitled to the five great drums, the mahâ-sâmanta Bhîma-Râja was governing the Banavase Twelve Thousand;—and Ottayya was the nâḷ-gavuṇḍa;—(on the date specified), the gavuṇḍa of Uttaraṇi, Koṇḍêsara Bûtagôsi, having set up a linga and erected a temple, made a grant for the god of one *guṇigana matta* of rice land, and gave for the god a cow. Imprecation.

To the Uttaraṇi gavuṇḍa, Koṇḍêsara Bûtagôsi, three parts; and to Koṇḍêsara Jôgayya, one part.

## 72

*Date* ? 1051 *A.D.*

(On the date specified), the *vîra-kal* of the coppersmith.... Seṭṭi of Karaḍi. When he went to *svargga*, his wife Nâgamma performed *sahâgamana* (or was burnt) along with him, and this *mâsti-kal* was set up for her.

## 73

*Date* ? 1048 *A.D.*

(On the date specified), along with Vire-Nâyaka, Bommaṇṇa, the son of Guḍḍa-Gauḍa of Chikka Jambûr, fought in the battle field in the Divigeyahaḷḷi war, and gained the world of gods.

## 74

*Date* 1010 *A.D.*

Be it well. Having acquired the usual ascetic virtues (named); of characters made all clean by (study of) the well known vêda, vêdânta, âgama, the six schools of logic, the five grammars, and so forth; their heads purified by the final ablutions of the agnishṭôma, atyagn'shṭôma, ukthya, shôḍaśi, vâjapêya, atirâtra, uptôryyâma, and saptasômasamstha;—the thousand Brahmans of the agrahâra Jambûr, and Kêśavôjhar of the Âtreya-gôtra,—with obeisance,—(on the date specified), as a work of merit for the agnishṭige, granted 30 *kamma* of rice land; for the silent ascetic of their maṭha, 16 gadyâṇa for salt and oil; for cloths, 12 gadyâṇa; for cow-dung 4 gadyâṇa; for the meal on the 5th day of the dark fortnight, 2 gadyâṇa; for dishes, 2 gadyâṇa; for pickles, 2 gadyâṇa:—altogether a fund of 38 gadyâṇa. Usual final verses, among which are added,—Whoso spoils cooked food, or forgets a kindness, or seizes on land,—these three will not return from hell as long as sun and moon endure. The donor of land is happy in *svargga* for sixty thousand years: whoso takes it away or approves of its being taken away dwells in hell. To those who support the agnishṭige and the maṭha will be endless merit. Composed by Nâgadâsayya. Obeisance to Agni.

[1] This inscription, though well engraved and quite clear, contains some peculiar features.—Instead of the usual *samasta-bhuvanâs'rayam*, we have *samasta-bhuvanisvaraya*; instead of *Satyâsraya-kula-tilakam*, we have *Satyâs'rayam kula-tilakam*; the *name* of the king therefore is not mentioned, unless Satyâsraya is intended for it. For the date, the year is given as S'aka 934, S'ubhakrit, but S'aka 934 was Virôdhikrit, and does not fall within Satyâs'raya's reign. On the other hand, S'ubhakrit was S'aka 924, which is within his reign. There seems therefore to be a mistake in the second figure. As a rule the long vowels are omitted.

## 75

*Date* 1175 *A.D.*

In the 8th year of the Kaḷachurya emperor Râyamurâri-Sôvi-Dêva, the year Jaya &c., by order of the thousand of the immemorial agrahâra Jambûr, the fisherman Bâcheya,—when Singada Mancha-Gauḍa of Biṭṭeyûr penetrated into the town, dishonoured (*lit.* unloosed the waists of) the women and carried off the cows,—killed many and gained the world of gods. The victor obtains spoil; the slain, also, the celestial nymphs: what fear then of death in war to him who for a movement seeks the close encounter?

## 76

*Date* 1114 *A.D.*

In the 38th Châḷukya Vikrama year, the year Jaya &c, Voppa, (son) of Divabe of Jambûr, in the Badaûr forest when his assailant being frightened ran away, killed several and gained the world of gods. Hekke Râjaṇa erected the stone an account of his death. Final verse as in No. 75 above.

## 77

*Date* 1110 *A.D.*

In the 35th Châḷukya Vikrâma year, the year Vikrita &c., when in the war of .... against the immemorial agrahâra Jambûr, his servants came and encamped in the plain, Nâgaṇṇa, son of ..., slew the servants there and gained the world of gods. Final verse as in No. 75 above. The sculptor Kêtôja, son of the lusty elephant to [titled sculptors], Chaṭṭôja, made this stone.

## 78

*Date* 1160 *A.D.*

In the .. year of the strong-armed emperor Bijjaṇa-Dêva, the year Pramâdhi &c., when the hostile Kallarasa laid siege to the immemorial agrahâra Jambûr, being ordered by the thousand, the fisherman Biṭṭeya killed many, pierced the horse and gained the world of gods. Final verse as in No. 75 above.

## 79

*Date* 1691 *A.D.*

Copy of order[1] issued (on the date specified). Keladi Channammâji,—

Kalle-Gauḍa of Chikka Jambûr in the Udagaṇi-śîme, an adherent of S'iva-Voḍêr, having presented himself, stating that in the year S'ukla (1689 A.D.), during the oppression of the Mogals, he had paid money from his own hand and erected cattle-folds, and taken great trouble in laying plans,—and requested that he might be granted an *umbali*, and that an endowment might be granted for his guru Harasûr Liṅgappa-dêva of the Chikka Jambûr ârâdhya station, and for the Virakta maṭha erected by his father Gange-Gauḍa,—*umbali* and *uttâr* are granted to him from this village as follows:—from the shist 12 ga and from the former fixed .... 23 ga, both together 35 ga, to the guru 9, and the maṭha 3. And to mark out the *uttâr* land from the town lots, with stones stamped with the linga, our servant Channa-Mallana has been sent from the presence, who will assemble the people of the four boundary villages, mark out the land separately in the presence of all claimants, set up the boundary stones, cause this paper (*kâgada*) to be entered in the sênabôva's

[1] *Nirûpa prati.*

*kaḍitta* (or account book), and return it to him (the donee), to be brought into effect from the date (first specified). The order ends. [1] The nâḍiga (is) Ranganṇa : the astrologer of the place, Liṅgâbhaṭṭa : the sênabhôva, S'ivarâmanna of Târaka.

## 80

*Date* ? 1260 *A.D.*

In the reign of the Yâdava-Nârâyaṇa-chakravartti Simhaṇa-Dêva, (on the date specified), apparently some cows were stolen and recovered.

## 81

*Date* 1030 *A.D.*

When, a bee at the lotus feet of—. . . . . , boon lord of . . . . pura, obtainer of a boon from Châmuṇḍâ, a lion to the herd of elephants his enemies, supporter of the good, a Trinêtra to riders, ? famous for great gifts, Iriva-Beḍaṅga-Deva's son Kundamarasa,—entitled to the five big drums, mahâ-sâmanta, death to his enemies, Nârâyaṇa to the camp, champion over champions, the sun in fight, promoter of the sons of chiefs, a saw for the heads of hostile chiefs, a god in giving,—Brahma-Dêvarasa was ruling the Nâgara-khaṇḍa Seventy :—And Bharatimayya was ruling the Hundred ; Nâgârjjuna was the nâr-ggâvuṇḍa ; and Âraja-Gâvuṇḍa was the ûr-ggâvuṇḍa ;—(on the date specified) a *matta* (of land) was granted under Karinele. Usual final verses.

## 82

*Date* 1681 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified), Keladi Channamâji,—Vîraya of Bilaki, an adherent of Chennavîra-dêva, having represented that the endowment for the god Vîrabhadra of Bilaki in the Uḍagaṇi-sîme was insufficient,—made grants of 7 rice fields (specified) for the offerings and perpetual lamp of the god. This grant will be maintained without obstruction. Fortune.

## 83

*Date* 1058 *A.D.*

When, (with usual Châḷukya titles), Âhavamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

Be it well. When, praised by all kings, Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Padmâvati, Nanniya-Ganga, the Ganga Cupid, a head-jewel in the crown of chiefs,—Châḷukya-Ganga-Permmânaḍi Vikramâditya-Dêva, putting down the evil and upholding all in the Ganga-maṇḍala Ninety-six Thousand,—within the Vanavâsi Twelve Thousand, the Sântaḷige Thousand, and the Noḷambavâḍi Thirty-two Thousand,—was in the royal city Baḷḷigâve, ruling the kingdom in peace and wisdom :—

And, appointed to the burden of the whole kingdom, distinguished with the high rank of great minister, having acquired the three powers of ruling, counsel and energy,—the Perggaḍe Nâranayya, chief of the *karaṇas*, was enjoying, (*anubhavisuttam ire*) the Banavâse Twelve Thousand ; Arasimayya of the Jiḍḍaḷige Seventy being the nâḷ-gâvuṇḍa ; and Mâchayya, son of Goggi-Seṭṭi of Aḍigatte, being the ûr-gâvuṇḍa ;—

[1] Nirûpa bandu.

(On the date specified), hearing the outcry that a force of Bêḍas had penetrated into Muḍyangeri, seized the cows and dishonoured (*lit.* unloosed the waists of) the women,—not disregarding it, Mâcha-Gâvuṇḍa attacked and fell upon them,—and thinking that the meaning of the verse, "The victor gains spoil; the slain, too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter?" applied to his own fate, he carried on the fight to the end, taunted the manliness of the opposing force, recovered the cows in Belagavatti, and killing many, gained the world of gods as a mighty champion.

His elder brothers Chiṭṭa-Gâvuṇḍa and Mâcha-Gâvuṇḍa, his wife Châgiyabbe, and his son Alayya, washing the feet of the Brahman Maduvayya, made a grant of 30 *kamma* of rice land and 1 *matta* of field. Usual final verses.

## 86

*Date* ? 1192 *A.D.*[1]

*(Nandi Nâgarî characters)*

S'ankara is the refuge. May it be fortunate. (The first portion corresponds with that of No. 45 above.)—at the junction of the Tungabhadrâ and Haridrâ, in the presence of the god Hariḥara,—in (? the year) reckoned as *ka ṭa ka m*, on Monday in the dark fortnight of the month Chaitra, under the Bharaṇî mahâ-nakshatra, at the moment of *saṅkrânti* and *vyatî-pâta*,—performing the *sarpa-yâga* (or serpent sacrifice),—before the blessing, the emperor (Janamêjaya) being pleased, made five-fold gifts,—umbrella, palanquin,[2] coin, section-staff,—and for the duty of astrologer, presented, with all ceremony, (? fees) from the villages of Hire Jambûr, Masûr, Goṭevaraha and Ballûr, to Brahmans, the chief one being S'ankara-Liṅgaṇa Joyisa, son of Chikka Chhâtyêbha, son of Chhâya-bhaṭṭa, of the Kannaḍa-śâkha Vasishṭa-gôtra Âśvalâyana-sûtra and Rik-śâkha. Boundaries of the four places; to continue for the duty of astrologer as long as sun and moon, as a gift to Krishṇa.

(? signed) *Ari-râya-kula-vilaya-kâlânala* (fire of the last day in destroying hostile kings' families). Usual final verses.

## 87

*Date* 1131 *A.D.*

In the 55th Châḷukya Vikrama year, the year Virodhakrit &c, at the time of the sun's eclipse, the servants of the *tuppada bâgal* (or ghî gate) to the queen of Hoysaḷa Ballâḷa-Dêva, in order to provide for the offerings to the god Ballêśvara, deposited a fund of.... with the pûjâri Lôkimayya, 2 *hon* from the interest every year to be given to the god Mallêśvara. The Oḍeyars of the family of Lôkimayya in sucession will continue this payment and maintain the grant. Imprecation.

## 88

*Date* ? *about* 1200 *A.D.*

The nâḷ-prabhu, the Nandinâgara nâḍ-gauḍa, [erected this pillar] in the maṇṭapa of the god Kêdâra with ornamentation.

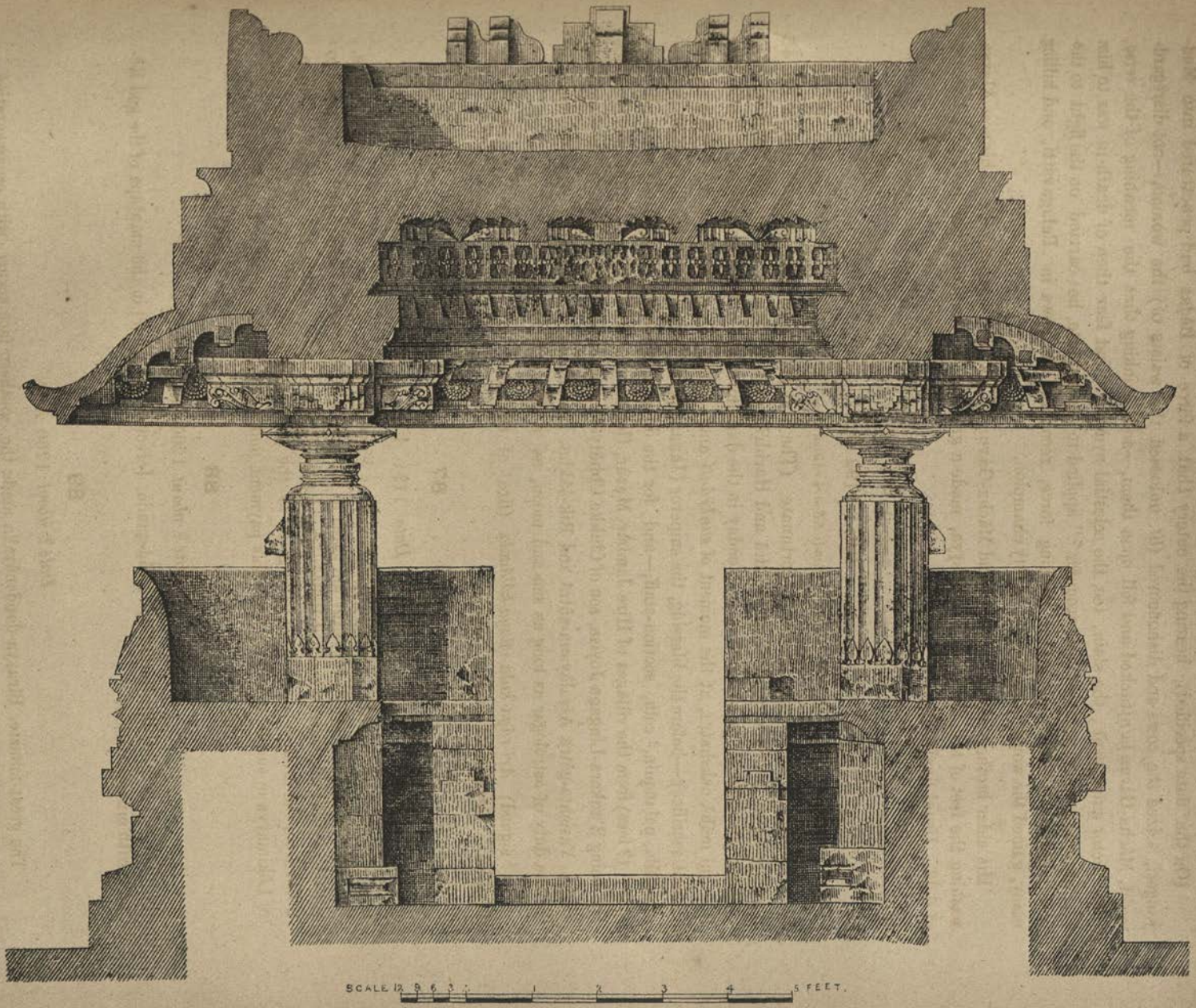
## 89

*Date* ? *about* 1200 *A.D.*

The great minister Bîrayya-daṇḍanâyaka made the southern face secure, with ornamentation.

[1] The professed date is 3102 B. C! *Cf.* Nos. 12 and 45 above. The inscription is full of mistakes.

[2] Throne with guards, is omitted.




KEDÂRESVARA TEMPLE, BALGAMI
(SECTION)

## 90

*Date* 1093 *A.D.*

In the 15th Châḷukya Vikrama year, the year S'rîmukha &c,—Haḷeya-Nâyaka's nephew Ko.. ya-Nâyaka ..... slew many and gained the world of gods.

## 91

*Date* 1885 *A.D.*

(On the date specified), the 24th of December 1885, at sunrise, the great Châma-Râja-Vaḍêr of Maisûr visited this Belagâvi in order to see the Kêdârêśvara and other temples, and was greatly pleased. It appears that he will make arrangements for appointing servants for the god and for repairing the temple. The Balligâvi paṭêl Kallumani Garjina Channapaiya set up this. Written by Garjina Gurupâdappa.

## 92

*Date* 1168 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu.

May it be well with the minister of king Murâri of the Kaḷachuryya-kula, the minister Kêśava, as long as moon and stars endure.

Be it well. The refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Kâḷanjara-pura; having the flag of a golden bull, resounding with the *ḍamaruka* and *tûryya*, a sun to the lotus the Kaḷachuryya-kuḷa, fierce in fight, in dignity Kanakâchala, a sun of good warriors, an elephant-goad to the brave, a master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, a brother to the wives of others, S'anivâra-siddhi, Giridurgga-malla, in energy in war Râma, a lion to the elephants his enemies, Niśśanka-malla,—with these and other true names, the bhujabaḷa-chakravartti Tribhuvanamalla Bijjaṇa-Dêva, was daily in the enjoyment of the lady Earth; to describe whom:—The earth, which of old, through the stupidity of Prithu had for a long time been reduced to the condition of a cow, being the chosen crowned queen of Bijjaṇa-Dêva, rejoices greatly; like the jewel which, covered up under the lord of the sea-shore, became the *kaustubha* on Vishṇu's breast, so by the king's choice she became as renowned. Dispersing the darkness the hostile kings, causing the groups of waterlilies (otherwise, the joy of the earth) to increase, and the lotus faces of his enemies' wives to wither,—like the moon rising from the ocean, the king Sôma of wide extended fame rose from the ocean king Bijjaṇa.

When that bhujabaḷa Tribhuvanamalla's son, the râjâdhirâja, a sun among râjas, (with various other epithets)—the emperor Râyamurâri-Sôvi-Dêva, surrounded by all the ministers, was ruling the kingdom in peace and wisdom;—sending for—entitled to the five big drums, mahâ-sâmanta, commanding an army and seventy two other appointments, skilled in rule counsel energy and the other modes of policy, the great minister, *sarvvâdhikâri* and great receiver of favours,—Byâḷike Kêsimayya-daṇḍanâyaka, he favoured him with orders to administer all the countries attached to the treasury of the south, putting down the evil and upholding the good. On which it was accepted as a great favour by the mahâ-prachaṇḍa-daṇḍanâtha; to describe whose greatness;—This is no other than the Vidyâdhara world, or the multitudes of paradise, or the host of Gandharvvas, or the groups of Kinnaras—(such was) the crowd of the cars of kings who perished at the beginning of Byâlike Kêsimmayya's victories. His practice was that of the Manus, the policy he adopted was the policy of the ancient

kings, the good of others was the wealth he accumulated, the promotion of the greatness of his ruler was his own greatness, the satisfaction of his dependents he reckoned as his own satisfaction,—thus did Kêsava-daṇḍanâyaka live and increase.

While, with so many marks of greatness, he was protecting in peace at the same time the Taḍḍavâḍi Thousand, the Hânugal Five Hundred and the Banavase Twelve Thousand,—coming to inspect his own country, and seeing the beautifully built temple, the jewels, the worship, the golden *kalaśa*, the gifts of learning and gifts of food, and the many religious acts, of the god the southern Kêdâreśvara of the immemorial city the capital Baḷḷigâve,—he said, "This is double of Vârâṇasi, a hundred-fold of Kêdâra, a thousand-fold of S'rîparvvata,—I must therefore here perform some work of merit, that I may obtain my objects,"—and approaching the âchâryya of the temple, the *râja-guru-dêva*, he noted for a long time his pre-eminence in all learning. In grammar, Pâṇini paṇḍit; in polity and discernment, S'ribhûshaṇâchâryya; in drama and the science of music, Bharata-muni; in poetry, Subandhu himself; in siddhânta, Lakuḷîśvara; in S'iva devotion, Skanda;—thus in the world is he truly styled the râja-guru, the yati Vâmaśakti. In these and many other ways extolling him, he made known to him his own charitable intention; on which he said, "Be it so; if you make any benefaction, we will accept it."

Whereupon, in the 16th Kaḷachuryya year, the year Sarvvadhâri, &c., at the time of the moon's eclipse, he made a grant of Chikka Kaṇṇugi in the Yelambi-kampaṇa of the Hânugal-nâḍ, for the service and decorations of the god the southern Kêdâreśvara, for the repairs of the temple, for gifts of food to the Brahman ascetics, and gifts of learning,—washing the feet of the âchâryya of the temple, the râja-guru-dêva, the dear disciple of Gautama-dêva,—with enjoyment for three generations, to continue as long as sun moon and stars. And making application to Râyamurâri Sôvi-Dêva, obtained a copper śâsana and bringing it, Bolike Kêśimayya made it over with pouring of water.

Whoso maintains this grant will obtain the reward of bestowing a thousand cows, their horns and hoofs decorated with gold and many jewels, to a thousand high-born Brahmans, preservers of the sacred fire as directed in the vêdas and śâstras, in Vâraṇâsi, Kurukshêtra and other eminent holy places. Whoso destroys it will descend to the hell of him who at that same moment in those sacred places slays with his own hand those Brahmans and those cows. In true witness whereof is the *śruti*,—Whoso takes away land presented by himself or by another, is born a worm in ordure for sixty thousand years.

## 93

*Date* 1422 *A.D.*

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja râja-paramêśvara vîra-Pratâpa-Dêva-Râya's son Vijaya-Râya-mahârâya was in the residence of Hastinâvati, ruling the kingdom in peace and wisdom:—

And the great minister Bayicheya-daṇṇâyaka's son ..... was governing ....

The *âchâriya* of the gods Siddhêśvara and Panchêśvara, the principal ones of Kudigere in Koḍaṇâḍ, was Bulḷi-dêva. His praises, stating that he was a moon to the ocean the Gautamânvaya, and son of Bommi-dêva: in the form of a *jaṅgama*, he was ever in full devotion a master of the Paramaśiva *âgamikas*. (On the date specified), saying 'this world is not a rest for me' Bulḷi-dêva went to the world of gods, being welcomed by the queens of Surêndra. His three wives, with dignity gave his body to this tomb, Chenna Bulḷâya, Bâchale, and the tall Madhukâya, filled with pity for one another.

## 94

*Date* 1094 *A.D.*

Praise of S'ambhu and the Boar form of Vishṇu.

When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Be it well. Famed in all the world; obtainers of five hundred vîra-śâsanas; adorned with clustres of many good qualities; true, pure, of right conduct, and modest; maintainers of the vîra-Balanja dharmma; distinguished by the flag with a white hill; born entirely from Khaṇḍaḷi Mûḷa-bhadra; possessors of thirty two *veḷâma*, eighteen cities, sixty four *yôga-pîṭhas*, and sixty four *ghaṭika-sthânas*; supreme lords of Ayyâvoḷe-pura; cages of adamant to refugees; giving much and forgetting it; protectors of those who come for shelter; brothers to the wives of others; trees of plenty to their dependents;— with these and all other titles, the paṭṭaṇa-svâmi of the great city the capital Baḷḷi-gâve, the nâḍ-svâmi, the sênabûva and maṇigâra, and various Seṭṭis (all named), the whole of the *mummuri-daṇḍa* of the town, together with the *jagaṭi-samûham* (? porters), the four *ôvagaḷu*, the sixty *koṭṭaḷi*, and the traders in grain (*davasi varttiyaḷu*) of the town, being present :—

Reckoned as the great chief of the S'akti-parishe in the world, an ornament to the Mûvara-koṇeya-santati of the Parvvatâvaḷi, was Kêdâraśakti-munipati. His chief disciple was S'rîkaṇṭha-paṇḍita, of whom what more can be said than that he was himself Lâkuḷiśa in the world, and farther, shone as the equal of omniscience. To his disciple, (with the usual ascetic virtues), proficient in philosophy, logic, grammar, poetry, drama, music and many other branches of literature and learning, the *âchâr-yya* of the god Nakharêśvara of Tâvaregeṛe in the southern quarter,—Sômêśvara-paṇḍita-dêva,—(on the date specified), at the time of the sun's eclipse,—for the service and decorations of the god, for repairs of the temple, for gifts of food to the students and ascetics there,—washing his feet, the whole town uniting, made grants of dues (as specified). This work of merit was approved and assisted by Châvvoṇḍa-Bôvam. Imprecation.

## 95

*Date* 1215 *A.D.*

Praise of S'ambhu. [1]Dweller in the mountain, without descent, united with the Bull,—S'iva,—destroyer of the five-arrowed, together with Umâ, do I reverence, bearer of the moon on his crest.

Be it well. Refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, a sun in causing the lotus the Yâdava-kula to unfold,-a goad to the elephant Gûrjara, masher of the Mâḷava woman, plucker up by the roots of the lotus the head of the Telunga king, to hostile kings? overwhelming,[2] Râya-Nârâyaṇa, Simhaṇa-Dêva's valour was as follows;—To the darkness the army of the Karṇṇâṭa king, a destroying thunderbolt disappearing with a roar; to all the troops of the Mâḷava elephants, a crushing lion; to the ocean the multitude of the Telunga king's army; ever a roaring Agastya; head over all kings,—Simhaṇa ever triumphs.

A dweller at his lotus feet, the great minister, *sarvvâdhikâri*, great supreme confidant, Râya-nâyaka-Nârâyaṇa, Mayidêva-paṇḍita's glory was as follows :—The king Simha having communicated with him and committed to him all business anxiety, was always engaged in the enjoyment of family pleasures, while he, fixed on the king's business and the satisfaction of the subjects, having defeated all enemies, was bearing the burden of the world.

[1] The first part of the verse is a series of puns on the word *gôtra*.

[2] *Jagajhampam*—the long gown, extending to the feet, of Jogatis, a class of female devotees.

So also the great receiver of gifts, *sarvvâdhikâri*, supreme confidant, the *gaṇḍa-peṇḍâra* Hemmayya-Nâyaka's glory was as follows ;—Having Lakshmî in his heart, and Sarasvatî on his tongue, Fame, distressed at these co-wives, has gone to the points of the compass. Worshipper of the feet of Vaidyanâtha, the disciple of Sômêsvara-yati ; bee at the lotus feet of Bhîma ; may he be happy, the king Hêma. His wife was Ruppabâyi (her praise). That husband and wife in the enjoyment of peace and wisdom came to Baḷigâve, the glory of whose chief god the southern Kêdârêśvara is as follows :—Whom Brahma, Vishnu and Indra praise with devotion in the middle of Baḷigrâma with words taken from the vêdas, whom the *siddhas* cherish in their hearts, that S'iva, inexpressible, in the form of wisdom, do I reverence. And praising Virûpâksha, dwelling in the Kôṭî-maṭha, is Vâmaśakti, great in penance like Upamanyu of old.

Seeing there the enjoyments of the god, and the fullness of the learning and piety of the *âchâryya*, S'rîkaṇṭha-dêva's disciple, the mahâbrati Vâmaśakti-dêva,—for the perpetual lamp of the god Kêdârêśvara, for sandal, sectarian marks, flowers, incense, lamps, offerings, *tâmbûla*, Chaitra purification, S'ivarâtri, the offerings at the three seasons, and the ceremonies at the paucha-parvva and eclipses,—(on the date specified), Hemmayya-Nâyaka, washing the feet of Vâmaśakti-dêva, the *âchâryya* of the temple, made from the customs dues of the Banavâse-nâḍ grants of the tax on seven families included in the *hejjunka* ; and in the petty tolls (*kiṛukula sunka*), and for loads of jewels silk and grains, granted a free pass for 25 local bullocks ; and 2 local oil mills in Sirivoḷal. Final benedictions and imprecations.

## 96

*Date* 1179 *A.D.*

Om. Obeisance to S'iva. Praise of S'ambhu. Obeisance to the râja-guru.

The opening portion corresponds with that of No. 92 above (omitting the reference to the minister Kêśava).

To describe the valour of that râjâdhirâja's dear son :—Dispersing the darkness the hostile kings, increasing the groups of waterlilies (otherwise, the pleasures of the world), withering up the lotuses the faces of the wives of hostile kings, a moon full of rays (or wisdom), lord of the moonlight his great fame, the king Sôma arose from the ocean king Bijjaṇa. Thus born, and ruling the whole world under his single umbrella, was Râyamuyâri-Sôvi-Dêva, whose younger brother was as follows :—After him, making a festival for the earth ; in truth, purity and devotion, the equal of Bhîshma ; a new Purukutsa ;—Sankama-Dêva ruled the world. Gauḷa has sent elephants ; Turushka, horses ; the Simhala king, pearls ; Chôḷa, white cloths ; Magadha, musk ; the Maḷaya king, sandal ; the Lâḷa king, young girls ;—thus were announcements of the twice five heralds being continually heard in the assembly of the king Sankama-Dêva.

Along with the various ministers of that mahârâjâdhirâja chakrêśvara's kingdom, who in many ways had freed the circle of the earth from enemies,—including the great minister and senior daṇḍanâyaka Lakmi-dêva, the minister for foreign affairs Chaṇḍuñgi-dêva, the sole friend of the world Rêchaṇayya-daṇḍanâyaka, the sarvvâdhikâri Sôvaṇayya-daṇḍanâyaka, the commander-in-chief of all the army Kâvaṇayya-daṇḍanâyaka,—coming with pleasure to the south, and seeing in Balligrâme, the chief place in the Banavase Twelve Thousand, the three pinnacled temple of the god the southern Kêdârêśvara, the arbour maṇṭapa, the jewels, worship, many golden kalaśas, the gifts of learning and gifts of food, and the many religious acts,—saying "This is truly the southern Kêdâra ; here we must perform some work of merit,"—he saw the âchâryya of the temple, the râja-guru-dêva, and ob-

served for a long time with astonishment the greatness of his penance and his ability:—in grammar, Pâṇini paṇḍita; in polity and discernment, S'rîbhûshaṇâchâryya; in drama and the science of music, Bharata muni; in poetry, Mâgha himself; in siddhânta, Nakuliśvara; in S'iva devotion, Skanda; by his natural virtues that râja-guru triumphs ever,—Vâmaśakti-yati. Such were this master of many virtues, the dear son of Gautama,—and, seeking to promote the truth, king Sankama.

(On the date specified), for the decoration and service of the god Kêdârêśvara, for repairs of the temple, for gifts of food to ascetics and Brahmans,—the emperor Sankama-Dêva, washing the feet of the temple âchâryya, the râja-guru Vâmaśakti-dêva, made a grant of Kiṟu-Baḷḷigâve in the Jiḍḍuḷige-kampaṇa, to be held free of all imposts, as long as sun moon and stars endure. Usual final verses.

Be it well. The mahâ-maṇḍalêśvara Tailaha-Dêva, and the mahâ-maṇḍalêśvara Yeṟaharasa, coming and seeing the work of merit, said "This temple belongs to the family of the gurus of our line; we must here perform some work of merit." To describe these inclines to works of merit;—To the fierce enemy who comes to fight, he gives the world of the gods; to him who comes with affection to visit him, fullness of wealth; to the trembling will he give a hard fate, let us see, he will treat him kindly;—thus is Ekkala-nripa's son king Tailapa, with pride, with affection, or with pity of heart, ever gaining approval. The glance of the eyes of the queens of kings who have fled in war is unnoticed, the flashes of Eraharasa's new sword so fill the earth with fear.

Thus entitled in so many ways to praise and fame, the mahâ-maṇḍalêśvara Tailaha-Dêva and the mahâ-maṇḍalêśvara Yeṟaharasa-Dêva, for the great offerings and perpetual lamp, at the same time as formerly written, washing the feet of the temple âchâryya, the râja-guru Vâmaśakti-dêva, made a grant of the *maṇeya*, together with the *kiṟukula âya* and *dâya*, to continue as long as sun moon and stars. Final verse as in No. 92 above.

## 97

*Date* 1186 *A.D.*

(On the date specified) for their having erected the maṇṭapa of the god Kêdâra within the contract time, the râja-guru-dêva being pleased, made a grant of 150 *kamma* of rice land in Kiṟu-Baḷḷigâve, to Bisaḍôja, Châvôja and Singôja, these three, to continue, free of all imposts, as long as sun and moon. Also he granted to them Siruvoḷal in the Beḍuge Seventy, with enjoyment for three generations.

## 98

*Date* 1103 *A.D.*

Praise of S'ambhu. Invocation of the lord of Pârvvatî.

Be it well. His broad chest embraced by the goddess of fortune, his feet placed on the heads of crowds of kings, praised by all people, of pure fame, was king Vikramâditya.

A bee at his lotus feet, was the general Anantapâḷa; (his praises). When, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanda-daṇḍanâyaka, (with various other epithets), a moon to the waterlily the Lâṭa-kula, a bee at the lotus feet of Hara,—Aṇantapâḷa-daṇḍanâyaka, having received the two Six Hundreds, and the Banavase Twelve Thousand, together with the *vaḍḍa-râvuḷa* and the *perjjunka*, was protecting them in peace and wisdom;—

A dweller at his lotus feet was Gôvinda, the raṇa-ranga-Bhairava ; (praises of his valour). His younger brother was Mukunda To the treasury of learning, the lord Kêsirâja, and to Nîlabbe, was born Dâsirâja, a sun in the sky of the Parâśara-gôtra. He was the father, and Sômâmbike the mother, of Gôvinda (His further praises, in the form of question and answer). When, (with various epithets), the raṇa-ranga-Bhairava, a tree of plenty to all good poets, Vatsa-râja to unruly horses, rejoicing in the fortune of the authority committed to him by Anantapâla, the daṇḍanâyaka Gôvindarasa, having received the *vaḍḍa râvuḷa* of Mêlvaṭṭe, with the two *bilkoḍe* and the *perjjunka*, was protecting them in peace and wisdom :—

Reckoned as the great chief of the S'akti-parshe in the earth, an ornament of the Mûvarukoṇeya-santati of the Parvvatâvali, was Kêdâraśakti-yatipati. That munîndra's famous disciple was S'rîkaṇṭha, a peacock to the mango garden the learned. His mind in the lotus the feet of Hara, in the lotus of his face the beauty Bhârati, in his character purity, in all patience Indra's regent elephant, thus had he established his brilliant fame,—the ornament of munîndras, S'rîkaṇṭha-dêva, glory of the learned, an ocean of logic. That great one's disciple, and his equal,—the Chaitra (or spring) season to the mango tree Akalanka, a moon to the ocean Lôkâyata, a regent elephant to the earth Sânkhya, a pearl ornament for the conch-like neck of the lady Mîmâmsa, a sun to the lotus Sugata,—such was the fame won by the logician Sômêśvara-sûri, leader of the Naiyyâyikas. Some are learned logicians, some are clever in conversation and discourse, some are skilled in the drama, some are able at good poems, some are versed in grammar,—but if it be asked who is master of all these ? who in the world is skilled in them all ?—the celebrated ocean of learning, Sômêśvara. (Having acquired the usual ascetic virtues, with other epithets), a sun in unfolding the lotus garden the *nyâya-śâstra*, an autumn moon in raising the ocean the *vaisêshika*, a jewelled ornament in proficiency in the *Sânkhyâgama*, a bee at the lotus feet of his guru, spring to the mango garden the *s'abda-s'âstra*, with the rise of wisdom causing the *Lâkuḷa-siddhânta* to bloom, in unequalled reasoning the river of the gods in flood, having a multitude of disciples nourished by the power of the counsels given by himself, in rhetorical learning a great river in flood descending from mount Mêru, satisfying Paramêśvara by the strength of his devotion, the sole resting place of blameless pure penance, his fame moonlight rejoicing the circle of the earth,—with these and all other titles, was Sômêśvara-paṇḍita-dêva. This celebrated muninâtha having made known to him the secret of fame, Krishṇa-Râja's younger brother Gôvinda reverenced his feet, a clustre of affection, a joy to all the wise : and—

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom ;—in the 27th Châḷukya-Vikrama year, the year Chitrabhânu &c, washing the feet of Sômêśvara-paṇḍita-dêva, *âchâryya* of the temple of the southern Kêdârêśvara of the Tâvaregere of Baḷḷigâve, which appeared as an ornament of the Banavase Twelve Thousand, (a country) that resembles the waving clustres of curls (*kuntaḷa*) of the lady the Kuntaḷa land,—the daṇḍanâyaka Gôvindarasa, for the incense, lights, and offerings of the god Kêdârêśvara,—made a grant of the *perjjunka*, *vaḍḍa-râvuḷa* and the two *bilkoḍe* on two lakhs of areca-nut in whatever place they may be taken for sale. Usual final verses.

With approved sweet expressions, in order that it might give dignity to his smaller utterances and become a śâsana of fame, did he write this śâsana,—the Niṭalâksha (Iśvara) among fast (or extempore) poets (*âs'u-kavi*). On examination who is equal to the lord Malli-dêva ? If two from two sides should together come writing it down from the end and reading it out, he would arrange the poem so read out, whatever it might be, as a new poem ; repeat four stories from hearing them related ; and make calculations in any given figures ;—all this was he able to do by mental effort.

a full born Sârasvata, a Brahma of speakers, an emperor of many modes of ascertainment (*avadhâraṇa*), is Mallikârjjuna-bhaṭṭa, the lotus-born among poets.

## 99

*Date* 1113 *A.D.*

Reverenced by the three worlds, the śâsana of Lakuḷîśa is supreme, the bestower of benefits seen and unseen on those who have acquired his favour. A dancing-master who with the baton of the vêdas directs the steps of the dancer the group of *dharmmas*, his śâsana is supreme, the bestower of good fortune on the three worlds. The heart of Brahma shining as a stone on which is inscribed the śâsana of the vêdas which extol the abode of Viśvanâtha, he is supreme, the unthinkable, able in protecting the three worlds, the bearer on his crest of the crescent moon.

[1]War appearing to him as tears, and a battle as filled with demons, thus did Sômêśvara-muni see them, a delight to speakers.

Be it well. The autumn full moon in the sky of the Châḷukya line, praised by great poets, his fame like the rays of the moonlight, his lotus feet reverenced by the heads of hostile kings, gratifier of all the host of Brahmans (*bhû-dêva*) by his gifts, chief of universal emperors (*sârvvabhauma*), of exceeding might, was Vikramâditya-Dêva. To give up their titles, forsake the pleasures of the lands they ruled and dwell in thickets on the mountains, thence on coming forth again to battle to leave their wives behind and form alliance with the celestial nymphs,—such is the occupation he provides for his enemies,—Vikramâditya-Dêva.

When, having obtained such glory and fame, the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas,—Tribhuvanamalla-Dêva's own victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, in the enjoyment of increasing supreme happiness (*parama-kalyâṇa*), protecting the whole earth under the shadow of his sole umbrella in peace and wisdom :—

The Chandra-vaṁśa (or Lunar race), famed of old in the world, obtained royal rank ; but greatly exalting that fame in that they were moons without spot, having thus no equal in regard to fame or name, truly renowned, the theme of eulogy to many great poets, having themselves acquired fame, were the Pâṇḍyas ;—among which worthy ones, many sons of kings (*arasu-makkaḷ*) having been born,—

In the Krita-yuga, to the accomplisher of his desires Jamadagni, the husband of Rêṇukî,[2] was born the powerful bearer of the Paraśu (or axe), the slayer of the son of Kritavîryya, who murdered the guru. And twenty-one times slaying all the kings in the world, he bestowed the circle of the earth as far as the ocean upon the Brahmans (*dharaṇî-dêvar*) ; but considering that he should not dwell in the property of the Brahmans, he turned back the sea with the tip of his bow, the son of Rêṇukî,[2] praised by the learned. Having left not even space for a drop (*kaṇa*) in the place occupied by the Western Ocean, that lord obtained from the favour of Phaṇikaṅkaṇa (S'iva) the Seven Koṅkaṇa as his abode.

To the lady the Koṅkaṇa country thus created by Paraśu-Râma, Hayve was like her (*kaṅkaṇa*) (or bracelet) ; in which, as the beautiful chief gem, shone forth Sisugali. Notorious enemies, from the courage (*kalitana*) imparted to the children (*sisu*) born there, were turned to cowards ; hence was this great royal city called Sisugali.

[1]The meaning of this verse is obscure.

[2]The recogniged form of this name is Rêṇukâ.

There many Pâṇḍya kings having continued to rule:—His fame rejoicing the hearts of all people in the world like the moonlight, from the ocean of the Chandra-vaṁśa arose the king Chandra. The jewel of women, Kammala-Dêvi, worthy of praise from all, was like the bright moonlight to that Chandra (or moon), and extended his glory by her union with him. A son was born to that husband and wife, as if from Lakshmî and Vishṇu, most beautiful, rejoicing the hearts of the coyest fair ones,—Kâma. And clever, of high qualities and beauty, Bhâgala-Dêvî, a Râjaputri jewel, like a Rati to this Kâma, became this lord's beloved wife. No light armed one,—to that Bhâgala-Dêvi, and to that great king Kâma, was born with spotless fame, surpassing Indra in the splendour of his wealth,—Chandra. To whom is any courage left after beholding this brave one; where will any strength of arm remain after opposing this strong-armed one; the proud retain their usual firmness only as long as his brows are straight on his face (*i. e.* until he frowns);—thus does the world praise Chandra. Praised by all people in the world, her fame her wealth, Sâvala-Dêvî, of firm conjugal devotion, this woman like Rôhini, became the wife to this Chandra. To that lord and to Sâvala-Dêvi was born a son, devoted to the faith of S'iva, rich in spotless glory,—Kâma-Dêva, a god among the brave. The fortune of a hero was to him as his Rati, great wars were as his spring season, with him by nature abode the power with poisoned arrows to send brave enemies to the society of the celestial nymphs,—thus does all the world, declaring him to be indeed Kâma-dêva (the god of love), praise Kâma-Dêva.

When thus, like the nose to the face of the lady the Pâṇḍya line, seated on the Pâṇḍya throne, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Gôkarṇa-pura, head jewel of the Pâṇḍya-vaṁśa, a cattle rope to champions, to others' wives the son of the river (Bhîshma), a joy to the learned, the protector of the Kôṅkaṇa-râshṭra, a stake for impaling liars, an abode of fame, Nigalanka-malla, bearing the lotus feet of Tribhuvanamalla-Dêva as a crest on his head, a root for the plantain tree valour,—with these and other titles, Tribhuvanamalla-Kâma-Dêvarasa was ruling the kingdom in peace and wisdom:—

One day, in a discourse on S'iva-dharmma,—'Dharmma is the root of the vine of fame; dharmma is beloved by both worlds; save the man devoted to dharmma there is none worthy of reverence in the world';—being quoted as a precept of the S'iva-dharmma,—and from the divine discourse of the worshipper of spirit, the eminent Sârasvata, Sômêśvara-paṇḍita,—having conceived a desire to perform a work of S'iva-dharmma;—

On the Adhipati giving the Vanavâsi country to the protector of the grove of the vine king Tribhuvanamalla's fame, the protector of all the learned, Anantapâla,—he, accepting the same, assigned it over,—and by his order, the dweller at his lotus feet, the raṇa-ranga-Bhairava, distinguished for the courage of the lion, known for his good qualities, his elder brother's warrior, of wide spread fame, Krishṇa-Râja's beloved younger brother, without pride carrying out orders as being a great distinction,—was governing Banavase,—? gambler (*jûju*) of the Malapas, of unspotted purity, of highest fame, treasury of glory,—Gôvinda.

In the royal city Balipura, which shone as an ornament to the Banavase-nâḍ, that king, in order to acquire the *uṇbaḷi* land, below the lotus garden, belonging to Mêchi-Seṭṭi, son of Bhuvanaika-Seṭṭi, the son of Mechi-Seṭṭi who had acquired the title of *paṭṭaṇa-sâvi* (town mayor),—washing his feet,[1] made a suitable agreement, and with the knowledge of the priests of the five *maṭhas*, the townsmen, and the three *puras* belonging to the great royal city Baḷḷigâve, bought 110 *kamma*, free from all objection, with pouring of water.

[1] This seems to be so stated in the inscription, but is opposed to the usual custom, which applies only to the feet of a Brahman guru. The author apparently has some hidden meaning in the expression *kâḷgarchchu*.

And the priests of the five maṭhas in that great royal city Baḷḷigâve,—the âchâryya of the *piriya* (or senior) maṭha, Śântaśiva-paṇḍita; the âchâryya of the Panchalinga, Kriyâśakti-paṇḍita; the âchâryya of Tripurântaka, Kriyâśakti-paṇḍita; and Mûliga Ponneya-jîya;—and of the townsmen, Barmma-Seṭṭi, son of Enṭheya, and others:—all these, the priests of the five maṭhas, the townsmen, and the three *puras*, giving the land which was to be acquired (*here follow the boundaries*),—he with devotion to S'ankara took the land, 110 *kamma*, the daṇḍâdhîśvara-Gôvinda, praised by all people in the world, considered as the king of that nâḍ, publicly, with washing of the feet.[1] And that land Mêchi-Seṭṭi will continue well to cultivate, free of all charges; and the five maṭhas and townsmen will carry out the assignment, free of all charges. Having made this settled agreement, afterwards,—

Having acquired renown in the S'akti-parishe of the Mûvara-koṇeya-santâna of the Parvvatâmnâya, like the rainy season to the *châtaka* birds the disciples, were the Kâḷamukhas; among whom was the faultless S'rîkaṇṭha, praised by the learned, the son of Kêdâraśakti, ever cherishing S'rîkaṇṭha (S'iva) in the lotus of his heart, his holy throat (*śrî kaṇṭha*) retaining the blessed words uttered by the munipati. Understanding the *paramâtmâgama*, skilled in overpowering eloquence, like the purest gold if it had acquired perfume, having placed the lotus feet of Îśvara on his head, self-chosen husband of the wife severe penance, distinguished by all the *âchâryya* qualities, was S'rîkaṇṭha-yôgîśvara. Srîkaṇṭha's, son, reverenced by the world of yatis, was Sômêśvara, S'rîkaṇṭha (S'iva) in the form of a muniśvara, Vaikuṇṭha (Vishṇu) to the Asura sin, the throats (*kaṇṭha*) of the learned filled with the sound of his compositions.

Soliciting the thus esteemed worshipper of spirit, who was possessed of the usual ascetic virtues (named), pleasing to the learned, a Brahma in memory, quick in composing, the nectar of the lotus poetry, a mirror to the face of declaimers, pleasing in speech, a master of eloquence, strengthening the qualities of sinless penance,—the distinguished Sârasvata, Sômêśvara-paṇḍita-dêva, to accept this work of merit, and having obtained his favour,—

For the repairs of the temple of the southern Kêdârêśvara,—lord of the three worlds, on the bank of the Tâvare-gere (or lotus tank) to the south of the royal city Baḷḷigâve, which was like the head to the Banavase Twelve Thousand,—for sandal, flowers, incense, lights, offerings and all manner of services, and for the food of the ascetics and others there, with all rites,—in the year *giri* (7), *Bhavalôchana* (3), the 37th Vikrama[2] year, the year Nandana, &c,—that land, admired in the earth,—the ornament of kings,—for the gratification of the lord whose form consists of earth sun water and the other elements,—washing the feet of that universally praised distinguished Sârasvata, radiant with ascetic virtues,—that glorious and famous one made the grant with joy, with pouring of water. Usual final verses.

So as to win the praise of poets, the poet very clever in composing (*ati-paṭu-kavi*), the servant (*kiṅkara*) of the Sârasvata lord, Mallikârjjunâryya, wrote this S'iva-dharmma-śâsana so as to be a new (model):—the universal emperor of mnemonics[3] (*dhâraṇâ-sârvvabhauma*), Mallikarjjuna-bhaṭṭa of Gobbûr, a Shaṇmukha among good chief poets.

May prosperity be to the S'iva śâsana.

## 100

*Date* 1129 *A.D.*

Obeisance to S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. Obeisance to the two S'ivas (*i. e.*, S'iva and Pârvatî), with their respective attendants.

[1] See note on p. 66. [2] That is, Châḷukya-Vikrama year. [3] See concluding statements of No 98 above.

By command of the pure muni Vidyâbharaṇâryya having obtained the management of the Kêdâra maṭha, may the sight of the divine nectar of the god Kêdârêśvara's mercy ever protect Gautama, a present manifestation of the ancient Gautama muni.

From the middle of the lotus navel of the lord of the goddess of Fortune was born the lord of the goddess of Speech; from whose powerful arms, protectors of the sea-engirdled earth with the might of their own invincible arms, parts of the lord of the goddess of Fortune, were born the Chaḷukya kings.

Among them, in the might of his strong arms like Vishṇu who crushed in battle the Asura that had carried off the earth to the infernal regions, and brought it back, was the king Taila. Tailapa-Dêva's eldest son was the lord Sattiga. His son, master of the lady Fortune, was Vikrama. His younger brother, an axe to the vine the territories of his enemies, was the king Daśavarmmâ. His son, lord of the lady Earth, Jayasimha, protected the earth with affection. Of natural courage, Âhavamalla was his son. His eldest son, favourite of the earth, everywhere an unequalled wrestler was Bhuvanaikamalla.

After him, among those Châḷukya kings, of astonishing fame, the world praising him as having the character of the sixteen (great) kings, was Permmâḍi-Dêva, his younger brother. As if afraid of the reproach that ever of old forgetting his greatness he was underneath, bearing up the whole earth in the Tortoise incarnation, from that time Hari resuming his greatness had come to bear up the earth from above, such was Vikramâditya-Dêva. In the stream the sword of the Châḷukya emperor dwells the Lakshmî of Victory in order by its ablution to purify the earth from the impurity and evil which had accumulated from its long stay in the arms of the kings of the Kali age. The palace of the king was flooded with streams of the ichor of rutting elephants and the foam from the mouths of horses, brought and handed over by the groups of hostile kings he had subdued. That the Mâḷava, Chôḷa, Gauḍa, Magadha, Anga, Turushka, Kaḷinga, and Vanga kings, trembling, submit to his commands with fear, making friendship, agree with all he says, and are in the enjoyment of their kingdoms,—this I know; for were it not so, he would at once without pity have sent those great kings to enjoy the kingdom of the gods,—this lord of Kuntala.

To Permmâḍi-Râya thus famous, like a faultless gem from the Rôhaṇa mountain, like the moon from the milk ocean, like the sun from the eastern mountain, an ornament to the race of kings, bright with intelligence, of wide spread glory, was born the king Sôma. When he was born, forthwith affliction was born to the lines of hostile kings, great love for him was born throughout all the Kuntala country, to the ever celebrated Bhâratî a companion was born,—what kings could compare with this king? When he was yet a boy, he wanted the jewels in the crowns of hostile kings, and the jewels on the temples of their elephants, to bind on the string round his waist. As soon as he began to walk, the hostile kings began to walk away into the forest, through fear; as soon as he began to talk, their talk was confined to wild men of the jungles. When he wants to play at ball, he does not care to play with balls, and will not play without the heads of hostile kings,—who can measure the strength of arm and might of this king? The pure sea of the emperor Vikrama's joy was filled up, the lotuses the hands of his enemies were folded together, the waterlilies the eyes of the whole world were filled with laughter,—when the king Sôma rose above the great mountain of the east. Relieving Âdiśêsha of the weight of the earth which truly prevented his turning so that he could see his own body, and the Tortoise king whose back was scarred with bearing up the burden of the earth, saying let those living creatures be at ease, he bore up the earth in his own mighty arms, the powerful Châḷukya king Sôma. His wide chest was a beautiful palace for the lady Fortune, his sharp sword was a jewelled pleasure-house for the fortune of Valour, his lotus face was a dancing-stage for the fortune of Wisdom,—these various fortunes did he support in his mighty arms, this

Bhûlôkamalla. The jewels in the crowns of prostrate hostile kings the constellations, his own fame the moonlight, his rise causing the flocks of *chakôra* birds all the people in the world to escape the heat,—this king was rightly named Sôma (the moon), and thus did he shine—the king Sômêśvara. Though the brightness of his rays (or gifts) gratifies the gods (or the learned), though an ornament to S'rîkaṇtha (or, the throat of S'rî), rejoicing the waterlilies (or the circle of the earth),—thus greatly praised he may be, but being without faults and so without spots can this Sôma be compared with the Sôma (or moon) in the sky? The flames of the fury of hostile kings are quenched at once at mere mention of the water the terrible sword of Sômêśvara. Kuntaḷa being like the tresses (*kuntaḷa*) of his loved one, Kânchî like her glittering zone (*kânchi*), and the stream of fair women in his female apartments like the copious streams accompanying his gifts, he rose to conquer all around him, and ensuring peace with the glory of his mighty arms, he was the only one who ruled the world,—the king Sôma. That he had not get punished Yama for unceremoniously carrying off those whom he protected, that he had not yet secured Mahâ Mêru to bestow in gift, that he had not yet been a refuge to Mainâka and other great mountains,—these causes daily plunged him into a sea of anxiety,—the king Sômêśvara-Dêva.

When this celebrated Châḷukya emperor, the king Sômêsvara Bhûlôkamalla, with the intention of making a victorious expedition to all parts, came to the South, and had fixed his camp in peace and wisdom in the Hulluṇi tîrtha,—on his making a speceh on the subject of dharmma, seizing the opportunity,—

The head jewel of the Kadamba-vamśa, crest jewel in the crown of chieftains, a wishing-stone to the learned, a famous mountain of courage, Taila,—Virâṭa-nagarî his abode, boon lord of Vanavâsa-pura, a pearl garland to the goddess of Victory, Taila, a great favourite of his lord,—rising, stood with his lotus hands folded, and said; 'Dêva a petition',—

'Among the myriads of countries the famous Kuntaḷa country is the best; in it the Banavasenâḍ is the best; in which, if well considered, Baḷḷigâve, the treasury of good people, the mother of cities (*paṭṭaṇangaḷa tavarmmane*) is the best, its fame being spread throughout the whole world bounded by the ocean. Being the sole abode of the learned (otherwise, the gods), it is like Amarâvati; being filled with happiness (otherwise, serpents), it is like the splendid Bhôgavati-pura; and in wealth may be compared with Aḷakâpura;—thus celebrated throughout the sea-engirdled earth, what city can compare with Baḷḷigâve?

'To describe the qualities of its citizens:—Hospitable to strangers, of one speech, the birthplace of prudence, the dwelling place of dharmma, a theatre for the performance of excellent poets, a simple mine of honour, performers of the pure worship of Hari, Hara, Pankajâsana (Brahma), Jina and other gods,—who in the sea-encircled earth are equal to the great citizens of Baḷḷigâve? As by the bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens (or merchants) of that famous town. Like Surapati in being the resort of the learned (or gods); like Indra's great elephant in shining with moisture (or wealth); like the Moon in beaming with rays (or, wisdom); like the Serpent king in maintaining the earth (or, patience);—who in this world are equal to the great citizens of Baḷḷigâve?

'And to the people of that town,—like the tusks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the śarabha, are the chiefs or lords (*prabhugaḷ*) of the city.

'And there the temples of Hari, Hara, Kamalâsana, Vîtarâga and Bauddha, like the five arrows in the world, shine as the five maṭhas in that city.

'And there are three puras, like three eyes of Samagra Lakshmî, or like three pearl necklets round the throat of that fair one.

'And to the south of this Baḷḷigâve, the native home of all beauty and all dharmma, is situated a lotus pond, close to which, as if all the immeasurable merit acquired by its citizens had combined into one abode of S'iva, is a beautiful temple to the god called Nagarêśvara.

'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Krita-yuga. Moreover the course of the sacred bathing streams there is like that of the Ganges at Kêdâra, the lofty tower of the S'iva temple piercing the sky rises up like the peak of Kêdâra, and the holy ascetics performing penance there are like the holy ascetics at Kêdâra whose minds are bent on the performance of the most difficult penances,—thus this is a new Kêdâra, the standing crops of its fertile fields resembling the horripilation arising from the S'ivalinga worship, its temple the abode of Paramêśvara.

'The god Kêdâra therein, who, thinking with supreme benevolence on his faithful worshippers,—afraid of the cold and unable to make the distant pilgrimage (to Kêdâra)—frees them from all sins (here), the brightness of whose lotus feet is an ornament on the heads of the gods prostrate] before him,—may he protect you, the wearer of the crescent moon.

'As if proclaiming that here is firmly fixed the lord of the Krita-yuga, dreading the guilt of the wicked of the Kali age, like a strong fortress, well built, is its encircling wall.

'And its maṭha shines like the Kamaṭha (or tortoise), as a support of all people; like Purushasimha, as distinguished for the slaying of Hiranyakaśipu (otherwise, for gifts of money and food); like Kurukshêtra, as the abode of Sarasvatî (otherwise, learning); like the Khachara-lôka, as surrounded with Vidyâdhara chiefs (otherwise, great men of learning); like the Mandara mountain, as the most excellent on all sides; like Vâsudêva, as rejoicing in the sound of the words of Akrûra (otherwise, gentle words); like the abode of Bhavâni, as filled with the rites of Brahmachâris; like a prudent man, as beautified with the ornament of learning; like the banks of the Gôdâvari, in ministering to the service of Gautamâryya.

'To describe the descent of the line of gurus of that maṭha:—In the Mûvarakoṇeya-santati of the devout Parvvatâvali was he born, the lord of unblemished fame, Kêdâraśakti-paṇḍita-dêva. S'rîkaṇṭha, like a pearl necklace to the throat of Sarasvatî, a touchstone for testing the gold of learning, reverenced by the world, was his disciple. After him, that munipa's disciple, a moon in raising the tide of the great ocean of learning, was Sômêśvarâryya, a sun to the blue waterlily Kâma (or desire). After that, the equal of the celebrated Bhârabhûti,[1] was celebrated that fortunate munipa's younger brother, Vidyâbharaṇa, a faultless ornament of learning, an ornament of the lady fame. A thunderbolt in splitting the great boulders the Bauddhas, a lion in tearing open the frontal globes of the elephant the Mîmâmsa creed, a sun to the clustre of waterlilies the Syâdvâda,—shines Vidyâbharaṇa, a true ornament and muni of the Naiyyâyikas. When having no desire to pass his time in any other business but the cultivation of learning, he made over the business of the maṭha to his own senior disciple, with ability to promote the guru-kula, Vâmaśaktimuniśvara. The moon with great difficulty sheds its rays of nectar over the ocean-girdled earth, but what is that?—like a sun of a thousand rays the unspotted wise Vâmaśakti illuminates the maṭha and remains for its protection'.—

On his thus making petition, hearing of the greatness of the virtue of the maṭha, and of the devotion to virtue, learning and penance of the âchâryyas of the maṭha, the hair of his body standing erect with pleasure, he gazed with brightened eyes on the face of the Kâdamba lion, and saying," We must perform some work of merit in that temple,"—inquired "What towns are there

[1] It is not clear who is meant by this.

near to it?" On which he replied—"Let not the Dêva perform a different work of merit. I have already performed a certain work of merit there for the increase of the Dêva's victorious kingdom. Let it by pouring of water from the Dêva's own hands be confirmed, to endure as long as sun and moon."

Accepting that proposal,—for the repairs of the temple, for gifts of food to the ascetics, for gifts of learning, and the worship of the god,—in the 3rd Châḷukya-Bhûlôka year, the year Kîlaka, &c.,—sending for Vidyâdharaṇa-dêva, and washing his feet, he presented, with pouring of water, Tadavaṇale in Jiḍḍuḷige-nâḍ, together with the Hakkaḷe field as a *sthaḷa-vritti* in that nâḍ, with enjoyment for three generations; and on betel leaves, areca-nut, grain and all other articles required for sale, purchase or consumption, he remitted the *vaḍḍa-râvuḷa*, *hejjunka* and all other customs duties, and made the gift with all ceremonies.

Then that Vidyâbharaṇa, despising it as being a cause for the destruction of the various pleasures of learning and the happy state of *yôga*, made it over to his own world-renowned senior disciple Gautama-muni, with the headship of the maṭha.

Like bright lamps, many munîndras, abodes of the highest good qualities, had illumined that maṭha; after whom the muni Gautama, a pure jewel lamp, like a young bud, ever shone in it with world-wide fame, while all the world folding their hands addressed him as Jîva. The fortune of the Kêdâra temple was planted, as if a tree of plenty for the world, through Sômêśvarâryya, firm in penance. After him, through Vâmaśakti it threw out branches, was filled with sprouts, blossomed, and spread into all the world. Then through the great Gautamâchâryya it bore fruit.

Usual final verses.

## 101

*Date* ? 1181 *A.D.*

The râja-guru Vâmaśakti-dêva, and his disciple Jnânaśakti-dêva, will maintain the land (specified), the 10 *ga* in money, and three houses in the town, granted (on the date specified) to the dancing girl .... Mallave and the drummer Mâdiga as a temple endowment.

## 102

*Date* 1162 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu.

The vêda its root, its firm fence the nyâya and other śâstras, the smṛiti and others its branches, the virtues and desires of the good its sprouts, their deeds its blossoms, the commandments of the S'iva śâsana in the heart's meditations its fruit,—may the tree of plenty the virtue of Vâmaśakti-muni, grant your desires. His long arms its branches, his hands its sprouts, its blossoms his gentle smiles, his locks falling as far as his auspicious feet its descending roots, embraced by various fruits the siddhis and by the celestial vine the mountain-daughter,—may the pârijâta tree S'iva, grant to the king Bijjala daily his desires.

Be it well. Entitled to the five big drums, mahâ-mandalêsvara, a clustre of rubies to the crown great feudatories, his feet the seat of the vanquished, boon lord of Kâlañjapura, having the flag of a golden bull, and the sounds of the *ḍamaruga* (drum) and *túryya*, a sun to the lotus the Kaḷachuryya-kula, fierce in war, in dignity the Kanaka mountain, a sun to good warriors, an elephant goad to the brave, a cage of adamant to refugee elephant chiefs, in valour the lord of Lanka, to others' wives a brother, S'anivâra-siddhi, Giridurggamalla, in active war Râma, a lion to the elephant the enemy, Niśśanka-malla,—with these and other titles, the bhujabala chakravartti Tribhuvanamalla Bijjala-Dêvarasa's glory was as follows:—

The fierce flames of the courage of his enemies being quenched by the streams of glory from the dazzling sword in his powerful arms, this great king Bijjala having gained a name so that there was no other king besides, now rules the world as its sole monarch. The black serpent his terrible sword enters the ant-hills the faces of mighty hostile kings, is nourished by their blood as if milk, swallows up their breath as if wind, and is ever excited by the flames of hunger. The jewels from the crowns of fierce opposing kings lying scattered on all sides like hailstones, the flashing of weapons like lightning, the streams of blood falling in all parts like a deluge of rain,—the battle field in front of Bijjala-Dêva resembles the rainy season. Entrails being poured out in rolls, warriors sinking covered with wounds and lying side by side with their horses, while headless trunks dance around, and the abandoned female râkshasas assemble and enter the field for a feast of blood,—wonderful is the war of this Giridurggamalla. If he speaks, it is like letters cut in the rock on Mêru or Mandara; if he gives, it is the destruction of the poverty of the supplicant; if he protects, there follows neither old age nor death to the race of refugee kings;—say not, brother, that he can be compared with other kings, the king Bijjala, terrible in war.

A dweller at the lotus feet of this foundation abode of honour and glory, the king Bijjala-Dêva, was Kasapayya-Nâyaka. To extoll his qualities:—what is reckoned as rubbish (*kasa*), at a single glance of his that moment appeared as shining gold (*kasavara*) to all his friends and from house to house of all those of good birth; so that the name of Kasapayya-Nâyaka became famous throughout the sea-engirdled earth. His heart at the lotus feet of S'ankara, distributing the gold he had justly acquired to his friends, displaying the terror of his mighty arms in the war against the enemies of his lord;—was he a common man in the world, the jewel in the crown of the people, Kasapaya? A bee at the lotus feet of Hara, surrounded with men famous for every branch of learning, sole ornament of good warriors;—was he an ordinary man, Kasapaya, in the world? In taking sole charge of a country ruined by the administration of others and bringing it into prosperity, in conferring benefits on others, who can compare with Kasapaya?

With the permission of that great one, Bammarasa was the ruler of the Banavâse-nâḍ. To describe the greatness of his qualities,—By his government nourishing as with showers of milk the crops the learned among the Brahmans and his friends, ever was he praised, possessed of all the various learning in the world, and reverenced with folded hands as Barmma, the bestower of blessings (*śarmma-karmmanaṃ*) on his dependents. Certain governors who were learned have gained a name as governors, but what governor was also learned like him, Barmma, the delight of all the learned?

Inspectors to see that the Lakshmî of that Bommarasa's government was free from adultery, and also royal inspectors, were the five *karuṇams*,—S'rîdhara-Nâyaka, Achaṇa-Nâyaka, Chaṭṭimayya-Nâyaka, Malliyana-Nâyaka, and Tikkamayya-Nâyaka,—these shone like the five senses to king Bijjala-Dêva. To describe the greatness of their qualities:—Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as fierce lions, able in detecting frauds, superior to all opposition, their great fame like the sound of the *tûryya*, strengthened with all manner of self acquired merit, devoted to the faith of the feet of Îśvara,—how great were these *karṇams*?

And moreover, a sun (*ravi*) in causing to unfold the lotus the face of that Bammarasa's great fortune, was the great minister Ravi-Dêva; the greatness of whose qualities was as follows:—While the lotuses the faces of the chief ministers expand under the pure rays of the counsel of Ravi-Dêva, why do the lotuses their hands become folded together? and why do the waterlilies the eyes of the goddess the fortune of Bammara's growing kingdom become wide open?—this is a wonder in the world.

While all these, united in the enjoyment of peace and wisdom, were one day discoursing on *dharmma*,—(saying), There is the Kôḍiya-maṭha, the place of the southern Kêdâra, being like a field (*kêdâra*) the crops standing on which resemble the hair of the body standing erect from joy at the worship of the S'ivalinga; the place appointed for the performance of the rites of devotee Brahmâchâri S'iva munis; the place for the recital of the four vêdas, the Rig Yajus Sâma and Atharvva vêdas, with their *angas*; the place for commentaries on the Kaumâra, Pâṇinîya, S'âkaṭâyana, S'abdânuśâsana and other grammars; the place for commentaries on the Nyâya, Vaiśêshika, Mîmâmsâ, Sânkhya, Bauddha and others the six *darśana*; the place for commentaries on the Lâkuḷa-siddhânta, the Pâtanjala and other yôga-śâstras; the place for the eighteen purâṇas, the dharmma-śâstra, all poems, dramas, comedies, and every branch of learning; the place where food is freely distributed to the poor, the destitute, the lame, the blind, the deaf, story tellers, singers, drummers, flute players, dancers, eulogists, the naked, the wounded, *kshapanakas* (Jaina sannyâsis), *êkadaṇḍi*, *tridaṇḍi*, *hamsa*, *parama-hamsa* and other beggars from all countries; the place for the treatment of the diseases of destitute sick persons; a place of security from fear for all living things;—in this place we must perform some work of merit, for the purification of our property, our livelihood and thrice seven generations of our families.—While they were thinking in this manner,—

Bijjala-mahârâja, having come there in order to subdue the Southern region, and encamped in Baḷḷigâve, was in the enjoyment of peace and wisdom;—

They all united coming, seated themselves and were discoursing on the *dharmma* of the Kôḍiya-maṭha, when Kasapayya-Nâyaka rising, and standing in front of his mahârâja, folding his lotus hands said "Dêva, a petition" and spoke as follows:—

'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Kṛita-yuga. Besides this, its maṭha is like the ancient Kamaṭha (or tortoise), a support of all the world; like Purushasimha, distinguished for the slaying (*dâna*) of Hiraṇyakaśipu (otherwise, for gifts of money and food); like Kurukshêtra, the abode of Sarasvatî; like the Khachara-lôka, surrounded with Vidyâdhara chiefs (otherwise, great men of learning); like the great Mandara mountain, most excellent on all sides; like Vâsudêva, rejoicing in the sound of Akrûra's words (otherwise, gentle words); like the abode of Bhavâṇi, filled with the holy rites of Brahmâchâris.

'Descended in the line of the gurus of that maṭha, the disciple of Gautamâchâryya, is Vâmaśakti-muniśvarâchâryya. To describe the greatness of that muniśvara:—As lights of the line of gurus, many muniśvaras, abodes of the highest qualities, have illuminated that maṭha; after whom the muni Vâmaśakti, a pure jewel lamp like a young bud, brilliant as the moon or the rays of the sun, filled with light the whole world, which with folded hands addressed him as Jîya. His face a dancing stage for Vâṇî, his true heart a jewelled abode for the destroyer of Madana, celebrated throughout the world is Vâmaśakti-paṇḍita-dêva. Though in the vines the arched eyebrows of the fair he has placed his sugar cane bow, in their glancing eyes his flowery arrows, and thus become famous,—from fear of the severity of Vâmaśakti-muni's penance, the god of love confines himself in the earth to the thoughts of the mind.

'Therefore were the Dêva to perform in that maṭha some work of merit, it will endure as long as sun and moon.'

On his saying thus, the king Bijjala taking it to mind,—for the decoration of the god Dakshiṇa Kêdârêśvara, for gifts of food to the ascetics, for gifts of learning, for repairs of the temple, and for satisfying the good and the beloved,—in his 6th year, &c., at the time of the sun's eclipse, washing

the feet of Gautamâchâryya's disciple Vâmaśakti-paṇḍita-dêva, made a grant of Kiṛugêri in the Hundred-*bâḍa*, with enjoyment for three generations.

Usual final verses, including—Those who seize on the property of gods or Brahmans, will be born as black serpents dwelling in the hollows of dried up trees in the thirsty forests of the Vindhya mountains.

Also he granted Chiṭṭûru in the Pâṇḍya kingdom, Ayiraṇe in the Guṭoḷala-kampaṇa, Kôṇeya-Nêralige in the Kâlaḍi Ninety, and Siḍiyanûrudivige in Sattaḷige-kampaṇa with enjoyment for three generations. Also Changûru Mattihaḷḷi in Bâsûr-kampaṇa, Jâvali in Nâgarikhaṇḍe, with enjoyment for three generations, washing the feet of the râja-guru Vâmaśakti-dêva.

And on that occasion, on the application of Sôyi-Dêvarasa of Bandaṇike, Chaṇḍugi-Dêva and Lakumi-Dêva-daṇṇâyaka, he granted for the decorations of the gods Dakshiṇa-Kêdârêśvara of the Kôḍiya-maṭha, Sômanâtha, and Brahmêśvara of Abbalûr,—Karinele, Maruvase, Muṭinahaḷḷi and Kundangi in Nâgarakhaṇḍe-kampaṇa, and Chikka Kaṇṇuge in Hânungal-kampaṇa. Be it well. Fortune.

## 103

*Date* 1149 *A.D.*

Om. Obeisance to S'iva and S'ivâ, with their respective attendants.

The vêda its root, the Nyâya and other śâstras its secure fence, the smṛiti and others its branches, the virtues and aspirations of the good its sprouts, their deeds its blossoms, the observance of the S'iva śâsana its fruit,—the tree of plenty thy *dharmma*, śrî-Gautamâchâryya, gratifies all desires.

From the lotus navel of the lord of S'rî sprang Brahma; from his arms came forth and shone in the world many S'ântara kings. Being free (*s'ânta*) from the quality of darkness (*tamas*), completely free (*s'ânta*) from hosts of powerful enemies by the might of their arms, free (*śânta*) from fear or avarice,—they acquired the name of S'ântara in the world.

Among them,—able in forcing by his power unyielding hostile kings to say the same that he did,—was a rare one in the earth, Ammaṇa by name. His brother (*sahajâta*), who established his power in the world, an ornament of the royal line, of great fame, was Singi-Dêva by name. The celebrated Ammaṇa-Dêva's son, a spear for the heads of hostile kings, a treasury of fortune to many subject kings, in firmness the famous mountain,—was Taila. That king Taila's son, king Kâma, dear to the Lakshmî of the great empire of the S'ântara maṇḍalêśvaras, destroyer of S'ambara fierce enemies, of universal command acquired by the use of the Santâpana (otherwise, his terrible) arrow, became famous. (Omitting laudations), That lord's wife was Bijjala-Dêvi. To those two was born the S'ântara king Jagadêva. (His praises, stating that) he was a moon to the ocean the Jina dharmma.

That Jagadêvarasa's mother Bijjala-Dêvi's sister was Chaṭṭala-Dêvi; to whom and to Vijayâditya-Dêva was born a pure Kshatra son Jayakêśi, who was reckoned as Jagaddêva's elder brother. (His praise, saying that) He sub-dued all his enemies and ruled the Seven Konkaṇa. That Jagadêva's younger brother was Singi-Dêva.

Thus reckoned as the younger brother to Jayakêśi-Dêva, and the elder brother to Singi-Dêva,—when, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, scented with musk, acquainted with the science of politics, omniscient in literature, fighter with kings, a stake to the titled,—Tribhuvanamalla Jagadêvarasa was in the residence of Sêtu, ruling the kingdom in peace and wisdom:—one day surrounded by skilful learned men and his attendants, he was discoursing on *dharmma*, and said:—"As water though of one substance is used under many names; so one is the Divine essence but it is served under many modes of life (or ? systems).[1]

[1] Ekam êva payas-tatvaṃ nânâ-nâma-nishêvitaṃ | tathaikaṃ devatâ-tatvaṃ nânâs'rama-nishêvitaṃ ||

On his thus saying, at that opportunity,—a bee at the lotus feet of Hara, (with various praises) Bammarasa, folding his lotus hands, made a petition as follows:—'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Kṛita-yuga. To describe the qualites of the great âchâryya of that Kêdâra-sthâna,—Gautamâryya:—Like bright lamps many munîndras, abodes of the highest good qualities, illumined that maṭha; after whom the muni Gautama, a pure jewel lamp like a young bud, ever shone in it with world-wide fame, while all the world, folding their hands, addressed him as Jîya. Therefore any work of merit performed there will be unfading and the means of absolution from all sin.'

On his thus making petition, taking that to mind, coming to Baḷḷigâve,—in the Châḷukya pratâpa-chakravartti Jagadêkamalla's 13th year, the year S'ukla, &c., at the time of the moon's eclipse,—in the presence of the lotus feet of the god Dakshiṇa Kêdârêśvara,—Jagadêvarasa and his son (*tanna kumâra*) Bammarasa united, washing the feet of Vâdi-Vidyâbharaṇa-paṇḍita-dêva's disciple Gautama-paṇḍita-dêva, and with pouring of water, made, for the offerings to the god, for repairs of the temple, for gifts of food to the ascetics and for gifts of learning, a grant of Kundûr in the Koḍanâḍ Thirty of the S'âṇtalige Thousand, with enjoyment for three generations. Also certain rice land (specified). Usual final verses.

Also, on that occasion, he granted Abbase and Hosavaḷḷi in the Koḍanâḍ-kampaṇa, and Gôvindanahaḷḷi in Muduvaḷala-kampaṇa (with usual details).

May it be well with the S'iva śâsana.

## 104

*Date* 1156 *A.D.*

S'rî. Om. Obeisance to S'iva. Praise of S'ambhu.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

At that time,—Be it well. When, (with titles as in No. 102 above), the mahâ-maṇḍalêśvara Bijjaṇa-Dêvarasa was ruling all the countries, putting down the evil and upholding the good:—

And, his mahâ-prachaṇḍa-daṇḍanâyaka, a terror to his enemies, without any motive a friend to the people in the world, purifier of his gôtra, spirited among clever people,—Mahadêvarasa was ruling the Banavase Twelve Thousand in peace, associated with the embodiments of the mind of Bijjana-Dêva, wishing-stones in granting the desires of their dependents, suns in dispersing the darkness the poverty of the needy,—Pôtarasa, Chaṭṭimarasa, Padmarasa and Sôvarasa, these four *karaṇams*:—

His great minister, a jewelled ornament of ministers, in form a Kâma, a bee at the lotus feet of Hara, the sole protector of the learned, the beloved son of Ânanda-bhaṭṭôpâdhyâya, who was an honoured resident of Râyanârâyaṇa-pura, of the Vṛisha-gaṇa, purifier of his gôtra, the dear son of Gaurala-Dêvi,—with these and other names, was Mâyi-Dêvarasa. And besides this,—(his further praises).

This great minister, Herggaḍe-Daṇḍanâyaka of the *vaḍḍa-râvuḷa-hejjunka* of the Banavase Twelve Thousand,—Mâyi-Dêvarasa, being at peace in the residence of the royal city Baḷḷigrâme, one day, surrounded by all the learned men and attendants, delivered a discourse on *dharmma*: which they, taking to mind, spoke as follows:—

'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Kṛita-yuga. And the maṭha there is

like the ancient Kamaṭha (or tortoise), a support for all the world; like the milk ocean in giving birth to Lakshmî (or fortune); the delight of Purâṇapurusha (or men of puranic lore); like the grove of Bhavâni in being ever pervaded with the pure life of Brahmâchâris; like Kurukshêtra in shining with the Sarasvatî (otherwise, learning); like the Khachara-lôka in being surrounded with Vidyâdhara kings (otherwise, chiefs of learning); like Kailâsa in being protected by beautiful gods and goddesses (otherwise, Vâmaśakti-dêva).

'And to describe the descent of the gurus of that maṭha:—In the Mûvarakoṇeya-santati of the devout Parvvatâvaḷi was born, praised for his pure fame and glory, Gautama-munipa. That Gautama's son, an intoxicated bee at the lotus feet of Girijâ's lord, his face free from passion, of worthy life, was Vâmaśakti-paṇḍita-dêva. The fortune of the Kêdâra-sthâna was as a kalpa vine born in the earth, raised on the soil of his unshaken penance by Sômêśvarâryya, afterwards well nourished and covered with branches and blossoms through Gautamâryya, till its fame has spread over all the world through Vâmaśakti-munîndra. His face a pleasure-house for Vâṇî, his true heart a pure jewelled house for the destroyer of Madana, of world-wide fame was Vâmaśakti-paṇḍita-dêva. Through him let some work of merit be performed here.'

On their thus speaking, taking that to mind,—Be it well. In Châḷukya Trailokyamalla's 6th year, the year Yuva, &c.,—washing the feet of—Be it well.—having acquired all the ascetic virtues (named), the delight of the learned, âchâryya of the temple of the god Dakshiṇa Kêdârêśvara of the royal city Balipura, Vâmaśakti-paṇḍita-dêva, and with pouring of water,—for gifts of food to the ascetics, for the offerings to the god, and for repairs of the temple, remitted both the *vaḍḍa râvuḷa* and *hejjunka*, and the *bilkoḍe-sunka* on the hard areca-nut, the produce of the god Kêdârêśvara's garden, and all the *pannâya-sunka* on the betel-leaves from that garden, to be continued free of all imposts. Usual final verse (not completed).

## 105

*Date* 1193 *A.D.*

Obeisance to S'iva. His shining pure body composed of the earth and other elements, able in creating in sport the three worlds which grow with his nourishment, the object of the love he creates in the Mountain daughter, dwelling in security in the happy abode of the golden mountain, living in unending glory along with Umâ, bearer of the crescent moon,—may the lord of the Bhûtas ever be for your prosperity. Ever supporting Lakshmî on his breast, with his hand the chief of mountains Gôvarddhana, in his navel the Lotus-born (Brahma), the firm earth on his back, in his eyes the sun and moon, enduring glory in his body,—may he be for the happiness of all worlds, Vishṇu, the lord of the Yâdavas.

Be it well. Refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Yâdava-kula, ornament of the Hoysaḷas, the pratâpa chakravartti vîra-Ballâḷa-Dêva's descent was as follows:—First of that (line) was vîra-Ballâḷa; whose brother was Vishṇuvarddhana; whose son, of world-wide fame, was king Nṛisimha.

By whom the whole earth acquired a glory worthy of kings, by whom all the elephants hostile kings were destroyed without remedy, by whom the lamp of his fame was hung up in the world, was the valiant king vîra-Nṛisimha. Destroying fierce enemies with his claws, of deep terrific roar, his rolling eyes red with fury, adorned with a mane of glory, bringer of happiness to all three worlds, himself the Chakri (Vishṇu) of the circle (*chakri*) of the world, Narasimha shines, the glory of kings the Yadu chief in the world. An ocean that had not been swallowed by the muni in anger,

a kalpa-kuja that was not a tree, a Mandara mountain that had not suffered disgrace by being lifted up by Surâri, a lion not born in the form of an animal,—such in profundity, in ability, in celebrated dignity, in courage, was the king Narasimha. Grinding the backbones of unyielding hostile kings and marking its forehead with the powder, splitting the heads as they rolled off on every side and hanging the brains round its neck, drinking its fill of blood from their skulls,—the Kâḷi, the sword of this king Narasimha, dances with joy on the battle field.

To him was born, an ornament to all the world, enriched with great fame, a son, the king Ballâḷa, who ruled over the whole earth. To describe the glory of that king's valour:—Chôḷa was driven out of his mind; Pâṇḍya, giving up his desire to stay longer, escaped by night to the summit of a mountain, trembling, together with his army; besides these, Vanga, Kaḷinga and Magadha, kings over mighty hosts, fled in terror on hearing the terrible sound of the Hoysaḷa emperor's twanging bow. In the might of his arm, Bhîma; in raising the tides of the ocean of fame, Sôma; in victory in battle, Râma; in beauty of form, Kâma; like a ruby among all the kings of his line;—he is victorious, a light to the world, the king vîra-Ballâḷa. Lâḷa stood bewildered (*bâḷa*), Magadha trembled (*agida*), so [Andhra] went blind (*andha*), Gauḷa was split in two (*sauḷa*), that Konkaṇa king was terror-stricken, that Nêpâḷa dropped his bow, Mâḷava gave up hope, entered the desert plain (*mâḷa*) and fell, Chôḷa took to howling (*gôḷa*),—on vîra-Ballâḷa-Dêva flashing his sword. Forsaking their own kingdoms, saying 'Let us save our lives,' the enemies trembling climbed into trees, fled and took ship, while some mounted (*i. e.*, took sanctuary) on ant-hills, and crowds of kings ascended to hill forts;—thus did the good warrior, king vîra-Ballâḷa mount up and ride forth like the sun, dispersing the darkness his enemies.

Without a second, a moon in raising the tide in the ocean his ministers, there shone in the earth as a minister, Eṛaga-daṇḍarâṭ. Whose ability was set up in the temple of the world for the creation of merit, whose generosity was devoted to satisfying the desires of suppliants throughout the world, whose courage was exercised in the destruction of enemies throughout the world,—may he live, Ereyaṇa chamûnâyaka, as long as the earth endures. The face of the waterlily *dharmma*, the moonlight the efforts of dependents to increase his merit, the deep ocean learning, the chakôra birds the learned,—causing (respectively) to unfold, to increase, to rise, to be filled with joy,—Ereyaṇa shone with astonishing fame, like a moon in the earth.

When that chamûnâtha, having united in one government the Banavase Twelve Thousand and the Sântaḷige Thousand, was ruling; owing to a discourse one day on *dharmma*, observing for a long time the temple of Kédâra, and the glory of the penance of the priest of that temple, the râja-guru Vâmaśakti-dêva,—that great one's possession of all the ascetic virtues (named); his being surrounded with disciples devoted to the *ashṭânga-yôga* which he expounded to them; his lotus feet covered with clustres of bees the large sapphires set in the crowns of friendly kings bowing before him, the swords in whose right hands were able in protecting the whole earth girdled with the ocean, which is the treasury of all precious things; a portable tree of plenty for giving joy to poets, declaimers, orators, conversationalists and other manner of learned men; able in giving decisions on the meaning of the vêdânta, siddhânta, âgama, the six systems of logic, all branches of grammar, pure dharmma-śâstra, and all other sciences; skilled in splitting as with a thunderbolt the *pêṭana* of the mountains opponent speakers; a *chakôra* to the moonlight from the moon the rays from the toe-nails of the moon-crested (Śiva) which are irradiated with the large and brilliant constellations in the crowns of the ever adoring deities; a supporter of all the companies of poets; devoted to gifts of food, gold, virgins, cows, lands, and gifts of freedom from fear, of medicine, and all other benefactions; a bee at the lotus feet of Hara; the ten points of the compass tinted with his fame as white as the autumn cloud, quicksilver, the starry mountain (Kailâsa), the milk ocean, the autumn moon, the light of the moon, rock

crystal, pure sandal, beautiful cow's milk, snow, a conch shell, or S'ankara's body ; a pleasant abode for the lady penance ; a rain cloud showering gold to gratify those of his eulogists who are consumed by the fire of dreadful poverty ; putting far from him the sinful ; impenetrable by untruthfulness ; beloved by his dependants ; worshipper of the holy lotus feet of the god Dakshiṇa Kêdârêśvara of the immemorial city, the royal city (*râjadhâni*) Balipura ; master of all kinds of spells ; was Vâmaśakti-dêva ; whose paternal descent was as follows :—Of the Parvvatâvali, although a companion to the lady the fame of merit, although having as children the company of the learned, and although the beloved one of morality, yet having the designation of *yati*, was there a wonderful muni in the world, Gautama. As of old the gods and deities by churning the ocean obtained Indra's elephant, the jewel of women Lakshmî, the ornamental *kaustubha*, and Sarasvatî,—so this good son, virtuous, righteous, generous, did the world-renowned Gautama obtain, the excellent Vâmaśakti-yati. His commands on the heads of kings, his fame in the dwellings of the learned, his mind at the feet of the lord of the life of Pârvvatî, his occupation distinguished in ability to protect the world,—long may he live, the world-renowned bhratîndra Vâmaśakti. A mountain for the rising sun of logic, an ocean for the jewels good poems, clever in investigating the principles of grammar, foremost in formulating prosody, an only treasure to those who desire instruction in such learning, an expounder of principles,—thus do all the learned extol the wonderful Vâmaśakti-yamina. With those who with cheeks puffed out play all manner of tunes on the flute, with singing women who give forth enchanting songs with clear modulation of the seven notes,[1] and with those who play sweet sounds on drums ? bound to their waists,—is he the most skilled in the world in daily performing pleasant dances,—Vâmaśakti-bhratîndra. One man composes the aphorisms of a science, another analyses the words, and yet another makes the commentary ; but the marvel here is that Vâmaśakti occupies himself alone in both composing, analysing, commenting, and even instructing those who do not understand.

When that emperor, having made an expedition of victory to the north, was in the residence of Lokkigunḍi, ruling the kingdom of the world in peace and wisdom :—

A dweller at his lotus feet, was the great minister, *sarvvâdhikâri*, great master of the robes, protector in safety of the Yâdava camp (or capital), hunter of hostile kings, plunderer of foreign territories, worshipper of the lotus feet of the god Vis'vanâtha, subduer of foreign armies, a mill-stone to enemies, *raṇa-ranga-Bhairava, mahâ-prachaṇḍa-daṇḍanâyaka*, terrifier of his enemies,—Ereyaṇṇa ; to describe whose pure descent :—Praised by all the people in the world was Mâramayya, whose wife (with praises) was Nâgala-Dêvi. Their son was Barmma, worthily so called, whose younger brother was Eraga, born to purify the Bâli race.

That chamûnâtha, for the worship of the god Dakshiṇa Kêdarêśvara of Balipura, the royal city of the Banavase Twelve Thousand, for the offerings, perpetual lamp, Chaitra purification, and many other festivals, for gifts of food to the ascetics, and temple repairs, for all these purposes, made a grant of Chîyana-Sâliyûr in the Muddha-Kundâni-vritti in the Sântaḷige-nâd of his government, with freedom from all imposts, for the first 18 gadyâṇa payable to the treasury, and freedom from *kaṭṭu-guttige* and *piṇḍâ-dâna*, to continue as long as sun and moon, (on the date specified), washing the feet of the râja-guru Vâmaśakti-dêva, and with pouring of water by his Mahârâja. Usual final verses.

The poetry is Mâleya's, paṇḍita of kavirâjas : the writing (or engraving) is the stone-mason Chaṭṭaya's.

[1] The seven notes (the Hindu octave) are *sa, shadja ; ri, rishabha ; ga, gândhâra ; ma, madhyama ; pa, panchama ; dha, dhaivata ; ni, nishadha.*

## 106

*Date* 1098 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet,—Be it well. Entitled to the five great drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, chief over the palace property, a moon to the waterlily Brahmans, an ocean of truthfulness, a Yôgandhara in business, a leader in the game of war, worshipper of the feet of Tribhuvanamalla-Dêva, subduer of foreign armies,—with these and all other titles, was the great minister, superintendent of the female apartments, regulator of the companions, the senior Lâḷa Kannaḍa minister for peace and war, the *mane-verggaḍe*, the great minister daṇḍanâyaka-Bhîvanayya ;—through whom,—Be it well. When with all titles, the great minister, daṇḍanâyaka Padmanâbhayya was protecting the Banavase Twelve Thousand in peace ;—to describe the greatness of its royal city :—

With clustres of lotus, with swarms of bees, with mango groves filled with beautiful swans, parrots and cuckoos, surrounded with climbing betel vines, areca palms, bignonias, and *nuchukunda*,—Baḷḷigâve was like the twining curls (*kuntaḷa*) of the lady the Kuntala country

As from the womb of Konti were born the five Pâṇḍavas, so, obtaining fame in the world, equal in beauty to king Kantu (the god of love), were born five from the womb of Chikakabbe. They were Bammadevarasa, next younger to him Nâgidêvayya-Nâyaka, next to him Tikarasa, next to him Lôkarasa and Jôgarasa, which two had minds ever devoted to works of merit, government, bravery, and doing good to others These two, considered as rare human oceans of glory and wealth, to the north of the Tâvaregere (or lotus tank) south of the royal city Balligrâme, set up the gods Lôkêśvara and Jôgêśvara, and for the decorations of these gods, the Chaitra purification, the offerings, and the food of the pûjâri, bought certain land (specified),—and in the presence of the *paṭṭaṇa-sâvi* (or town mayor) and all the townsmen ; Gammaṇḍa-sâvi Sankarayya ; sênabhôva Sankarayya ; Sandhore Chiṭṭimayya ; the âchâryya of the senior maṭha Bhêrundêśvara, Gauḷa-paṇḍita-dêva ; the âchâryya of Pancha Liṅga, S'rîkaṇṭha-paṇḍita-dêva ; the âchâryya of Tripurântaka, Chaturânana-paṇḍita ; the âryya of the Mûlasthâna and the five maṭhas, Mûliga-Honneya-jîya ; the school students ; the sâvâsi of the Bauddha temple, Nâgiyakka ; all the Brahmans of the Brahmapuris of the city ; the *maṇigâra* Nâgi-Seṭṭi ; the *togara* Mâchi-Seṭṭi ; *minda-guḍḍali* Nâmi-Seṭṭi ; and all the *mummuri-daṇḍa* ;—thus in the presence of the whole city, (on the date specified), Bammi-Seṭṭi gave to Lôkarasa for the god 50 *kamma* from his *unbaḷi* (land). Usual final verses.

## 107

*Date about* 1078 *A.D.*

May he—the master of the Bhûtas, lord of the gods,—be to you—he ornamented with serpents, who with the flame of the central eye in his forehead consumed Manmatha, S'ambhu, having *aṇima* and the other *bhûtis*,[1] without birth, Bhîma, the self-existent, lord of the Mountain daughter, remover of the fears of his faithful ones, Bharga,—for great happiness.

Be it well. Among the Chaḷukya kings praised in all the world, &c., Trailôkyamalla's beloved son (omitting laudations) Vikramâditya-Dêva was seated on the throne. What other kings in the world could withstand Tribhuvanamalla. His younger brother was Jayasimha. Praise of Noḷamba, to whom all kings bowed down and who so shot his arrows that they went through the body and

[1] The *aśṭa-vibhûti* are eight supernatural faculties,—*aṇima*, *mahima*, *laghima*, *garima*, *prâpti*, *prakâmya*, *îs'itva*, *vas'itva*.

came out at the back. (The inscription is defaced all down the middle). Through his aid the Seven Konkaṇas became like bracelets (*kankaṇa*) to the emperor.

? When Tamba-chamûpa was governing the Sântaḷige Thousand :—

In the world-renowned S'akti-parshe, in the Mûvara-koṇeya-santati [? of the Parvvatâvaḷi], shone Kêdâraśakti-munipati. His disciple, an ornament to the Lâkula-samaya was Rudrâbharaṇa. His disciple was Vâlmîki-muni (his praise, including) ? a hand to Lâkula.

Some grant was made for a temple, on the date specified, the year of which (according to the Vikrama-kâla) is gone. Usual final verses.

## 108

*Date about* 1164 *A.D.*

Om. Obeisance to S'iva. Praise of S'ambhu. Obeisance to Hara. May Hari and Hara, united with S'rî and Girijâ, ever grant all your desires, chamûpati Mahâdêva. May Îśvara ever protect Mahâdêva-chamûpa.

From the lotus navel of the lord of S'rî was born the lord of the goddess of speech ; from whose powerful arms were born, celebrated in the world, all the Châḷukya kings. Among them, (omitting laudations) the cause of trembling to the Lâṭa king, the Mâḷava king, Chêramma and the Gûrjjara king, was Taila. His son was Satyâśraya. His son was Vikrama. His younger brother was Daśavarmmâ. His son was Jayasimha. His son was Âhavamalla. His son was Bhuvanaikamalla. His younger brother was vîra-Permmâḍi-Râya. By his valour having subdued the circle of the earth as far as the points of the compass, Vikramâditya ruled so that all hostile kings bowed to his commands. His son was Bhûlôkamalla, who as Sômêśvara bore up the burden of the world. After him was Jagadêkamalla, who by churning with the Mandara mountain his arm the ocean the armies of the hostile Chôḷa and Gûrjjara kings obtained herds of elephants, wealth, and troops of horses. After him was his younger brother, double of Daśakaṇṭha (Râvana), tenfold of Daśaśatabhuja (Kârttavîryârjjuna), a hundred fold of Râma, a hundred fold of Mahêśa,—the king Tailapa, also called Trailôkyamalla.

Thus,—Be it well. When Trailokyamalla-Dêva of unparalleled glory was ruling the kingdom :—at that time,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâḷânjara-pura, having the flag of a golden bull, having the sounds of the *ḍamaruga* and *tûryya*, sun to the lotus the Kaḷachuryya-kuḷa, fierce in fight, in honour the golden mountain, a sun to good warriors, ... a cage of adamant to refugees, in valour the lord of Lanka, a brother to the wives of others, S'rivâra-siddhi, Giridurgga-malla, in energy in war Râma, lion to the elephant his enemies, Nissankamalla,—with these names and all other titles, was the mahâ-maṇḍalêśvara [Bijjaṇa]. To describe his greatness :—(from here the inscription is much defaced).

One day, when he was ruling the kingdom,—Mahâdêva-daṇḍanâyaka,—whose father was Mâḷa ...., his mother Padmâmbike, his gôtra Agastya. Then follow praises of Kâḷidâsa-chamûpati. Also Mahâdêva is said to have slain with his sword S'rîvatsa-daṇḍêśa.

Thus, when seated on the chariot of Bijjaṇêśvara's mind, he was ruling the Banavâse country (its praise) ; an ornament to which was the great city Balipura (its praise). One day, when Mahâdêvarasa was in this beautiful Balipura, ruling the kingdom in peace and wisdom :—(very much defaced here) the famous muni Kêdâraśaktîśvara delivered a discourse on *dharmma*. His text was this,—"Whoso sets up but one linga, obtains a myriad-fold all the merit described in the *âgamas*." Inquiring into the meaning of this saying, and feeling inclined to set up a god, ? he came and saw Vâmaśakti. To describe the spiritual descent of that munîśvara:—In the Mûvara-koṇeya-santati,

reverenced by Dêvavrata-muni, ..... were Kêdâraśakti and S'rîkaṇṭha. S'rîkaṇṭha's disciple was Sômêśvara, whose disciple was....., whose disciple was Vâmaśaktîśvara....

Be it well. Mahâdêva-daṇḍanâyaka, washing the feet of Vâmaśakti-paṇḍita-dêva, priest of the Kôḍiya-maṭha, set up in the name of his father the god [? Ma]lapêśvara, and (on the date specified, the year is gone), at the time of an eclipse of the sun, made grants for it in the usual manner.

Other grants follow for three gods. Usual final verses.

## 109

*Date about* 1070 *A.D.*

Praise of S'aṃbhu. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, praised by all the world, of Brahma-Kshatra heroic descent, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Sômêśvara, the Ganga god of love, Vikrama-Ganga, *jayad-uttaranga*, a wishing stone for all people, a head-jewel in the crowns of chiefs,—Châḷukya-Ganga-Permmâḍi Bhuvanaika-vîra Udeyâditya-Dêva governing first Gangavâḍi, and also the Banavase Twelve Thousand and the Sântaḷige Thousand, was ruling the kingdom in peace and wisdom :—

The beloved of his heart and eyes, constant sharer in a thousand supreme delights and pleasures, equal to a second Lakshmî, by nature formed for good fortune, in gifts the *vidyâdhari* (or fairy) of the world, skilled in all accomplishments, with eyes of the wild partridge (*chakôra*), with graceful languid gait, devoted to singing and dancing, a head-jewel of intelligence, a protecting jewel to dependents, to beggars a moving treasure-urn, obtainer of a boon from the goddess S'âradâ, Udayâditya-Dêva's other half,—was Lachchala-Dêvi. Mistress of astonishing feeling and sentiment in bright and new modes of charming, (her farther praises). (*The rest effaced*).

## 110

*Date about* 1070 *A.D.*

Fanned by breezes from the waving châmaras in the hands, their arms jangling with bracelets, of the celestial nymphs ; his top-knot moistened with the water of the celestial river ; the god of gods ; praised by the three worlds ; may he grant all desires, the beloved of Gauri's heart. Two more verses invoking Mahêśa.

The Châḷukya emperor of surpassing power, Tailapa ; the abode of brilliant fame, Satyâśraya ; the dwelling place of the quality of valour (*vikrama*), Vikramâditya ; the gainer of great glory, Ayyaṇa ; the mine of energy, Jayasinga ; the home of the fortune of the empire of the world, Trailôkya-malla ;—when these appeared, the great Châḷukya kingdom gained renown. That celebrated master of victory won in war (*âhava*), Âhavamalla-Dêva, dear to the heart of the beautiful lady Earth whose zone is the girdle of the ocean, a moon filled with the nectar of pleasant speech, the resting place of the fortune of the beautiful Châḷukya kingdom, acquired renown by the valour of his own powerful arm. Unless saying 'you are my refuge,' he remained with hands folded in fear, that Trailôkya-malla—Ammamma![1] —with anger marched against his enemy, plundered him, besieged him, trampled on him, uprooted him,—such was the report. His son was Bhuvanaikamalla, an ornament to the kingdom, his head at the lotus feet of S'iva, his fame as white as moonlight. The destruction caused by his elephant among the elephants of the enemy described.

[1] An exclamation.

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Devoted to the service of that king's lotus feet, destroyer of the pride of valour of his enemies, his lotus feet reverenced by foreign kings, invested with foreign power placed on the heads of hostile kings, distinguished as Bhuvanaika-vîra, was the Ganga *chakrâyudha*. An ocean of greatness, emperor of all the Brahmans, distinguished for victory with his own strong arm, a Brahma-Kshatra crest-jewel, râjâdhirâja,—was Udayâditya. Ordinary chieftains ..... are they champions over you?—say, Bhuvanaika-vîra. (*The rest of the stone is broken off*).

## 111

*Date about* 1080 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, the great minister and daṇḍanâyaka, the mane-verggaḍe-daṇḍanâyaka Guṇḍamarasa was ruling the *kampaṇa*, the *agrahâra*, both the *vaḍḍa-râvuḷa* and the *hejjunka*, and the *bilkoḍe*, in the Banavâse-nâḍ :—

Considered a later born Kṛishṇa in his family, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, liberal to the learned, Vatsa-râja to horses, in form Manôja, in interest in others Jîmûtavâhana, a Bhairava in beating down enemies, ready for war, able in ruling territory,—with these and all other titles, Jakkamarasa, having made obeisance to the god Sarvvêśvara of Bârahakôḍi, and having seen the divine Linga, being filled with devotion, reflecting that he must provide for the bathing and worship of the god,—made grants as follows :—in the market for each *peṛemânya* of betel leaf, 1 *paṇa* a month ; in all the customs offices 2 *kanṭhe-vaṇa* ; and for areca-nut passing both ways, 2 areca-nuts per load. And the paṭṭaṇa-sâvi of the royal city Balligrâme and all the townsmen gave for the purification festival ½ *paṇa* ; and in the shops 1 *ba* of paddy for the offerings at the *parvva*. And the Jiḍḍuḷige Seventy gave 1 kanṭhe-vaṇa. And Bala-dêva, the ? *manêra* of Hebe and all the betel sellers there, according to their families, gave 25 .. Other grants by various trades. All this he assigned to Kamalâsana-paṇḍita, the *chintâyaka* of the god.

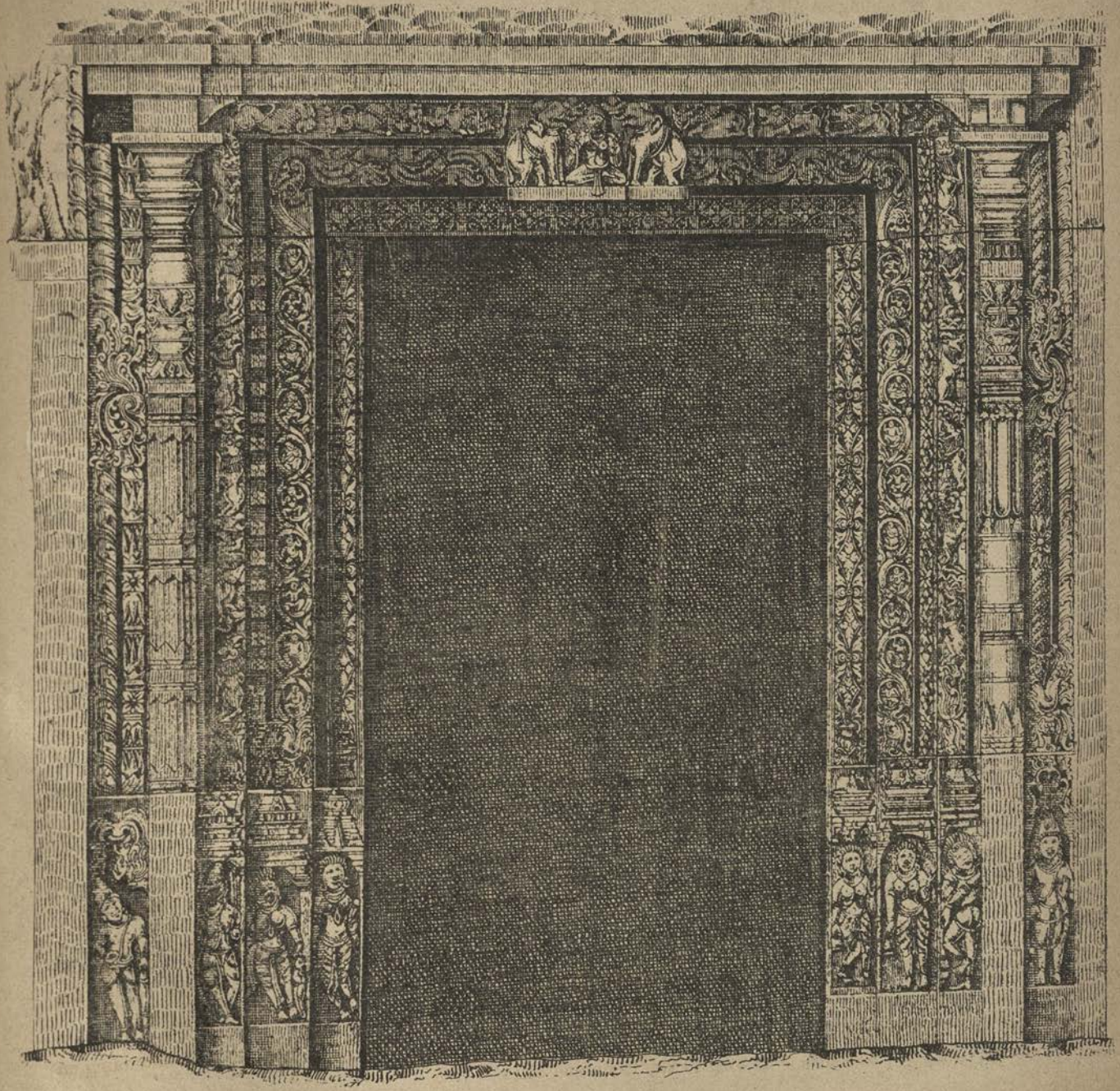
## 112

*Date* 1139 *A.D.*

Obeisance to S'iva. Praise of S'ambhu. I am obedient to the words of Dhruvêśvara-guru, the disciple of Vâdirudra, which are like a bunch of sprouts from the tree of plenty on the ears of the wise.

When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

The sculptors, possessed of unblemished virtues, Bâvaṇa and the distinguished Râvaṇa, good workmen, not a little attentive to *dharmma* (or moral duties), brothers, of high unblemished character. Their father was Râghava, their mother Ballavve, their friends and relations Gaurîśa Dâsas (or servants of Gaurîśa), Gautamâryya, reverenced by a multitude of munis, and the others who were *âchâryyas* of the Kôḍi-maṭha were their religious teachers ;—how great then was their fame in the world ?



SCALE 12 9 6 3 1 FOOT

DOORWAY AT SITA-HONḌA

These two, Bâvaṇa and Râvaṇa, in order to clear an aspersion on their own race of the sculptors, set up an image of the god Kusuvêśvara, and calling together Mêchi-Seṭṭi, Kîrtti-Seṭṭi, with all the chief people of the town, and the five maṭhas, along with them presented that temple of the god Kusuvêśvara to Gautama-dêva as attached to the god Kêdârêśvara. Whereupon Gautama-dêva (on the date specified), in presence of all the townspeople and the five maṭhas, made for the decorations and offerings of the god, a grant of 60 *kamma* of rice land (as specified). And Mêchi-Seṭṭi, Kîrtti-Seṭṭi and the other chief townsmen, on account of their having been spectators of such a pure work of merit, for the repairs of the temple remitted for ever the land rent of the house which Bâvaṇa occupied. And the fifty families of oilmen granted for the perpetual lamp one *soṇṭige* of oil from their mills. And Khêvale-Gâvuṇḍa and all the headmen of the tailors, for the god's Chaitra purification festival, granted one *paṇa* a year from each family; and in case of a marriage, one *paṇa* from the bridegroom's party and one *paṇa* from the bride's party, and the money for *kusumbe* (red safflower). Usual final verses. Obeisance to S'iva.

## 113

*Date* 1203 *A.D.*

In the Yâdava emperor vîra-Ballâḷa-Dêva's 13th year, the year Rudirôdgâri &c.,—Amṛitachandra-bhaṭṭâraka's lay-disciple Kêsava-Seṭṭi's (son) Mâdaiyya, expired with *samâdhi* rites, and gained the world of gods.

## 114

*Date* 1096 *A.D.*

Praise of S'ambhu. When, (with usual Chaḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

The senior among the Châḷukyas was king Tailapa; after him, a touchstone for valour, was king Trailôkya-malla; after him, surpassing all the other kings in abilility, in courage, in perfect enjoyment, in generosity, in his form of god-like glory, in fame, was Vikramâditya-Dêva. When Tribhuvanamalla Permmâḍi of mighty arm was ruling the whole earth:—

A head-ornament of good warriors, a terror to the enemy, was the general Kâlidâsa. The hostile Lâḷa king, Magadha, Nêpâḷa, Pâñchâḷa, Chôḷa and others, he plucked up and slew, bringing in and handing over their treasury, their numerous big elephants, their wives and their horses, and brought the ..... lands into subjection to the Châḷukya emperor famed for his valour,— this terrifier of his enemies, Kâlidâsa. That lord's junior uncle (*kiṟiy-ayya*) was Sarvva-Dêva-daṇḍâdhipa; (his praise). To describe his descent:—(omitting landations) Born a Brahman of the Vatsa-gôtra and the Kammekula was .. ...To Châvuṇḍa-châmûpati and to his wife Keleyakabbe was born Nâgavarmmâ-daṇḍâdhîśa. His wife was Nâgiyakka. To them were born Sarvvadêva-vibhu and Châvuṇḍa-daṇḍâdhîśa; may they live as long as sun and moon. The brothers Sarvva-Dêva and Râya were like Râma and Lakshmaṇa; may they continue for a lakh of Dîpâvali festivals. May Mahêśa grant to Sarvva-Dêva and Châvuṇḍa-Râya great wealth. May S'arvva, the lord of all, protect with affection Sarvva-Dêva and Râya. The Mandara mountain was discredited through Hari, the ocean through the churning of Mandara, the earth through the ocean,—can either of these compare with Châvuṇḍa-Râya. Younger than Râya was Bidda. Praise of Sârvva-Dêva, whose word was like letters engraved on mount Mêru, his courage that of the lion. His wife was Sântala-Dêvi. Their son was Sôvi-Dêva, born by the favour of the god Sômêśvara of Pulikara-nagara. His favourite god Îśa, his protecting king the Châḷukya emperor, his father Nâgavarmmâ, his mother Nâgiyakka, his guru Vâmadêva-brati, his younge brothers Râya and Bidda, his son Sôvidêva,—how fortunate was Sarvva-Dêva.

The spiritual descent of his gurus will I relate. In the line of the emperor of Kalâmukha munis, the heavenly seer Kâśmîra-dêva, was Trilôchana-munîndra; whose senior disciple was Varêśvara-dêva. Through the teaching of that Varêśvara-munîndra, the pure minded Sarvva-Dêva caused to be made as an ornament to the famous Tripurântaka in Valligrâma, a temple of Sarvvêśvara with a golden kalaśa (as the pinnacle). As if Indra had come to see this Bali royal city, the most beautiful to the eyes in all the earth, and had caused his *vimâna* to stop there, so wonderful was the Sarvvêśvara temple.

Entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, bestower of benefits on the good and his friends, a moon to the ocean the Brahman race, a Rôhaṇa mountain of the gems good qualities, an ornament of the good, promoter of his master's affairs, a pleasure to the mind of his lord, breaker of the pride of his enemies, a follower of the rules of justice, of unshak, en valour,—with these and all other titles, the daṇḍanâyaka Sarvva-Dêvarasa, (on the date specified), for the god Sarvvêśvara which he had set up in the royal city Baḷḷigrâme, along with the minister making application to the emperor, as a gift to Paramêśvara made a grant of land (specified), washing the feet of Varêśvara-paṇḍita-dêva, possessed of all the usual ascetic virtues. Usual final verses.

## 115

*Date* 1103 *A.D.*

Praise of S'ambhu. Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kôḷâla-pura, obtainer of a boon from Padmâvati, râjâdhirâja Permmâḍi-Dêva,—in the 27th Châḷukya-Vikrama year, the year Chitrabhânu &c., when Vaḍêra Êcharasa attacked the camp (*bîḍu*) and Iragarasa's warrior .... the Âlamgônṭe Thousand;—There was born Mallayya Kariyaya-Nâyaka. His son-in-law, obtainer of a boon from Padmâvatî, warrior with the bow, Bîbaya-Nâyaka, champion beloved by the army, champion in cutting to pieces, begging for a marriage gift, leaving Hâruvanahaḷḷi, besieged Kêdâra, and fighting with the Bêḍar Aybarasa, slew him and gained the world of gods. The victor gains spoil; the slain, too, the celestial nymphs: what fear then of death in war to him for a moment seeks the close encounter?

## 117

*Date* 1118 *A.D.*

(*Nâgarî characters*)

Praise of S'ambhu. Triumphant is the Earth, fixed on the tip of the tusk of the original Boar, resembling Vishnu's foot at the source of the Mandâkini (or Gaṅges).

From a drop of sweat from the broad forehead of Hara, in the ground under a *kadamba tree*, sprang Kadamba, with four long arms and an eye in his forehead, like another Purâri (S'iva), cultured with pure and high learning. From him was born one, subduer of the earth by the power of his sword, his own arm an invincible armour, the king Mayûravarmâ. From him, like the sun from the eastern mountain, arose the king Ravivarmâ. His offspring was Nṛigavarmâ; from whom sprang Kîrtivarmâ. In his line was the king Vikrama-Tailapa, as watchful with the sword in his hand as a black serpent with hood expanded, destroyer of all his enemies: rejoicing in the waters of the final ablutions of whose sacrifices performed from his birth, and in the shade of the rows of whose sacrificial posts, the four-footed bull (*dharma*) even now wanders about at will. In his line was born the heroic king Tailama, winner of the hand of the ocean-girdled lady Earth, captivated by his courteous manners. A hero was born from him, the sole incarnation of the fortune of the worlds,

chief in the three worlds in liberality, the king Kâma-Dêva, whose bounty is ever proclaimed by the heralds from road to road, from city to city, from village to village, in all directions. From that king Kâma was born the king Malla, in the milk ocean of whose fame the mundane egg floats like a tortoise. That king Malla's crowned queen was Padmâvatî, to the Nîlakaṇṭha of whose fame the sky is like the blue spot on the throat. Basavala-Dêvi became that king's favourite queen, and from her was born, a new Madana (or god of love), the king Sôma. Selecting certain essential particles from the sun, the moon, Mêru and the tree of plenty, Brahma with eagerness created from them the king Sôma, else how are their best qualities found in him? On whose setting out on an expedition of victory, the people are amazed to see his enemies swooning away as his kettle-drums are sounded.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from the god Jayanti Madhukêśvara, the discus-bearer to all the mountains the race of kings, having moonstone pillars of victory set up in the great Himavat mountains proclaiming his high fame, a sun to the lotus the Kâdamba-kula, his two lotus feet covered with the crowns of foreign kings, having the sounds of the *permaṭṭi* and *tûrya*, distinguished by the monkey flag and the lion crest, rich in the possession of his own ministers established in eighty-four towns, his body purified by the final ablutions after many horse-sacrifices, obtainer of a boon from the goddess Ajjâ, an ocean of truthfulness, breaker of the pride of his enemies, a cage of adamant to refugees, an elephant goad to the brave,—adorned with these and other names, vîra-Sôma-bhûmîpati was protecting the Banavâsi country and all other parts of the world without enemies,—listening to stories of merit from the ministers of *dharma*, and desiring by the establishment of an agrahâra to make his own birth bear fruit,—(on the date specified), at the time of an eclipse of the sun, made a grant of the three villages Sênavaḷḷi, Kachhavi Mâvinahaḷḷi, and Itipaḷḷ, in Hannihaḷḷi-kampaṇa, (their situation), to 67 Brahmans of various gôtras, with all rights, and freedom from all imposts. (Here follow details of the donees). With one share for Siddhêśvara, and one share for the vêdas and śâstras, altogether 69 shares. And to the manager of the village, Râghava, certain land (specified) was given by the Brahmans for his own use. Boundaries. Usual final verses.

## 118

*Date* 1054 *A.D.*

The lords of S'rî, Vâṇî and Girijâ; seated on Garuḍa, the swan and the ox; dwelling on the ocean, the lotus and the lord of mountains; having the colour of the bee, the red lotus and the moon; possessed of the qualities of *satva*, *rajas* and *tamas*; having two, eight and three eyes;—Gôvinda (Vishṇu), Abjaja (Brahma), and S'ankara (S'iva), these three males, may they ever protect us. Praise of S'ambhu

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Verses in praise of Âhavamalla, describing him as—A lion to the lusty elephant Chôḷa, a mighty gale to the heavy cloud Kaḷiṅga, a sun to the darkness Pânchâla, a wild-fire to the forest Magadha, a thunderbolt to the mountain-chain Mâḷava, a Garuḍa to the serpent Kêraḷa, a submarine fire to the ocean the Nêpâla army. Also, as king who can equal him? can Yayâti, or Bhagîratha, or Purukutsa, or Purûrava, or Dilîpa, or Bharata, or Nala, or Nahusha? In a moment he sent the Seven Mâḷava, which came against him, to destruction; the Seven Konkaṇa and Seven Maḷe, which united together, he terrified and forced to obey him; in the middle of battle the Chôḷa king

exhausted his valour and died ; the chief kings of all the islands brought tribute,—how great a warrior was Trailôkyamalla.

Be it well. With all titles, in the middle of the immemorial city, the royal city Balligrâme, the *vaḍḍa-byavahâri* (or senior merchant), Hâlikabbe's (son) Sôvi-S'eṭṭi, (on the date specified), being moved to perform a work of merit, set up a linga, and giving it the name of Abhinava-Sômêśvara-dêva,—for the bathing of the god, offerings, perpetual lamp, and the food of the *âchâryya* there, granted as a *taḷa-vṛitti* certain land (specified). Its boundaries. Also a flower garden and shops (specified). These, washing the feet of the *ârâdhya*, the *paṭṭaṇada-mûliga*, Jnânaśiva-dêva, he made over with all ceremonies, freed from all imposts.

*Date about* 1150 *A.D.*[1]

That temple in course of time falling to ruin,—in the presence of the *paṭṭaṇa-sâvi* Mêchi-Seṭṭi, Kîrtti-Seṭṭi, all the *nagaras* and the five *maṭhas* ; of Mûliga-Mâdhukêśvara-paṇḍita-dêva, priest of the *hiriya-maṭha* Bhêruṇḍêśvara ; Sarbhêśvara-paṇḍita-dêva, priest of the Pancha Linga ; and Jnâna-śakti-dêva, priest of Tripurântaka ;—all the *mummuri-daṇḍa*, and all the Dêśi merchants, with the *maṇigâra* Mahâdêva-Seṭṭi, taking this in hand as a work of merit belonging to them, gave to that god the name of Gavarêśvara and repaired the temple.

Titles of the Five hundred (who took part) :—Be it well. Famed throughout the world ; having acquired five hundred *vîra-śâsanas* ; adorned with many good qualities, truth, purity, good conduct, policy, condescension, and prudence ; protectors of the *vîra-Banañju-dharmma* ; conspicuous with the flag of the holy hill ; their breasts embraced by the Lakshmî of unfailing energy ; great in the earth through bravery ; born in the race of Vâsudêva, Khaṇḍali and Mûlabhadra ; obtainers of a boon from the goddess Bhagavatî ; having thirty-two *vêḷôma*, eighteen cities, sixty-four *yôga-pîṭhas*, and *âśramas* at the four points of the compass ; born to wanderers over many countries ; beginning from the Krita-yuga, the Trêta, Dvâpara and Kali-yugas, of the sect of Brahma, Vishṇu and Mahêśvara. The earth as their sack ; the eight regents at the points of the compass as the corner tassels ; Vâsuki as the girth ; the serpent race as the cords ; the betel pouch as a secret pocket ; the horizon as their light ; a sharp sword as their wood knife ; the invaluable articles in their bags as their wealth ;[2] visiting the Chêra, Chôḷa, Pâṇḍya, Maleya, Magadha, Kauśaḷa, Saurâshṭra, Dhanushṭra, Kurumbha, Kâmbhôja, Gaulla, Lâḷa, Barvvara, Pârasa, Nêpâḷa, Ekapâda, Lambakarṇṇa, Strî-râjya, Ghôḷâmukha,[3] and many other countries ; and the *grâmas*, *nagaras*, *khêḍas*, *kharvvaḍas*, *maḍambas*, *paṭṭaṇas*, *drôṇâmukhas*, and *saṃvâhanas*,—the cities of the elephants at the cardinal points ; and by land routes and water routes penetrating into the regions of the six continents ; with superior elephants, well bred horses, large sapphires, moonstones, pearls, rubies, diamonds, lapis lazuli, onyx, topaz, carbuncles, coral, emeralds, *karkkêtana* and various such articles ; cardamoms, cloves, bdellium, sandal, camphor, musk, saffron, *malegaja*, and other perfumes and drugs ; by selling which wholesale, or hawking about on their shoulders, preventing the loss by customs duties, they fill up the emperor's treasury of gold, his treasury of jewels, and his armoury of weapons ; and from the rest they daily bestow gifts on paṇḍits and munis fully versed in the *chatus-samaya shaḍ-darśana* ; and the hundred thousand benedictions they invoke, accepting and placing on their heads, counting them as Mahâdêva and their *ishṭa-dêva* ; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire) ; carriers with asses and buffaloes, adorned with red trappings ;

[1] This inscription follows the first without any break, being in fact connected with it by a suffix to the last letter, in the middle of the 23rd line.

[2] Some of the forgoing descriptions are of the nature of puns.

[3] The last four names indicate countries whose inhabitants are respectively one-footed, long-eared, amazons, and butter-milk faced.

the sixteen of the eight nâḍs, *gavaṟegas*, *gâtrigas*, *seṭṭis*, *seṭṭiguttas*, *ankakâṟas*, *bîras*, *bîravaṇigas*, *gandigas*, *gâvuṇḍas*, *gâvuṇḍa-svâmis*,—thus with ? spear-headed rods in their hands, with an elephant as their *bhêri* (kettle-drum), the Bhêri (a sect) as their *maddaḷe* (tabor), white umbrellas as their canopy, the mighty ocean as their moat, Indra as the hand-guard, Varuṇa as the standard-bearer, Kubêra as the treasurer, the nine planets as a belt, Râhu as a tassel, Kêtu as a dagger, Kuḷika as the fight, the sun and moon as the backers, the thirty-three gods as the spectators; they draw forth the sword *kshame* (patience), and with it piercing the enemy named *krôdha* (anger), having the *ḍavaruga* and *pṛra-nirghghôshaṇa* of the sons of warriors who have fought and won. Five hundred svâmis of the auspicious Aiyyâvoḷe, the best among their people, of unsullied fame, of lofty and brilliant glory, in truthfulness like Gângêya, in firmness like Duryyôdhana, in might like Bhîmasêna; like the elephant, they attack and kill; like the cow, they stand and kill; like the serpent, they kill with poison; like the lion, they spring and kill; wise as Brihaspati; fertile in expedients as Nârâyaṇa; perfect in disputes as Nârada-rishi; raising a fire, they seize like death; the gone Mâri (or epidemic) they make fun of; the coming Mâri they face; the tiger with a collar on they irritate; on the moving cart they place their feet; clay they set fire to: of sand they make ropes; the thunderbolt they catch and exhibit; the sun and moon they draw down to earth: knowing the contents of the *Guḍḍa-śâstra*, which directs the conversation of the three worlds, they converse about the frontal eye and four arms of Iśvara-bhaṭṭâraka, the loud laughter of Brahma, and the madness of Bhagavati. In the case of a sack which bursts from the contents collected from the points of the compass, an ass which runs away (laden) with grain, a wounded and fallen body, a cart that has been robbed, a blood load that has been lifted, a bar of gold that has been seized, a tax that has been evaded, a cry of looting, an assembly connected with caste customs, a bargain that has been made,—they are not ones to fail; taking the head of an intruder as the tassel, they bind the enemy's hand as a badge (on a pole), and parade about; gambling they will not allow; to a dead body they are good.[1]

Be it well. To the Five hundred svâmis of Ayyâvoḷe, possessed of all titles, having made prostration with the six members, salute with joined hands raised to the head, pull out that sack, and present offerings of food, O Seṭṭi! To the Five hundred svâmis of Ayyâvoḷe present the *tâmbûla* in a tray, wishing them all good fortune.

Be it well. The ever supremely happy Five hundred, with the *paṭṭaṇa-sâvi* Mêchi-Seṭṭi, Kîrtti-Seṭṭi and all the townspeople, for the decorations of the god Gavarêśvara, and repairs of the temple, granted the following dues:—The stops of the *nagaras*, 10 *vîsa* a year for each; the gold merchants, 10 *vîsa* a year for each; the local *gavaṟes*, 1 *paṇa* a year per sack; the *gavaṟes* of other countries, 1 *hâga* a year per sack; for camphor, musk, saffron, sandal, pearls and all such commodities sold by weight, 2 *kâṇi* per *pon*; local cloth merchants and foreign cloth merchants, 2 *kâṇi* per *pon*; for black pepper, cummin seed, mustard, *sada* flower, bishop's weed and coriander, 1 *vîsa* per *pon*; for sugar, asafœtida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all drugs and roots sold by weight, 1 *vîsa* per *pon*.

The daṇḍanâyaka managing the *hejjunka* and *vaḍḍa-râvuḷa* granted the customs dues on one load in ten; the merchants who load from the place and all merchants from abroad, 1 *mâna* per load; the forty families of flower-sellers, 1 garland for each basket; the thousand *tâmbûligas*, 1000 leaves for each family for the Chaitra and *pavitra* festivals; the fifty families of oilmen, 1 *soṇṭige* for each mill, for the lights of the god.

The *mṛnneya* of the Jidduḷige Seventy, Ekkalarasa and other chief men (named), gave for the god 5 *paṇa* a year for each village. The *manneya* of the Nâgarakhaṇḍa Seventy, Sôvi-dêva and chief

[1] Many of the above phrases are difficult to translate, and the meaning is often far from clear.

men (named), 5 *paṇa* a year for each village. The *manneya* of the Eḍenâḍ Seventy, Sôvarasa Praṇamarasa and chief men (named), 5 *paṇa* a year for each village.

Farther grants. Usual final verses.

The priest of the Hiriya-maṭha, Mûliga-Madhukêśvara-paṇḍita-dêva and his son Dharmmaśivadêva presented two houses in the streets of their Mûlasthâna god to two Seṭṭis (named). And the mahâ maṇḍalêśvara Ekkalarasa's daṇḍanâyaka Kâmarasa granted for the god Gavarêśvara the *koḍavîsa* on ten bullocks.

## 119

*Date* 1181 *A.D.*

Om. Obeisance to S'iva and S'ivâ and their attendants. Adored be S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds. Adored be S'ambhu, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the Brahma pillar. Obeisance to Gaṇêśa.

May Mahêśa, whose lotus feet are tinted with the radiance of the rubies in the crowns of the hosts of gods prostrate before him, which feet rest on the heaven of the hearts of the lords of the Trimûrti, of exalted qualities, the creator of the three worlds, sovereign of all below the sky,—daily grant to Kêsirâja his desires.

In that universe the world of mortals is the most beautiful, and in it the most glorious is the Bharata region, in which the Kuntala country is the most brilliant, which country, in the same manner as Vishṇu who brought back the earth carried off by Maya, the glorious emperor lord Bijjaṇa-Dêva ruled with desire.

That protector of the dwellings of all lands, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun to the lotus the Kaḷachuryya-kula, fierce in war, in dignity the golden mountain, a sun among good warriors, an elephant goad to the brave, master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, to others' wives a brother, S'anivâra-siddhi, Giridurgga-malla, in energy in war Râma, a lion to the elephant his enemies, Niśśanka-malla,—having these and all other descriptive names, which with him were real,—Bijjaṇa-Dêva ruled the circle of the earth as follows:—the Earth, which through Pṛithu was of old by ignorance for long turned into a cow, having in the present age become the crowned queen of Bijjaṇa-Dêva, greatly rejoices ; shining with the brilliance of the precious stone, which, lying first in the ocean, then cast on the shore, then on a rock, at last became the *kaustubha* on Vishṇu's breast,—thus is it extolled, being exalted by this king's favour.

When that mighty emperor's son, a Manôja among men, râjâdhirâja, a sun among kings, fierce in war, fragrant as musk, lover of bounty, Râyamurâri-Sôvi-Dêva had ruled the whole world in peace:—Afterwards, his equal, as if celebrating a festival for the earth, in truth and purity the equal of the son of Gangâ, a new Purukutsa,—Sânkama-Dêva ruled the earth. After that, Âhavamalla, his younger brother, of exceeding bravery, glorious as the sun, Apratimalla, was in peace as the lord of the earth. An enraged lion to the lusty elephant Gauḷa, a net cast upon the shoal of fish the Chauḷika army, a south wind to the rain-cloud the Ândhra king, a constant thunderclap to the royal swan the Mâḷava king,—the king Âhamalla protected the earth with affection.

That imperial king's powers of government became his chief ministers, whose natural ability was as follows:—At the mere sight of your Kuntala (or curly locks) her Kâñchî (or zone) slips off with agitation, O Lakshmaṇa-daṇḍêśa, so much is the earth in love with you. Having burnt the

territory of the brave Vijayâditya, having taken the Chôḷa and Hoysaḷa kingdoms, the remaining hostile kings he troubles,—the daṇḍanâtha Chaṇḍugi-dêva. The lustre of the beautiful pale cheeks of the crowned queens of thy hostile kings, the *châtaka* birds losing patience take for the moon, bees for white waterlilies, swans for the stalk of the lotus, and wander about causing the world to laugh,—lord Rêchana-daṇḍanâtha. In doing favours to others S'ibi, in giving charity Karṇa, in benevolence to mankind the son of Dharmma,—besides being more than equal to these in benefaction, generosity and true bountiful words,—who was equal to Sôvaṇa-chamûpati throughout the world ? Among the regent elephants Airâvaṭa, among animals the lion, in gold mount Mêru, among the gods Indra, among the oceans the shining milk ocean, such great fame did he obtain and increase his glory in the world,—the lord Kavana-daṇḍanâyaka.

Surrounded by the great ministers adorned with so many exalted qualities, the king Âhavamalla, calling for the great minister, a repository of all good qualities, purifier of the Bhâradvâja-gôtra, grandson of Kêśava-dêva and Pampâmbika, son of Hoḷalamarasa and Durggâmbika, beloved of the heart and eyes of Lakhmâ-dêvi, unassailable by fear or avarice, in war Trinêtra, friend of the learned, his life that of the ministers of old, a combination of all good qualities, entitled to the five big drums, the *mahâ-samanta sênâpati*, superintendent over seventy-two officials, master of all wealth, terrifier of his enemies, possessor of these true titles and epithets,—Kêśimayya-daṇḍanâyaka, and saying, 'Govern the country which is the treasury of the southern region like a father, putting down the evil and upholding the good'—gave him the Banavase-nâḍ, which was accepted as a distinguished favour by that great minister : to describe whose qualities :—

The honourable life of the Manus was his life; the policy of the ancient kings was the policy he adopted, wealth for others was the wealth he had acquired by his arms, the promotion of his ruler's greatness he counted as his own promotion, the happiness of his dependants he reckoned as his own happiness,—thus during his life-time did he increase his glory, Kêśava-daṇḍanâyaka. None were conceited, none conspicuous in splendour, none in opposition, none calling out for influence, none creating a disturbance, none who were in suffering, no enemies filled with anger, none who in addition to their titles had their heads turned by the songs of poets,—in the kingdom of the lord Kṛishṇa-Kêśava-dêva-chamûpa. Double of Châṇakya, tenfold of S'akaluka, a hundred-fold of Bhrigu, a thousand-fold of Hari, thus much did he exceed them in glory, the minister Kêśava-dêva.

And that great minister Kṛishṇa-Kêśava-dêva-daṇḍanâtha's principal councillors were as follows :—His life that of Manu, in conversation not uttering vain words, by his faith having gained the position of a S'aiva,—being of such glory, who was equal to Narasinga-nâyaka. In affection and speech free from the sins of the Kali age, except to Tikka-râja, to apply to these men of straw the name 'king' was like calling a stone a jewel : this is true. What I wish for God will cause to come at my wish, what I do not want he will prevent from coming, thus used to say Bâchayya. The treasurer Sôvi-dêva was a treasury to his dependents, why praise him? for others called treasurers, what respect have they from the learned, what sort of kings are they ? A reflection of the affairs in the mind of his lord, to those who try to stop him like the messengers of death, to supplicants like the cow of plenty, thus did Châmayya appear. His devotion at the feet of S'iva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, Bichirâja's fame shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others, the S'iva-tîrtha, Dâsirâja of exalted glory.

Moreover, to describe the greatness of the *karaṇams* who were like embodiments of the benevolent wishes of that râjâdhirâja's minister :—Of qualities praised by skilful great poets, born from the face of Brahma, able in doing good to others, excelling in the pleasure of agreeable conversation,

beloved by the assembly of the Brahmans, profound as the ocean, devoted to the faith of the feet of S'iva, with what esteem should those karaṇams be regarded.

Besides these were, the embodiment of the regal glory of Lakshmi-dêva-daṇḍanâtha, Hiriya-Viṭṭharasa; Chaṇḍugi-dêva-daṇḍanâyaka, an embodiment of fierce might; an ornament of the Vâji-kula, purifier of the Bhâradvâja-gôtra, the dear son of Duggi-Seṭṭi of Iṭṭige, the Dêsiya-daṇḍanâyaka Chikka-Viṭṭharasa; the follower of the life of the chief friend of the world Rêchanaya-daṇḍanâyaka, master of the art of war, Kêśava-dêva; like a son to the Lakshmî of Sôvaṇayya-daṇḍanâyaka's kingdom, Kâvaṇayya-nâyaka; like a bow discharging the arrows in Kâvaṇayya-daṇḍanâyaka's powerful hand, Rêchaṇayya-nâyaka.

While, surrounded by these royal inspectors and all the ministers, the Indra of the glory of the three worlds, a cooling moon, was ruling the Banavase Twelve Thousand, including Hayve, Sântaḷige, Yeḍaḍore and other countries, in the enjoyment of peace and wisdom :—on the occasion of his holding a great court, a discourse on *dharmma* was started, describing his skilful policy and the glory of the city, in this wise, by,—his life that of a muni, of the exalted Kâpila-kula, himself the embodiment of beauty, equal to Kêśava, the son of Nachchi, his head marked by the hands of the S'iva seer the excellent muni Vâmaśaktiśa : name him so clever,—Svâmi-dêva,—to truthfully state whose glory, as exalted as the energetic warrior Râma, minister of the three puras :—

"In firmness, of Mêru; in holy life, of Manu; in providing a theme for the first chief poets, of Sarasvatî;—the equal, the peer, the facsimile; to good qualities a quarry; of that firmness the abiding place, of that character the abode, of that sweet theme the home :—so is this lord truly celebrated in the world,"—thus did the councillor Sâvi-dêva with joy state the truth.

The glory of the city :—"The râkshasa Bali having in his time dwelt in this kshêtra, made gifts, and in the course of *manvantaras* been considered as Indra himself,—I literally know not how to praise (the greatness of) Balipura. Therefore here perform some other work of merit."—

Immediately saying 'Be it so,"—the mahâ-maṇḍalêśvara, with Tailaha-Dêva, their brother-in-law Eraharasa; the paṭṭaṇa-svâmi of the royal city Balipura, Mâḷi-Seṭṭi, and the paṭṭaṇa-svâmi Mêchi-Seṭṭi; the priest of the Pancha-maṭha Hiriya-maṭha, Mûliga Dharmmaśiva-dêva : the priest of the Pancha-Linga, Rudraśakti-dêva; the priest of Tripurântaka, Jnânaśakti-dêva; and the other chief men,—the Saudore-herggaḍe of the town, the five maṭhas, and the three puras, Sâvi-dêva; his deputy, Chaṭiṇa Tippaṇa; the celebrated champions who lifted him up as if into Kannara's upper storey; the suns among champions who subdued Konkaṇa and took tribute from Vijayâditya; those who having given pleasure to the champion over the Malapas, Hoysaḷa-vîra-Ballâḷa-Dêva, had gained honour and were reverenced by all : And besides these,—firm, of great prudence, granters of their desires to dependents, of one word, devoted to the feet of Îśvara, followers of the policy which raises the prosperity of countries at the right seasons, of good character, of unshaken truth, of exalted merit, beloved by all, which is no flattery, members of the Bananju-dharmma ;—thus entitled in many ways to honour, residents of Ayyâvoḷe, Challunki and many other chief *grâmas*, *nagaras*, *khêḍas*, *kharvvaḍas*, *maḍambas*, *drôṇâmukhas*, *puras*, *and pattanas*, of Lâḷa, Gauḷa, Karṇṇâṭa, Bangâḷa, Kâśmîra, and other countries at the points of the compass ; the two sects of Nânâ Dêśis, the Manevarate and Jôrûpa local men ; the *maṇigâra* Mâṇika-Seṭṭi and other seṭṭis (named), all of the merchants,—forming an immense [assembly] :—

Be it well. In the 3rd year of the Kaḷachuryya bhujabala-chakravartti Vîra-Nârâyaṇa Âhava-malla-Dêva, the year Plava &c,—all the property of Bananjigas of Baḷḷigâve dying without sons, for the festivals and sacred rites of the god Gavarêśvara ; the property of those who die without sons in

the *nagara*, to the god Nagarêśvara; and in all the five maṭhas, the three puras, and the seven Brahmapuris, in whichever unclaimed property accrues, to the god of that quarter;—these at the holy feet of the god Gavarêśvara did Kêsimayya-daṇḍanâyaka, with his karaṇams, pradhânas and talâras, pouring water, bestow, free from all imposts, to endure as long as sun moon stars and sky. Usual final verses.

## 120

*Date* 1048 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with the usual Châlukya titles), Trailokyamalla-Dêva's victorious kingdom was continuing:—And with head shining under the leaves of his feet,—entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Mahâlakshmî, delighting in giving, superintendent of the revenue (*âyad-âchâryya*), of unassisted valour, champion over champions, *gaṇḍa-bhêruṇḍa*, a brave at the courts of three kings, S'ankara to the Vṛishabha titled chieftains, a hand on the face of the brave, a sun among the titled, a manifest Vikramâditya, *Jagadêkadâni*,—with these and all other titles, the mahâ-maṇḍalêśvara Châ[mu]ṇḍa-Râyarasa was ruling the Banavâsi Twelve Thousand;—in the royal city Baḷḷigâve, (on the date specified), to provide for the worship at the basadi of Kêśavanandi-ashṭôpavâsi-bhaṭâra, disciple of Mêghanandi-bhaṭṭâraka, of the Baḷagâra-gaṇa connected with Jajâhuti S'ântinâtha,—he made a grant of 5 *matta* of rice land, according to the *bhêruṇḍa* pole, in the deer plain of the royal city Baḷḷigâve, in the Jiḍḍuḷige Seventy. (Boundaries of the land).

By *dharmma*, by courage, by truth, and by generosity, the equal of the *gaṇḍa-bhêruṇḍa* in the earth, there has not been and will not be. Usual final verses.

In the Banavâse country, Jina habitation, Vishṇu habitation, Iśvara habitation, and habitation for the *muni gaṇa*, these, by order of Râya, did the lord Nâgavarmmâ cause to be made.

## 122

*Date* 1284 *A.D.*

In the 14th year of the Yâdava-Nârâyaṇa bhuja-bala praudha-pratâpa-chakravartti Râmachandra-Raya's victorious reign,—the year Târaṇa &c., when the *mahâ-prabhu* Dâyiga-Chen .... laid siege to the energetic warrior Mâdi-Seṭṭi's [ku]ppe and fought, ..... in Âlamêle making his elephant fall down, slew him and gained the world of gods.

## 123

*Date* 1159 *A.D.*

Ôm. Obeisance to Nârâyaṇa. Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk. May the gods who are lords of the three worlds, the origin of all things, grant us the fulfilment of our desires,—Brahma, Îśâna and Janârddana.

May Kêśava the lord of S'rî, who by his steps acquired the empire of Bali, united with the ten incarnations praised as one by all worlds, holding in his hands the śankha and chakra, with the sign of the lotus,—looking upon him as himself, grant to Kêśava-chamûpa to live till the destruction of the world. On the summit of the waves of the milk sea does he repose on his extensive couch the serpent Âdiśêsha. While thus the destroyer of sins was reposing in the sleep of yôga, his mind being

directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission Brahma.

On surveying the circle of all the worlds created in order by Brahma, the most beautiful is the central one (the earth); in that world the most pleasing region is the delightful Jambû-dvîpa; and is that *dvîpa* the most excellent is the Bhârata land; and in that land the Kuntala country the most worthy.

These who obtained the sovereignty of that Kuntala country, were born from the full water-jar in the shining left hand of Brahma, who sprung from the lotus-navel of the resplendent Vishnu, were they not?—the Châḷukya-kula.

Of that family the progenitor, who, dispersing his enemies, secured the sovereignty, and his power being double that which his enemies obtained from the infernal regions, rescued from the Raṭṭas the whole world which they had seized, was king Tailapa, who exalted beyond belief the Châḷukya line. After him, his son ruled the earth, the ever prosperous king Satyâśraya; and following after him, his younger brother's son obtained it, the mighty Vikramânka. After him, his younger brother obtained it, with wide-spread fame as bright as the pleasant moon, emperor of the world surrounded by the seven oceans, Ayyaṇayya. That king's younger brother, plucker up of the lines of hostile kings, a thunderbolt to the mountain the anxieties of the learned, remover of the afflictions of the earth, was Jayasimha. His son Âhavamalla then ruled the earth, whose tresses are the groves of *tamâla* trees, whose throat is ornamented with the stems of young areca palms, whose breasts are the swelling mountains. The next ruler was that king's son Sômêśvara, whose younger brother was the king Permmâḍi, whose son, praised in all the world, was Bhûlôkamalla. His son, left Mâlava without possession, forced the Pallavas to hold the sprouts, made Lâṭa place his hands together on his forehead, and filled up the troubles of Kaḷinga,—thus does the world describe the unequalled valour of Jagadêkamalla. That king's younger brother, of great liberality, a lion in the destruction of the elephants the groups of his enemies, ..... was Nûrmmaḍi Taila.

At that time was Bijjala king, who bore up the earth with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breath of his boasting enemies, from whom all the learned obtained great joy, whose fame filled the ears of the elephants at the points of the compass. The saying that heroes should possess the earth was then not in vain, for he brought into subjection the earth from the ocean on the south to his northern boundary the Châḷukya capital (or encampment), like an infuriated elephant to the hostile, and showing friendship to those who came to war, how wonderful was his exercise of valour, Bijjala-Dêva.

Be it well. When, entitled to the five big drums, the mahârâjâdhirâja, boon lord of Kâḷânjarapura, having the flag of a golden bull, with the sounds of the *ḍamaruga* and *tûryya*, a sun to the lotus the Kaḷachuryya-kuḷa, fierce in war, in dignity the golden mauntain, a sun to good warriors, an elephant-goad to the braves, master of elephants, a cage of adamant to refugees, a brother to the wives of others, Sanivâra-siddhi, Giridurggamalla, in energy in war Râma, a lion to the elephant his enemies, Niśśanka-malla,—with these and other titles, the bhujabala-chakravartti, Tribhuvanamalla Bijjala-Dêvarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Resting like a bee at the lotus feet of that king, with the thunderbolt of his Brahman virtue splitting the mountain the evils of the Kali age, an ever productive treasury, was Kêśirâja-daṇḍâdhîśa. The descent of this head-jewel of commanders was as follows:—In Brahma's family, having a perfect knowledge of Parama Brahma, a joy to all the munis, was born the celebrated Brahmarshi, an ocean of virtuous conduct, Bharadvâja. Among the many great Brahmans descended in his line, there

arose, a treasury of all Brahman virtues, a procurer of immeasurable merit, of a fame which reached the tusks of the elephants at the points of the compass, of high qualities praised by the learned, Châmuṇḍa-Râya, of exalted glory. His wife, in all accomplishments a new Bhârati, a permanent treasury of generous qualities, known through all the world, was Mudiyakka, a jewel of women. To those two were born the sons (with praises) Mârapayya, Vâma-dêva, Ê̆cha-daṇḍâdhipa, Bîchirâja, Kêśava, Gôvinda and Vishṇu-dêva. On examination, the junior of four yet their equal, and the senior of two, a mine of every good quality, of unspotted fame, was Kêśava-Râja. Rati, Pârvvatî, Arundhati and Bhâratî, in beauty, glory, conjugal affection, and intelligence, his wife Pampâ-dêvi completely put to shame. Their son, for whose daily distribution of charity the entire number of wise men was not sufficient, for whose devotion and pilgrimages all the holy bathing places did not suffice, for whose circumambulations and penances all the temples of Vishnu and the other great gods were too few, for whose erection of *śatras* and water-sheds the world was too small, for whose fame the space between the points of the compass was too confined, Hoḷalamarasa, obtained the worship of the good, and was a moon to the ocean his race. To the Earth goddess in glory, to Sîtâ-dêvi in devotion to her husband, in fortune to the goddess S'rî, his wife Durggâ-dêvi was in every way equal and similar. To those two was born, a mine of glory, Kêśava-Dêva, whose virtuous life the Kṛita-yuga made its excuse and came to an end, whose pointed speech the arrow of Râma made its excuse and turned aside, the daylight of whose splendid fame moonlight made its excuse and vanished. Farther verses in the same strain.

On his becoming angry there were brought under the orders of this ruler Kêśirâja,—Sankanamale, the famous Sântaḷige, the powerful and fierce Tâgarachche-malla's territory, Gâvaṭûr, Mogala-nâḍ, Sirivûr, the Vanavâsi hill-fort, Koṇḍaraṭe, Hayve, the celebrated Gutti, and Hettiḷa. (Farther verses in his praise). As the destroyer of Mura had the daughter of the sea and Satyabhâmâ, and S'ambhu had Pârvvati and Gange as wives, so to Kêśava, the admired Lakshmî-dêvi and the fortunate beauty Siri-dêvi became the wives, praised in all the world. His minister (with praises) was ? Dôṇarâja. Also Narasinga-Nâyaka. And among his great men were (with praises) the chief councillor Tikkarasa ; his other hand Mammarasa ; and Rechcharasa. And the royal inspection accountants,—Chaṭṭirâja, Maiḷâra, Pôtarasa, Mahadêva-Nâyaka, Nâchi, Sôma, Gôvinda, and Mârttaṇḍa.

When, surrounded with all these judges, and chief officers of the royal presence, the jewel of protection to refugees, the head-jewel of his race, the daṇḍanâyaka Kêśava-Dêva, protecting the Banavase Twelve Thousand, was in the royal city Balipura,—one day, when seated in the centre of the circle of the court, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit,—

Sprung from the mind of the lotus-born (Brahma) was the lord Marîchi, whose son was Kaśyapa. In his family was born the general Rêvaṇa, whose son was the lord Sômanâtha, whose son was Chaṭṭi-râja. His wife was Mâdiyakka, and their son was Rêchaṇa—

Rêcharasa commenced a discourse on merit, which was a defeater of evil designs, a stage for the highest Lakshmî to dance upon, a mighty wave from the boundless ocean of heavenly joy. His speech was as follows :—

" This (city) indeed has been progressing for many ages ; and has become known in all the world for the *śatras*, pleasure gardens, temples, large tanks, and lines of water-sheds established by the former early daṇḍâdhipas. This Balipura is a place for the birth of merit. If, then, the god Kêśava were permanently established here, it would be a work of the greatest merit. If well considered, merit which all burnt-offerings, sacrifices, incantations and appointed acts of devotion could not procure,

would be obtained from the ceremony of suitably establishing the image of the supreme lord Kêśava. Moreover,—if the distinction of a gift of land be secured, what can be said of its continually increasing fruit (or reward), equal to the crops and vegetation grown thereon. For this reason, were a Kêśavapura founded here, named after your lordship, and in it a temple erected to the god vîra-Kêśava,—you will obtain in the present world unspotted fame, in the next state of existence the fullness of all merit, and in the end supreme felicity."

When he thus spoke, expressing the very thoughts of the jewel of daṇḍanâthas,—taking the words to mind, that crowning ornament of daṇḍanâthas acquired in the southern quarter of Balipura a tract of land fertile to produce all manner of fruit, very extensive and level as a mirror, from Sarvvêśvara-paṇḍita, priest of the Five Lingas established by the Pâṇḍavas, from its herggaḍe Sâyiyaṇa and sênabôva Kannaṇa, and all their connections, in the presence of the seṭṭis, the chief townsmen, the five maṭhas and the three puras,—with pouring of water,—and in that pleasant tract, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which Brahma had created wood and stone, the daṇḍâdhipa Kêśirâja with exceeding devotion built for the god Kêśava an abode filled with beauty and a joy to the sight.

And on a large piece of land in front of that temple, this treasury of the benefits derived from charity, in the fullness of his heart's pleasure, built a town and named it Vîrakêśavapura. Then that jewel of daṇḍanâthas gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and all manner of vessels, to a band of Brahmans. This done, that Vîrakêśavapura was everywhere praised as the indigenous place of growth for kalpa-vṛikshas, a place for the continual cultivation of all the vêdas, a mine of purity and virtue, a place in which to acquire the most exalted merit,—and was as an anklet for the Earth goddess, set with the nine gems.

Then, for the purpose of granting shares (*vritti*) for that puri,—obtaining the consent of (with various praises), the moon to raise the tide in the ocean the Ganga-vaṁśa, Ekkalarasa; his minister Kâmayya; his minister for peace and war, Mahadêva; and of all the chiefs and farmers of Jiḍḍuligenâḍ,—he acquired at their hands the village of Belvaṇi, together with the (taxes) *manneya, âya, dâya* and *kiṛukuḷa*;—in the presence of the *pattaṇa-sâvis* of the royal city Balipura, Kîrtti-Seṭṭi and Mêchi-Seṭṭi; and all the chief townspeople; of Dharmmaśiva-dêva, priest of the five maṭhas; of Mûliga-Madhukêśvara-paṇḍita-dêva, priest of Jagadêkamallêśvara of the Hiriya-maṭha; of Sarvvêśvara-paṇḍita-dêva, priest of the Pancha Linga; of its herggaḍe Sâyimarasa; of Jnânaśakti-paṇḍita-dêva, priest of Tripurântaka; and its herggaḍe Veṇṇamarasa; of Vâmaśakti-paṇḍita-dêva, priest of the Kôḍiya-maṭha; and of the seven Brahmapuris,—with the assent of the great minister Kasapayya-Nâyaka,—the great minister, the Banavase-nâḍ herggaḍe, the daṇḍanâyaka Kêsimayya, together with his accountants, (on the date specified), at the time of the moon's eclipse, for the worship, ceremonies and offerings of the god Vîrakêśava of Kêśavapura, for the perpetual lamp, the *Chaitra, pavitra*, decorative buildings and any new ceremonies,—gave, in the manner approved by all,—for (with praises of their ascetic virtues and learning) those occupying the Brahmapuri Kêśavapura,—to the god Jagadêkamallêśvara, 2 shares; to the Pancha Linga god, 2 shares; to the god Kêdâra, 2 shares; to the Brahmans, 38 shares; to the *pûjâri*, 1 share; to the garland maker, 1 share:—altogether 46 shares, in the village of Belvaṇi.

And, with all titles, the maṇḍalêśvara, a moon in raising the ocean the Ganga-vaṁśa, promoter of all works of merit, a basis of all good qualities, Tailaha-Dêvarasa,—his sister's husband Eṛaharasa, and the *haḍavaḷa* Gangaṇa being present,—in order to renew the gift of his father Ekkalarasa, gave up the *mannêya, âya, dâya, kâṇike*, and *kiṛukuḷa* for three generations, pouring water on the feet of the god Kêśava.

And the great minister Kêsimayya-daṇḍanâyaka, washing the feet of his *ârâdhya*,—possessed of the usual ascetic virtues (named), kind to the learned, patron of the assemblies of good poets, delighting in gifts of food, gold, virgins, cows, lands, shelter, medicine and many other gifts, an ornament of the Lâkuḷâgama, skilful in his investigation of all the śâstras and âgamas, son of Gautama-muni, worshipper of the lotus feet of the god Dakshiṇa-Kêdârêśvara of Balipura,—the râja-guru Vâmaśakti-dêva, gave to him that place and the superintendence of the Brahmapuris. And for that the herggaḍe Sâvimarasa, as *âya*, made a grant of an *umbaḷi* of one *matta* of rice-land in Belvaṇi according to the *maraguṇḍi* pole; and one *matta* for the god Kêśava. What remains of the *gauḍike*, the guru-dêva and herggaḍe will divide among the Brahmans.

In this (pura) the shares (*vṛitti*) belong to the occupants of the houses (to which they are attached), but the shares of unoccupied houses belong to the god. And among those shares, the bhaṭṭa-vritti one, the khaṇḍika-vritti one, the agnishṭike-vṛitti one, together with the pûjâri and garland-maker's vrittis, altogether five shares, will be in continuous enjoyment.

Here follow the boundaries of the pura.

As a *taḷa-vṛitti* for the god, he obtained in Kiṟu-Balligâve, the village of the god Kêdâra, performing worship to the feet to that god, and presented for the offerings, the Chaitra and pavitra, for food for the god, and for feeding five Brahmans from other parts, one *matta* of rice land by the *kachchavi* pole under the Narapati-goḷa; and for the god's perpetual lamp, one oil-mill in the town.

*Date* 1179 *A.D.*

Moreover for that god,—Be it well. In the Kaḷachuryya-chakravartti Nissanka-malla Sankama-Dêva's 3rd year, the year Vikâri &c, at the time of the moon's eclipse,—Karinele in the Nâgarakhaṇḍa Seventy, which had been granted for the god Kêśava that the great minister and general, the Banavase-nâḍ herggaḍe, daṇḍanâyaka Kêśirâjayya (his praises) had set up, together with Eḍeyalkara, a village formerly granted for the god Sômanâtha of Bandaṇike, having been swallowed up (*tiṟuttirddudu*),—the mahâ-mandalêśvara, a moon in raising the ocean the Gupta-vamśa, worshipper of the lotus feet of the god Gaḷagêśvara, subduer of foreign armies, Jôgi-Dêvarasa, with his minister Vâsudêva-Nâyaka, Kûchayya, Dâsimarasa, and Susanga-dêva,—and the mahâ-maṇḍalêśvara, a sun to the lotus the Kadamba-kula, obtainer of a boon from the god Jayanti Madhukêśvara, an impaling stake for liars, Nigalanka-malla, with these and other names, Boppa-Dêvarasa, with his minister Tikkayya, and all his other chief attendants,—the great sâmanta Sanka-Gauḍa, and all the chiefs and farmers of the Nâgarakhaṇḍa Seventy, presented at the feet of the god Kêśava the *laiḷâḷike*, *manneya*, *âya*, *dâya*, *kiṟukuḷa*, and *kâṇike*, and granted them for the gods Kêśava and Sômanâtha, the funds derived therefrom to be divided between the two. Usual final verses.

In Belvaṇi the 2 *matta* previously belonging to Narapati-Seṭṭi's basadi are excluded from Kêśavapura.

## 124

*Date* 1077 *A.D.*

Be it well. His feet bathed in streams of radiance from all the crowns of gods and demons, may Jinêndra's śâsana he ever for the prosperity of the Bhavyas (or faithful, the Jains). Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

Be it well. Refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, was Tribhu-

vanamalla-Dêva. To use his sword on the Chôḷa king he thought not much of; to the Lâḷa king he showed the might of his arm, overcoming him; and the feudatory kings of both emperors who fell upon him, mounting his furious elephant he chased them away, and became the lord of the shining Lakshmî of the Châḷukya kingdom,—praised by the three worlds, Vikramâditya-Dêva. To the lord of Dhârâ the source of a great fever of terror, to Chôḷa a fierce Yama of the last day, his feet reverenced by the crowns of the lines of Saurâshṭra, Anga, Kaḷinga, Vanga, Magadha, Andhra, Avanti and Pânchâla kings,—the Châḷukya regent elephant sports in the forests and mountains on the shores of the eastern and western oceans. The valour of him who in the form of Narasimha tore open the breast of the Dânava lord, the strength of him who united with Rudra lifted up Kailâsa, the daring of him who not retaining his skin gave it up to Indra, the resoluteness of him who in order to destroy all the Kshatriyas in the earth slew the kings twenty one times,—Vikramâditya, are yours. Why share it with others? I am able alone to bear it,—thus saying, from the back of the great tortoise, from the heads of the lord of serpents, from the shoulders of the regent elephants, from the cavities and roots of the mountains, boldly lifting off the burden of the world, he brought and placed it securely in his own arms,—Vikramâditya-Dêva.

When thus having freed the world from every enemy, he was in the residence of Etagiri, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with various epithets), was the daṇḍanâyaka Barmma-Dêva. (Verses in his praise). Thus the abode of praise and fame, when the great general and great minister, the daṇḍanâyaka Barmma-Dêvarasa, protecting and enjoying the Banavase Twelve Thousand, the Sântaḷige Thousand and the Eighteen agrahâras, was in the royal city Baḷḷigâve :—

Jinanâtha-svâmi his god, his own guru Gunabhadra-bratîndra, his mother Jakkabbe, Sôma his father, his younger brother Mêchi, Bhâgabbe his wife, his father-in-law Kali-dêva,—was Singa an ordinary man?— great as a benefactor, in union with dharmma. (Verses in his praise, calling him Pratikaṇṭha-Singa).

All these good qualities being natural to him, Pratikaṇṭha-Singayya, having commenced a discourse relating stories of works of merit,—made petition to his ruler, saying,—"Obtain from Ballavarasa a village (*bâḍa*) and give it to the Permmâḍi basadi."—Whereupon the daṇḍanâyaka Barmma-Dêva having represented the whole of the circumstances to his own lord,—Tribhuvanamalla-Dêva, in the 2nd Châḷukya-Vikrama year, the year Pingaḷa, &c., for the services of the god of the Châḷukya-Ganga-Permmânaḍi Jinâlaya which he had made in the royal city Baḷḷigâve when he was a prince (or boy, *kumâra*), for the worship and anointing, for the offerings, and food of the ṛishis, as well as for repairs of the basadi and new works,—Praise of Guṇabhadra-dêva, whose colleague was Mahâsêna-brati. His disciple, by all the people in the world said to be in grammar Pûjyapâda, in logic Akalanka-dêva, in poetry Samantabhadra, was Râmasêna—to him, who had thus reached the farthest shore of the ocean of all sciences, ever devoted to the performance of penance, to Râmasêna-paṇḍita of the śrî-Mûḷa-sangha, Sêna-gaṇa and Pogari-gachchha, with pouring of water and all the ceremonies, he gave the village of Manevane in the Jiḍḍuḷige Seventy of the Banavase Twelve Thousand kampaṇa. Usual final verses.

Guṇabhadra-dêva's lay-disciple Châvuṇḍamayya wrote it.

## 125

*Date* 1019 *A.D.*

The husband of S'rî, bearer of the discus, whose seat is on Garuḍa, having eyes like the lotus; the husband of the Mountain daughter, bearer of the trident, whose seat is on the bull, having an

extra eye; the husband of the Speech goddess, bearer of the noose, who rides on the swan, having just eight eyes;—may these three, worshipped by the three worlds, grant us our desires.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kuḷa, ornament of the Châḷukyas, perfumed with jasmin, a Bhîma to hostile forces, a lion to the elephant rival kings, champion among champions, golden champion, a fierce fire of the last day to Chôḷa, eager for war with Chôḷa, a purifying head-jewel to clever kings, a saw for the heads of hostile kings, a rod for hostile kings, a brilliant sun among kings, a sun in glory, in valour Nârâyaṇa, a submarine fire to the ocean of kings, to the four-arrowed a thousand-armed, the monkey to the world of kings, in fame a Vidyâdhara, in skill with the bow Râma, born in the Chaḷukya-vaṁśa,—Tailapa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Of the kings of the Châḷukya dynasty who ruled the earth, one less than sixty having sat upon the throne in Ayôdhyâ-pura with great glory;—Born of that race, the lord of the goddess of victory, Satyâśraya-Dêva ruled the whole world so that of the families descended from Brahma the Satyâśraya-kula was reckoned the most excellent, until he obtained the name of a *sârbba-bhauma* (or universal emperor). In that Satyâśraya-kula, lord of the lady earth, the glorious Nûrmmaḍi Taila, an Indra in power, a terror to his enemies, of brilliant fame, ruled the whole earth. The earth and the crown having fallen into the hands of the Raṭṭas, he drove the kings of the Raṭṭa kingdom before him, put them down and overhelmed them, this millstone to the Raṭṭas, and took possession of the crown of the Châḷukya kingdom. That king Jayasingha, a brilliant sun the king of lotuses (*ambhôja*) to king Bhôja, the king of beasts to the elephant Râjêndra-Chôḷa,—is it much to call him râjâdhirâja? Dispersing the overspreading darkness, and causing his greatness to shine forth into all the world, as the morning sun mounts up above the mountain of the east, so, subduing the growing power of the Kali-yuga, leaving it no place, and revealing to the world the delicate virtues of the Kṛita Lakshmi, he mounted up on his throne of splendour, the king Jayasingha. The Seven Mâḷavas he made to tie up their bundles; chasing after Chêra and Chôḷa, he made them plunge into the sea; thus the splendour of his fame passed over the seven oceans and filled the regions beyond, his conquests in all quarters put to shame the regents at the points of the compass;—who can stand against Jayasingha-Dêva?

A dweller at his lotus feet,—Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Châmuṇḍâ, (with various other epithets), *Sattigana chaṭṭam* (? Sattiga's chief man), Iṛiva-beḍanga-Dêva's son, the mahâ-maṇḍalêśvara Kundamarasa, [protecting] the Banavâse Twelve Thousand, the Sântaḷige Thousand and the Hayve Five Hundred, ?with both rights (*ubaya sâmyadi*), as far as to the Western Ocean, was in the residence of Baḷipura, ruling the kingdom in peace and wisdom:—(on the date specified), he repaired the temple of Mûlasthâna Nandikêśvara, and for the offerings to the god, and temple repairs, made grants of land (specified), washing the feet of (with the usual ascetic virtues) Mûliga-Śivaśakti-paṇḍita.

## 126

*Date* 1036 *A.D.*

To him who manifests himself clearly in all things, benefactor of the world, the creator preserver and destroyer of the world, victor over the angry Manmatha,—obeisance to thee, lord of the three worlds, S'iva.

That they might perform the world-astounding Râjasûya sacrifice, in order to obtain the great wealth (needed for it) .... going and reproaching Vibhîshaṇa, taking from there articles and tribute, the Pâṇḍavas having returned, came to Baḷḷigâve, and the five set up five Lingas.

Be it well. When, (with titles as in No. 125 above), Jayasimha-Dêva was in the residence of Poṭṭa-laker̤e, ruling the kingdom in peace and wisdom :—(on the date specified), to—Be it well. Having crossed over to the farthest shore of the ocean of logic and other sciences, to speakers a Rudra, a young lion in splitting the skull of the elephant speakers, a wild-fire to the great forest speakers, a fierce and powerful tiger to evil speakers, a submarine fire to the Bauddha ocean, a thunderbolt to the Mîmâmsaka mountain, a saw for cutting down the Lôkâyata great tree, a great kite to the Sânkhya serpent, an axe to the tree Advaita speakers, a Trinêtra in burning the Tripura Akalanka, displacer of Vâdi-gharaṭṭa, a millstone to Mâdhava-bhaṭṭa, breaker of the pride of Jñânânanda, a fierce fire of dissolution to Viśvânaḷa, a fire of the last day to Abhayachandra, a śarabha to the lion Vâdîbha (or to Vâdîbha-simha), sealer up of the mouth of Vâdirâja, displacer of Ayavâdi, the sole able supporter of the Naiyâyikas, in maintaining his own side and in disgracing the other side an able Virinchi (Brahma), an ornament to the Speech goddess, at court a Padmâsana, in intelligence Nârâyaṇa, among declainers Mahêśvara, in disputation like the river of the gods, in the sport of making commentaries a bee to the lotuses the minds of those who love it, his white fame his banner, of pure character, a noose of Yama to hostile proud pandits, to Digambara speakers a falling star, having the name Vâdi-Rudraguṇa,—Lakuḷîśvara-paṇḍita,—for the repairs of the temple of the Pancha Linga set up by the Pâṇḍavas, the Kâḷâmukhi Brahmachâri-sthâna of Baḷḷigâve the royal city of the Banavase Twelve Thousand,—for sandal, incense and offerings for the god, for food and cloths for the students and ascetics, freed from all taxes, with all ceremonies and pouring of water, made grants of land (specified). Usual final verses.

Mahâdêva is god, his feet worthy of worship by all the world. The rule enjoined in the three Vêdas for the order of castes and âśramas is *dharmma*. Whoso casts aspersion on these two (statements), on his head will I place my foot in the king's assembly.[1]

This work of merit the town will maintain ; let the irreligious leave it entirely alone.

## 127[2]

*Date* ? 1118 *A.D.*

Be it well. Praised by all kings and people, Satya[vâky- ... paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, .... Nanniya-Ganga, Ganga-Gângêya, the Ganga-Sarbba, ..... head-jewel in the crest of ..... in the .... Châḷukya-Vikrama year, the year ? Vilambi, &c., made a grant of a garden for the god Umâ-Mahêśvara of the Pancha Linga. Also for another god one *matta* of land.

## 128

*Date* 1075 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva was in the residence of Bankâpura, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet,[3] .. ..... was governing ..... in peace and wisdom ;—(on the date specified) a grant of ? Gobbaḷḷi in the Jiḍḍuḷige-nâḍ was made, washing the feet of .. ..... Usual final verses.

## 129

*Date* 1071 *A.D.*[4]

Invocation of the Boar form of Vishnu.

When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, in the residence of Bankâpura :—

[1] This verse is said to be taken from Kumârila-bhaṭṭa.

[2] This inscription follows the preceding one on the same stone. But if the first Vilambi after that be taken as the date, it would be too early for the Châḷukya-Vikrama era.

[3] Very much of the inscription is effaced.

[4] Among the sculptures at the top of the stone is an image of Guṇagaḷḷa, with an inscription over him as follows :—*śrîmad Guṇagaḷḷa-dêvara dîbya-mûrtti.*

On the application of—a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, chief over the property of the court, in business a Yôgandha-Râya, perfect in skill, in intelligence a Vidyâdhara, possessor of all arts, his mind bowed in meditation on the feet of Hara, raiser of the Châḷukya kingdom, pre-eminent in valour, unassisted lion, bee at the lotus feet of Bhuvanaikamalla-Dêva, adorned with the clustre of all good qualities, the great minister, senior minister for peace and war, mane-verggaḍe-daṇḍanâyaka, Udayâditya,—Bhuvanaikamalla-Dêva, (on the date specified), for the bathing and offerings of the god Hariharâditya of the royal city Baḷḷigâve, for the work of the temple and expenses of the maṭha, washing the feet of the Advaita luminary delighting in true wisdom, rejoicing in the sound of the *praṇava* (the syllable *ôm*), Guṇagaḷḷa-yôgi,—with all ceremonies, made a grant, free of all imposts, of Bidaringeri in the Jiḍḍuḷige Seventy of the Banavase Twelve Thousand kampaṇa. Usual final verses.

As an ornamental (sectarian) mark on the brow of the lady *mukti*, without a second in greatness, complete, an embodiment of learning, having conquered his spirit, undecaying, was Guṇagaḷḷa. Farther verses praising him as an exponent of the Advaita doctrine, and calling him in one place Guṇagaḷḷa Nâgavarmmâchâryya. In Koṇḍaḷi-nâḍ, to the east of Tumbigere and west of Mosalemaḍu, he erected the temples of Nâgêśvara and Svayambhu, and in Balipura the temples of Yôgêśvara, Hariharâditya, and Vâssayana. On the southern bank of the Kiṟu-doṟe (little river), at Muttûr belonging to Kuṟuvatti, he created the Siddha-tîrttha. More verses in his praise.

Pratikaṇṭha Kâmarâja wrote it.

## 130

*Date* 1075 *A.D.*

Obeisance to the lion-souled, who, taking the form of the man-lion, destroyed Hiraṇyakaśipu, the terrifier of all the worlds.

The Châḷûkya emperor of great power, Tailapa; of brilliant fame, Satyâśraya; an abode of valour, Vikramâditya; greatly exalted, Ayyaṇa; a treasury of energy, Jayasimha; an abode for the Lakshmî of the dominion of the world, Trailôkyamalla: from these did the great Châḷukya empire gain renown. The son of that king, worthy of reverence from all in the world, was Bhuvanaykamalla-Dêva, the chief ornament of the wife his father's kingdom, his head purified by the dust from the lotus feet of Śiva, the brightness of the nectar of his fame illumined all the regions.

Be it well. When, (with usual Châḷukya titles) Bhuvanaykamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—A servant of the lotus feet of that king, (with various epithets), was the Bhuvanaykavîra, the Ganga Chakrâyudha (Vishdu), the Brahma-Kshatra head-jewel, the râjâdhirâja Udeyâditya.

Be it well. When, praised in all the world, of the heroic Brahma-Kshatra line, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôḷâḷa-pura, lord of Nandagiri, having the crest of a lusty elephant, receiver of a boon from Sômêśvara, the Ganga god of love, *nanniya-Ganga, ayad-uttaranga*, a wishing-stone for all people, a head-jewel for the crest of chieftains, śrîmad Ganga-Permmânaḍi Bhuvanaykavîra Udeyâditya-Dêva was ruling the Banavase Twelve Thousand, the Sântaḷige Thousand, the Maṇḍaḷi Thousand and the Eighteen agrahâras,—having shaken and moved away the neighbouring Chêra, Chôḷa, Pâṇḍya, Pallava and other kings, and taken tribute from them; having extended his territory as far as the four oceans and accomplished the desire to be a great conqueror;—was in the royal city Baḷḷigâve in the enjoyment of peace and wisdom:—being desirous of performing a work of merit, making application to his own lord Bhuvanaykamalla-Dêva,—as a gift to Paramêśvara, he made a grant (specified) for the god Nârasimha of the temple above the bank of the Pergaṭṭa of the royal city Baḷḷigâve, (on the date specified), washing the feet of Pûrṇânanda-bhaṭṭâraka, the chief man there. Usual final verses.

## 131

*Date* 1104 *A.D.*

Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Be it well. His broad chest occupied by the goddess of fortune, his feet placed on the heads of his enemies, his fame extolled by all people, was the king Vikramâditya. Chainer up of hostile kings, his fame spread to the tusks of the elephants at the points of the compass, a Manmatha in bodily form, having brought all the world under one umbrella, a head-jewel of the Sôma-vamsa. Displaying the power of his army, the power of his arms, and the power of his sword, what can I say of the hostile kings reduced to the state of servants of this terrifier of brave enemies.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

A bee at his lotus feet, (with praises) was Anantapâḷa-chamûpa. Be it well. When, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), his father's lion,—with these and all other titles, the great minister, the bâṇasa-verggaḍe-daṇḍanâyaka Anantapâḷarasa, having received the Beḷvala Three Hundred, the Puligeṛe Three Hundred, the Banavase Twelve Thousand, and the *pannâya* of the Seven-and-a-half-Lakh (country), was protecting them in peace and wisdom :—

Through his favour having obtained the government of the Vanavâsi Twelve Thousand, brilliant with all good qualities, was Gôvinda-Râja : (his praises, styling him) the raṇa-raṅga-Bhairava. To the lord Kêśirâja and to Nîlabbe was born Dâśirâja, of the Parâśara-gôtra. He was the father and Sômâmbike the mother of Gôvinda.

When, (with praises), the mahâ-prachaṇḍa-daṇḍanâyaka Gôvinda-Râja, having received the Banavase Twelve Thousand, the *vaḍḍa-râvuḷa*, and the *achchu-pannâya* of the fifty-six under the shadow of his umbrella, was protecting them in peace and wisdom :—his minister for peace and war was Iśvarayya-Nâyaka ; whose descent was as follows :—A head-jewel of all munîndras, the sole object of praise in the world, of spotless fame, a garland of good qualities, the best of the Brahman race, was Vaśishṭa. In his gôtra, in the Siriguppe-goḷa, was born Chaṭṭa. To him and to Bhôgâmbike were born Bâchirâja and Basavaṇa. To these elder brothers the younger brother was Iśvara. He was head of the Brahmans of Aṛugunda, and all the world praised as the joy of his family, our vîra-Gôvinda's minister for peace and war, Iśvara. (Some farther details of his relatives, much effaced).

(With various epithets), Iśvarayya-Nâyaka, (on the date specified), being inclined to perform a work of merit, and believing in the saying—"There is no friend like merit",—for the god Nârasimha above the tank of the Perggaṭṭa to the north of Baḷḷigâve, which was an ornament to the Banavase Twelve Thousand that shone like the wavy curls (*kuntaḷa*) of the Kuntaḷa country,—with the knowledge of the townsmen of the great royal city Baḷḷigâve, of the five maṭha sthânas, and of daṇḍanâyaka Gôvindarasa,—having purchased certain land (specified), granted it ; (its boundaries).

And the ministers for peace and war of the Vanavâsi Twelve Thousand will give 1 gadyâṇa a year ; the *bhaṭṭa guttas* 1 pa ; the king's servants 10 vi. Usual final verses.

## 132

*Date* 1072 *A.D.*

The inscription is much defaced.

Praise of Udayâditya-daṇḍâdhinâtha. On the application of Udayâditya, in the reign of Bhuvanaikamalla-Dêva, (on the date specified), a grant (specified) was made for the same god as above, washing the feet of Pûrṇṇânanda-bhaṭṭâraka. Usual final verses.

## 133

*Date* 1131 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, was—with all titles, the mahâ-maṇḍalêśvara, Tailapa-Dêva of Banavâse,—by whose order, the dweller at his lotus feet, the maṇḍalika-Masaṇeyya, (with praises) the two seṭṭis of the royal city Balipura, the chiefs of the workers in the five metals in the five maṭhas, and the guardian of the customs-duties in the Kaṭakada-mahânagara (or capital town), Guṇavarmma-Seṭṭi, coming, for the goddess Kâḷikâ, (on the date specified), made a grant of land (specified). Usual final verses.

## 134

*Date* ? *about* 1075 *A.D.*

*(Nâgarî characters).*

Be it well. Of the Chitrakûṭâmnâyad-âvali, connected with S'ântinâtha-dêva of Mâlava, of the Balôtkâra-gaṇa, was Munichandra-siddhânta-dêva, whose disciple Anantakîrtti-dêva made a grant to heggaḍe Kêsava-dêva (*here follow the details*).

## 135

*Date* 1078 *A.D.*

Praise of S'ambhu. Genealogy of the Châḷukya kings (as in No. 130 above).

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Êtagiri, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahâ-sâmantâdhipati, mahâprabaḷa-daṇḍanâyaka, (with other epithets),—the great general, great minister and daṇḍanâyaka, Barmmadêvarasa, (on the date specified) at the eclipse of the moon, for the god Mallikârjjuna which pûjâri Singaṇa of the royal city Baḷḷigâve had established, made grants (as specified). Usual final verses.

## 136

*Date* 1068 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla Âhavamalla-Dêva was ruling the kingdom in peace and wisdom :—(mutilated verse to the effect that) no evil persons or enemies were left in the country by Trailôkyamalla, the glory of the Kuntala land. The worthless kings of Lâṭa Kaḷiṅga Gaṅga Karahâṭa Turushka Varâḷa Chôḷa Karṇṇâṭa Surâshṭra Mâḷava Dasarṇṇa Kôśaḷa Kêraḷa and other countries did not remain insolent, but gave tribute and stopped within their appointed boundaries,—how great was the power of Âhavamalla-Dêva. Thus uniting to himself the lady earth in the four quarters, and gaining the Lakshmi of empire, for a long time Âhavamalla was happy, the master of undiminished wealth. Slaying Magadha Ândhra Avanti Vanga Draviḷa Kuru Khasa Âbhîra Pânchâla Lâḷa and others so that a stench arose, plundering them, and taking tribute together with their forces, and reducing them to servitude, the muscles of his arm and the energy of

his mind not being exhausted, he fought against Indra, defeated him, and on his giving tribute, made friends with him, and returned alone, a universal emperor. In the year reckoned by *sky, nine* and *number* (990) of the S'aka-kâla, the year Kîlaka, on the 8th day of Chaitra bahuḷa, Sunday (29th March 1068 A.D.), thereby increasing his fame, he performed in Kuṟuvartti the rites of supreme yôga, and in the Tungabhadrâ the master of the world king Âhavamalla ascended to heaven.

The eldest son of that great emperor and ornament of the Châḷukyas, mighty to rule the earth surrounded with chains of mountains and oceans, so as to continue as long as the moon : in the year reckoned as above by *sky, nine* and *number* of the S'aka-kâla, the year Kîlaka, on the 7th day of Vaiśâkha śuddha, under the star Îjya (Pushya), on Friday, (the sun being) fully in the sign of Cancer, (11th April 1068 A.D.), Sômêśvara assumed, with the troops of elephants and horses, the jewels, umbrella, and throne, the honours of the kingdom. Victory being brought to dharmma, religious associations to the good, the three objects of human desire to his mind, the earth being made happy with distribution of honours and gifts, the time was like that of the Krita-yuga, and the beginning of his reign raised the desire of the world towards him, how fortunate was he as universal emperor. At that juncture,—saying "A new reign ; (a kingdom) fit for a hero ; this is the time to invade it ; I will surround Gutti and besiege it" ;—in this pride, Chôḷika, with an immense army, laid siege and was doing damage. On hearing which, he said "March," and when the cavalry force which was sent came into contact, in a fierce battle which gave him no rest, Vîra-Chôḷa showed his back to king Sômêśvara's army and fled. So that the circle of foreign kings learning his name were impotent and feared, enemies giving up their pride took service as servants, friends submitted with pleasure to the orders of one who did not forget clemency,—so great was his glory, when the king Sômêśvara was protecting the circle of the earth. When, putting down the wicked within his territories, uprooting the chiefs of hill forts, evil treacherous feudatories and obstinate wrong-doers, and removing powerful enemies,—having thus rid the earth of troubles, the king Bhuvanaikamalla was ruling the kingdom :—

A dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, (with numerous other epithets), a tiger to the deers the hill chiefs, a bee at the lotus feet of Trailôkyamalla-Dêva, promoter of the kingdom of the king Bhuvanaikamalla,—adorned with these and many other true titles, among those reckoned as servants of king Trailôkyamalla the chief master of robes, the chief servant, the chief able-bodied brave, was Lakshmaṇa,—are there any who know not this ? In Bhuvanaikamalla-Dêva's palace he was the chief man, he was the great manager, he was the promoter of victory, he was the master of robes, Lakshma-nṟipa. A beloved servant, an active and brave servant, a victorious servant, a servant who was indispensable to the Châḷukya kingdom, in military service an accomplished servant, a strict revenue servant, a greatly honoured servant, a servant of rank, a servant who had acquired fame, a courageous servant, a sporting servant, a servant in war, an intimate and trusted servant of his ruler in all circumstances,—was Lakshmaṇa. While in two reigns the subjects and foreigners alike praised him, two emperors in one (and the same) affectionate manner wrote a śâsana and gave him the Vanavâsi country, together with horse elephant crown and army, and sustained him with their favour,—thus Lakshmaṇa shone throughout the world as the maṇḍalika-Trinêtra. Junior is king Vikrama-Ganga to me ; to that Permmâḍi-Dêva the next junior is Vîra-Nolamba-Dêva ; to me, to Permmâḍi and to Singi you are the junior ; but to you all (the rest) are juniors ; thus with favour exalting him, Sômêśvara gave to Lakshma full and dignified rank. Lakshmaṇa becoming the lord of the great Banavâse-nâḍ, Vikrama-Noḷamba becoming the lord of Noḷamba-Sindavâḍi, Ganga-maṇḍalika becoming the lord of the territory beginning from Aḷampura,—Bhuvanaikamalla, in view of their being as a long bar (or bolt) to the south, gave them those countries. (Verses in praise of Lakshmaṇa). Assaulting Konkaṇa, he is treading it down like his stirrup ; driving back the seven Kombu, he pursues and catches them ; the seven Male he makes to bend

down, breaks and uproots them; thus saying, the hill chiefs, without showing (or lifting) their heads, agree to what the king Râyadaṇḍa-Gôpâla says before he speaks, how great was he. (Farther verses in his praise). Satrughna (or the destroyer of his enemies), the valour of Hari, Angada's arm (or an arm with a bracelet), Sugrîva (or with a beautiful throat), his lord's Saumitra (or good friend), Râma in being without ignorance (or a joy to the ignorant), among men Duryyôdhana, Bhîma in body, Bhîshma Yudhishṭhira (or firm in fierce warfare), Guru Kṛipa (or of great mercy), the good Karṇṇa (or having good ears),—this being king Lakshma's description, it is wonderful to find in it (both) *Râmâyaṇa* and *Bhârata.*

When thus celebrated, the king Lakshma, his feet crowded with the crowns of prostrate hostile kings, was ruling the Banavase Twelve Thousand, and governing in peace:—The minister who was the chief treasury officer of the Banavase Twelve Thousand, the bearer of the burden of its affairs, and the promoter of that kingdom, a kôkile bird to the mango grove poetry, a full moon to the milk ocean of poems, a bee in giving pleasure to the clustres of blossoms of the vine great poems in one or in various metres, was the world-renowned daṇḍanâtha S'ântinâtha, a royal swan to the lotus the supreme Jina creed. Many impurities having corrupted the nectar of the Jaina-mârgga, like water and milk, with the bill of good doctrine he separated the water of evil creeds, and made the good creed which issued from the mouth of Jina fit to be imbibed by the Bhavyas with joy,—hence was he called the royal swan to the lotus the supreme Jina creed. Jinapati was his supreme lord, his guru Varddhamâna-bratipati, his father Gôvinda-Râja, his elder brother Kannapâryya, his ruler the king Lakshma, his younger brother Vâgbhûshaṇa Rêvaṇa. A born poet, a skilful poet, an unassisted poet, a good poet, a beautiful poet, a poet banishing falsehood, a fortunate poet, a praised lord of poets, was Sarasvatî-mukha-mukura. Filled with beautiful taste, with imagination, and with truthful description, did he compose the *Sukumâra-charita*, the chief of great poets, Sarasvatî-mukha-mukura. Like Hara's smile, the water of the celestial Ganges, the lotus, frost, snowy mountains, the moon, the Kailâsa mountain, the autumn cloud, the milk ocean, the stars, Bhâratî, the tusks of the regent elephants, nectar, foam, pearl oysters, jasmine buds, Indra's elephant, or a swan,—white was the unspotted fame of S'ântinâtha. (He accumulated jewels, but instead of hiding them in a corner, used them for the relief of the distressed).

Thus celebrated, S'ântinâtha, a swan to the lotus the Jina śâsana, with modesty made petition to his own master, king Lakshma, regarding a work of merit, (saying)—"With lines of temples of Jina, Rudra, Buddha, and Hari, decorated with gold and jewels, Bali-nagara is well-known as the place of five maṭhas. To describe the glory of the Jina-dharmma in this royal city, purified by the dwellings of all the gods:—Among the many countries in Jambû-dvîpa the ..... is the Bhârata land; in it is the Kuntala country, in which like perpetual spring is Banavase, and in the Vanavâsi country is Bali-grâma, frequented by the Bhavyas, and in it the S'ânti-tîrthêśa temple, praised by the gods. It is now built of wood; to build it of stone would be a source of merit to you." Taking that to mind, and desirous of performing a work of merit, the king Lakshma built of stone that abode of Jina, as if erected by Indra to endure in permanence, and afterwards set up a stone pillar at the great gateway of the temple, on which was inscribed a śâsana containing all his names and titles, to continue as long as sun moon and stars.

Moreover in the Mûla-sangha, the Dêśiga-gaṇa, and Koṇḍakundânvaya, ..... was celebrated Vardhamâna-munîndra, his praises. (The rest of the inscription is very greatly defaced). Praise of Munichandra-dêva-siddhânta. He wrote a *yantra* which scared away the serpents, piśâchas, bhûtas, vihagas, the fierce nine planets, the S'âkinis, niśâcharas, .... Praise of Mâghanandi-dêva, who erected Jina temples .....

The mahâ-maṇḍalêśvara Lakshmarasa, for the Mallikâmôda S'ântinâtha temple, (on the date specified) granted to Mâghanandi-bhaṭṭâra, of ..... Dêśiga-gaṇa and Tâlakôlânvaya, certain land (specified), which formerly Jagadêkamalla-Dêva ..... of Balligâve. And ..... which Châḷukya-Ganga-Permmânaḍi-Vikramâditya-Dêva ..... to Golapayya's basadi, and ..... which from of old belonged to the Nandana-vana basadi, ..... making an humble petition at a suitable opportunity..... Usual final verses.

..... ..... Dâsôja engraved it. Great good fortune.

## 137

*Date* 1114 *A.D.*

Om. Praise of S'ambhu and of the Boar.

Gôvinda-Râja, head-jewel of Vaishṇavas, a champion as good as his word.

The lord of S'rî, the lord of eternal salvation, having in his womb all worlds, worshipped by the dwellers in heaven, reposed on his couch the body of the serpent, the eternal one. From the blossom of the golden lotus in the navel of the lord of S'rî sprang, as if a garden of lotuses, the wonderful one whose face was bright as their reflection. To gratify the longing which that god had formerly in his mind, were born the promoters of fortune, their fame illuminating all the points of the compass, repositories of all good qualities. From those mind-born ones sprang the glorious ones the many kings who ruled the earth, pure gems of the Chalukya-kula, of unequalled forms.

After them, as the original Boar raised up in peace the earth which had been carried down to Pâtâla, so did he deliver as if in sport the land which had fallen into the hands of foreign kings,—the universal emperor Taila. As if the ocean itself was the boundary of the land he acquired by the might of his arm, the points of the compass were the boundary to his fame which outshone the moon, taking it into the protection of his powerful arms, the promoter of the Châḷukya kingdom ruled over it, offering up the full-blown lotuses the heads of his enemies at the feet of Chaṇḍikâ. His praise. Then his son Satyâsraya ruled the earth surrounded with the ocean. His son Vikrama then ruled. His younger brother Daśavarmmâ, stooping down like the tortoise, took up the burden of the earth with a hundred-fold the power of his predecessors. Then, slaying the herd on herd of elephants his enemies with the lion talon his sword, his son Jayasimha ruled the earth, causing it ever to rejoice. His son Âhavamalla ruled the earth, whose swelling breasts are the mountains, whose throat is adorned with the soft stems of areca palms, whose lips are the tender leaves of sprouts. Praised by all the world, Âhavamalla's elder brother Bhuvanaikamalla then ruled the earth, and then that king's younger brother Vikramânka, who knew not fear. As Indra had all the regents at the points of the compass under his sway, so he brought all kings into subjection. When he was ruling this middle world, who like the terrific Mârîcha did not tremble? who did not with fear put themselves under his protection? who did not with humility prostrate themselves near his lotus feet,—the Sanvîra, Âbhîra, Ândhra, Golla and other kings,—when he with anger knit his brows in a frown, the king Vikramânka. Chôḷa lost his boundaries, Pallava held his hands full of sprouts, Ândhra hunted for caves in the mountains, Singhaḷa's burnt heart was turned to a desert, Mâḷava was jumped over, Gurjjara's arm was shattered,—thus did he treat them with his continually increasing power, Vikramâditya-Dêva. There being no one there to make a stand or fight against him, Kanchi was overwhelmed in the stream of the rut of his elephants; and that if he went south from Kanchi there was no brave king to make war against, this alone was the regret of this terror to hostile kings. Farther verses in his praise. Lâḷa fled, Chôḷa held his ears and shook, Kalinga, his kingdom ruined, begged for alms,—who would be without fear before this disturber of the kings?

When he was in the residence of Kalyâṇa-pura, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, (with praises of his liberality), was Anantapâla. His faith only in the lord of Girijâ, the praise of the world and extension of his fame his one desire, in the pomp of war like a myriad Râvaṇas, to such a victor what is the use of a sword, thus was it said of the qualities of Anantapâla. In time of necessity, whispering in the ear ; when they see war, escaping ; confusing the business of their master; with such daṇḍanâyakas can he be compared, who draws out the entrails of the enemy, brings their wealth to his ruler, and extends his territory as far as to the ocean,—Anantapâla.

A royal swan dwelling in the lotus garden of his feet, his beloved brother-in-law,[1] a chief Brahman, and exalted in the earth, Vanavâsi being but a forest dwelling (*vana-vâsa*) when other daṇḍâdhîśas ruled it, a friend to the good without any motive, the supporter of those of blameless conduct, praised by all the world,—during his government, through the full growth of royal fortune it became a youthful dwelling (*yauvana-vâsa*) for the learned,—such was Gôvinda-daṇḍâdhipa. Among all those born of the Brahman race, his valour, his greatness, his wisdom, the power of his command and his fame illuminated the whole circle of the world,—this jewel of daṇḍâdhîśas, the sword in the hand of the Châḷukya king,—Gôvinda-daṇḍâdhipa. Farther verses in his praise. Like a jewel lamp he dispersed the darkness the faults of the other generals in king Vikramânka's palace,—Gôvinda-Râja-daṇḍâdhîśa. His father was Dâsi-Râja, his mother Sôvala-dêvi, his god Vishnu, his gôtra Parâśara.

Be it well. When, entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), an auspicious forehead-ornament of the Lâṭanvaya, pleased to horripilation on listening to *dharmma*, raṇa-raṅga-Bhairava, a rod in Tribhuvanamalla-Dêva's victorious right hand,—with these and all other titles, the mahâ-pradhâna, the mane-verggaḍe-daṇḍanâyaka Gôvindamayya was ruling the Banavase Twelve Thousand, the Sântaḷige Thousand, the two Six Hundreds, with the *vaḍḍa-râvuḷa* and *pannâya*, in the royal city Balipura ;—

He caused to be made an image of Vishnu reclining on the serpent, whose head was resplendent with jewels, while Brahma shone in the lotus of his navel like its ovary, and Lakshmî sat gently smiling, the spray from the waves of the sea enfolding her like a garment of *kêtaki* blossoms. He also made images of his twice twelve varied forms.

Having so done, he granted to—(with the usual ascetic virtues), performers like S'atamakha (Indra) of a hundred sacrifices, the four-faced (Brahma) to the four vêdas, lights of the Brahman race potent in their curses, wicks to the lamp of good fortune,—25 Brâhmans, (on the date specified), at the time of the eclipse,—having received it with a copper śâsana,—the Savati-khaṇḍa plain in the taḷa-vṛitti of the royal city Balipura, washing their feet, and with all ceremonies, with enjoyment to three generations, free of all imposts. Its boundaries. Also for the god's daily offerings and repeated offerings, Chaitra, pavitra, and temple repairs, he granted other land (specified), with 4 gardens, 4 oil-mills, 4 shops, betel leaf .. .. and certain dues (specified). Usual final verses.

## 138

*Date* 1194 *A D.*

Adored be S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds. Triumphant is the Boar form of Vishnu, victor over the enemy of the gods, on whose strong right tusk is supported the earth, a residence for all people, the sole market for all pleasant fruits, the mother of wealth, in disposition devoted

[1] *Dêvara*,—properly a husband's brother, which is out of the question here.

to her husband. May the original Boar, which raised up the earth from the ocean, protect you ..... ..... May S'iva and S'ivâ be ever for your good fortune, whose union is the cause of the birth of the world.

May the moon to the ocean king vîra-Ballâḷa's kingdom, Kumâra-Padmi-Dêva, live as long as sun and moon endure. There is the family of the Yâdava kings, subduers of their enemies, the protection of the earth and of increasing wealth. S'aḷa slew the tiger at the bidding of the muni and from his exclamation in the Karṇâṭa language acquired the name of Hoysaḷa for his line. In that line was born Vishnu, whose son was Narasimha, who thinking nothing of the spoils of his conquests gave them away to supplicants. His son was vîra-Ballâḷa, on hearing of whose valour the hearts of his enemies were broken. When he was ruling this world, his feet illumined by the jewels in the crowns of prostrate kings, the rut from his elephants drove away the elephants at the points of the compass, so that as it had been placed on the head of S'êsha, Brahma now placed it on him ;—

A dweller at that king vîra-Ballâḷa's lotus feet, lord of all wealth, was Châvaṇa-sênâpati, an ocean of good qualities. To reckon up the sum of his good qualities what poet is able ; his valour and bounty caused the lion and Karṇa to be forgotten. To him, the purifier of the Viśvâmitra-gôtra, Châvaṇa-daṇḍâdhipati, and to Chandala-Dêvi was born, like the sun in the east, the famous râya-daṇḍanâtha, having the *gaṇḍ-peṇḍâra* decoration, skilled in seventy-two modes of yôga, Padmi-Dêva, whom the singers extol as the foremost of the brave : his praises.

Being favoured by that king vîra-Ballâḷa with the Vanavâse Twelve Thousand country,—the ornament of the Kuntala region, situated in the Bhârata-varsha, the most excellent in Jambû-dvîpa, the glory of the seven islands which form the earth,—with enjoyment for three generations,—having established his camp in Balipura,—which was like a mother's house to that country, famous for a thousand lingas set up by gods and asuras, resounding with the recitation of the *śruti*, and the sounds of musical instruments at the three daily seasons of worship,—Padmi-Dêva-daṇḍâdhipa was daily engaged in the worship of the god Agniśvara set up by Agni.

To describe the line of its âchâryyas :—a moon to the ocean the S'rautriya-siddhânta, was Kumâraśiva dêva, a mirror to the rules of his own âgama. His disciple was Vâmaśiva, devoted to the path of the good. His son was Dêvaśiva, engaged in rites to secure happiness (here) and salvation (hereafter).

Summoning that Dêvaśiva, that Padma-daṇḍâdhipati, (on the date specified), for the decorations and all other affairs of the Agniśvara temple, washing the feet of Dêvaśiva-paṇḍita, made a grant of the formerly well-known *sthala-vritti* of the city, with all rights, and with the finger exhibited (forbidding entry) to the two forces, those of the king and those of the king's agents,[1] —freed from all imposts.

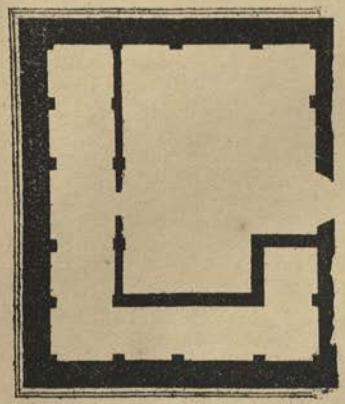
And seeing this work of merit, (its praises), the king Ekala at the same auspicious time made a grant. Boundaries. Usual final verses.

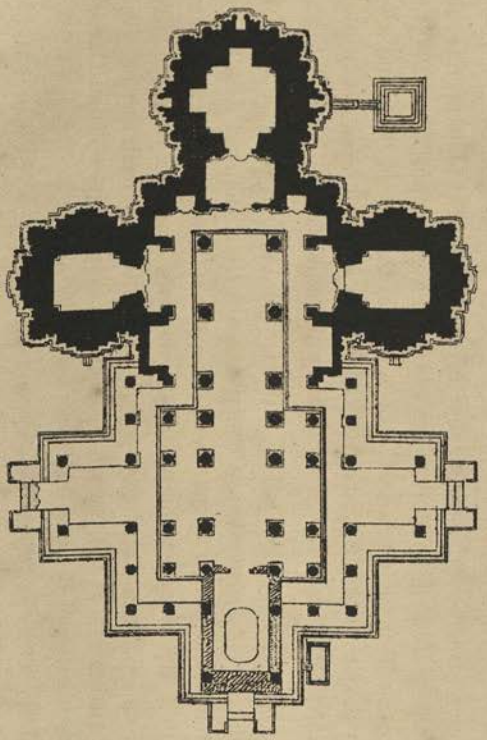
## 139

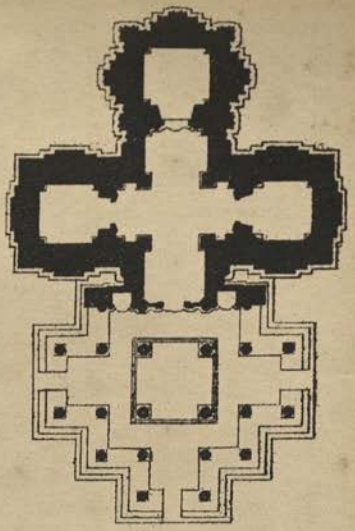
*Date about* 1160 *A.D.*

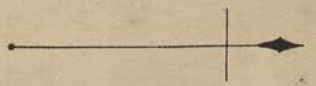
Be it well. When the bhujabala-chakravartti Bijjaṇa-Dêvarasa was ruling the kingdom in peace and wisdom :—by order of the Banavase-nâḍ-daṇḍanâyaka Padmarasa, on the ? captive (*bandi*) of Vâmaśakti-dêva, worshipper of the god Dakshina-Kêdâra, being seized, the Toṇavatti meṛegâṛa, Bâbeya-nâyaka, fought and attained to *svargga*. His-son-in law set up this stone for him.

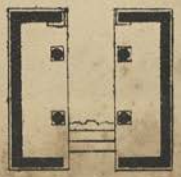
[1] *Râja-râjapurusha-yir-vvaḷan anguli-prêkshaṇiyâm.*











SCALE 10 5 0 10 20 FEET

KEDÂRESVARA TEMPLE

(GROUND PLAN)

BALGAMI

## 140

*Date* 1281 *A.D.*

Be it well. In the 14th year of the victorious reign of the Yâdava-chakravartti vîra-Râmachandra-Râya,—when, celebrated among both Nânâ-Dêsis of the vîra-Banañja, Mâdi-Seṭṭi of Baḷḷigrâme besieged Kuppe and fought,—the heroic Meyi-dêva, when men were fighting one on the top of another, piercing through them, striking off heads with his sword, attained to the world of gods.

## 141

*Date* 1286 *A.D.*

An ocean of good qualities, lord of the goddess of great fame, in giving away the chain (of the cradle) on which he carried his son, Nêṇapâlaka and his wife Yellâmbika,.... their son Gaṇêśvara.

In the 16th year of the Yâdava-Nârâyaṇa bhujabala-praudha-pratâpa-chakravartti vîra-Râmachandra-Râya,—the chain (of the cradle).... at the feet of the god Simha,..... Nêṇapâla-dêva and his wife Yellu-bâi's son Gaṇêśvara and his wife Bommâyi, together in conjugal affection, entered the fire on the field of battle and gained *svargga*.

## 142

*Date about* 1220 *A.D.*

Be it well. When, with all titles, the great minister Ereyaṇa-dâṇaka marching against Singi-Dêva, fought,—Tippu-bôva of the Tripurântaka doorway, killed many and gained the world of gods. His *bîragal*.

## 143

*Date* ? 1186 *A.D.*

Be it well. In the 17th year of vîra-Ballâḷa-Dêva,—Nâgi-seṭṭi who was in Baḷḷigâme ..... fighting with the raiders in Kêtanahaḷḷi, and killing many, gained the world of gods.

## 144

*Date* 1181 *A.D.*

Ôm. Obeisance to S'iva. Be it well. In the time of the Kaḷachuryya-chakravartti Âhavamalla-Dêva,—when the great minister, verggaḍe of the female apartments (*antahpura*), great master of robes, Kêśimâyya-daṇḍanâyaka, protecting the Banavase Twelve Thousand, was in the great royal city Baḷḷigrâme, ruling the kingdom in peace and wisdom :—one day, on his ordering (with various epithets) the talâṛa Kêtamalla-nâyaka and others to the battle of Mâyile, marching on before all the others, and killing many who opposed him, he did his duty to his lord and gained the world of gods. His brother-in-law, with his son and daughter set up this *vîra-s'âsana* for him.

## 145

*Date* 1184 *AD*

Be it well. In the time of the Yâdava-chakravartti vîra-Ballâḷa-Dêva,—when, with all titles, the great minister, (with other epithets), *gaṇḍa-peṇḍâra*, Gôparasa-daṇḍanâyaka, protecting Baḷḷigrâme, the royal city (or capital) of the Banavase Twelve Thousand, and the nâḍ, was ruling the kingdom in peace and wisdom :—in the fixed rent of the immemorial agrahâra Jambûr, [illegible] cows that are tied to the roof with a rope.....

## 146

*Date about* 1160 *A.D.*

Be it well. In the time of the Kaḷachuriya bhujabala-chakravartti Tribhuvanamalla Bijjana-Dêva,—at the time of the sun's eclipse,—for the worship of the god Guṇḍêśvara which Hirapeya-nâyaka's son Gajjeya-sâhaṇi, had set up, and for the temple which the Banavase-nâḍ-heggaḍe, daṇḍanâyaka-Kêsimayya had built,—the talâra Sôveya-nâyaka of Baḷḷigâve, in presence of the..... ... and townspeople, made a grant (specified) from the customs-duties payable to him for the office of *taḷâra*. Usual final verses.

The writing of Rôcharasa, whose sole refuge is S'iva.

## 148

*Date* ? 1186 *A.D.*

Praise of the Jina śâsana. Praise of Padmiyakka, who through the rite of *samâdhi* (or the tomb) obtained the happiness of the other world. Be it well. In the 16th year of the Yâdava-chakravartti vira-Ballâḷa-Dêva, the *paṭṭaṇa-svâmi* Mâḷi-Seṭṭi's wife Padmauve, of her own will entering the tomb, gained *svargga*. Great good fortune. Obeisance to Vîtarâga.

## 149

*Date* 1110 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars ;—

And a dweller at his lotus feet,—Be it well. (On the date specified), when, by order of the senior daṇḍanâyaka Anantapâḷayya, the daṇḍanâyaka Gôvindarasa was ruling the Banavase Twelve Thousand ;—by his order, when the cows of Baḷḷigrâme were harried, Kaṇiya-Rêvayya-nâyaka fought, slew many, recovered the cows and gained the world of gods.

By the victor is gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter.

## 150

*Date* 1171 *A.D.*

Om. Obeisance to S'iva. In the 4th year of the Kaḷachuryya bhujabala-chakravartti Râya-murâri-Sôvi-Dêva,—(on the date specified), when the râja-guru Vâmaśakti-dêva's grandson was coming from ...., at the Sâliyûr junction some robbers attacked him, when .... Nâyaka fighting them, slew them and gained the world of gods. Verses in praise of Helliga's bravery.

Sômôja Barmmôja's work. Great good fortune.

## 151

*Date* 1047 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Mahâlakshmî, rejoicing in gifts, âchâryya of the revenue, (with other epithets), a brave at the courts of three kings, S'ankara to the bull titled chiefs, terrifier of hostile kings, a hand on the face of braves, a sun of the titled, a manifest Vikramâditya,

making sport of Konkaṇa, Âhavamalla-Dêva's Haṇuvam, a wild-fire to Kaṇagile-vâḍa, thruster aside of Kannama,--the mahâ-maṇḍalêśvara Châvuṇḍa-Râyarasa was ruling the Banavâse Twelve Thousand, the Sântaḷige Thousand, and the Hayve Five Hundred, as far as the Western Ocean ;—Verses in his praise, styling him *jagadêka-dâni* (the sole donor in the world), and describing the glory of his elephants and horses. The Gurjjara, Chêra, Chôḷa and other kings were moved at the grandeur of Râya.

Be it well. The mahâ-maṇḍaḷêśvara Châmuṇḍa-Râyarasa (on the date specified) erected a *gaṇḍa-bhêruṇḍa* pillar in front of the god Jagadêkamallêśvara, and giving away freely, washing the feet of Anantaśivâchâryya, made a grant of land (specified) for the god Bhêruṇḍêśvara. Usual final verses.

A grant to Bîchabarasi, younger sister of Kunda-Râja, who was attached to this temple. Benediction.

## 152

*Date* 1060 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And his son, Châḷukya-gaṇḍa-Permmânaḍi Vikramâditya-Dêva was ruling the Gangavâḍi Ninety-six Thousand ;—on Ballavarasa paying a visit to the Pânungal fort,—Kaḍamba Satyâśraya-Dêva ruling Kâṇanûr,—Tuḷuva Chaṇḍiga saying "I will not let (the nail) grow to my finger,"—Ballavarasa and Satyâśraya-Dêva making a grant of the Banavâse fort and a temple endowment in the Twelve Thousand,—cutting off the finger which he had given, (on the date specified), at the Permmâḷu temple, Tuḷuva-Chaṇḍiga, climbing to Bhêruṇḍêśvara (see No. 151 above), leaped upon the point of a spear, and gained the world of gods.

## 153

*Date* 1039 *A.D.*

Praise of S'ambhu. Âom. Obeisance to S'iva and to Gaṇapati.

Be it well. When, (with usual Châḷukya and other titles, including) *gaṇḍa-peṇḍâra*, a great fire of the last day to Chôḷa, Jakadêkamalla-Dêva,—with these and all other titles, ...singa-Dêva was in the residence of Ghaṭṭadakeṛe, ruling the kingdom in peace and wisdom :—(on the date specified), washing the feet of (with numerous praises) Kriyâśakti-paṇḍita-dêva, making the temple of Siddêśvara of Benakanakoḷa, made for the god grants of land (specified). Usual final verses.

## 154

*Date about* 685 *A.D.*

Be it well. When Vinayâditya Râjâśraya, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, was ruling the kingdom of the world :—

And Pogilli-Sêndraka-mahârâja was ruling the Nâyar-khaṇḍa and the Jeḷugûr government ;—Kândarbo, being an official, granted the festival (dues) at ? new moon, the *alavaṇa*, and ? the property of those who die without heirs. In the presence of a number of persons (named), and so that the kings of both nâḍs should hear, he made the grant. Usual final verses.

## 156

*Date* ? 1202 *A.D.*

Be it well. In the ? 28th year of the Yâdava-chakravartti vîra-Ballâḷa-Dêva, on the 8th day of the *dîpâḷi*,—Âgiya-Bommayya's son Siriṇṇâra, when the burning was reduced, joining the daṇṇâyaka,

on his giving battle at Baniyûr, piercing through, gained the world of gods. His younger brother set up this stone.

## 157

*Date* 1113 *A.D.*

Be it well. (On the date specified), when the great minister Kôvaiya-daṇḍanâyaka [?was ruling], and Gôvindarasa, marching upon the southern Goggi, burnt Kallûr,—in the war Bopeya-sâhani, son-in-law of ..... slew many and gained the world of gods.

## 158

*Date* ? 1180 *A.D.*

Be it well. In the 3rd year of the Kaḷachuryya-chakravartti Âhavamalla-Dêva,—when Sôvarasmaiyya-daṇḍanâyaka of Mâgundi besieged Tantrapâla Heḷale-Nâyaka, Heḷaya-Nâyaka's son Kêtama-Nâyaka being stationed behind him, slew many and gained the world of gods. The *kula-karaṇi* of the city [? wrote this].

## 159

*Date* 1183 *A.D.*

Be it well. In the ? 8th year of the Kaḷachuryya-chakravartti Âhavamalla-Dêva,—Vîraṇa's younger brother Poḍaleya having gone to a boar hunt, showed great bravery, pierced it and gained the world of gods.

## 160

*Date* 1046 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara Châmuṇḍa-Râyarasa was ruling the Banavâse Twelve Thousand in peace :—(on the date specified), the son-in-law of the Seṭṭi of the royal city Baḷḷigâve, Sôvulera-Nâgadêva and Nâgiyabbe-seṭṭiti, for their family .....

## 161

*Date about* 1160 *A.D.*

Be it well. In the victorious reign (or kingdom) of the nija-bhuja-chakravartti, Sanivâra-siddhi, Giridurggamalla, (with other epithets), Bijjaṇa-Dêva,—when the Banavase-nâḍ was under the government of Kariya-Kêsimayya,—at that time, when he marched aginst Bandaḷike, Âgarakka-Nâgaṇṇa, doing him service, gained the world of gods.

## 162

*Date* 1158 *A.D.*

Ôm. Obeisance to Śiva.—Be it well. In the 3rd year of the Kaḷachuryya bhujabala-chakravartti Bijjaṇa-Dêva,—Dâsimaya's son Kêtaṇa recovered the cows of Baḷḷigrâme, gained the world of gods, and was united to the god of gods.

By the victor . . gained spoil; by the slain, too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter.

## 164

*Date* 1149 *A.D.*

Be it well. In the 11th year of the pratâpa-chakravartti Jagadêkamalla-Dêva,—Tihuṇa-Nâyaka, sonof Bhukshi-Nâyaka of the Brahma-Kshatri race and Bihila-gôtra, gave to the hands of th

25 Brahmachâris of the god of Gôvindapura for the *agnishṭage*, 1 gadyâṇa, from the interest of which those Brahmans will perform it as long as sun and moon endure. A number of others (named) made similar grants for the same purpose. Usual final phrases.

## 165

*Date* 1149 *A.D.*

Be it well. In the 12th year of the Châḷukya pratâpa-chakravartti Jagadêkamalla-Dêva,—the great minister and general, son of the heggaḍe-daṇḍanâyaka of Banavase-nâḍ, Bhûlôkamalla-Dêvarasa's minister for peace and war, Âcharasa gave to the hands of the 25 Brahmachâris of the god Nârâyaṇa of Gôvindapura for a *tâmbûla* of young leaves at the *parvvas*, 1 gadyâṇa, from the interest of which those Brahmans will provide it as long as sun and moon endure.

## 166

*Date* ? 1092 *A.D.*

Be it well. In the ? 13th year of the Châḷukya-Vikrama-chakravartti Tribhuvanamalla-Dêva,—the great minister Bivaṇayya-daṇḍanâyaka's grandson, the great minister and general, superintendent of the guards over the female apartments, heggaḍe-daṇḍanâyaka of the Banavase-nâḍ, Maḷḷidêvarasa's father-in-law, great minister of the *madhya-dêśa*, minister for peace and war, Dêvappaya-Nâyaka of Chavuṇḍahaḷḷi in the Kâḷaḍi Ninety-six, his grandson, the mahâprabhu of Kiṟugêri, Chaveṇḍarasa, for the purpose of feeding 2 Brahmans at both *êkâdasis* from the 24 of the god Jalaśayana, gave 1 gadyâṇa, from the interest of which those Brahmans will carry it out as long as sun and moon endure.

And his son Mailugi-Dêva, to provide jasmin flowers twice a day for the head of the god Jalaśayana, gave the same.

## 167

*Date* 1731 *A.D.*

Be it well. (On the date specified), grant of Garaji S'ânta-Oḍeyar's mango grove and house, to continue as long as sun and moon endure.

## 168

*Date* ? 1182 *A.D.*

Praise of S'ambhu. Be it well. In the ? 11th year of the Yâdava-chakravartti vîra-Ballâḷa-Dêva,—Chandi-Seṭṭi of the royal city Baḷḷigrâme made a grant of land (specified) for the god Ammêśvara, washing the feet of the âchâryya of Bhêruṇḍêśvara, Mûliga-Pâḍaśiva-dêva. Usual final verses.

## 169

*Date* 1067 *A.D.*

Be it well. Praise of Trailôkyamalla. With a life like that of the first kings, ruling the kingdom in peace in the residence of [Kâḍa]ravaḷḷi, was the universal emperor (*sârvvabhauma*) Âhavamalla. When he thought to cross over into the territory of kings who had not submitted, in order to subdue their pride, they fell at his feet, saying, Long life, Sir! (*jîy-ayya*); Father (*bâpu*)! When, thus freed from all enemies as far as the elephants at the points of the compass, Trailôkyamalla was ruling the whole world in peace:—

A bee at his lotus feet, was the Sahavâsi Hampa-Chaṭṭi, whose wife was Nâgiyakka; her praises. (Her husband) held the office of nâḍ-perggaḍe, and gave satisfaction to the mind of Âhavamalla,—who was equal to Bâppura Nâgiyakka?

In the celebrated Balligâve, Nâgiyakka caused to be made Târâ Bhagavatî ; and for its worship, and temple repairs, making petition to the emperor, as a gift to Paramêśvara, (on the date specified) washing the feet of Bauddha-bhaṭâra, made a grant of land (specified). Usual final verses.

The sênabôva Châvuṇḍamayya wrote this. The observer of the śâstras, Châvuṇḍôja, engraved it.

## 170

*Date* 1065 *A.D.*

The first part corresponds with that of No. 169 above.

A dweller at his lotus feet, with all titles, the great minister, superintendent of the guards of the female apartments, treasurer of Bedarigupe, the general superintendent and daṇḍanâyaka Rûpabhaṭṭayya, when he was protecting the *vaḍḍa-râvuḷa*, and the Eighteen agrahâras,—in the celebrated Balḷigâve he caused to be made the Jayanti chief Bauddha vihâra,—and to provide for that and for the worship of the Târâ Bhagavatî which he (or ? his younger brother) had made, and of the gods Kêśava, Lôkêśvara, and Bauddha, and all their attendant gods, for temple repairs and new work, for gifts of food to the *yôginis*, the *kusaḷis* (or ? clever women) and the *sannyâsis*,—(on the date specified), making petition to the emperor, as a gift to Paramêśvara, with all ceremonies, made a grant of land (specified). Usual final verses.

## 171

*Date about* 1170 *A.D.*

Ôm. Obeisance to S'iva. The only god, victorious is S'iva, with his form of all wisdom, the..... of the three worlds, who reduces the universe to ashes. The original, through whose union with Ambâ the elements are mingled together, that seed from which all the world is born, do I reverence.

Be it well. When, entitled to the five big drums, the mahârâjâdhirâja, boon lord of Kâlânjarapura, having the flag of a golden bull, having the sound of the *ḍamaruga* and *tûryya*, sun to the lotus the Kalachuriya-kula, (with many other epithets), Sanivâra-siddhi, Giridurggamalla,—with these and all other names, the bhujabaḷa-chakravartti Râyamurâri-Sôvi-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

Hearing the sounds made by the elephants, the horses and the bows in the van of his march, all the hostile kings, filled with fear at the advance of king Sôma, hide themselves .....

When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Jayanti Madhu ...., scented with musk, born from the eye of the three-eyed and Umâ,..... of 84 towns, having an eye in his forehead, having four arms, friend of the world, performer of 18 horse sacrifices, having bound his lusty elephant to a crystal pillar set up on the highest peak of the Himavat mountain, splendid with great glory, an ornament of the Kâḍamba-chakri [Mayû]ravarunvâ's family, having the sounds of the *permmaṭṭi* and *tûryya*, (with other epithets),—adorned with these and all other names, the mahâ-maṇḍalêśvara ..... was ruling the [Banavase] Twelve Thousand in peace and wisdom ;—

A dweller at his lotus feet,—(the inscription is much defaced here). A grant was made for the god Sômanâtha.

## 172

*Date* 1269 *A.D.*

Be it well. In the 3rd year of the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti Râmachandra-Dêva,—When certain gauḍas in.. leyahaḷḷi killed the *mummuridaṇḍa* and went away, Mâcheya-Nâyaka stopping them, slew many and gained the world of gods. The farmers and all the subjects made a grant of land for him.

## 173

*Date* ? 1198 *A.D.*

Om. Obeisance to S'iva. Praise of S'ambhu.

Be it well. In the ? 12th year of the Yâdava-chakravartti Ballâḷa-Dêva, when the mahâ-maṇḍalêśvara Chaṭṭarasa-Dêva, entering the village of Malleyanâyakanahaḷḷi, belonging to the all-worshipful agrahâra Keṛeyûr, took the cows and departed, Hôcha-gavuṇḍa of that village, fought, slew many, recovered the cows, and gained the world of gods. Verses in his praise. By the victor is gained spoil; by the slain, too, the celestial nymphs; what fear then of death in war to him who for a moment seeks the close encounter?

## 175

*Date* 1223 *A.D.*

Be it well. In the 16th year of the pratâpa-bhujabaḷa-chakravartti Singhaṇa-Dêva,—Mâdara-Masâṇiga of Malḷeyanâykanahalli attached to the immemorial agrahâra Chikka-Kereyûr,—when the southern Nâyakas crossing over the black rock, carried off the cows,—attacked and pierced them, slew many, recovered the cows, and gained the world of gods. All the Brahmans and subjects made a grant of land for him.

## 176

*Date about* 450 *A.D.*

*Siddham.* Obeisance to S'iva. Victorious is the one form filled with all the combination of vêdas, the eternal, Sthânu,[1] adorned with shining matted hair intermingled with the light of the moon. After him the Brahmans, the most excellent of the twice-born, reciters of the Sâma, Ṛig and Yajur vêdas; whose favour daily preserves the three worlds from the fear of sin.

By degrees the equal of Surêndra in wealth, was the king Kâkusthavarmmâ, of great intellect, the Kadamba Sênâni (or god of war), the moon in the sky of a great race (*bṛihad-anvaya*).

Now there was a family of the twice-born, the circle of the moonlight of whose virtues was widely extended, born in the gôtra of the Hâritiputra, the chief ṛishi Mânavya, of the path of three ṛishis. Their hair was wet with constant bathing in the holy water of the final ablutions after many kinds of sacrifices, perfect (masters of learning) in having performed the *avagâha* (or bath on completion of vedic study), maintaining the (sacred) fire according to precept, and drinking *sôma* juice. The interior of their house resounded with the six modes of reading (the sacred books), preceded by the syllable *ôm*, and they grew fat on full *châturmmâsya hômas*, sacrificial animals and the funeral offerings at the *parvvas*. Their house was the daily resort of guests, and they performed the bathing and daily rites at the three times. They had one *kadamba* tree, sprung up and blossoming in the space near their house; from tending which they acquired the name and qualities of that tree, and it was the general designation of that group of Brahmans.

In the Kadamba family thus descended, was an illustrious one, an eminent twice-born, named Mayûraśarmmâ, adorned with sacred learning, good disposition, purity and other such (virtues). He set out for the city of the Pallava kings, together with his guru Vîraśarmmâ, and desiring to be proficient in *pravachana*, entered into all religious centres (*ghaṭikâ*) and (so) became a quick (or ready) debater (or disputant).

There, being enraged by a sharp quarrel connected with the Pallava horse (or stables), he said—In this Kali-yuga, Oh! shame; through the Kshatras Brahmanhood is (reduced to mere)

[1] Written in the original with the dental *n*

grass, if, even though with perfect devotion to the race of gurus he strive to study the *s'âkhâ* (or branch of the vêda to which he belongs), the fruition of the vêdas (*brahma-siddhi*) be dependent on kings. What can be more painful than this ?

Therefore, with the hand accustomed to handle *kus'a* grass, (sacrificial) fuel, stone, ladle, ghî, and oblations of grain, he seized flashing weapons, resolved to conquer the world. Quickly overcoming in fight the frontier guards of the Pallava kings, he to ok up his abode in an inaccessible forest situated in the middle of S'rîparvvata. He levied many taxes from the great Bâṇa and other kings, from which causes the Pallava kings were made to frown. But they (those causes) also helped him to make good his resolution and carry out his designs; and he shone surrounded by them as with ornaments, and with the preparations for a vigorous campaign.

The kings of Kâñchî, his enemies, coming (against him) eagerly bent upon war, he journeyed under difficult disguises and penetrating to their camping grounds by night, came upon their ocean of an army and smote them down like a powerful falcon. Eating the food of disaster and being helpless, he made them bear (after him) the sword in his hand. The Pallava kings having experienced his power, saying (to themselves)—Even (our) valour and ancestry are not (found) worthy of salvation,—quickly accepted friendship with him. By his brave deeds in battle he brought honour to the kings who followed him, and he (himself) obtained from the Pallavas the honour of a crown borne in the sprouts (*pallava*) of their hands ; as well as a territory bounded by the water of the dancing waves, retiring and advancing, of the Amarârṇṇava, as far as to the limit of Premâra, with an undertaking that it should not be entered (or invaded) by others. And having meditated on Sênâpati, together with the Mothers, he was anointed by Shaḍânana, whose feet are illumined by the crowns of the host of gods.

His son was Kanguvarmmâ, surrounded on high by the sacrifices of great wars, all kings bowing before him, his head fanned by beautiful white châmaras.

His son, made the sole lord of the lady the Kadamba land, was Bhagîratha, the great Sagara himself secretly born in the Kadamba-kula.

Then the son of that honoured king, of wide-spread fame, the king Raghu, of great good fortune, like Pṛithu having defeated his enemies by his valour, caused the earth (*pṛithuvî*) to be enjoyed by his own race. His face marked with the weapons of his ememies in combat with opposing warriors, smiter of enemies who withstood him, versed in the path of the *s'ruti*, a poet, liberal, skilled in many arts, and beloved by his subjects.

His brother, of handsome form, his voice like the sound from the clouds, diligent in (striving for) *môksha* and the three objects of human desire, affectionate to his family, the king Bhâgîrathi, in sport the king of beasts, his fame proclaimed him throughout the world as Kâkustha. Whose war, with the best (*jyâya*), kindness to the needy, just protection of his subjects, lifting up of the humble, honouring the chief twice-born with the best of his wealth,—his intelligence being the greatest ornament to this king who was an ornament to his family,—caused the kings to consider him as Kâkustha, the friend of the gods, come here. As herds of deer tormented by the heat, entering into groups of trees, take refuge in their shade and obtain relief for their panting minds, so relatives and dependents exposed to injury from superiors (*jyâya*) obtained comfort to their troubled minds by entering his country. With their accumulation of all manner of the essence of wealth, with gateways scented with the ichor from lordly lusty elephants, with the sweet sounds of songs,—the goddess of Fortune contentedly (or steadily) enjoys herself in his houses for a long time. This sun among kings, by the rays his daughters, roused up the beds of lotus the families of the Gupta and other kings, whose filaments are affection, regard, love and respect, served like bees by many princes. He had the help of the gods, was surrounded by the prosperous, possessed the three energies, and was seated on a throne, reverenced by head-jewels of feudatories not to be subdued by the other five qualities.

He, here,—in the *siddhi*-giving temple of the divine Bhava, the original god, served by the hosts of siddhas, gândharvvas and râkshasas, ever praised by Brahmans devoted to the various modes of *niyama*, *hôma* and *dîksha*, and by those who have completed study, with auspicious repetition of mantras; worshipped with devotion by Sâtakarṇi and other fortunate kings seeking to obtain *môksha* for themselves,—in order that it might with great ease be provided with water,—king Kâkusthavarmmâ—made this auspicious tank.

Being ordered by his son, the king S'ântivarmmâ,—of wide fame from new-found happiness, of a beautiful form adorned with the acquisition of three crowns,—Kubja (the hunchback) had this his own poem inscribed on the surface of this stone.

Obeisance to the divine Mahâdêva, dweller in Sthânakundûr. Prosperity to this place to which all from all sides come. Be it well with its people.

## 177

*Date*? 1029 *A.D*

Be it well. When, (with usual Châlukya titles), Jagadêkamalla Jayasimha-Dêva's victorious kingdom was extending on all sides, to continue as long as sun and moon:—(on the date specified) all the thirty-two thousand of the immemorial agrahâra Sthânakundûr being present, they made a grant of land (specified) for the god Praṇamêśvara. Usual final verses.

## 178

*Date* 1092 *A.D.*

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—the chiefs of all the agrahâra which is the residence of the lord of the three worlds, Praṇamêśvara, set up by the praised of all worlds, the only grandfather of all the worlds, the golden-wombed Brahma; having come from Ahichchhatra; 32,000 in number, having gained 12,000 *agni-hôtras* (or sacred fires); possessed of the qualities *yama* and *niyama*; their bodies purified by bathing in the holy *tîrtha* near the five great lingas set up by Brahma, Indra, Chandra, Yama and Agni; among Brahmans, truly worthy; residents of 144 villages acquired as donations for the 18 horse-sacrifices of king Mayûravarmmâ; deciders of disputed points in all *dharmma*; the hair of their heads wet with bathing in the holy water of the final ablutions after many sacrifices; their symbol the altar of sacrificial fire[1]; receivers of the first reverence in Brahman and royal assemblies; giving joy to the minds of their dependents by fulfilling their desires; suns to the lotuses, subjects of the vêda, vêdânga, upânga, mîmâmsa and other śâstras, the six systems of logic, smṛiti, purâṇa, poems and dramas; moons in causing the buds to unfold in the garden of waterlilies, the mind of the wise; keeping afar from deceit, pride, anger, avarice, lust, envy, evil things and wicked qualities; supporters of their friends and relatives; a multitude of pure fame white as the bright cloud of the autumn season, the milk ocean, Kailâsa or snow; a clustre of jewels of learned men; Himâlayas of gentleness, humility, kindness, truthfulness, purity, courage, good manners and other virtues; jewels set in the frontal ornament of the lady the Kuntala-vishaya, a garden of the lotuses, the twice-born race; diligent in performing the six rites; devoted to śrauta, smârtta and dharmma practices; to enemies, Nârâyaṇas; regent elephants to the unfriendly; cages of adamant to refugees; potent to curse or to bless; having acquired the habits of the repetition of the vêdas, study, contemplation, restraint, silence, performance of duty, prayer,

[1] *mahâvîra-vêdi-dhvaj ar.*

and meditation ; of the 32,000 of the great chief village of Tâṇagundûr some being present,—(on the date specified), on the application of Tivuḷa-Vâsudêva, they made a grant of land (specified) for the offerings to the god Yamêśvara. Usual final verses.

## 179

*Date* 997 *A.D.*

Be it well. When, (with usual Châḷukya titles), Âhavamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a bee at his lotus feet,—Be it well. Entitled to the five big drums, mahâ.....,Tailapa's warrior, (with other epithets), Bhîmarasa was ruling the [Banavâ]si Twelve Thousand, the Sântaḷige Thousand, the Ki .... Seventy, the agrahâra, and Savasiguḍigeṛe .... ;—a dweller at his lotus feet, holding the rank of great minister, .... of the Male-râjas, the perggaḍe-Kâḷimayya, (on the date specified), made a grant from the *manneya* of the Nariyaḷige Forty to ? Kâyimma .. ..... Usual final verses

## 181

*Date*? 1170 *A.D.*

Be it well. In the time of the Kalachuryya- chakravartti Râyamurâri-Sôvi-Dêva,—when the great minister, the Banavase-nâḍ-heggaḍe-daṇḍanâyaka Chôḷikya-Kêsimayya penetrated into Alahûr belonging to Sântaḷige-nâd, and unloosing the waists of the women, departed,—the ornament of the nâḍ family, Mukkaḍa-Sôvi-Seṭṭi's son Kâḷeya-Nâyaka, pierced through the local horse, slew many, recovered the cows and gained the world of gods. His son Sômeya Bammaya erected this stone as a memorial for him.

These two (classes of) men in the world (are those who) burst through the orb of the sun,—the sannyâsi absorbed in yôga, and the (man) slain in battle in the face of heroes.

## 183

*Date* ? *about* 950 *A.D.*

Be it well. When Akâḷavarsha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Khandara-Ballaha was ruling the kingdom :—and Sankaragaṇḍa was ruling the Banavâsi-nâḍ ;—(on the date specified), seeing [the enemy] run, and bearing in mind the saying,—By the victor is gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter :—.....

## 184

*Date* ? *about* 980 A.D.

The inscription is much defaced. When, (with usual Châḷukya titles), Âhavamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And, entitled to the five big drums, the mahâ-maṇḍaḷeśvara, boon lord of ...., obtainer of a boon from Châmuṇḍa,—with these and all other titles, Iriva-beḍanga-Dêva's son .... rasa was ruling the Banavâsi Twelve Thousand in peace and wisdom :—A dweller at his lotus feet,.....

## 185

*Date* 1158 A.D.

Âom. Obeisance to S'ambhu, in the enjoyment of the moonlight from the moon on his lofty top-knot, tightly embraced by the long vine-like arms of Bhavânî. At the beginning of all undertakings, may the three gods who are lords of the three worlds grant us their fulfilment,—Brahmâ, Îśâna and

Janârddana. May all the world be ever happy in every form; may cows and Brahmans be ever happy. Happy in the beginning, happy in the middle, and happy at the end and for ever; thus happy may all S'ivabhaktas and mankind be.

The great god of gods, master of the syllable *ôm*, his body a union formed of earth, moon, sun, spirit, air, sky, fire and water, [the lord of] Bhavânî,.... exhibiting in his eyes the tokens of his love and his great kindness,—grant to the chief of daṇḍanâthas Kêśirâja and to all his other faithful ones .....

The supreme mind, the first, the master of the syllable *ôm*, the obtainer of the great vêda, conceiving a desire for the boundless work of the creation of the three worlds,..... Through the female principle of the germ of the protoplast was born, from the left side of Sarvva, of great splendour, the original of matter, self-conscious, Mu[râri]. From the lotus navel of that Padmâksha was born, his mouth uttering the vêda, the lord of Vâṇî, able for the task of creating all things, the golden-wombed Brahma. By desire of him who is reverenced by the three worlds, he produced the three worlds, with the hosts of gods, animals and men therein, and good and evil deeds,—the invincible in wisdom, the immeasurable in majesty.

Jambû-dvîpa, surrounded by many vast oceans, as its pedestal, Mêru shone to the eyes like a linga set up on it; south of that mount Mêru was the Bharata continent; and in that beautiful land most delightful was Kuntala, like curls (*kuntala*) to the lady earth. That being a land of merit, the seed of deeds done there yields fruit a hundred-crore-fold, like the produce of seed sown.

In the sovereignty of that country, after the many Kshatriyas born from the arms of Paramêśvara,—in the celebrated Châḷukya-vamśa—the son of king Taila was the king Sattiga; his son was Vikramânka; from whom was born the celebrated Ayyaṇa; to whom Jayasimha was the younger brother; his son was Âhavamalla; his son was Permmâḍi; his son was Sôma; his son was Jagadêka; whose younger brother was king Taila. In this manner the Kshatriyas of the Châḷukya-vamśa having ruled in succession,—at that time,—

Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâḷâñjara-pura, having the flag of a golden bull, and the sounds of the *ḍamaruga* and *tûryya*, a sun to the lotus the Kaḷachuryya-kuḷa, fierce in war, in dignity the golden mountain, a sun to good warriors, an elephant goad to the brave, master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, to others' wives a brother, Sanivâra-siddhi, Giridurgga-malla, in energy in war Râma, a lion to the elephant his enemies, Niśśanka-malla,—with these and all other titles, was the bhuja-bala chakravartti Bijjaṇa-Dêvarasa: to describe whose glory and valour :—(praise of these).

A dweller at his lotus feet, the great minister, daṇḍanâyaka of the Banavase-nâḍ, Kêśimayya's descent was as follows;—His family god Girijêśa, the glorious king Bijja his ruler, Hoḷaḷa-râja his father, his mother Duggaṇabbe, like a sun to the eastern mountain the Bhâradvâja-gôtra,—was Kêśava an ordinary man? In beauty of form, the son of Indra; in charm, the flower-arrowed (god of love); in policy, Manu; in skill, Abjaja; in friendly dealing with others, Khêchara; in great and exalted bravery, the celebrated Raghu Râma,—thus do the people of the world with affection describe Kêśava-daṇḍanâtha.

His great distinguished ministers were (with praises) Nârasimha-dêva, Dôṇamarasa, and Tikkarasa. The royal inspection karaṇams were (with praises) Chaṭṭi-râja, Mailâra-daṇḍâdhinâtha, Pôtarasa, and Sôma. Of one mind with both those heggaḍes and karaṇams, and neutral between them, were (with praises) Rebba-râja, Varmma-râja, Rêvaṇa, Sarbba-dêva, Sôma, Mârttaṇḍa, Goyda-râja, and Mallapâryya.

When, surrounded with all these ministers and royal inspectors, together with his retinue and the townspeople, the great minister Kêśava-daṇḍanâyaka, putting down the evil and upholding the good in the Banavase Twelve Thousand, was in the royal city Balipura,—one day, seated in the middle of his court, surrounded by all his attendants,—there, one who knew the most suitable occasions, and was acquainted with all *dharmma*,—From the mind of the lotus-born (Brahma) was born the lord Marîchi, whose son was Kaśyapa: in his line arose Rêvarasa, whose son was Sôma, whose son was Chaṭṭi-râja, whose wife was Mâdiyakka, and their son was Rêchaṇa.—as the sun brings joy to the lotuses, so causing pleasure to the people's minds, Rêcharasa, with eloquent and well-chosen words commenced a discourse on dharmma; in which he described the glory of gifts of land and gifts of villages, the distinction of gifts of food, and the greatness of gifts of learning; as follows :—

"Of all gifts a gift of land is the best, it is said; this frees from all sin, this obtains *svargga*, so say the learned. Ascetics, sacrificers, the virtuous, deep students, those who reverence gurus and gods, will not dispute this, O king.[1] No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth, as than untruth no sin is greater.—The merit and reward of the gift to Śiva of villages, together with all their crops and streams, and freed from all burdens,—listen. In crores of varied cars, shining with the splendour of crores of suns, surrounded with crores of celestial nymphs, filled with all he may desire, and accompanied by twenty-one generations of his line, shall the donor of villages come to the Śivara-lôka, there to live for time without end in the enjoyment of all delights.—Than food there is nothing better in the world, neither has there been nor will there be: food is at the root of everything; all depend on food; a gift of food is declared to be a gift of life; a gift of life is a gift of all: therefore a gift of food procures the merit of all gifts.—The three worlds, the four castes, each of the four âśramas, Brahmans and gods are all comprised in gifts of learning: whoso gives a *vṛitti* to a teacher and thus provides instruction for the people, what gift has he not made, for procuring merit, pleasure and wealth (the three objects of human desire). Whoso supplies students with food, unguents, and clothes, or else gives them alms, that man will have all his desires fulfilled, of this there is no doubt. Whatsoever merit arises from pilgrimages to holy bathing places, whatever merit from performing sacrifices, a crore-fold greater merit shall the man obtain who makes gifts of learning."

Listening to the manifold glory of the reward of so many different kinds of gifts, his mind being greatly filled with joy, he inquired in what place such gifts might be worthily made,—on which Rêcharasa spoke as follows:—"The gift of the golden-wombed (Brahma) who is the skilful creator of all worlds, adorned with a collection of 32000 Brahmans, shining with the god Praṇavêśvara set up by him born from the lotus womb (Brahma) and other temples, purified by the Brahma-tîrttha created by that four-faced (Brahma), surrounded by gardens yielding all manner of fruit,—is the beautiful village named Sthâṇugûḍha. It is a place fitted for every work of merit. Any good work, done there will yield an undying reward."

Whereupon, saying, together with his karaṇas, "Be it so,"—rising up from that court assembly, and coming and performing special worship to the god Praṇamêśvara of the Sthâṇugûḍha village,—in the presence of the 32000 Brahmans,—who had acquired the habits of *yama*, *niyama*, *svâdhyâya*, *dhyâna*, *dhâraṇa*, *mauna*, *anushṭhâna*, *japa* and *samâdhi*;[2] who performed *aupâsana agnihôtra* and the worship of Brahmans, gurus and gods; versed in the six systems of logic, the mîmâmsa and many śâstras; diligent in performing the six rites; engaged in the *agnishṭôma* and other the seven kinds of sacrifice; of fame brilliant as the sun; their bodies purified by the final ablutions after many sacri-

[1] This seems to be a quotation, as well as several other passages in this discourse.

[2] For meaning of these terms see No. 178 above.

fices;—of the immemorial all-worshipful agrahâra Sthânugûdha-grâma; the vêdântis and svayampâkis; the ? master of ceremonies; the herggaḍes and karaṇas, Manneya of Nâgara-khaṇḍa, Sôvarasa of Bandaṇike, Nâkaṇa, Goydaṇa, Kêta-gâvuṇḍa of Bêgûr, Sauka-gâvuṇḍa of Mâguṇḍi, Kêta-gâvuṇḍa of Maḷavaḷḷi, Pṛithivî-seṭṭi of Koṇavaṭṭi, Mosaṇe-seṭṭi of Kiruvaḍe, these and other chief persons, all the prabhu-gâvuṇḍas of Nâgara-khaṇḍa, and the heggaḍes and karaṇams of that kampaṇa,—in the presence of all these,—for the decorations and illuminations of the god, the daily worship *gaḍḍuge*, the offerings and oblations, Chaitra and pavitra (festivals), decorative buildings and new works, four vêda-khaṇḍika, two bhaṭṭa-vṛitti, and for skilful teachers (*ghaṭiyâr*) of Kannaḍa letters six khaṇḍikas, for the food, clothing and śatra for the teachers and students,—with the approval of Kasapayya-Nâyaka and Vâvaṇa-Dêva,—Kêśava-daṇḍanâyaka and the karaṇams, (on the date specified), made a grant of Hiriya-Tagulaṭṭi in the Nâgara-khaṇḍa Seventy of the Banavase Twelve Thousand, and to the south-west of Tâṇagundûr the Konavane plain, within the four ancient customary boundaries, with enjoyment for three generations.

And the settlement there made was as follows:—for the Mûlasthâna god of Tagulaṭṭi, one matta; the gauḍa's umbaḷi of that place, 2 matta; and in the Konavane plain, the Rig-vêda khaṇḍika 1; for the Yajur-vêda, the pada-khaṇḍika 1; the kalpa-khaṇḍika 1; the Sâma-vêda khaṇḍika 1; for the science of language, putting down forms and derivations, khaṇḍika 1; the Prâbhâkara-vêdânta khaṇḍika 1; total for these 6 at ½ matta each, 3 matta. For the vêdânta svayampâki svâmis, 1 matta; for the preparers of grain, 1 matta; for the gardener of the flower garden, 20 kamma: total 5 matta 20 kamma. Deducting this, from the remaining land and from a quarter of the rice produced after deducting the rice for the daily and special offerings to the god for one year, from the remaining rice and from half the money raised in Tagulaṭṭi, provision will be made for feeding 30 Brahmans daily in the gôl's *sutra*, and for 48 students of the 6 khaṇḍika; the god's pûjâri and mâṇiyari 2; total 80: for the cooking of which there will be 3 female cooks, for whose livelihood 6 ga, for cloths 6 pana, and for cloths for 50 students at 2 for each 10 ga; for oil baths for them on Saturdays and for the livelihood of a barber for paring the nails of 30 Brahman men on Mondays, 4 gadyâna; for a chafing dish, 5 gadyâna; for the teacher of Kannaḍa, 5 gadyâna. The śâstris who teach boys and the reciters of purâṇas will give good grain, *darbbha* (grass), and sandal to the Brahmans round the chafing dish, and *tînbâḷi* to the Brahmans who eat in the *sutra* khaṇḍika. And from half the money from Tagulaṭṭi, and from the money from the gardens given by Rêcharasa and others (named), and from the money offerings of devotees for the seven *divya*, there shall be performed daily the throne worship, worship with incense, with offerings, perpetual lamp, and daily a thousand burnt offerings of sesamum seed.

And from month to month, on the two 8th and two 14th days, new moon and full moon, and the vyatîpâta and saṅkramaṇa conjunctions, after performing the daily and the special worship, the teachers of śâstras, reciting the *S'ânty-âdhyâya*, the 6th of the *S'iva-dharmma*, in the manner there prescribed making circles on the eight sides of the gol, and with the mantras from that work placing offerings of food in them, will pronounce a blessing on the king who rules the country, on cows and Brahmans, and on the director of the ceremonies.

And whenever they happen in the year, on the mahâ-parvvas, the two equinoxes and the two solstices, on the eclipse of sun or moon, on the full moon days in Ashâḍha, Kârttika, Mâgha, and Vaiśâkha,[1] on which occasions the service performed brings as much merit as worship for six months,—at these conjunctions they will begin the performance of a thousand *gaḍḍuge*,[2] performing the *punyâha-vâchane*. The sâstra-khaṇḍikas will draw three circles,—the vidyâ-maṇḍala, guru-maṇḍala and S'iva-maṇḍala,—and worshipping them, will recite the *S'ânty-âdhyâya*; then

[1] The reason for naming them in this order is said to be a memorial verse beginning *â-kâ-mî-vai*.

[2] From the description this was evidently an *abhishêka* ceremony.

the four vêda-khaṇḍikas, filling four large *kalaśas* with water, putting therein all manner of perfume drugs, gall of kine, white mustard, the five kinds of sprouts (mango, wild fig, banyan, sacred fig and waved leaf fig), the five kinds of bark, the five products of the cow (milk, curds, ghî, urine and dung), cardamoms and other such, sandal and other such, all auspicious things,—will stand at the four points of the compass, and recite the *Rudra-sûktas* from the four vêdas. The *gaḍḍuge* being thus ended; they will present to the god eight kinds of libations, and preparing the five products of the cow (see above), and the five nectars (cocoa-nut milk, curds or plantain, ghî, honey and sugar), will anoint him with this, and mixing the flour of barley, wheat and rice with warm water, and with (powdered) myrobalan and turmeric, will bathe him with kuśa-water, sandal-water, flower-water, fruit-water, gold-water and jewel-water.

After that, holding those four kalaśas, and chanting the three *riches* of the Rig-vêda, with the appropriate signs (*mudra*), they will perform the auspicious bath and apply (to the god) the five sweet perfumes (two kinds of civet, scented vermilion powder, superfine camphor and musk.) Then adorning him with cloths, and tying on the sacred thread, they will make offerings of *madhu-parkka* (a dish of plaintains, honey and curds), and *âchamanîya* (water for rinsing out the mouth), and worshipping him with flowers, fruits and a maṇṭapa of cooked food, will offer incense and waving of lights fed with ghî. And in four metal trays making lamps of flour decorated with the five kinds of coloured rice, together with curds and *panicum* grass, will wave the lights, raising the while the sound of auspicious songs, musical instruments, kettle-drums, trumpets, conchs and horns; and making offering with *pâyasa* (food prepared with milk, rice and sugar), ghî, eatables, dainties, gifts of food, water and other things, will give *âchamanîya* (see above), *kaighaṭṭi* (a ball of perfume for applying to the body) and *tâmbûla* (areca-nut and betel-leaf).

And at those *parvvas* will be offered ten thousand *hônas* (burnt offerings made by casting clarified butter into the fire with recitation of mantras), and *bali* (offerings of food), and worship performed to all the gods in the village. And at the *u'tarâyana*, bathing the god with 100 tolas of ghî, they will worship him with 1008 waterlilies made into one garland. And on the Mâgha full moon a ball of ghî will be made; and at Chaitra, performing the *mahâ-pûje* (or high mass), they will place the god either on a high car or on a *râjâdhiraja* (some vehicle or *vahana*) and with umbrellas, châmaras, banners, flags, kalaśas, mirrors, kettle-drums, festival trumpets, conchs, horns, hand lights, songs, musical instruments and dances, making a procession through the streets of the village, will return and put him in his place.

This work of merit, the king who rules the nâḍ, the heggaḍes and karaṇams, and the 32000, each considering it as their own work of merit, will maintain by remitting all the taxes on it in their several places. Thus will they gain all the reward of the merit of all tîrtthas, gifts, vêdas and sacrifices, and receiving honour especially in the Rudra-lôka and in the other lôkas, will be happy for time without end. Those who destroy this work of merit incur the unending guilt of the five great sins, and for time without end will roast in a thousand hells. Usual final verse. Om, Obeisance to S'iva.

## 186

*Date* ?1200 *A.D.*

Obeisance to Mâdhava. His strong tusk a pedestal for the enjoyment of the lady Earth, his chest marked by the tints of the saffron on the breasts of the lady Fortune, in washing away the sins of the world a Ganges stream,.... may he who took the form of the original Boar grant you your desires.

To the famous Hoysaṇa king, the ornament of the Yâdava-kula, was born the king Nrisimha; to whom was born Ballâḷa.

Be it well. When, (with usual titles), the pratâpa-chakravartti vîra-Ballâḷa-Dêvarasa was ruling the kingdom in peace and wisdom :—At that time,—

Be it well. In the earth, renowned as being widely filled with all good things, encircled by the waves of the waters of the full ocean, the most beautiful region is Jambu-dvîpa ; to which lady as her curls (*kuntala*) is the Kuntaḷa country ; to which as ornaments, filled with groves pleasing to the eyes and minds of all people, containing vegetables, fruit, flowers and gardens, shining with ponds full of lotus and waterlilies, and with large tanks having rice fields on their banks, were many fertile countries ;—

The king of which, the lord of Banavase and the many other countries, Mukkaṇṇa Kaḍamba, an embodiment of kindness to the world, delighting in gifts,—seeking with desire in the region of the South (*dakshiṇâ-patha*) for the tribe of Brahmans (*vipra-kula*), and not finding any,—without delay went forth, and doing worship to the Ahichchatra agrahâra, succeeded in obtaining thirty two Brahman families purified by 12000 agnihôtras, whom sending before him, he brought and established in the outskirts of the city, in the great agrahâra of Sthâṇugûḍha which he founded in the tract he had noted, where were the god Praṇamêśvara, famous throughout the four yugas as set up by the pure and dexterous (*chatura*) Chaturmmukha (Brahma), and the *tîrttha* encircled by the five Lingas set up by that and other gods.

Verses in praise of Tâṇagundûr, with a list of the trees that grew there. And the various kinds of birds there imitated the sounds of reading, disputing, discussions of logic, tantras and mantras, recital or narration of poetry, as well as the secret signs of sacrificers, which they had learnt. The four vêdas, their six angas, the three kâṇḍas of mîmâmsa, the six systems of logic studied for discussions, the eighteen chief purâṇas and smritis, skill in (estimating) apparent elevations, in various kinds of buildings, music and other elegant arts,—by the decree of Mâdêva were possessed by the Brahmans of Tâṇagundûr. Oblations of rice, ghî, curds, boiled and coagulated milk, sacrificial animals, oblations of milk rice and sugar, milk, cakes of ground rice, abound in this village,—thus does each pair of gods praise it throughout the night.[1]

In that village, like Chakradhara (the discus-bearer, Vishṇu) to the learned, from their averting evils that threatened the village and doing good with the *chakra* (or discus) of wisdom, was a race (*vams'a*) which had acquired the cognomen of Chakras. To the 32000 a glory or an ornament, the attraction of all eyes, (with other praises), in that famous race arose the Brahman lord Mâkimayya, of the Viśvâmitra-gôtra. His son was Gôvinda, whose son was Mâkimayya. He had five sons—Vâmana, Trilôchana, Îśvara, Gôpa, and Nṛisimha. Among them, praises of Trilôchana. As the lotus-born (Brahma) had (formerly) set up Praṇamêśvara, so, like a new Virinchi (or Brahma), this celebrated Trilôchana set up the god Mâdhava, not allowing Kamalâ (Lakshmî, or his—the founder's—wealth) and Bhâratî (his wisdom) to be jealous of one another. His mother was of the Bemmukara-vaṁśa. A benefactor to the world was Kêśava, whose son was Êcha, whose son was Vâmana, whose daughter was Mâchikave, the mother like Kunti of five sons, the wife of Mâkimayya.

It was once when Trilôchana-dêva was full of anxiety to perform a work of merit which should be permanent, that in a dream the glorious supreme lord of Prayâga, Mâdhava, appeared to him, and saying—'As to the boy Praharâda I was in the pillar, so will I be in the stone',—vanished. For this god Mâdhava set up in consequence, (on the date specified), the five brothers (above named), worshipping the feet of all the 32000 Brahmans, made grants of land (specified), for the decorations and illuminations of the god. Usual final verses.

[1] These being all articles for sacrificial offerings to the gods.

And Daṇḍeya Sôvi-Seṭṭi made a grant to Trilôchana-dêva for the perpetual lamp of the god. To describe his greatness :—He was well acquainted with all learning. but to a learned man he knew not (that is pretended not to know) how to read ; to say to beggars the two letters *i-lla* (no) he had not learnt ;—Daṇḍeya Sôma.

## 190

*Date* 1158 *A.D.*

Be it well. The bhujabala-chakravartti Bijjaṇa-Dêvarasa,—a dweller at his lotus feet, Mâyi-dêvarasa, daṇḍanâyaka of the *hejjunka* and *vaḍḍa-râvuḷa* of the Banavâse Twelve Thousand, for the temple worship and perpetual lamp of the god Praṇamêśvara, granted the customs-dues on the areca-nut, betel-leaf and paddy of the god's garden, free of all imposts. And on the areca-nut of the country, 1 pa per lakh. Thus much, (on the date specified), did he grant with pouring of water to the thirty-two thousand. Usual final verses.

## 191

*Date* ? 1075 *A.D.*

The whole of one side is effaced.

When, with all titles, the mahâ-maṇḍalêśvara vîra-Gadamba, . .. rjjuna-Dêva, protecting Hola ...., Belvala, the Banavâse Twelve Thousand and the Sântalige Thousand, was ruling the kingdom in peace ;—Dêva .... (on the date specified), to provide one perpetual lamp for the god Praṇamêśvara, gave to the Brahmans .... from the interest on which they will carry this out as long as sun and moon endure. Usual final phrases.

## 192

*Date* 1107 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending an all sides, to continue as long as sun moon and stars :—

And, the worshipper of his lotus feet, subduer of the enemies' forces, chief over the property of the court, a sun to the lotus the Brahman race, the mahâ-prachaṇḍa-daṇḍanâyaka Anantapâla was ruling the two Six Hundreds and the Banavâsi Twelve Thousand in peace :—the abode of the Lakshmî of the favour he had acquired of that great minister, the *bânasa-mane-veggaḍe* Anantapâla, and a dweller at his lotus feet,—To .. râja-vibhu and to Nîlabbe was born Dâsirâja. He was the father and Sômambike the mother of (with various epithets) the raṇa-ranga-Bhairava, the mahâ-prachaṇḍa-daṇḍanâyaka Gôvinda-Râja, who was protecting the *vaḍḍa-râvuḷa*, the *perjjunka* and the two *bilkaḍe* of the Banavâse Twelve Thousand in peace and wisdom :

A dweller at his lotus feet,—the eight-thousand village of Gavêhu in the Antarvêdi, granted by Râma, being his birth-place ; Mâdhava-bhaṭṭa his father ; his mother Jânaki ; of the Vatsa-gôtra ; Gaurabbe his mother-in-law ; Soḍḍala his younger brother ; the brother-in-law of daṇḍanâyaka Goyd-arasa ;—Pṛithivîdhara Triva|i-bhaṭṭa, when acting as perggaḍe in the great chief village Tâṇagnn-dûr ;—in consequence of a discourse on merit, made petition to the 32000, saying—Give me land in which to have a well (*kere*)[1] dug.—And they agreeing, granted him land (specified), whereupon (on the date specified) having a well dug, obtaining water, and making a temple,—to provide for a gruel man

[1] *Kere* generally means a tank in which the water is collected by means of an embankment on sloping ground ; but here it is evidently used for an open well which is descended by a flight of steps.

at the water-shed and a boy to give water, and for the maintenence of the well, he made a grant of land (specified) under the well, and land for a grove, doing worship to the feet of the 32000. Usual final verses.

Details of his birthplace and family repeated. The house tax in the street of the god Praṇamêśvara ..... Jakkôja wrote (or engraved) it.

## 193

*Date* 1813 *A.D.*

The guru is the only refuge. (On the date specified), the gauḍa of Daḍihaḷḷi, Puṭṭaṇṇa, of his faith had images engraved on the two posts.

## 194

*Date* 935 *A.D.*

Be it well. (On the date specified), the perggaḍe of the Sânta[lige] Thousand, who had attained the rank of great minister, (with various epithets), the perggaḍe-Puḷiyyamma, causing the Tâṇagunḍûr tank to be built, granted under it land (specified) for the offerings to the god and the perpetual lamp. Also for ? guarding the tank, and for (reading) granthas.

## 195

*Date* 1007 *A.D.*

Be it well. (On the date specified), when the king of the Sântaḷige Thousand, Oḍḍammana carried off the good looking women and the ? temple cows, the barber Gôsasi-Guḷuga stopped him, died and went to the world of gods. For his wife Hukkabbe, the son she bore, Jîya Sanutannu set up this stone. Written by Salugayya.

## 196

*Date* ? 1212 *A.D.*

Be it well. In the 23rd year[1] of the pratâpa-chakravartti, the Yâdava-Nârâyaṇa Hoysaḷa vîra-Ballâḷa-Dêva,—(at the time specified in full detail, but much defaced), through imbibing the nectar of Jina teaching, having given up the false impressions of the mind, and being filled with desire to attain to the purity set forth in the doctrine,—having given up all, saying, 'not so much as a grain is mine', Jakkavve, thinking on her god, came to a decision. Thus placing herself at the lotus feet of Jina, fixing her eyes on the tip of her nose, and listening to the words of the *âgama*,—with ears and eyes having completed *sannyasana*, by the rite of *samâdhi* (or the tomb) Jakkaḷe attained to the company of heaven.

(The entire inscription is filled with the praise of her devotion and penance, some parts in Sanskrit and some in Kannaḍa).

Her mother was Lachchavve, her father Maṇḍana-Muddu, her husband the renowned Bharata, her instructor in penance Anantakîrtti-munipa.

She had her life, character and titles composed in poetry such as to gain the approval of the learned, and having it inscribed beforehand so as to reach all points of the compass,—saying 'I will now take it to heaven and have it inscribed among the gods', the mahâsati Jakkaḷe ascended to *svargga*.

[1] The date is given as Ballâḷa's 23rd year, the year Âṅgirasa, but these do not agree.

## 197

*Date* ? 1182 *A.D.*

(Much of the first part is defaced).

Praise of the Jina śâsana. May Dharmma. S'ânti and Kunthu, the Ratnatraya god, grant long life and prosperity. Description of the *adhô, madhya*, and *ûrdhva lôkas*,..... ..... surrounded by the three winds and containing the six substances. In the .....lôka, surrounded by groups of islands and seas, and containing wide expanses of land ..... ...In the salt ocean was sand of jewels, a kalpa-vriksha with blossoms for Lakshmî..... Enclosed by a hedge of waters, having the sign of the *jambu*, whose fruit gratifies all desires, the abode of sunlight, is Jambu-dvîpa. This Jambu-dvîpa in various qualities (named) was of ripened greatness like Rêcharasa. (In it), south of Mêru, is the Bharata-kshêtra ; description of its beauties. Filled with prosperous people, abundance of flowers, and the brightness of bees, the Karṇṇâṭa-śîme was an ornament to Bharata ; in which was the beautiful Kuntala-dêśa. With myriads of people, practices of virtue, agreeable occupations, streams of the (nine) sentiments, pleasure gardens, separated lovers, splendid tanks, full lotus beds, gilded boats for spring festivals, *ghaṭika-sthânas* the supports of dharmma and mines of enjoyment, moats which were as if the sea being overcome had returned here on account of the collection of gems, groups of the lotus faces of beautiful women fair as the moon, *grâmas nagaras khêḍas karvvaṇas maḍambas drôṇâmukhas puras paṭṭaṇas* and *râjadhânis*, on whatever side one looked, in these nine forms did the Kuntala-dêśa shine.

In succession, by valour, generosity and agreeable manners the great Châḷukya kings became the beloved of the lady earth, to whom their fame was as an ornament of pearls. When the Châḷukya kings were engaged in the pleasures of heaven, after them the Raṭṭas came into full view of the lady earth ; but driving them off, Taila ruled the whole world. To the charming Taila, Satyâśraya was the son ; his son was Vikrama ; to whom Ayyaṇa was the younger (brother) ; whose younger brother was Jayasimha ; his son was Âhavamalla ; his son was Sômêśvara ; that king's son was Permmâḍi-Dêva ; whose son was Bhûlôkamalla ; his son was Jagadêkamalla ; whose younger brother, in form and splendour a glory to the earth, was Nûrmmaḍi Taila.

After that, the Lakshmî of the Châḷukya kingdom with pleasure associated with king Bijjala, the Kaḷachuri ornament ; what? is the disposition of women to seek after something new, a new thing ? Verses in praise of his bravery. How Bijjala's greatness increased, say :—the king of Simhala carried his tray, the Nêpâla king was his perfumer, Kêrala was his betel-bearer, Gurjjara was his artificer, Turushka did horse work, Lâḷa was his attendant servant, Pâṇḍya was his ?cripple, Kaḷinga was the attendant on his elephant,—thus did they daily do the work of servants. The king Bijjala's younger brother Mailugi-Dêva protected the earth with affection and with the might of his arm ; after him that king Bijjala's grandson, the king Kandâra bore up the earth with threefold valour ; that king's junior uncle (*anuṭâta*), Sôyi-Dêva, afterwards bore up the earth. In succession drawing to himself Karṇṇâṭa and Kuntaḷa and embracing them, and seeing his goodness reflected in those beautiful bodies, he set his mind upon the broad Lâṭa[1] and the Kânchî district,[2] and stretching out his loving lotus hands to them, that king Râyamurâri brought so much of the world under one possession. His younger brother, of lofty qualities, Mailugi-Dêva ruled the earth ; after him his younger brother, but in fame the elder of all, the king S'ankama protected the earth with affection. His praise. Who was equal to (this) Niśśankamalla ? After him Âhavamalla, Râya-Nârâyaṇa, the younger brother of king S'anka, bore up the earth with great might, causing it to shine forth with universal splendour under his sole umbrella.

[1] *Pṛithula-Lâṭa* ; otherwise *pṛithu-lalâṭa*, the brow or forehead of the earth.

[2] *Kânchî-pradêś'a*, the Kânchî district : otherwise, the region of the zone or waistband.

In succession, having obtained the seven-fold wealth of empire for that king Bijjala, and caused the same seven-fold wealth to be visibly enjoyed by the line of kings who succeeded that emperor,—delighting in council, policy, bravery, fortune, and good character, shone Rêcha-daṇḍâdhinâtha. His arm like its branch on which the vine the kingdom of the Kalachuryya kings might spread, whose root was on the slopes of the shining Mandara mountain, tended by the wise, of wide-spread shade, distinguished by the fruits of unceasing liberality, a mind perfect in goodness, and exalted fame,—Rêchaṇa-daṇḍanâtha shone as the only *kalpa-druma* in the world. Farther verses in his praise, styling him *vasudhaika-bândhavam* (the only friend in the world). A S'rîvatsa, of abundant wealth, the son of Nâgâmbikâ, an abode of pleasure, the only friend in the world, generous, the admired Gaurî his wife, having the flag of a bull (*vrishabha*), born the son of Nârâyaṇa,—how glorious was Rêchi-daṇḍâdhipa.

Having received in succession (various) countries from the emperors of the Kaḷachuri-kuḷa, on his desiring this Nâgara-khaṇḍa, he received it from those kings, that Rêcharasa, and ruled it with exceeding glory,—how can I describe its prosperity under him?—I will say that it was like a lotus, in which Banavase was like the S'rî. Its attractions (described) were like those of the spring season.

In the lotus of the line of the Kadambas, reverenced by kings, who ruled that Nâgara-khanda, was born, an abode of all learned arts, the king Brahma. To him and to Chaṭṭala-Dêvi was born, by his skill in all policy and his bravery agreeable (*oppa*) to the lady royal government, Boppa. Through Boppa-Dêva the earth was freed from all enmity as a means of gaining livelihood; his wife was S'rî-Dêvi and they had a son the king Sôma. When learning to talk, for his charming words he was called Satya-patâka; when he began to toddle about, he was called Nigalanka-malla; when his strength began to appear, he was called Kaḍamba-Rudra; when he acquired dominion, he was called Gaṇḍara-dâvaṇi (a cattle-rope to champions);—how great was the list of the king Sôma's valiant qualities. That Kâma is now your friend is evident from his discharging his arrows continually at us to make us fall at your feet—thus saying, women dropped down before him, and the vermilion on their faces falling on the feet of this *nigaḷada-changâḷva* (? ruler of anklelted dancers) was the token of the passion with which they daily did service at the feet of king Sôma. If the king Sôma be angry with us, the whole of that Banavâse will become twisted like a vine round the sword in his hand; it is not well for us to be caught in this trouble;—thus thinking, his enemies fled till they saw the sea-shore, and there passed their time in peace:—how great was his valour. Another verse praising his liberality. His wife was Lachchala-Dêvi. To that couple was born (with praises) Boppa. His praises, comparing him with Krishṇa and stating that he had an army of eighteen *akshôhinî*.

His royal city (*râjadhâni*) was the wealthy Bândhava-pura, in which shone S'ântinâtha, his feet illuminated by the rays from the jewelled crowns of gods, *khacharas*, and serpents. With however much milk he is bathed, it disappears; though garlanded with flowers down to his feet, they vanish; though bathed with hot water, he on the contrary becomes cold;—is this not sufficient to describe the greatness of S'ântinâtha.

The *âchâryya* of that temple was Bhânukîrtti-siddhânti, praised by munis, causing the lotus the family of his own guru to unfold by his penance. That guru-kula was descended from the gaṇadhara Gautama, after whom were many yatipatis of the Mûla-sangha, in the Koṇḍakundânvaya. An ornament to the lake the words of Râvaṇandi-siddhânti was his disciple Padmaṇandi, like a lotus (*padma*) in the hand of the lady penance. His disciple was Munichandra. He ever enlightened the world, an abode of unusual Jaina yôga,—published commentaries, made the science of grammar his own, adopted the rules of logic, explained poems and dramas, and despised the assaults of the fish-bannered (the god of love). His disciple, who displayed the umbrella of fame, was Bhânukîrtti, of the

Krâṇôr-gaṇa, Tintrinika-gachchha, and Nunna-vaṁśa. His body wet with *śânta-rasa* (the spirit of patience), his fame on the heads of the elephants at the points of the compass, a saiddhântika-chakravartti, a lamp to reveal the hidden treasures at the feet of Jina, follower of the ancient Jaina yôgis, was the muni Bhânukîrtti. His disciple (with praises) was Nayakîrtti-brati.

Having learned the *âgamas* from this line of gurus, the *chintâmaṇi* of the Jina-samaya, S'ankara-sâmanta, made Śânti and was a benefactor (*śaṅkara*). For the increase of the kingdom of the Kadamba king Boppa-Dêva, S'ankara was justly considered the first person. In the Naṇḍu vaṁśa which was exalted by sâmanta-S'anka, was born an ornament to the line, Siṅgam. His wife was Mâliyakka, and their son was Ekka-gauḍa, whose younger brother was Keṛeyama. Keṛeyama's wife was . resavve, and their son was Boppa-gâvuṇḍa His wife was Châki-gauḍi, and they had a son S'anka or sâmanta-S'anka. Several verses in his praise. His wife was Jakkaṇavve. Her eldest son was Sôma, whose younger brother was Muddayya.

Thus esteemed, S'ankara-sâmanta caused to be made for S'ântinâtha, on account of his connection with the place, a splendid Jina temple in Mâguḍi. The image removes the impurity of the feet, reflects in the hall and pillars the thoughts of the heart, gives life to the lines of figures, and makes the walls appear as if moving,—such were the comments of the people on the Jinêndra temple which sâmanta-S'ankara caused to be made in Mâguṇḍi. Beholding with approval that Jinâlaya, the sole ornament to the world,—the Tripurântaka-sûri of Balipura, named Sûryyâbharaṇa, having praised it, so that this basadi was a joy (both) to the Tîrtthakar and to the devout followers of S'iva, from affection (*bhâva*) to Bhava (S'iva), that eminent muni granted for it an excellent *sthaḷa-vṛitti*, consisting of a garden of 500 areca trees, a flower garden, good rice-land and an oil-mill.

Thus providing for that work of merit to continue, and distributing his justly acquired wealth so as to supply the wants of his dependents,—that S'ankama-Dêva-chakri marched away and joined the king Ballâḷa, and by service at his lotus feet was causing the ocean of his valour to roar aloud. Marching out, taking him by his fortunate hand, and bringing him along with him, together with all the other daṇḍanâthas, he (? the king) was for some days in the residence of Tâṇagunda. While there, Rêchaṇa-daṇḍâdhîśvara came to Mâguḍi for the purpose of worshipping the feet of Jinêśvara, together with the king Boppa and S'ankara. Having come, he worshipped the feet of Jinêśvara, did obeisance to the lotus feet of the Jina muni, inspected the Jina temple, and being greatly pleased, the sole friend in the world praised it. Thus praising it, he granted for it Taḷave, with enjoyment for three generations, and all rights, for the Jina worship.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja, boon lord of Kâlânjana-pura, in valour the lord of Lanka, in courage a lion, a Brahma in song, a sun to good warriors, the son of king Bijja, master of elephants, beloved of the goddess of victory, having the flag of a golden bull, having with his long arm established the Lakshmî of the Kaḷachuryya kingdom, Râya-Nârâyaṇa, having crossed over the ocean of the Bharatâgama (or science of music), Giridurgga-malla,—śrîmad Âhavamalla, was in the residence of Modeganûr, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, master over seventy-two officials, the mahâ-prachaṇḍ a-daṇḍanâyaka, Rêchi-Dêvarasa, sending for Bhânukirtti-siddhânta-dêva, priest of the basadi of the Ratnatraya god of Mâguṇḍi,—(on the date specified)[1] made over to that Bhânukîrtti-siddhânta-dêva, of the Mûla-saṅgha, Krâṇur-gaṇa, Tintrika-gachchha, and Nunna-vaṁśa,—for the bathing of the Ratnatraya god, the decorations, illuminations, food of the rishis and students, and temple repairs,—

[1] All that appears of the year is *Saka-varsha nûra-nalkane* (the Saka year 104), the name of the year having gone, but there is no doubt that 1104 is meant, the thousand being dropped.

Taḷave in .... beleya-bâḍa which before, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from the goddess Padmâvatî, scented with musk, a Bhairava to opponents, the Kâdamba lion, the delight of the goddess ..., a stake to ...., Nigalanka-malla, a cattle-rope to champions, head-jewel of good warriors,—adorned with all these names, Boppa-Dêva, had settled on it for three generations, freed from all imposts.

And he committed to the great minister,—skilled in securing to himself the fruits of victory, a Dhananjaya in the science of archery, listener with pleasure to the sound of war, ..... Vidyâdhara, proficient in poetry and the arts,—Murâri-Kêśava-Dêva, the maintenance of the work of merit. To describe his greatness :—verses in his praise.

And in that basadi, at one time the Bananju of the four places (or stations) and the *mummuridaṇḍa* granted certain dues (specified) on the value of the treasure brought by all merchants of various countries. Usual final verses.

## 198

*Date* 1256 *A.D.*

Be it well. In the 11th year of the Yâdava-Nârâyaṇa bhujabala-pratâpa-chakravartti Kandâra-Dêva,—Sâ .... vanta of Muḍi, performing (the rite of) the *sannyasana* tomb, attained to the happy state. His farther praises. (The inscription is much effaced).

## 199

A similar record for the goldsmith Bammôja.

## 200

*Date about* 1190 *A.D.*

Memorial of the death of Sântiyakka or Sântale, whose father was Sankaya-Nâyaka, her mother Muddavve, her favourite god S'ântîśvara Jinanâtha, her priest Nayakîrtti-dêva-muni.

## 201

Memorial of the death of Bîrôja and Bommavve.

## 202

*Date* ? 1211 *A.D.*

Be it well. In the ? 21st year of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva,—Malle-gavuṇḍi obtained *mukti*. Her guru was Sakalachandra munipa, her god Jinêndra.

## 203

*Date* 1283 *A.D.*

In the 14th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râma-[chandra]-Râya,— ....ja-Nâyaka of Chikka-Mâgaḍi, in .... slew (many), distinguished himself and gained the world of gods.

## 204

*Date* 1090 *A.D.*

Be it well. (On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvuṇḍa* of the Nâgari-khaṇḍa Seventy,—the cows of Kiṛi-Mâguṇḍi, which were in the service of the god Tripurântaka, being harried, .... stabbed with a dagger, distinguished himself and gained the world of gods.

## 205

*Date* 1092 *A.D.*

(On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvuṇḍa* of the Nagara-khaṇḍa Seventy,—the hill chiefs having laid siege to Kiṛiya-Mâguṇḍi, which was in the service of the god Tripurântaka, captured the cows, unloosed the waists of the women, and departed,—Kâchi-Seṭṭi's son Tailama recovered the cows, stabbed with the dagger and gained the world of gods.

## 206

*Date* 1176 *A.D.*

In the 10th year of the Kaḷachuryya bhujabala-chakravartti Râyamurâri-Sôvi-Dêva,—when the mahâ-maṇḍalêśvara.... was ruling the Nâgara-khaṇḍa Seventy,—and the mahâ-maṇḍalêśvara Vikramâditya-Dêva was ruling the Banavase Twelve Thousand kingdom in peace,—and the *nâl-prabhu-gâvuṇḍa* was in peace in Chikka-Mâguṇḍi,—when Boppa-gâvuṇḍa was coming from Chauṛoḍe, being ordered by Kâḷeya of Kâraḍi, he slew many, distinguished himself and gained the world of gods.

## 207

*Date* 1090 *A.D.*

(On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvuṇḍa* of the Nâgari-khaṇḍa Seventy,—Eka-gâvuṇḍa of Kiriya-Mâguṇḍi, which was in the service of the god Tripurântaka, when the cows were harried, stabbed with the dagger and gained the world of gods.

## 208

*Date* ? 1391 *A.D.*

(On the date specified), Kapaṇṇa, son of Marava Bomme-gauḍa of Kôḍihaḷḷi, was killed by robbers and went to *svargga*.

## 209

*Date about* 1757 *A.D.*

Siddapa-Nâyaka to Bhairappa (sends) blessing.[1]

In the matter of Kôḍihaḷḷi Basavappa, who cut off the head of Mancha Barama when he was committing lawlessness behind the presence, and suffered much trouble,—he certifies that for the *uttâr-umbaḷi* belonging to him in the Kôḍihaḷḷi village of the S'ivapura-śîme, rated, together with *nashṭa*, at ga 14 . 1, the *pagaḍi* money for the time the land was put out of season should come to him: prays for protection, and requests that orders may be passed. On this petition, an order was given to this Basavappa in the year ..... Jêshṭa śuddha 2, that the *pagaḍi* (for the time as above, repeated) should not be given to him. That order is now confirmed. Petitions of this kind from the country for payment of money are not to be made. This *vâle* will be entered in the sênabava's *kaḍata* and returned. 1 *vâle*.

## 210

*Date* 1758 *A.D.*

Having entered the guard-house of the Tavanidi fort in the year Yuva, S'râvaṇa śu 15,—orders were sent in the year Îśvara, Jêshṭa śu 1, to arrest Manche Baramana, and he was arrested this śu 14 in the Udri fair.

[1] The epistolary style for an elder or superior to a junior or inferior.

Praise of S'ambhu. Be it well. (On the date specified), Keḷadi Sômaśêkhara-Nâyaka wrote to Bhaira the following matter:—Kôḍihaḷḷi Basava, who cut off the head of Manche Barama who was committing lawlessness, and suffered much trouble, states that his *umbaḷi* should be protected, and S'iviliṅgappa having stated that orders should be passed to that effect,—the following *uttâr* is granted. (Here follow the details). And this Basavappa having applied that the boundary stones of the *uttâr-umbaḷi* formerly granted to him may be set up for the land now granted, in accordance with his petition we have sent from the presence our servant (*blank*) who will carry this out in the presence of those of the four boundary villages, and will report to that effect to the presence. This *vâle* will be entered in the sênabôva's *kaḍita* and returned. *vâle* 1.

## 211

*Date about* 1294 *A.D.*

Praise of S'ambhu. Be it well. In the 25th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râmachandra-Râya,—Sôma-gauḍa of Harige and his son Bomma-gauḍa, when in the destruction of Indûr the cows were carried off, recovered them, fought like heroes of war, distinguished themselves, and gained the world of gods, close to Mallikârjjuna. By the victor is gained spoil; by the slain too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter. Usual final verse. Obeisance to the god Nîlakaṇṭha.

For the gauḍas who recovered the cows, Changadêva-Nâyaka, approving of their bravery, made a grant of land as a *nettara-goḍagi*. .... ôja's grandson Mâṛaga-vôja engraved this *bîragal*.

## 212

*Date* 1181 *A.D.*

(On the date specified), the pratâpa-chakravartti Hoysaṇa bhujabala vîra-Ballâḷa-Râya's great minister Toya-Singeya-daṇṇâyaka, when Basavaiya-Nâyaka of Hânungal was inside the guard-house in the Udare fort,—on the mahâ-maṇḍalêśvara Banka-Nâyaka's son-in-law Gangeya-sâhaṇi, Beyama-sâhaṇi and Javaneya-Nâyaka, these three, coming with all appliances and laying siege,—he fought, slew, distinguished himself and gained the world of gods. By the victor is gained &c. (as above). Praise of S'ambhu.

His younger brother Pârisaya put up this stone.

## 213

*Date* 1672 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), Keḷadi S'ivappa-Nâyaka's son Sômaśêkhara-Nâyaka's wife Chennamâji, gave to Koṭṭige, son of the Harige *taḷavâra* Nâga, a grant of land (specified) as *umbaḷi*, to be enjoyed by his posterity in regular succession.

## 214

*Date* ? 1186 *A.D.*

Be it well. In the ? 20th year of (with usual titles) Hoysaṇa vîra-Ballâḷa-Dêva, when the great minister Pratipanna-Sârasûryya-Dêva-daṇṇâyaka was guarding Taladi,—the *nâḍ-prabhu* Kanasôge Yaṛakâvi-gauḍa's younger brother Êcha-gauḍa, on the Panchâla-Bûta killing the (herdsmen) and carrying off the cows, recovered the cows in the ..... rêśvari wood, and slaying, gained the world of gods.

## 215

*Date* ? 1158 *A.D.*

Be it well. In the .. .. year of .... simha-Dêva, Kanasôge Malli-Seṭṭi's son Dêvaṇṇa when coming to the double line of Ghats was attacked by robbers, and killing many, stabbing with the dagger and distinguishing himself, he gained the world of gods. By the victor is gained &c. (as above).

## 216

*Date*? *about* 1240 *A.D.*

Praise of S'ambhu. Be it well. When, entitled to the five big drums, .... .. was governing the Jiḍuvaḷige Seventy in peace :— .. of Bandaḷike coming to plunder the .... of Tâṇagundûr, Sigi-Seṭṭi's son Râma-Seṭṭi being on guard at ..., pierced and killed many and was borne away by the celestial nymphs. By the victor is gained &c. (as above).

## 217

*Date* 1248 *A.D.*

Be it well. In the 2nd year of the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti Khandhâra-Dêva,—Paṇama-gauḍa, son of Maḷḷiya Homma-gauḍa, cowherd of the worshippers of the lotus feet of the immemorial divine linga the god Praṇamanâtha, the thirty-two thousand Brahmans of Tâṇagundûr, fighting among the trees of the village in Kalaseyaheri, killed many, pierced much, distinguished himself and gained the world of gods. Seeing his bravery, the Brahmans were pleased, and granted for him land (specified) as a *nettara-goḍege*. By the victor is gained &c. (as above).

Mallôja made this *vîragal*.

## 218

*Date about* 1080 *A.D.*

Usual final verses. Be it well. When Vikramâditya was ruling the kingdom of the world :— and Indarasa was ruling the Jôdûr government ; and Pesalkonḍa was ruling ....., he gave land (specified) for the god. Imprecation.

## 219

*Date* 918 *A.D.*

Be it well. When Akâḷavarisha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Kannara-Dêva's kingdom was extending on all sides ;—in the S'aka year 834, the year Prajâpati, &c.,—When, entitled to the five big drums, the mahâ-sâmanta Kaliviṭṭarasa, of the Kâḷki-dêvaysar-anvaya, was ruling the Banavâsi Twelve Thousand,—on Sattarasa Nâgârjjuna, who was holding the office of *nâḷ-gâvuṇḍa* of the Nâgarakhaṇḍa Seventy, dying under the orders of Kaliviṭṭarasa, the king having given to his wife the grade of *nâḷ-gâvuṇḍa*, and Jakkiyabbe was holding the office of *nâḷ-gâvuṇḍa*,—and Nanduvara Kaliga was holding the office of *pergaḍe*,—and ? the survivor of the Sundiga tribe was holding the office of *pergaḍe* to Koḍangeyûr,—the Seventy and the Three Hundred granted Avutavûr to Jakkiyabbe as promised. And Jakkiyabbe, in giving away the dues of the *nâḷ-gâvuṇḍa* in Avatavûr on account of the Nâgarakhaṇḍa Seventy, granted 4 *mattal* of rice-land in Jakkili for the temple.

Skilled in ability for good government, faithful to the Jinêndra śâsana, rejoicing in her beauty, Jakkiyabbe, when having received the Nâgara-khaṇḍa Seventy, she was protecting it well, though a

woman, in the pride of her own heroic bravery,—at that time, bodily disease having made inroads deciding that worldly enjoyments were insipid, she sent for her daughter and making over to her her posterity, freed herself from the entanglement of the chain of desire, ..... came and in the *tîrttha* of Bandaṇike, O wonder, forsook (the body) of Jakkiyabbe. In the S'aka year reckoned by *vasu, jalarâsi,* and *vârida-patha* (840), the year Bahudhânya &c., she came to the basadi in full faith and performed the vow, ..... Jakkiyabbe.

The writer was Nâgavarmmâ. Imprecation. Usual final verse.

This stone was set up by Muddâ of the Sandiga tribe, .. .. son of Beleyamma.

## 220

*Date* 1015 *A.D.*

Be it well. (On the date specified), when the favourite of earth and fortune, the mahârâjâdhirâja, born in the Châḷukya-vaṁśa, Jayasimha-Dêva was ruling the kingdom:—and.. ndayya was ruling the . of the Banavâsi Twelve Thousand,—and Sattaṇara Nâgârjjunayya was holding the office of *nâḷ-gâvuṇḍa* of the Nâgara-khaṇḍa Seventy,—on Mûkarasa making an attack upon .. ddammana Sântara, the .... of the king of Sântaḷige-nâḍ, Nâgârjjunayya's son Manneya Nâgavarmma, on joining in the attack, died and gained the world of gods. His praises. For Eḷeya Basava who died with him, Nâgârjjunayya and Nijabbe will maintain one *matta* of rice-land.

## 221

*Date* 1075 *A.D.*

Prosperity be to the śâsana of Samantabhadra, of the learned Pûjyapâda, of Akalanka-guru, (the śâsana) of the lord Jina. Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. His broad chest the cause of joy to the goddess of Fortune, his long arms a Yama into whose mouth hostile kings are plunged, he whose beloved is the earth encircled by the four oceans,—long life to the king Bhuvanaikamalla, a joy to those who reverence him.

By him, his feet illumined by the jewels in the crowns of prostrate kings, the son of śrîmad Malla, was this śâsana given, the destroyer of his enemies, delighting in donations to munis of food and the four kinds of gifts,—and (it was) received by Kulachandra-dêva-muni, of fame white as the pure cloud.

Be it well. When (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Bankâpura, ruling the kingdom in peace and wisdom;—a dweller at his lotus feet,—Be it well. When, praised by all the world, of the heroic Brahma-Kshatra race, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôḷâḷa-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Padmâvati, the Ganga god of love, Vikrama-Ganga, *jayad-uttaranga*, head jewel of chieftains, Cha[ḷukya] Permmâḍi Bhuvanêka-vîra Udeyâditya, ..... was ruling;—Bhuvanaikamalla-Dêva, for the S'ântmâtha temple which Bhara ... chakravartti had newly erected in the *tîrtha* of Bandaṇike, made a grant of land in Nâgarakhaṇḍa, (on the date specified), washing the feet of Kuḷa .. .. dêva, disciple of Paramânanda-siddhânta-dêva of the śri-Mûla-sanghânvaya and Krânûr-ggaṇa, who had gone to the farthest shore of the ocean of both *siddhântas,*—giving him both a copper śâsana and a stone śâsana. Usual final verses.

## 222 to 224

*Date ? about* 1100 *A.D.*

S'lôkas arranged in *chakra-bandhas*, or the lines of a wheel-like circle, with axle-box and spokes.

## 225

*Date* 1204 *A.D.*

Praised by the company of poets, the celebrated Rêcha-chamûpati; after him, half a Rêcha in promoting the Jina-dharmma in the world, Kavaḍe Boppa, ornament of the Yadu king's kingdom, promoted the *tîrtha* of S'ânti-Jina,—the lord of Bân.dhava-pura. Why keep wealth; it should be accumulated in order to be given away in the four kinds of gifts,—thus said the most wise among Bhavyas (or the Jains),—Kavaḍe Boppa.[1]

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

The Kuntaḷa country, which is like curls (*kuntaḷa*) to the lady Earth, was ruled by the renowned nine Nandas, the Gupta-kula Mauryya kings; (then) the lords of brilliant fame, the brave Raṭṭas ruled; after them the Châḷukyas ruled; after them king Bijjala of the celebrated Kaḷachuryya-vamśa. After that, subduing the powerful, a hero with the sword in his own hand, the king Ballâḷa ruled the earth with grace, while all lands applauded. To describe his descent:—Usual account of the rise and genealogy of the Hoysaḷas, to Ballâla.

Putting down those who withstood him, and gladly sparing those who fell at his feet, that Ballâla was protecting the earth in peace, in Vijayasamudra.

Like the face to the lady Earth shone the Banavase-nâḍ, on which Nâgarakhaṇḍa at all times was conspicuous like the *tiḷaka*, a sign of good fortune. Here follows a description of its groves, gardens, tanks &c. In Nâgara-khaṇḍa,—among gems the *parusa* (or philosopher's stone), among cows the celestial cow, among gardens the tree of the gods,—shone the splendid Bândhava-nagara. Description of its attractions. Its ruler, born in the Kadamba-vamśa, Sôma nripa's son Boppa-Dêva, had a son Brahma-bhûpâlaka. Kaveḍeya Boppa-Seṭṭi erected a maṇṭapa for the god S'ântinâtha of that Bandaṇike and dedicated it with all ceremonies.

In Nâgara-khanda, like the mouths of Hara, were five agrahâras, from which proceeded the sounds of all the Brahmans reading and teaching the reading of all the vêdas, purâṇas, moral precepts, śâstras, logic, âgamas, poems, dramas, stories, smṛiti, and rules for sacrifices. Praise of the Brahmans there. Keṛeyûr S'ambhu-dêva was so versed in all learning that Aja and Bhâratî cannot compare with him. Verses in praise of Seṭṭikavve's son Sankara-seṭṭi of the Bananju-dharmma; of sâmanta-Mudda, whose father was S'ankara, his mother Jakkavve, his friend Jina, his guru Bhânukîrtti-bratipati, his ruler Ballâḷa, his wife Lachchâmbike, his daughters Jakkavve and Mallavve, his son Ballâḷa-dêva: of Biṭṭiyarasa, owner of Kachhchhaviyûr: of Mâḷa-gauḍa, prabhu of Bêgûr: of Eṛakâṭi-gauḍa of Kaṇṇasôge: of Eṛaha-gauḍa of Maḷavaḷḷi: and Sôma-gauḍa of Abbalûr.

Munichandra-siddhânta-dêva's favourite disciple was Lalitakîrtti-siddhânti. His son, a moon to the ocean the Kânûr-ggaṇa, was S'ubhachaudra-paṇḍita-dêva. He raised up the *tîrttha* of Bandaṇike as its favourite *âchâryya*. He obtained the *pâripatya* (or management) of the S'ântinâtha-tîrttha.

The king Ballâḷa's celebrated minister,—a sun to the lotus the Brahman race, a bee at the two lotus feet of Nârâyaṇa, a fortunate abode of fame, in literature a Vidyâdhara, adorned with all good qualities, exalted in honour,—Malla, protected this Bandaṇike with affection. Praise of the valour of Kammaṭa Malla-daṇḍâdhinâtha. His minister was Sûryyya-chamûpati.

The thus celebrated official Malli-Seṭṭi; a sun to the lotus the Brahman race, Sûryya-dêva; all

[1] All the foregoing seems to be added after the completion of the sâsana.

the Brahmans, possessed of the usual ascetic virtues (named), of the five agrahâras of Nâgara-khaṇḍa; the lover of all learning, S'ambhu-dêva, the master of Kereyûr; of fame pure as the water of the Ganges, Biṭṭimarasa, master of Kachchchhaviyûr; a ray of moonlight in raising the waters of the ocean the Bananju-dharmma, Tribhuvanamalla-Seṭṭikavve and her son S'ankara-Seṭṭi; a tree of plenty in gratifying the wishes of supplicants, S'ankara-sâmanta's son, the friend of the Bhavyas (or Jains), the nâḷ-prabhu Muddayya; adorned with the ornament of the three jewels, Bêgûr Mâla-gauḍa; devoted to gods Brahmans and guru, Kaṇṇasôge Eṛakâṭi-gauḍa; adorned with all good qualities, Maḷavaḷḷi Eṛaha-gauḍa; a treasury of modesty, Abbalûr Sôma-gauḍa:—these chief persons, and all the subjects and farmers of the Nâgara-khaṇḍa Seventy, uniting together, (on the date specified), for the bathing and eight manner of ceremonies of the god S'ântinâtha of Bandaṇike, for expenses connected with the worship according to ritual, for vessels and cloths, for temple repairs, and for distribution of food to the four castes,—washing the feet of the priest of the *tîrttha*, S'ubhachandra-paṇḍita-dêva,—made grants (specified). Usual final verses.

## 226

*Date* 1213 *A.D.*

Born in the ocean of the śrî-Mûla-sangha, of the Krâṇûr-ggaṇa and Tintriṇîka-gachchha, obedient to Lalitakîrtti-muni, S'ubhachandra-Jêva shines in the sky as far as the points of the compass. (On the date specified) he went to *svargga*. Having renounced all in *sannyasana*, repeating the five words, with firm mind, he departed. From Bharatêśvara ..... for the maṭhâdhipati of Bandaṇike was erected a maṇṭapa in front of the S'ânti-Jina basadi .....

## 227

*Date* ? *about* 1200 *A.D.*

Be it well. Abhayachandra-siddhânti-dêva's disciple, born in the family of the protectors of ..... Murâri-Dêva's gifts, Châṛukîrtti-paṇḍita-dêva, repaired the Pancha-basti of Hiriya-Mahalige. For that temple, the grant from the king and from the nâḍ originally made for the basti of Tâḷa-guppe may be applied, namely, Baleyagâru, Bâḷeyahaḷḷi and Tagaḍuvattiga,—these three villages, free of all imposts. Also certain lands (specified).

The eighteen castes are agents for this work of merit.

## 228 to 231

*Date* ? *about* 1100 *A.D.*

These are metrical puzzles, *s'lôkas* arranged in *chakra-bandhas*, or the divisions of a wheel-like circle with spokes, (similar to No. 222 to 224 above). The author of 228 describes his composition as containing *anulôma* and *pratilôma s'lôkas* in one; that is, they may be read forwards or backwards.[1] In 229, directions are given as to what letters to begin with. The last verse of this is said to be a *gata pratyâgata s'lôka*, that is, it may be read forwards or backwards.[1] The author's name of the whole appears to be Sûri, and he calls his composition a *prabandha* named *Jina-stuti*.

## 232

*Date about* 1200 *A.D.*

The inscription is much defaced. It records the death of Sômala-dêvi or Sômavve with the performance of Jaina rites at the Sântiśvara basadi. Her guru was S'ubhachandra, and the inscription praises her liberality and Jaina devotion.

[1] The difference between *anulôma pratilôma* and *gata pratyâgata* verses seems to be that in the former each or every alternate line may be read separately, in the latter the whole verse must be read together.

## 233

*Date*? 1396 *A.D.*

(On the date specified), for the offerings to Bana-lêvi, certain land (specified) was granted, free of all imposts, by Chauchali-Oḍeyar. Imprecation. Some other land granted to Lachâya-dêvi.

## 234

*Date about* 1510 *A.D.*

Praise of S'ambhu. (On the date specified), when the mahâ-râjâdhirâja râja-paramêśvara .... Kṛishṇa-Râya-mahârâya was in Vidyânagara, ruling the whole kingdom .... :—Having received the Chandragupti village in the Chandragupti mâgaṇi of the Banavase [Twelve Thousand] for the office of *amara*-[*nâyaka*], Nanjyap-Oḍeyar, by order of .... and that merit might accrue to .... dhya-Nâyaka, for the purpose of clearing out the tank every year, granted land for a garden of 1000 (areca trees). Imprecation.

This śâsana was written by ... son of Gaurôja, former goldsmith of Bandaḷike.

## 235

*Date* 1207 *A.D.*

Obeisance to the Boar, who lifted up the earth in sport, Mêru being like an atom in the middle of his hoof. May the Boar who bore up the earth on the tip of his tusk, which resembled a newly budding *kêtaki* blossom, grant you great prosperity. May Gôvinda, worshipped by the hosts of the gods, .... dark coloured like the blue waterlily, his body marked red with the dye from the breasts of the *gôpis* of whom he is the lover, grant you ...., Kêśava.

Dweller in the milk ocean, the birthplace of Kamalâsana, with eyes like the lotus, the lover of S'rî, Kêśava directed his thoughts to the creation of the world. At that juncture, from the navel of the lord of S'rî was born Abjaja ; his son was Atri, whose son was the lord of the stars (Chandra) .. In the Lunar race arose Yadu, from whom was the family of Yâdava kings. In that .... Sala, king of the region in which the Tungabhadra is born, in order to obtain the accomplishment of his mind's desire, was as always doing worship to the goddess Vâsantike of Soseyûr, when a tiger .... which the muninâtha engaged in penance seeing, said—'This is always giving trouble ; without fear hit it with the cane (*poy seḷcyindam*).' On which, by virtue of the munipa's command, the king Saḷa smote it and became Poysaḷa. And his descendants thus through the favour of the goddess of S'aśapura acquired the name Hoysaḷa and the tiger crest.

Usual genealogy of the Hoysaḷas. Of Ballâḷa, after mentioning his defeat of Pâṇḍya and capture of Uchchangi, it is said that—to the great herd of lusty elephants Chôḷa he was a lion, to the ocean the Lâḷa king a submarine fire, to the lotus Magadha moonlight, ..... to the god of love Kaḷinga a Mahêśvara. His fame, eclipsing that of Chôḷa, Varâḷa, Lâḷa, Khacha,.. .... Turushka, Chêra, Maru, Mâḷava, Magadha, Gûrjjara, Andhra, and Nêpâḷa, spread to all the points of the compass.

When, (with usual titles), the niśśanka-pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva was ruling the kingdom in peace and wisdom under his sole umbrella :—

A dweller at his lotus feet, (with praises), was Malla. To describe his descent:—An ornament to Eṛal-naḍ was the agrahâra Nâgîve, in which was the famous Hrishikêśa. His son was Mallidêva, whose son was Bhâskarâryya. His wife was..... and their son was Malli-dêva or Kammaṭa-Malla, of the Kaśyapa-gôtra, the elder brother of Bhâgyavati. His wife was Jakkale, and their son

was Bhâskara, whose younger brother was Vâsudêva. Praise of Sûryya-daṇḍâdhinâtha, whose son was Bâchayya. To them Malli-dêva having made known his desire to perform a work of merit, they approved.

In the world beautiful is the Kuntala land, in which is the charming Vanavâse country; in it is the Nâgara-khaṇḍa, in which was the agreeable Bândhavapura. The list of its trees and other attractions. In that royal city (*râjadhâni*), was formerly a king of that country famed for his liberality, Sôvi-dêva. He gave to thirty-three Brahmans, who on earth corresponded to the thirty-three gods in heaven, a grant of vrittis in Bândhavapura; and his son Boppa maintained the work of merit with affection. Afterwards, it was confirmed in the Yadu kingdom, and maintained by Malyaṇa-daṇḍanâyaka. After that, Malli-dêva, on obtaining the government of that country, renewed the grant originally made by the king Sôma.

And having in mind to promote that work of merit to Brahmans, and the beauty of the city, Malli-dêva had this temple made, and having set up the god and the Brahmans,—the nâḍ-adhikâri's son Sûryya-dêva-daṇṇâyaka said, "Land is wanted to provide for repairs to the god's temple, for the god's offerings, perpetual lamp, the livelihood of the....., and the special services of Chaitra, pavitra, sankramaṇa and such others"—on which Malli dêva said "Be it so." Thereupon, making application to,—Be it well. Sharer in a thousand pleasures of perpetual good fortune, considered a second Lakshmî, (with other praises), the senior queen Abhinava-Kêtala-mahâdêvi,—that queen and himself made petition to the pratâpa-chakravartti vira-Ballâḷa-Dêva, and (on the date specified), at the time of the moon's eclipse, made grants of land (specified). Boundaries, and list of Brahmans who received shares.

*Date* 1209 *A.D.*

Be it well. With the approval of the Hoysaḷa-chakrvartti vîra-Ballâḷa-Dêva's crowned queen Abhinava-Kêtaḷa-mahâdêvi, of the chiefs and farmers of the Nâgara-khaṇḍa-nâḍ, and of the *mummuridaṇḍas* of the town,—that queen's younger brother Mâdhava-daṇṇâyaka, (on the date specified), at the time of the moon's eclipse, made a grant of land in Bandaḷike to the Brahmans, as follows; (here follows the list).

## 236

*Date* 1174 *A.D.*

Obeisance to S'ambhu, beauteous with his lofty head kissed by the châmara-like crescent moon, the original foundation-pillar of the city of the three worlds. May the lord of Gauri, Sômanâtha, in the mirror of whose toe-nails the lord of S'rî seeing ten reflections of his body was led to assume the fish, tortoise and other incarnations, grant to Mâcha the fulfilment of his desires as long as moon and stars endure.

Having begotten the fourteen worlds, and by virtue of his eight forms having proclaimed his name Bhava, possessing the love of Girijâ and bearing up Gangâ, having as his lotus eyes the friend of the wind (fire) the sun and moon, the sky his hair, the form Sadâśiva, he shone of old as the original male, the eternal Îśvara. To that Paramêśvara, through the pervading influence of the *salva*, *rajas* and *tamas* qualities of S'iva's energy, were born the three worlds; in which, a collection of merit, was the middle world, which shone in beauty as the perfect earth. The seven islands, the seven oceans, the seven mountain chains, the seven days, the seven planets, the seven horses of the sun, the infernal regions and others the three worlds, surrounding it; standing in the middle of the world, broad and

lofty; shone Mêru, like Mâchi, with glory. Mêru producing *namêru* (trees), raised itself surrounded by Kimpurushas, and bounded by continents (*varsha*). Among them, so called from its weight of happiness (*harsha-bhara*), is the Hari-varsha, in which on the south side of the Himâchala, was situated the Bharata-varsha, the beloved of Gangâ. The beating hearts of lovers sounding like the *ḍakke* (drum); the hum of swarms of bees, like the songs; the gentle breezes causing the leaves to clap together, like the cymbals (or castanets):—truly it seemed as if Manmatha (the god of love) was secretly making Rati dance, and hence was the Bharata land named from Bharata (the art of music and dancing). To the prosperous people of the country, being like the curls (*kuntala*) of the lady earth, the Kuntala country obtained its self-expressive name (*guṇa-nâma*).

Like clustres of flowers for earrings, so were the royal line of the Lunar race who formerly ruled Kuntala with glory and might. Of the Sômânvaya (or Lunar race) was a king who learned the use of weapons from Aśvatthâma, and became proficient,—and that king Sôma by the power of his knowledge ruled the whole world. His guru Aśvatthâma causing with affection the mustaches and beard of that Sôma to grow thick, as if for ornament, when Parasurâma with a raging fire of fury came to swallow up the kings, with great affection preserved him, and together with a sign (or crest), the name of Kaḷachuri to that family,—this Îśvaraṁśa.

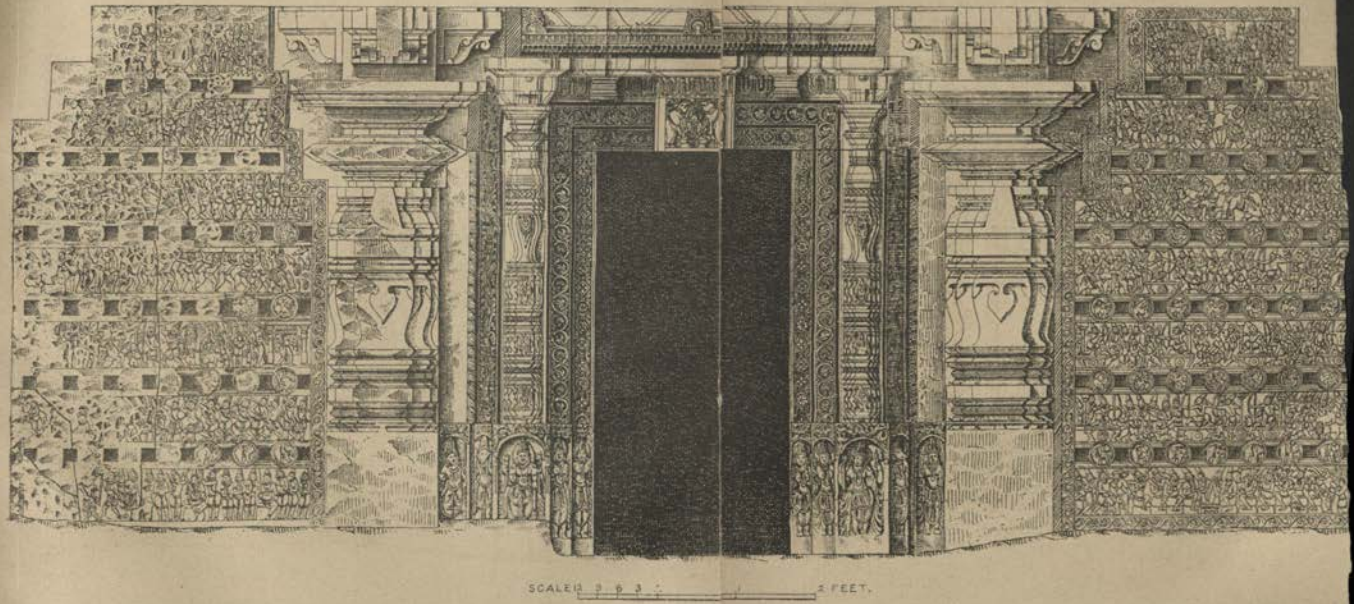
While it was so, one day when in the joy of their hearts Aśvatthâma and the king Sôma went to the shining Kailâsa mountain in order to worship the lord of Pârvvatî,—the esteemed king Nanda with a peaceful mind was worshipping the feet of S'iva with various flowers. He had previously for many days worshipped S'iva with the desire of obtaining a son, and when he was filled with distress, saying "S'ankara has not in the least favoured me with my heart's desire," as if saying "Do not be distressed," some *kadamba* flowers fell down as if plucked. Seeing which, that king worshipped Bhava with those flowers. On his so doing, Bhava granted him the boon. And saying "Two brilliant sons under the name of the Kadamba-kula will be born to this king; you join them and instruct them in the use of weapons," S'ambhu brought that king and Îśvaraṁśa together,—by which that family became illustrious. Born in that Kâdamba-kula, Kîrttivarmmâ and Maytavarmmâ, having acquired the glory of all learning from Drôṇi, that Kâdamba-vaṁśa obtained fame together with all royal wealth.

The rule of the Kaḷachuryya line gave light to the world through Sôma; through Pemma it became spotless; through Gorvvapa it was distinguished for enjoyments; through Vajra it acquired might of arm; king Yôga obtained it with stability; through Permmâḍi it tasted happiness and approved of it; and acquired power through king Bijjana.

To the Kâdamba Maytavarmmâ was born Tayta; to that king Tayta was (the son) S'ânta; to that king S'ânta was born Maila. After he and many other celebrated kings had ruled the earth, Boppa, the husband of S'rî-Dêvi, protected the earth with affection.

Verily through king Bijja's splendour,—Gûrjjara was seized with a great fever (*perjjara*) and lost his glory; Kaḷinga came to his end (*kaḷida*); Mâḷava contented himself with but a little wealth (*mâ-lava*); Anga fainted through his terrified limbs (*bhît-âṅga*); Turushka, shrivelled up (*s'ushka*) by the flame of fear, rolled on the ground; Chôḷa, forsaking all, fled together with his people (*âḷ-ôḷi*); Andhra became full of holes (*randhra*). The king Bijjaṇa was given by Sômanâtha a son of hundred-fold valour, Sôma, who received the name Râya-Murâri. Splitting Khasa, cleaving Kaḷinga, devouring Kimmîra, swallowing Turushka, eating up the Chêra king and belching, bringing to the ground the Surâshṭra chief and pounding him,—thus, like a female fiend (*rakkasi*), did the great sword (*mikk-asi*) of Sôma-râjêndra act.

Since the Kâdamba Taila there has been no one worthy to protect the whole world, thus thinking, and distressed on this account, the husband of S'rî-Dêvi, Bopparasa, with great devotion




DOORWAY OF SOMESVARA TEMPLE, BANDALIKE.

worshipped the lotus feet of Sômanâtha to obtain the joy of a son. And when with eagerness Siriyâ-dêvi also with devotion worshipped the feet of the Dakshiṇa Sômanâtha with the desire for a son, Îśvara with pleasure granted a son equal in bodily might to that Râyamurâri-Sôma, who should transfer the glory of the Kaḷachuryya-vaṁśa to the Kâdamba-vaṁśa. Having given him, in order that he might be recognized as the Kadamba Rudra, Dakshiṇa Sômanâtha appeared to that wife in a dream, clad in white garments, mounted on Nandi,—and marking the (child's) forehead with *vibhûti* (or ashes), gave him the name Sôma. The son thus obtained, dandling in the name of Sôma,—as he grew he appeared like a ball of curds, and like the moon of the first day of the waxing fortnight daily increased until the light of his fame spread throughout the six continents of the world as an incarnation of the god of love himself. When he was learning to talk he received the name of Satyapatâka (flag of truth), and when he was learning to walk he received the name Nigalanka-malla,—thus did all the world praise Sôma's truthfulness, his ability and courage. His name *husivara-sûla* (a stake for liars) was the *tisula* (trident), his *Satyapatâka* was the lady Gangâs, his name *gaṇḍara-dâvaṇi* (a cattle-rope to champions) was the garland of skulls, while his appropriate name of Sôma proclaims him as Sôma himself, thus does all the world praise Nigalanka-malla. Farther verses in the same strain, and saying that hostile kings trembled before him.

A dweller at the feet of the victorious Sôma, his hero spirit delighting in king Sôma's sword, like a great wave (*vîchi*) of the ocean Sôma's subjects, did Mâchi appear. Verses praising him in highly hyperbolic style. His âchâryya was the celebrated Dêvaśakti-yatipati, through whose favour he obtained wealth and his heart's desire.

In the lake Banavase, Nâgari-khâṇḍa was like a lotus, for unfolding whose beauty Sôma was like a sun. Description of its vegetation and fruit trees. The jewel of Nâyakas, decended from Guṇa-bhûshaṇa, the Nâyaka Mâchi erected there in Bandaṇike a S'iva temple, around which the town shone like a jewelled anklet. (With various epithets), the Nâyaka Mâchi erected in Bandaṇike belonging to Nâgari-khaṇḍa, by direction of the king Boppa, the Boppêśvara temple ;—and explaining to his own lord king Sôma the extent of that work of merit,—for the eight kinds of ceremonies of the god, the Chaitra, pavitra, and other parvvas, made a grant of land (specified). And Lachchala-dêvi made a grant of land (specified) for the same. Also the Five hundred remitted certain customs duties (specified), and for the perpetual lamp granted an oil-mill. And the fifty families of oilmen granted 1 *sorige* (of oil).

Moreover, in the 7th year of the Kalachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva, the year Vijaya,&c., the mahâ-maṇḍalêśvara Sôvi-Dêvarasa's minister, Haṭṭabôva Nâcharasa, managing the *hejjunka* and *vaḍḍa-râvuḷa* of Jiḍḍuḷige in Eḍe-nâḍ of Nâgari-khaṇḍa, granted for the perpetual lamp, in Muchchuṇḍiyûr, in the presence of the chief men (named) and subjects, the family tax for 20 bullocks, and the customs duties on whatever loads they might carry. Also the family tax on one oil-mill.

This much,(on the date specified),[1] Chikka-Mâcheya-Nâyaka. washing the feet of the Mûlasthâna âchâryya, the Kâlâmukha, possessed of the usual ascetic virtues (named), Kalyâṇaśakti-paṇḍita, made over .. .. .. .. ..

## 237

*Date* 1180 *A.D.*

Be it well. In the 4th year of the Kaḷachuryya-chakravartti Nissankamalla Sankama-Dêva,—the mahâ-maṇḍalêśvara Boppa-Dêvarasa, for the offerings of the god Sankara-Nârâyaṇa of agrahâra Binnegêri, made a grant of land in Sîreyahaḷḷi belonging to Bandaṇike-sthaḷa. Imprecation.

[1] This is one year earlier than the date previously given just above.

## 238

*Date* ? 1128 *A.D.*

By the victor is gained spoil &c., (as above). Praise of S'ambhu.

Be it well. (On the date specified), when sâmanta-Bopparasa of Bandaṇike was making a tour in the nâḍ, the people of Kaḷḷamanne captured the cows of Karinele and were going off,—when, by order of his ruler, Bammana, brother- in-law of Bîreya- nâyaka's son Heggade-Bammabeya, recovering the cows, stabbed with the dagger, distinguished himself and gained the world of gods.

## 239

*Date* 1447 *A.D.*

Be it well. In the reign of the râjâdhirâja paramêśvara vîra-pratâpa Mallikârjjuna-mahârâya, (on the date specified), when Kaṭhâriryya-Nâriyappa-Nâyaka's son Maduvarasa-Nâyaka went to *svargga*, his wives Buḷḷarasi and Kannâyi cast themselves into their husband's victorious fortune and gained the world of gods. Great good fortune.

## 240

*Date* 1442 *A.D.*

Be it well. In the reign of the râjâdhirâja râja-paramêsvara vîra-pratâpa Immaḍi-Dêva-Râya-mahârâya, (on the date specified), when Madukaṇṇa-Nâyaka, son of the Kadamba Sôyi-Dêvarasa of Bandaḷike, the famous royal city of the Nâgarakhaṇḍe Seventy, his son Baicharasa and his son-in-law Sûrappa-Nâyaka had blocked up Kappegeṛe, a hamlet of Banavase,—and the people of the *tîrtha* coming, laid siege to it,—like brave men, killing many, and being cut to pieces, gained the world of gods. By the victor is gained spoil &c., (as above)

## 241

*Date* ? 1396 *A.D.*

Praise of S'ambhu. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-Harihara-Râya's kingdom was extending on all sides in peace and wisdom:—To the lady the ocean-girdled earth like curls (*kuntaḷa*) shone the Kuntala country, to which like the face was the Banavase nâḍ, an ornament on which, admired by all the people in the world, was Bandaṇike, beautiful as Amarâvati. (On the date specified), when Bâchappa-Vaḍeyar was on the throne of Sôve, extending the kingdom on all sides ;—Within the four boundaries of Khêmalapura in front of the (temple of the) goddess Banna of Bandaṇike in the Nâgarakhaṇḍa-nâḍ, for the repair of the (temple of the goddess, will be assigned customs duties from the former priest of the goddsss and other subjects), the tax from the five classes of artisans, the *talavâṛa âya*, hidden treasure, underground stores, ..

A number of other grants for the goddess.

In the Pâṇḍya-maṇḍala wandering in the forest, and (coming) from Kôḍ also to Brahmâṇi ..... ..... as she came through the forest to bear witness, those who come to the *jâtre* (or car festival) of the Bandaḷike goddess[1] .....

## 242

*Date* 1163 *A.D.*

Om. Obeisance to S'iva. Praise of S'ambhu. May it be unobstructed. The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence,

[1] This seems to be a fragment of some *sthaḷa-mahâtmya*.

soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva. The only god, victorious is S'iva, the form of all wisdom, and also Dêvi: whose possession are the three worlds, unchangeable in the universe, ever united, through whose union the essence of all things is mingled, the seed from which the world is born do I reverence. Honourable birth, knowledge of the śruti, performance of good deeds, ability in science, gentleness in speech, increase of wealth, soundness of body,—are the reward of serving you, Moon-crested one; without this all else is straw.

To the ocean-girdled lady earth like curls (*kuntaḷa*) was the Kuntaḷa country, to which like the face was the Banavase-nâḍ, an ornament to which, admired by all the people in the world, was Bandaṇike, which was like Amarâvati. May the lord of Gauri, who descending from the Kailâsa mountain was incarnate for the perpetual good of the world and manifests himself in Bandaṇike, his lotus feet worshipped by the three worlds, grant to Mâchiga daily prosperity and the fortune of victory to the end of the age.

Be it well. When, (with usual Kaḷachuryya titles), the Kaḷachuryya-bhujabaḷa-chakravartti Tribhuvanamalla-Dêva was ruling the kingdom in peace and wisdom:—The bhujabaḷa-chakravartti, a sun in the sky of the Kaḷachuryya-kula, by his valour forcing hostile kings to hide themselves and retreat, removing the poverty of multitudes of people in the earth, extended his territory as far as the shore of the ocean, the delighter in victory, the king Bijjala.

During the increase of his kingdom, of exalted fame, his son-in-law Barmma-daṇḍâdhîśa ruled the famous Banavâsi country with glory. Putter down of the evil-disposed who trespass over the ocean of dharmma, and an asylum of the good, Barmmarasa of Bandaṇike gained fame in the world. His son (with praises) was Bopparasa. To him and to Siriyâ-Dêvi, daughter of the Kâdamba king S'ânta, was born the king Sôma, or Sôyi-Dêva. Verses praising his valour. His wife was Mâlala-Dêvi; her praise.

A dweller at his lotus feet, Mâcheya-Nâyaka's descent was as follows: His father was Masaṇayya, whose wife was Malliyakka, and their son was Mâchi. His wife, the daughter of Tantrapâḷa Mallayya and Mâḷeyakka, was Suggiyakka; her praise. Their son was Sôma. Mâchayya was the manager of the customs duties of Taḷaṛike, and his son Sôma gained a name as sarvvâdhikâri. Verses in praise of Mâchiga. His guru, considered to be a *jagad-guru*, proficient in the eight branches of yôga, having crossed over the milk ocean of all the vêdânta, siddhânta and Saivâgama, possessing the essence of the knowledge of all pure arts, chief of the most celebrated yogîndras, adorned with unequalled greatness, famous and addicted to method, an ornament to the face (*mukha*) of the celebrated Kâlâmukhas, was Dêvaśakti-bratîndra.

Be it well. Possessed of the usual ascetic virtues (named), obtainer of a boon from Aghôra, âchâryya of the celebrated Hiriya-maṭha of Bammakûru, was Dêvaśakti-dêva, through whose favour to Mâchayya-Nâyaka and kindness he became devoted to dharmma. Causing a tower (*prâsâda*), decorated with carvings and figures, to be erected of stone, and a golden *kalas'a* to be made for the pinnacle of the temple, he in many ways increased his fame in the world. He also set up a linga, with the associated gods, in Bandaṇike.

Having thus done, after that, Mâcheya-Nâyaka having in the name of his ruler the mahâ-maṇḍalêśvara Sôvi-Dêvarasa given it the name of the god Sômêśvara,—the king, for the decorations of the god, for the ornamental work and tower of the temple, and for the food of the ascetics there, made grants of land (specified), and in Aṛalûr a tribute of one *honnu*, with the *koḍavîsa biravaṇa* of 50 bullocks, and two vîsa of the customs duties on grain. And the senior queen Mâḷala-Dêvi granted for the perpetual lamp one oil-mill. Also his minister Nâkarasa made a grant of land (specified)

for the offerings to the god. And the nâl-prabhu and the Five hundred granted certain dues (specified). And the great minister, the daṇḍanâyaka of the *hejjunka* and *vaḍḍa-râvuḷa* of the Banavase Twelve Thousand, Bîcharasa remitted for the perpetual lamp a *bêḷe* on a load ? going to the *ṭhâṇa*. And the vaḍḍa-vyavahâri of Mirinje, Ballaya-sâhaṇi, and others (named) all the people of the *pêṭe* (or market) being present, granted for a horse, 2 hâga ; for cowherds, 2 hâga.

Thus much, (on the date specified], Mâcheya-Nâyaka made over, free of all imposts, for the god Sômêśvara This temple is a Brahmâchâri maṭha. Usual final verses.

Sômêśvara-paṇḍita and Bîreya-jîya are the priests here. The priests will grant to the stone-mason Kêtôja an *umbaḷi* of 20 kamma of rice-land.

## 243

*Date* 1214 *A.D.*

Praise of S'ambhu. Be it well. In, with all titles, the sun to the sky the Sêvaṇa line, the Yâdava-chakravartti Simhaṇa-Dêva's (reign), the year Bhâva, &c., when with a large force of the four arms,—elephants, horses, chariots and good warriors,—joining with Drôṇapâḷa, the mahâ-maṇḍalêsvara Bammi-Dêvarasa of Bandaṇike besieged Uddare,—did he (simply) seize and bring in (a prisoner) and take away his life with his head ?—he taunted (the enemy), laid siege, and while his master was looking on, causing the warriors to cry out with his sword, roaring like a lion, he chopped them in pieces, and danced about so that all said there was no other like perggaḍe-Mâcha in the field of battle. The foreign army praising him, his own army applauding, and the gandharvvas singing, he was victorious on the battle-field so that his fame was spread abroad, and by his valour he gained the happiness of enjoying the celestial nymphs, and by his wisdom and devotion to his lord Mâcha became ever celebrated. Unshaken, remembering that he was a *perggaḍe*, he guarded his lord ; a brave servant, he shone so as to acquire greatness ; a bound servant, he shed his blood, trod down blame and sin like fire, winning the affection of his ruler,—the herggaḍe Soma's son Mâcha, and gained the great *svargga*.

## 244

*Date* ? 1203 *A.D.*

Be it well. In the Yâdava-chakravartti vîra-Ballâḷa-Dêva's 13th year,[1] the year Dundubhi, &c., on S'ivarâtri, when Ballâḷa-Dêva attacked the fort of Udare, ..... at the bidding of the great minister Malleya-daṇṇâyaka, his intimate servant, the Bandaṇike guard Nemma-Maḍeyaṇa's son Hariyaṇa, taking a shield, and climbing the steep of the Udare fort, dropped down in front, and killing many, discharging his duty in an astonishing manner so as to win the applause of his master and his attendants, bringing glory to his family, he gained the world of gods.

## 245

*Date* 1183 *A.D.*

Be it well. In the Kaḷachuryya-chakravartti, Râya-Nârâyaṇa, Âhavamalla-Dêva's 4th year, the year S'ubhakrit, &c,—Be it well. When the mahâ-maṇḍalêśvara Boppa-Dêvarasa himself paid a visit to Esaleyahaḷḷi for Saṇṇa-Mahadêva-daṇṇâyaka's tribute, the musketeers of Maluge-Dêva's army being on the march to Baḷigâve, through ? misunderstanding a fight arose, in which Murâri-Sôma's son Daḍeya Kaṭiga-Nâga being ordered to destroy them, took a shield and spear, and killing many, distinguished himself and gained the world of gods. The king being pleased with his service, Murâri-Sôma erected this stone.

[1] So in the original, but should be 30th to correspond with Dundubhi.

## 246

*Date* 1123 *A.D.*

When (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, by order of—with all titles, the great minister .. .. the mane-verggaḍe-daṇḍanâyaka, Sâlipayya,—the great minister ..... Râmayya was ruling the Banavâsi Twelve Thousand;—a dweller at his lotus feet, with all titles, when the mahâ-sâmanta Bopparasa and his wife Siriyâ-Dêvi, surrounded by all the subjects, were in the temple at the rice-fields, (on the date specified), the cowherd Mârana's son Dêkaya-Nâyaka made a vow, saying—"If the king obtains a son, I will give my head to swing on the pole[1] for the god Brahma of Koṇḍasabâvi" ... ..... gave rice-land to provide for a line of 810 lights .... and for ? expenses of the basadi. Imprecation.

## 247

*Date* ? 1215 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, pratâpa-chakravartti vîra-Ballâḷa-Dêva's ? 2nd year,[2] the year Bhâva, &c.—Be it well. Lord of all wealth, master over seventy-two officials, the *mahâ-vaḍḍa-bêhâri* (or great senior merchant), Kamaṭa-Malla-S'eṭṭi, with Sûryya-daṇṇâyaka, sending for Gavamaleya-Nâyaka and engaging his service,—when he penetrated to Bâḷeyahaḷḷi and having captured the cows was returning,—the watchman of the Kavaḍa forest, by order of ..... Sâniyabe's sâbani, fighting, slew many, distinguished himself and gained the world of gods. Verses in praise of his bravery.

## 248

*Date* 1224 *A.D.*

Be it well. In the 14th year of—renowned in the three worlds, the râjâdhirâja râja-paramêśvara, the Yâdava-Nârâyaṇa, pratâpa-chakravartti bhujabala vîra-Siṅgaṇa-Dêva's own victorious reign, the year Svabhânu, &c, in protecting Muḷugunda, in the fight with Jâyya-râhuta, Bôkeya-Boppe-Nâyaka slaying and distinguishing himself, gained the world of gods. Verses in his praise.

## 249

*Date* 1185 *A.D.*

Be it well. In (with usual Châlukya titles) Tribhuvanamalla vîra-Sômêśvara-Dêva's 5th year, the year Viśvâvasu, &c.,—when the dweller on the broad chest of the mahâ-maṇḍalêśvara Sôvi-Dêvarasa, the senior queen Lachchala-Dêvi went to *svargga*,—fulfilling, the vow he had previously uttered, saying 'I will die with the Dêvi'—he died. To describe the greatness of the pride and heroism of Bôka who (thus) went to the other world:—On his master calling him, saying, "You are the brave man who with resolution have spoken of taking off your head,"—with no light courage Bôka gave his head, while the world applauded saying "He did so at the very instant". The word spoken with full resolve is not to be broken, .... (praise of his bravery). A grant was made for his wife and children.

[1] The *sidi* or iron hook by which a S'ûdra is suspended and swung round at the hook-swinging festival, the hook being passed through the sinews of the back.

[2] To correspond with Bhâva, should be 42nd.

## 251

*Datd* ? 1171 *A.D.*

Be it well. In the .. year of the Kalachuryya bhujabala-chakravartti Bijjana-Dêva, .... the year Khara &c.,—when Sô[vi-Dêva] and other chiefs ..... the heggade-daṇḍanâyaka joining fight with .. .. ...daṇḍanâyaka, he was defeated and fled,—Sôvi-Dêvarasa's Nâyaka, Kêśa-Boppa's son-in-law Mâcharasa-Nâyaka, ..... when three thousand cavalry were put in line, stopped them with one bow, and ..... capturing eleven horses, brought them in .. .. fighting in the battle, gained the world of gods. The seventy families and .... Seṭṭi being pleased made a grant of rice-land for him.

## 252

*Date* 1416 *A.D.*

Be it well. (On the date specified), when Pratâpa-Dêva-Râya was ruling the kingdom in peace and wisdom :—the Sirahaḷḷi gauḍa, Bomma-gauḍa and his wife Harimâyi gained the world of gods.

## 255

*Date* ? 1544 *A.D.*

(On the date specified), Keḷadi Sadâśiva-Râya-Nâyaka made a grant (specified) for the worship with lights of the god Mallikârjuna of Togarashe. Imprecation. Those who caused this grant to be made are .. nahaḷḷi Gaṇâchâri and Parvata-voḍeyar.

## 263

*Date* ? *about* 150 *A.D.*

*(Cave characters and Prâkrit language)*

*Siddham.* Victorious is the adorable Maṭṭapaṭṭi god.

The râjâ of Vaijayantî-pura, of the Mânavya-gôtra, a Hâritîputra, joy of the Vinhukaḍḍachuṭu-kula, Sâtakarṇṇi, commands the *mahâvalabham rajjukam*[1] :—

May life and wealth increase. Suited to please the Divine, a source of continued happiness, the grant of the village Sahalâtavî,—for the enjoyment of the Maṭṭapaṭṭi god, a place for great sages,—for our own safety,—with freedom from all taxes, free from disturbance, not to be entered by soldiers, fully prepared,—thus well- suited, with freedom from all taxes,—to the son of Takiñchi, is given as a Brahman endowment,—to Koṇḍamâṇa, of the Kauṇḍinya-gôtra, a Hâritîputra.

Thus is current the second fortnight of the hot season, the first day of the first year, ..... when this is given.

## 264[2]

*Date* ? *about* 250 *A.D.*

*(Cave characters and Prâkrit language)*

*Siddham.* Victorious is the adorable Maṭṭapaṭṭi god.

By the dharmma-mahârâjâdhirâja of Vaijayantî, versed in the views he has adopted on the sacred writings,[3] râjâ of the Kadambas, Siva[skanda]varmmâ, of the Mânavya-gôtra, a Hâritîputra, master

[1] The *rajjukas* were officials appointed by As'ôka in the 3rd century B. C., as he says "for the instruction of the faithful." From the name they were apparently revenue officers.

[2] This follows the preceding on the same pillar.

[3] This difficult phrase, which occurs in so many Kadamba grants, has been translated by Dr. Kielhorn,—"studying the equital (of good or evil) as his sacred text." (*Ep. Ind.*, VI, 15).

of Vaijayantî:—ownership of the estate formerly said to be given having been abandoned,—with full mind, to the maternal uncle of . pi,[1] the grant is made a second time,—to Siri-Nâgadatta, of the Kauṇḍinya-gôtra, a Kauśikî-putra, ornament of the Koṇḍamâṇa family,—of villages well-suited as before,—Sômapaṭṭi, Konginagaram, Mariyasâ, Karipendûlâ, Para-Machchuṇḍî, Kunda-Machchuṇḍî, Kappennalâ, Kundatapukam, Veṭṭakki, Vêgûram. Koṇatapukam, Ekkaddhâhâram, Sahalâ,—these villages, not to be entered by soldiers, fully prepared, free from all taxes, are given.

May life and strength increase. In the 4th year, the first fortnight of the autumn season, the second day, (under) the first asterism Rôhiṇi, moreover, was the grant made. This is for the enjoyment of the god, for the great refuge the Maṭṭapaṭṭi god.

As told, Viśvakarmmâ engraved the Brahman endowment.

This Kadamba and the good senior minister, may they have trust. Confirmed by the four vêdas, and prescribed in the nigamas. Thus does the râjâ command.

By Nâgadatta was it caused to be written on a pillar of unburnt suitable stone.

Victorious is Lôkanâtha (the lord of the world). May cows and Brahmans be happy. May it be confirmed. May it be fortunate.

## 266

*Date* 1139 *A.D.*

Be it well. In Bhûlôkamalla-Dêva's 13th year, the year Kâlayukti, &c, the *prabhu* of Mâvaḷḷi in the Nâgara-khaṇḍa Seventy, Gâḍa-gauḍa's younger brother Mâriyamma, had (an image of) the sun with rays made, and set it up.

## 267

*Date* 1147 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), the pratâpa-chakravartti Jagadêkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When, with all titles, the great minister, inspector of the female apartments, ..... sâhaṇa-verggaḍe, śrîkaraṇa, senior Kannaḍa minister for peace and war, master of robes, mane-verggaḍe-sênâdhipati, the betel-bearer daṇḍanâyaka, Bamma-Dêvarasa was ruling the Banavase-nâḍ;—

Be it well. Entitled to the five big drums, the mahâ-maṇḍalika, beloved of the goddess of victory, a sun to fiery hostile kings, a good champion for war, watching the face of those who are preparing to attack, obtainer of a boon from the four-armed goddess, Bhagavati's warrior, obtainer of a boon from the god Praṇamêśvara, boon lord of Bandaṇike-pura,—with these and other titles, the mahâ-maṇḍalika Sôvi-Dêvarasa,—in the pratâpa-chakravartti Jagadêkamalla's 10th year, the year Prabhava, &c.,—the *prabhu* of Maḷavaḷḷi in the Nâgara-khaṇḍa Seventy, Gâḍa-gavuṇḍa, causing the temple of Kali-dêva to be made, mounted a *kalaśa* upon it. And his elder brother Eṛaha-gâvuḍa had the goddess Bhagavatî made. And, a worshipper of the feet of Kali-dêva, a tree of plenty to Mahêśvara's people, in truth Râdheya, in purity Gângeya, Râma in the science of archery, the soul of warriors, a champion as good as his word, his father's lion, his elder brother's warrior, Mudda-Gâvuḍa had the Seven Mothers made. And his younger brother, obtainer of a boon from the god Râmêśvara, a bee at the lotus feet of S'iva, ..... Jîmûtavâhana, to others' wives a child, Gâḍa-

[1] All that appears is . *pi*x and the first letter cannot be identified from the trace left.

gavuḍa's lusty elephant, Kêta-gavuṇḍa had the god Vṛishabhêśvara made. His elder brother Mâṇiyamma had (an image of) the sun with rays made.

Thus, (with various epithets), Kancha-Gauṇḍa's sons, these five, having made these, for the offerings to the gods, the Chaitra and pavitra, (at the time specified), made a grant of land (specified). Also for the food of the god's priest Gangarâsi-paṇḍita. Some other grants for the gods. Usual final verses.

## 268

*Date* 1223 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva's 11th year, the year Subhânu, &c.—When Lenkaṇa-Nâyaka of Karimale captured the cows here and departed,—Mava-bôva of Maḷavaḷḷi opposed him, and slaying many, recovered the cows, and gained the world of gods.

Be it well. The mahâ-maṇḍlêśvara Nigalûr Bommi-Dêvarasa, with the farmers and subjects of Maḷavaḷḷi, approving of Chikka-bôva's elder brother Mava-bôva's service, granted land (specified) for him as a *neltaru-goḍage*.

By the victor is obtained spoil; by the slain, too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter. Imprecation.

## 269

*Date* ?1172 *A.D.*

Be it well. In the Kaḷachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva's ?9th year, the year Khara, &c.,—by order of Kacha-gauḍa of Maḷavaḷḷi, the cowherd Jaka-bôva's son Hikaraya .. .. .. and gained the world of gods.

## 270

*Date* 1222 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva's 10th year, the year Chitrabhânu, &c.,—opening ..... Midakara of Maḷavaḷḷi, fighting, gained the world of gods. By the victor is obtained, &c., (as above, in No. 268).

## 271

*Date* 1256 *A.D.*

Be it well. When the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Kandhâra-Dêva was ruling the kingdom:—(on the date specified), when the mahâ-maṇḍalêśvara Bommi-Dêvarasa was within the grass land of Banavûr and ? sprang upon Santaśâgabe,—Vidisa-Gêtaya slaying many, gained the world of gods. His heggaḍe's girl (*bâḷike*), Bommi-Dêva gave to his children.

## 275

*Date* 1086 *A.D.*

Be it well. In the bhujabala-chakravartti Tribhuvanamalla-Dêva's 10th year, the year Kshaya, &c.,—the heggaḍe of the *herjjunka* and *vaḍḍa-râvuḷa* of the Banavase-nâḍ, Nâraṇa-Dêva and other karaṇams, for the perpetual lamp of the god Râmêśvara of Muchchuṇḍi, gave, pouring water on the hands of Rudraśakti-dêva, worshipper of the feet of Sadyôjâta-dêva, the tax on one oil mill. Imprecation.

## 276

*Date* 1143 *A.D.*

Praise of S'ambhu. Be it well. In Jagadêkamalla-Dêva's 5th year, the year Dundhubhi, &c.,—for the offerings and perpetual lamp of the gods Râmêśvara and Mallikârjjuna of Muchchuṇḍi,—Manne Sôvi-dêva, Tribhuvana-gâvuṇḍa and the seventy families, washing the feet of Arasiyakere Sômêśvara-paṇḍita, made grants of land (specified). Usual final verses.

This maṭha is a naishṭika-maṭha (or maṭha of firm devotees): if the master of this maṭha is without Brahmacharyya (or religious abstinence) he shall be expelled from the maṭha. This maṭha is a descendant of the Sârathi-maṭha.

## 277

*Date* 1165 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet,—when Kasapayya-Nâyaka was protecting the Banavâse Twelve Thousand, and ruling the kingdom in Baḷḷigrâma ;—the maha-maṇḍalêśvara, boon lord of Bândhavapura, obtainer of a boon from the four-armed goddess, worshipper of the feet of the god Praṇamêśvara, subduer of foreign armies, champion over enemies, Sôvi-Dêvarasa's glory was as follows:—his praises, styling him the master of Bândhavapura. Thus when he was protecting the Nâgari-khaṇḍa Seventy in his own right (*sva-dharmmadim*) ;—the son of Dêvarasa, lord of Kaṇṇarasâvi, and of Châgala-Dêvi, of the Viśvâmitra-gôtra, Sôvi-Dêvarasa's *mane-vergaḍe*, sarvvâdhikâri and great minister, daṇḍanâyaka Nâkarasa, ruling Muchchuṇḍi,—his brother-in-law Chakrapâṇi-Dêva, Kêta-gâvuṇḍa, the seventy families and the five *maṇṇigas* being present,—(on the date specified), for the perpetual lamp of the god Jagadêkamallêśvara, for the offerings, Chaitra and pavitra, granted land (specified) ; also for the food of the âchâryya of the maṭha : besides 14 houses and one oil-mill. And the local Banajigas granted certain dues (specified). And washing the feet of Rudraśakti-dêva, disciple of Sadyôjâta-dêva, worshipper of the feet of S'ivaśakti-dêva-guru, son of Kriyâśakti-dêva, grandson of Sârathi Nirvvâṇa-dêva,—the land was made over to him. Usual final verse.

This maṭha is a naishṭika-maṭha (see No. 276 above) : if the master of this maṭha is without Brahmacharyya he shall be expelled from the maṭha. This maṭha is a descendant of the Noṇambêśvara-maṭha of Arasikere.

Written by sênabôva Rayarasa. Engraved by Maḷavaḷḷi Chikkôja.

## 278

*Date about* 700 *A.D.*

Be it well. When Vijayâditya-Satyâśraya pṛithuvi-vallabha mahârâjâdhirâja parama-bhaṭṭâra's reign was continuing :—to the pṛithuvi-vallabha, the king Sêṇavâra, Arkkêsari ..... in Mûgunda-nâḍ ..... to the hands of Nârâyaṇayyal .....

Mâyigaṭṭa-koṛeti Nâga .. be caused the temple to be made of Muḷchuṇḍi .... and made grants for it. Witnesses. Usual final verses.

## 279

*Date about* 1120 *A.D.*

Be it well. With all titles, the chief of the immemorial agrahâra Muchukunda-pura, Kêta-gauṇḍa's sênabôva, disciple of Kriyâsakti-dêva, Nâṇame ... of the immemorial agrahâra Tâṇakuṇ-

[1] Much of the inscription from here effaced.

dûr, Kèśava-dêva, had a sun with rays made, and the mahâ-maṇḍalêśvara ..... with Muchchundi .. . ha-gauṇḍa and all the .. .. being present, gave it to the tîrttha of the god Râmêśvara.

## 280

*Date* 1127 *A.D.*

Be it well. In the Châḷukya-chakravartti Sômêśvara-Dêva's 2nd year, the year Plavaṅga, &c.,—when the mahâ-Mâhêśvara vîra-Sântara Singa-Dêvarasa, penetrating to Hiriya Jambûr, captured the cows and was departing, Sâdeya-Nâyaka of Muchuṇḍi attacking him, distinguished himself, recovered the cows, slew many and gained the world of gods.

## 281

*Date* 1368 *A.D.*

Be it well. Obeisance to him whose pedestal is the great boar, shining upraised upon the mountain, the supporter of all the *tatva*, a pillar of light,—S'ambhu. May the boar nature of him who rejoices in doing good to the world grant your desires, he whose tusk bore up the earth plunged into the ocean and with it the three worlds. May Ananta, who himself is the abode of happiness, be for your happiness, one of whose heads is adorned with supporting the earth which resembles a sesamum seed. May the earth, whose part it is to gratify all desires, protect you, which being composed of the elements (*bhûta*) is rightly named *bhûtadhâtrî*.

Having turned back the ocean and conquered the earth, the acme of might and liberality, the sole repository of fame, was Jâmadagnya, who, slaying the Kshatras that from enjoying the earth were filled with pride, made it as far as encircled by the ocean the possession of the Brahmans.

There is, possessed of all good fortune, the sole refuge of liberality and fame, in wealth and enjoyment like Indra,—the king named Bukka, whose valour is loudly proclaimed by the sound of the drum his fame to all the points of the compass as far as the southern eastern and western oceans.

To him so famous,—distinguished for policy and courage, renowned in the world for his good qualities, is the minister named Mâdhava. Who is invested with authority for punishing the evil, and with Brahman purity and Kshatra victorious power for protecting the earth from fear. Born from the Brâhman Châuṇḍa, who was an austere ascetic in the Angirasa-gôtra, he is an astonishing expert in policy, like Bṛihaspati in exceeding wisdom ; and though a *sûri* (or learned man), is always composing poetry which gives new pleasure to the minds of all,—what a wonder is he. Who, through the astonishing favour of his master Kâśîvilâsa, a manifest incarnation of Giriśa, gained celebrity as a S'aiva ; by his masterful energies subdued this world and the next, and was speedily the conqueror of how many countries on the shores of the Western Ocean ; what more can be said in his praise. Who cleared and made plain the ruined path of the *upanishads*, which was overgrown and dangerous from the serpents the proud advocates of evil doctrines ; so that though Brahma's dwelling is so far, he was ever helping the worthy to go there without a guide, and was praised by the wise as the guru who established the path of the *upanishads*.

Be it well. Of a valour celebrated throughout all the circle of the world, the mahârâjâdhirâja râja-paramêśvara, the master of the eastern southern and western oceans, who, on mounting the great throne of the new Vijayanagara which was like the principal jewel in the middle of the pearl necklace the Tungabhadrâ, that encircled the Hêmakûta mountain as if it were the throat of the lady earth, caused all kings to prostrate themselves as his feudatories, was vîra-Bukka-Râya ; whose minister Mâdhava, who was if his (the king's) valour had become incarnate in a holy man for the protection of world, by the order of vîra-Bukka-bhûpati, having accepted the government as far as the Western

Ocean,—in order to have an oversight of that kingdom without trouble, on the advice of the S'iva guru Kâśivilâsa Kriyâśakti, he worshipped in the manner of the *S'aivâmnâya* the god of gods embodied in his own favourite linga, Tryambaka-nâtha, by means of daily special ceremonies, and by a number of rites and practices.

Then, at a certain time reckoned by *kha, randhra, kara* and *kumuda-bândhava* (1290), the S'âtâvâhana S'aka year Kîlaka being current, on the day governed by the moon, the crest jewel whose glory is cherished with affection on the head of S'iva (Monday), the 8th of the dark fortnight of the autumn (month) Kârttika,—in order to fulfil the great S'aiva vow which he had commenced with special rites a year before as directed in the *S'iva-sandhyâ*, desiring to make the donations required to complete that great vow,—having received permission from his lord Bukka-Râja to make a grant of a village, he petitioned him, saying, "From the funds of my own property I will carry out your order; give me leave" and obtaining his consent,—in his own Eighteen-maṇḍala country, of which the chief place is Chandrakûṭa-pura, purchasing at the price of the day, with the knowledge of the authorities of the maṇḍala, Muchchuṇḍi, together with Palâśapalli and Tevaṭṭa, situated in Nâgarakhaṇḍa, suitable for a grant to Brahmans,—entrusting to those authorities the management of this great work of merit to continue as long as sun and moon, and giving it the name of Vidyêśvara-pura, after the eight Vidyêśvara who were the objects of adoration in his vow,—summoning to an assembly learned Brahmans, themselves like incarnations of Vidyêśvara, pre-eminent by their virtues and the country of their birth, travellers to the farthest point of the *Châraṇîya-aticharaṇâmnâya*, daily observers of all the rites appointed in the pure *S'ivâmnâya*, ever devoted to the worship of the Aṣhṭamûrtti, Kâśmîr Brahmans,—formed 80 shares, and bestowed these with all usual rights and ceremonies, with a śâsana from his own hand. (Here follow the names and other particulars of the donees). May the language of this śâsana composed by the learned Phaṇîśitu, son of Viśvanâthâryya, meet with the approval of the wise. The own handwriting of Lâhidêva-bhaṭṭa, son of Râmadêva of the S'ârṅgarava Kaṭhas.

## 282

*Date* 1368 *A.D.*

(This is the deed of sale of the villages above purchased. They were sold for 200 varaha, five times the value of the annual rent, and a present of 18 cloths for the representatives of the 18 kampaṇas of the Gutti kingdom of the Banavase Twelve Thousand nâḍ).

## 283

*Date about* 830 *A.D.*

Be it well. When, entitled to the five big drums, the mahâ-sâmantâdhipati, favourite of all the world, Nripatunga-Dêva, śrîmad Amôghavarsha-Dêva, was ruling the kingdom of the world:—Be it well. When, of pure doctrine, his fame spread all over the world, ..... Jagêsi(? Jayagêsi), ornament of the S'ânta-râja-kula, was ruling the whole of Sântaḷige;—To Pubbâmiga of the lay-disciples of Teṅkaṇavaḷḷi and to Mâlingi-gâmigitti was born Mâra, who gave Isûr and along with it certain land,—Mâra Gôsâsi. The work of Singavôja.

## 284

*Date* 902 A.D.

Be it well. When Kannara-Vallaha was ruling the kingdom of the world:—Be it well. When, of faultless doctrine, glory of the great Ugra-kula, possessed of policy and valour, champion over foreign kings, able in detecting evil,—Vikramâditya Sântara was ruling as king;—Chandiga,? son of Achalavi and (with various epithets) Sântara, son of ? Ambinayita, son of Ereya-Permmâḍi Sânta-Kâmaṇa,—(on the date specified), caused the Kaṭṭamara tank to be built, and a temple to be made. And that it might be carried on, made a grant of land (specified). Usual final phrases.

## 285

*Date* 1017 *A.D.*

Be it well. When, (with usual Châḷukya titles), [Tribhuvanamalla]-Dêva's kingdom, extending as far as the four oceans, was continuing :—

Be it well. Entitled to the five big drums, the mahâ-maṇḍlêśvara, boon lord of Banavâsi-pura, (with various epithets, including) the sole hero in the world (*jagaḷêka-vira*), a Mâri to the Tivuḷas, Sattiga's *laṭṭa*,—Iṛiva-beḍaṅga-Dêva's son Kundamarasa's agent for works of merit and ? son Khêtamalla and others having built for the Brahmans of agrahâra Sâliyûr the pond of that place, (on the date specified), at the time of the moon's eclipse, made a grant of Kaṇṇasoge to the Brahmans. Mâka-râja, gaṇḍa-Bhairava, will protect this. Usual final verses.

## 286

*Date* ? *about* 900 *A.D.*

Giving money to the Brahmans of Sâliyûr and purchasing land,—Chandiyarasa granted it for the god, to provide one perpetual lamp and a daily offering. His sons Raṇayya and Chiṭṭayya will carry this out. Usual final verses.

## 287

*Date* 1012 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—and, Iṛiva-beḍaṅga-Dêva's son Kundamarasa was ruling the Banavâsi Twelve Thousand, and the Sântaḷige Thousand in peace and wisdom ;—(on the date specified), of the thousand Brahmans (with usual ascetic virtues and learning) of agrahâra Sâliyur, Toḍaka Kêsavayya and his wife Mârabbe being disposed to perform a work of merit, purchased land (specified) and granted it for the god Chandêśvara.

While this work of merit was continuing, Kêsimayya having died, and his son Kappimayya was carrying it on,—being unable to raise water to that rice-land, so that it bore no crop,—the work of merit being in danger of being ruined, and—according to the suit in the *Bhârata*, in which the well belonged to one man, the pot to another, and the rope to another,—being without ability to do anything, he sent for Mâdimayya, the husband of his elder daughter Jannabbe, who expended what money was necessary and restored the work of merit. Usual final verses.

## 288

*Date* 1420 A.D.

Praise of S'ambhu. Be it well. (On the date specified), at the time of the eclipse of the sun,—when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the residence of Vidyânagari belonging to Ânegondi-durgga, which is Hampe Hastinâvati, on the throne of the great royal city, protecting all kingdoms and ruling by his own right :—

A dweller at his lotus feet, Bâchaṇa-Voḍêr's younger brother, the great minister Mallappoḍer was ? governing Gutti-durgga ;—by order of the sovereign, he granted to Tirumala-gauḍa of Muguḷikere belonging to Maḷênahaḷḷi châvaḍi, in Yaḍavaṭṭa-nâḍ of the Chandragutti-venṭhe belonging to the Banavase Twelve Thousand, a śâsana as follows :—Here follow details of the village, which is made over with an injunction to pay the rent punctually to the palace without any default. Usual final verse.

Maḷlarasa-Oḍeyar's writing. (*signed*)—Virûpâksha.

## 289

*Date* ? 1432 *A.D.*

(On the date specified), the Chaṭṭanahaḷḷi watchman, Malla's (?son) Bamma having caught a ? thief in Mugulugeri, at the time of the sun's eclipse gained the world of gods.

## 290

*Date* 1141 *A.D.*

Be it well. In Jagadêkamalla-Dêva's .. year, the year Durmati, &c., Malléya, son of Kêti-setti's (wife) Bâgarabbe, of Mâdaviyakere in Telunga-nâḍ, when Sôvimayya of Mugulageri-maraḍi ..... ..... all the subjects made a grant for him. Verse praising his bravery and saying that during the eclipse of the sun he gained the world of gods. Obeisance to the sun.

The sculptor Râmôja's work.

## 292

*Date* 1077 *A.D.*

The first part is much effaced. Apparently contains an account of the descent and virtues of Mêchi-Seṭṭi and Dorakabbe.

Thus when, possessed of all good qualities, Mêchi-Seṭṭi and the sharer in his joys, equal to a second Lakshmî, Dorakabbe, with Mariyase Dâsi-Seṭṭi were in the royal city Baḷḷigâve in the enjoyment of their desires, in peace and wisdom ;—from hearing a discourse on merit, having conceived the desire to perform a work of merit,—for the offerings to the god Mallikârjjuna which they had set up in Mariyase, for the worship and food of the ascetics,—Mêchi-Seṭṭi and Châvarâja, making petition to Nolamba-Dêva in the residence of Tâṇagundûr, and having obtained his favour,—made to—with praises of their ascetic virtues and learning, the chief of the Kâlâmukhas of the S'akti-parshe of the Bhujangâvaḷi of the Iṭṭige-santati, Trilôchana-paṇḍita-dêva's chief disciple Varêśvara-paṇḍita-dêva, (on the date specified), in the presence of the god, Brahmans and the guru, a grant of land (specified). Usual final verses.

## 293

*Date* 1080 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu. Obeisance to Gaṇapati.

Be it well. When, (with usual Châḷukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And the Yuva-râja Châḷukya-Pallava-Permmânaḍi Vîra-Noḷamba Jayasimha-Dêva was ruling the Banavâse Twelve Thousand, the Sântaḷige Thousand and the two Six Hundreds ;—(on the date specified), at the time of eclipse of the sun, at the hands of, with the usual ascetic virtues, the chief of the thousand Brahmans of the agrahâra Bhaṭṭara-Posavûr,—with praises of their ascetic virtues and learning, the chief of the Brahmans of agrahâra Îsavura, Mâḍaḍa-Nâṇimayya's son Divâkara-sarvvâtithya, having purchased land (specified) in Hosavûr, granted it for a *satra*. Usual final verses.

The Mudrâvaṇa perggaḍe Gôvinda-râja's younger brother Komma-râja, the servant of writers, an earring for Bhâratî, (? wrote it).

The frontal ornament of sculptors, a bee at the lotus feet of the Sarasvati-gaṇa, worshipper of the feet of Jina, Padmôja's sculptured work.

May this śâsana-dharmma endure as long as sun and moon.

## 294

*Date* 1108 *A.D.*

Praise of S'ambhu. Obeisance to Gaṇapati and to Sarasvati.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to contiune as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, the great minister, daṇḍanâyaka Gôvindarasa was ruling the Banavase Twelve Thousand and the *vaḍḍa-râvuḷa* in peace and wisdom ;—(On the date specified) to the thousand Brahmans of Bhaṭṭara-Posavûr (with praises of their ascetic virtues and learning), the glory of the Vaiśya-kula, Râja-vallubha-Seṭṭi's son sâmanta- Mâṇika-Seṭṭi, washing their feet, made for a *satra* a grant of land (specified) from the produce of which to feed 1200 at the five *parvva* seasons, together with *bali*. Usual final verses.

Perggaḍe Komma-râja's writing. Bâbôja's work.

## 295

*Date* 1074 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to contiune as long as sun moon and stars :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahâ-sâmantâdhipati, the great minister, daṇḍanayaka, chief over the property of the court, (with other epithets), the great senior minister for peace and war, the mane-verggaḍe-daṇḍanâyaka Udeyâditya was acting as king over the Banavase Twelve Thousand, and the Sântalige Thousand, with the enjoyment of four villages ;—by order of the senior queen Mâ .. ḍe, (on the date specified), to provide sandal, incense and offerings for the Mûlasthâna god Râmêśvara of the agrahâra Bhaṭṭara-Posavûr, he granted the money for marriage-pandals of the Eḷpatt-okkal (or seventy families) and the money for looking-glasses of dancing girls, to continue as long as sun and moon. Usual final verses.

Two kuḷa of rice, one mâna of ghî, fifty areca nuts and one hundred betel leaves will be given to the god Ramêśvara.

## 296

*Date* 1065 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(on the date specified), purchasing land (specified) from (with praises of their ascetic virtues and learning) the thousand Brahmans of Hosavûr, Jakka-Seṭṭi,—son of Attiyarakola Tapâṛa-Nâgayya and Jôgabbe, a servant of the god Mallikârjjuna,—and his wife Chaṭṭabbe, made a grant of it for the offerings of the god Mûlasthâna-Râmêśvara. Usual final verses.

Bhûvôja's son Bana .....

## 297

*Date* 1080 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

His younger brother, an abode of modesty, Vikrama-Noḷamba ; a cherished companion of Vikramâditya-Dêva's heart ; a beloved younger brother who, having won over the Châḷukya king Râma, had

mounted up and gained his affection ; the fascinating flower-arrow of the god of love the king ;—what more can be said in his praise ? Ḍahaḷe is still smoking ; Lâḷa is still trying to enter the forest of the Hima mountain ; without stopping, Tivuḷa is still trying to run south from Lanke ; Konkaṇa still thinking he will be angry is filled with anxiety ;—how mighty is Noḷamba, the terror of the group of his enemies.

Thus considered,praised in all the earth, of the world-renowned Pallavânvaya, favourite of earth and fortune, the Yuva-râja râja-paramêśvara, an heroic Mahêśvara, an ornament of victory, beloved of the Lakshmî of victory, a jewel of protection to refugees, the Châḷukya crest-jewel, in war a Trinêtra, a purifier of the Kshatriyas, to lusty elephants an Anga-râja, by nature the god of love, plunderer of the camps of hostile kings, his elder brother's warrior, was Trailôkyamalla Vîra-Noḷamba Pallava-Permmânaḍi Jayaśingha-Dêva. When, making the evil to tremble, he was ruling happily all the land as far as the southern ocean, within Puligere, Ke .. ? Reppu-male, Kasavaḷam, Banavâsenâḍ and Beḷvala, and with great firmness securely holding the Yuva-râja Lakshmî, was at peace,—the great king Vîra-Noḷamba :—

Devoted to the service of his lotus feet, of unblemished character, master over powerful hostile kings, master of the wealth of daṇḍâdhipas, carrier out of his master's affairs,—was Bala-Dêva. Jinanâtha his lord and god ; his master, the king of all the earth Singi-Dêva ; the celebrated Mâkaṇandi-bratipati his guru ; his mother Sântiyakka ; his son, Lakshma ; his wife, Mallikâ ;—who was so fortunate as the chief daṇḍanâtha Bala-Dêva. Verses in his praise.

When, having attained such greatness, entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets, including) obtainer of a boon from the goddess Padmâvatî, an earring for Sarasvatî, worshipper of the feet of Trailôkyamalla Vîra-Noḷamba Pallava-Permmânaḍi Jayasimha-Dêva, carrier out of his master's affairs ;—with these and all other titles, the great minister, daṇḍanâyaka-Bala-Dêvayya was ruling and in the enjoyment of the Banavâse Twelve Thousand, the Eighteen agrahâras, and the customs of .. .., in the royal city Ba[lipura] ;—(on the date specified), at the time of the eclipse of the sun, on the petition of ..... in the residence of the Pannâḷe fort, and the statement of all the ministers, ..... remitted for the work of merit in .... kaṭṭa of the agrahâra Tum ..... in the Eḍevaṭṭe Seventy of the Twelve Thousand kampaṇa, the *vaḍḍa-râvuḷa*, *perjjunka* and two *billoḍe* ... . on all the produce of four lakhs of arecanut. Usual final verses.

## 298

*Date* 1089 *A.D.*

(On the date specified), when there was a fight about the boundary of Hosavûr and Jambûr,—Mâla, the watchman of Îsavûr, hearing of it, came and asking permission from the thousand of Posavûr, attacked a great crowd, slew many and gained the world of gods. For him, the thousand of Hosavûr showing favour made a grant of lands (specified), to continue as long as sun moon and stars.

Natôja's son Kaḍôja made this stone.

## 300

*Date* ? 1180 *A.D.*

Be it well. When the Kaḷachuryya bhujabaḷa-chakravartti Râya-Nârâyaṇa Ni ..... : —(On the date specified), the immemorial agrahâra Jambûr ..... when .... tya-Dêva's son Pâṇḍya-Dêvarasa placed a force in Uddare, and entering the town, carried off the dancing girl Ude-

yabbe and the cows,—Karimâṛa Lîlôja's (son) Lôpalôja, hearing of the opportunity, shouting and falling upon him, ..... recovered the cows, along with the others, and gained the world of gods.

## 302

*Date* 1401 *A.D.*

Obeisance to Gaṇâdhipati and to the gurus.

When, with all titles, vîra-Harihara-Râya was ruling the kingdom of the world :—Bûja-gauḍa, son of Bôḷa-gauḍa of Saṇḍa, the chief place of Nelvalige-nâd in the Eighteen kampaṇa of Âraga, .. .. (on the date specified), went to *svargga*. His wife ? Tyâya performed [*sahâgamana*].

## 303

*Date*? *about* 1401 *A.D.*

Jakka-gauḍa's son Nâgappa went to *svargga*. His wife Tangi-gauḍi performed *sahâgamana*.

## 307

*Date* 1016 *A.D.*

Be it well. (On the date specified), when Jayasingha-Vallabha was ruling the kingdom of the world :—and Kunda-Râja was protecting the Banavasi-nâd ; —Chaṇḍa's servant son, Kammaṛa Barmma, [? released] the women and died ; making good the text,—By these two (classes of) men only is the disk of the sun burst through ; the sannyâsi absorbed in yôga, and he who dies facing the foe in battle. Kaṭṭakarjja's stone work. Barmma's son Chikka set up the stone. Mâramayya's writing.

## 309

*Date* 1089 *A.D.*

Praise of S'ambhu. Be it well. When the Châḷukya-pratâpa-chakravartti Jagadêkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, the mahâ-prachaṇḍa-daṇḍanâyaka .... Râja was protecting the Banavase Twelve Thousand ;—to the 32000 of Saṇḍa, (with usual ascetic virtues), Îsvara-jîya's son Du .. .. (on the date specified), performing the worship of their feet, purchased land (specified) and granted it for the offerings to the god Kâ .... Usual final verses.

## 311

*Date about* 1100 *A.D.*

Praise of the Jina śâsana. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), his father's lion,—with these and all titles, the ..... verggaḍe, the mane-verggaḍe-daṇḍanâyaka Anantapâlayya, having received the Gajagaṇḍa Six Hundred, the Banavâse Twelve Thousand, and the *achchha-pannâya* of the Seven-and-a-half Lakh (country), was ruling them in peace and wisdom ;—

A dweller at his lotus feet, when (with various epithets, including) the raṇa-raṅga-Bhairava, enjoyer of the Lakshmî of the high authority favoured by Anantapâla,—Gôvindarasa was protecting the Banavâse Twelve Thousand and the Mêlpaṭṭe *vaḍḍu-râvuḷa* in peace and wisdom ;—His son (with praises) was Sôma or Sôvarasa, whose wife was Sômâmbikâ, and they had two daughters, Virâmbikâ and Udayâmbikâ. These two caused a Jina temple to be erected.

Praises of the valour of Amba Jûju-kumâra, also called Kumâra Gajakêsari. His son-in-law, .... (The inscription is much defaced, and who Jûju was or what connection he has with the subject of the inscription is not clear).

## 312

*Date* 1287 A.D.

Obeisance to the gurus. Praise of S'ambhu and of the Boar.

There were the Châḷukya kings Sahakâra and others formerly. In that line were Jinadatta, Vîra-S'ântarasa and others; whose royal genealogy is as follows:—A glory to the Châḷukya-kula, (with praises), was the king Chôḷama. Brave and generous was the king Bîra, through whose union with the lady his kingdom she became eminent. His son was Brahma. Bommarasa's son was Tammârasa, whose titles were as follows:—

Be it well. When the mahâ-maṇḍalêśvara, a saw to those called kings, in form Nârâyaṇa, fond of pleasure, in riding the most vicious horses a Rêkha Rêvanta, a Yama to foreign armies, shears to the throat of hostile chiefs, uprooter of the wicked when caught, breaker of the pride of the Lâla king, destroyer of the Kadamba king, hunter of the Konkaṇi king, setter up of the Tulu king, an ocean of truth, a cage of adamant to refugees, master of the western ocean, boon lord of Paṭṭi-Pombucha-pura, worshipper of the divine lotus feet of the god Billêśvara,—Tammarasa was in Hosagunda, the chief jewel of the Sântaḷige kingdom, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, was Sôma or Sômaiya-Nâyaka, whose titles were as follows:—Be it well. The great minister, master over seventy-two officials, in business a Yôgandhara, to his attendants a tree of paradise, establisher of chiefs, victorious warrior, Karahatta-malla, a cage of adamant to refugees, a moon in raising the waters of the ocean the S'iva-samaya, the Vîrabhadra of the Kali-yuga, an incarnation of the Mâhêśvara-gaṇa, champion over traitors to his lord, worshipper of the lotus feet of S'ivarâsi-dêva, obtainer of a boon from Mallinâtha,—to the chief minister, Somaiyya-Nâyaka, on his having the Kâliya-gaṭṭa of Saṇḍa built,—(with praise of their ascetic virtues and learning) all the Brahmans of Sâṇḍilya, agreeing among themselves, gave to it the name of Sômanâtha-gaṭṭa. And in the presence of the Brahmans of the immemorial agrahâra Tumbegana Hosaûr, Êḍevoḷalu, Sâlûr, Bannivûr, Birugunji, and Koṭṭurahaḷḷi, of all the Brahmans of the 96 villages, all the chiefs of Neluvali-nâḍ, Bayiche-gauḍa of Puṇyadahaḷḷi, and the mahâ-maṇḍalêśvara Tammarasa,—in the presence of all these, (on the date specified), all the Brahmans of Agunda made to Sômeya-Nâyaka a grant of various lands (specified) and a house. Whatever trouble arises about these, those Brahmans and the farmers and chiefs of Neluvalige will dispose of it. Usual final verses.

Great good fortune to those who caused it to be written and those who wrote it.

Grant of an *umbaḷi* (specified) to Bayiche-gauḍa.

## 313

*Date* 1390 *A.D.*

Praise of S'ambhu. Be it well. At the time when, (with usual titles of the Châḷukyas), the glory of the Bukka-Râya-kula, worshipper of the lotus feet of the god Virûpâkśha,—Harihara-Râya was ruling a peaceful kingdom:—And the great minister Mallapp-Oḍeyar was carrying on the Âraga kingdom;—

Be it well. (On the date specified), at the eclipse of the sun, for the god Mayilâra of Neluvâgil in Neluvaḷige-nâḍ, Neluvâgil Tippa-Nâyaka granted land yielding 4 honnu. And both (sects of) Nâna Dêśis and those of the 56 countries granted the *mânya* on 54 looms and 1 oil-mill, and the *hadike* of the place. Usual final phrases.

## 315

*Date* 1198 *A.D.*

(The inscription is too much defaced to make out any continuous meaning). It first mentions king Bijjaṇa, and then vîra-Ballâla-Dêva. While the latter was ruling, a dweller at his lotus feet, ..... had a son, to whom Hara gave a name, ..... and he acquired the dominion of the world.

Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Karahâṭa-pura, obtainer of a boon from the goddess Mâḷachi, .... having a blue flag, and the sounds of the *mallaḷi* and *tûryya*, of the Phaṇirâja-vaṁśa, having the crest of a tiger and a deer (*vyâghra-mṛiga-lâñchhana*), Sindara-Dêva, worshipper of the feet of Niḍugôḷ S'ankara, was ruling the kingdom. With him was Kali-bhaṭṭa's son ..... and in his line were ? Mallaḷipâla, whose younger brother was Harasam, his son was ..... whose son was ..... the kingdom being united in one under him, he was considered the resting place for the Lakshmî of the Banavâsi country.

A dweller at his lotus feet, was the matchless minister for peace and war, ..... whose sons were S'ânta..... Praise of S'ântiyaṇṇa or the minister for peace and war, S'ânta. To him and his wife .... was born Âcha. Praise of the minister for peace and war, Âchi-râja. To Malli-dêva and Sîtâ-dêvi was born Bhâskara, whose son was Malla. Âchi-râja's wife was Sôviyakka.

Malli-dêva, for the eight manner of ceremonies of the god Âśvarêśvara which he had made in Gaggana Hosavûr belonging to his *gavuḍike*, and for the temple repairs, (on the date specified), made grants of land (specified), and certain dues. Usual final verses.

## 316

*Date* 1117 *A.D.*

Praise of S'iva. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And,—Be it well. With all titles, the great minister, the daṇḍanâyaka Gôvindarasa was ruling the Banavase Twelve Thousand in peace ;—And in the Edevatta Seventy of that kampaṇa,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalika, (with other titles as in No. 315 above, including) boon lord of Karahaḍa-pura, obtainer of a boon from the goddess Mâḷachi, having a blue flag, and the sounds of the *mallaḷi* and *tûryya*, the Sinda sun, of the Phaṇirâja-vaṁśa, having the crest of a tiger and deer [*vyâghra-mṛiga-lâñchhana*],—the mahâ-maṇḍalika Chaṭṭarasa was ruling in peace ;—

The prabhu of Hebbâḷa, the heggaḍe Gâḷimayya's son Sarvvânya-Seṭṭi, for repairs of the ..... temple he had made, for new ceremonies and special services, for food and cloths for the [ascetics] and students,—(on the date specified), during the moon's eclipse,—washing the feet of (with usual ascetic virtues and other praises). Rudraśakti-paṇḍita, disciple of Kriyâśakti-paṇḍita, promoter of the Kâḷâmukha-sameya, of the S'akti-paṛidhi of the Parvvatâvaḷi, and A .. ka-santati,—made a grant of land (specified). Usual final verses.

## 317

*Date about* 1205 *A.D.*

Âchaṇa caused a Jinâḷaya to be made such that no town anywhere in Beḷagavatti-nâḍ had the like, and thus made Belagavatti-nâḍ equal to Kopaṇa. Praise of the minister Âchaṇa's wife Sôvaḷa-Dêvi.

## 320

*Date* 1207 *A.D.*

(The first part is gone, and much of the inscription is effaced).

Praises of Êcha and his wife Sômala-Dêvi. Praise of the line of their gurus—the only name remaining being Chandraprabhâchâryya.

The mahâ-maṇḍalêśvara Malli-Dêvarasa's minister for peace and war Êcha's wife Sôvala-Dêvi, on the death of her younger brother Îcha, erected a basadi;—and for the eight kinds of ceremonies of the god S'ântinâtha, and temple repairs, (on the date specified), at the moon's eclipse, made a grant of land (specified).

## 321

*Date about* 1207 *A.D.*

(The first part is gone, and much of the inscription is effaced).

A grant of land by Virûpayya. A grant of various kinds of grain (specified) by Sôvala-Dêvi, and the gift of a virgin,—made with washing the feet of Vâsupûjya-dêva. This work of merit Nâga-gauḍa will protect as the light of his eye. Usual final verse.

## 322

*Date* 935 *A.D.*

Be it well. (On the date specified),—Be it well. (With various ephithets), the great minister perggaḍe Puliyyamma causing the tank of Tâṇagunda to be built,—for the offerings to the god and the perpetual lamp made grants of land (specified); and making it over to the town, left the grant for the town and the tank, with directions for a certain payment to be made every year for..... Imprecation.

## 323

*Date* 1046 *A.D.*

..... obeisance to Durggâ.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahâ-maṇḍalêśvara, (with various ephithets, including) guardian of Kollipâke, the door of the South,—with these and all titles, the mahâ-maṇḍalêśvara Singaṇṇa-Dêvarasa, protecting the Esukôḍu Seventy, Keḷa..... the Banavase Twelve Thousand and Sântaḷige Thousand, was ruling a kingdom as far as to the Western Ocean, in peace and wisdom;—(on the date specified), he repaired the temple of the goddess Bhagavatî Balliyabbe, set up near Baḷḷigâve, and made for it grants of land (specified), and gave 18 houses for the *pura* of the goddess. And for the bathing and offerings of the goddess, for the food of the priests and temple repairs,—washing the feet of (with usual ascetic virtues) the priest of the place Lakshmaṇêśvara-S'iva-paṇḍita,—granted a *tala-vritti* (specified). Boundaries. Usual final verses.

## 324

*Date* 1632 *A.D.*

*(Arabic and Persian characters.)*

In the name of God, the merciful and gracious.

There is no God but God, and Muhammad is the prophet of God.

Help from God and victory is near. Give the good news to the faithful that God is the best protector, and He the most merciful.

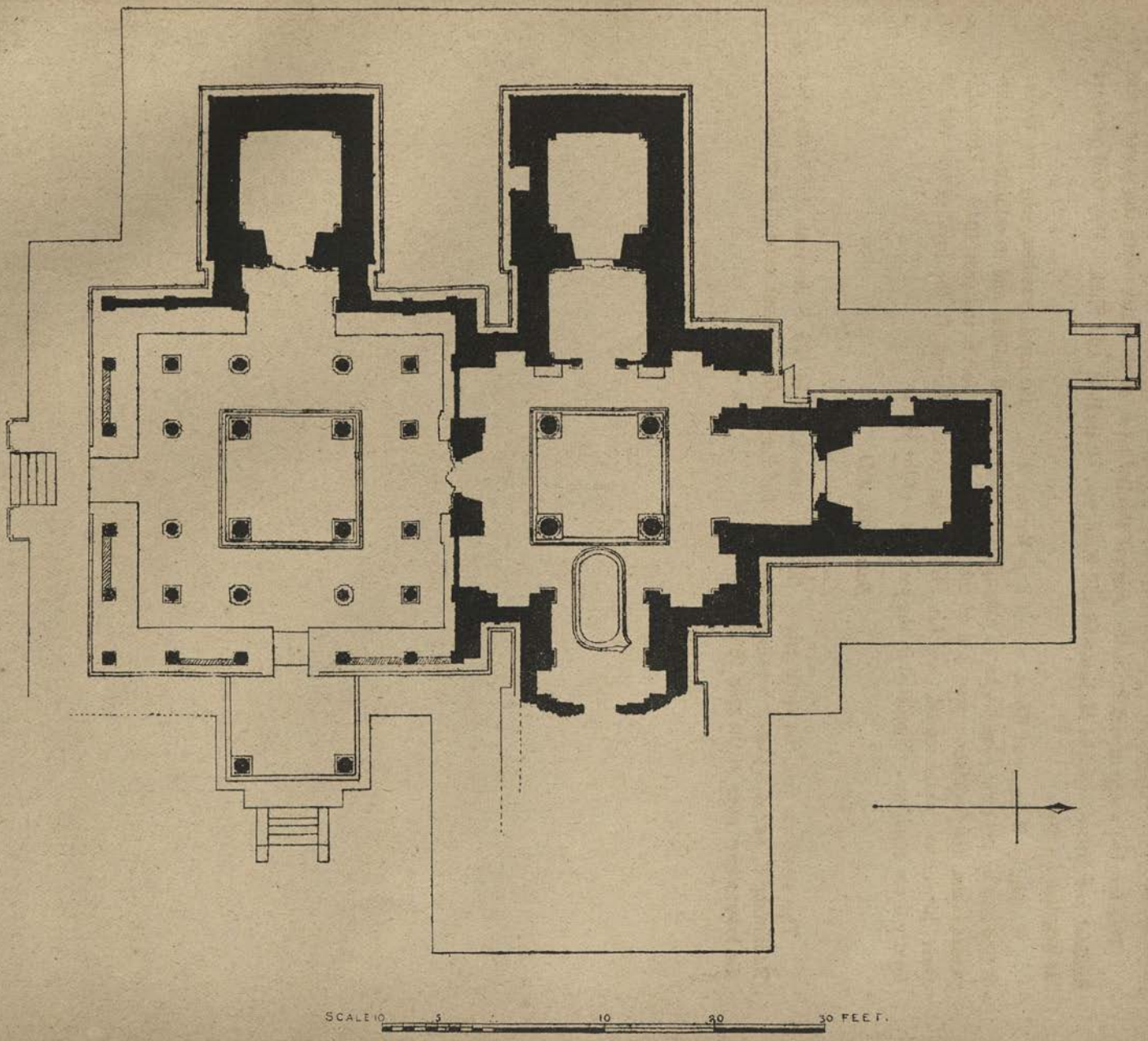
This fort (is) a sign of victory in the reign of the Defender of the Faith, with the power of the Khilâfat and justice,—Sultân Muhammad Âdil Shah, son of Ibrâhim Âdil Shah. May God preserve his kingdom for ever.

Written by Muhammad Khân, son of Raja Farîd, chief of the royal grandees,—by the favour of God and by the royal power.—As an attempt to repel the wicked infidels and to establish the auspicious Islam, the foundation was laid of the victory-indicating fort in the year 1042. From this cause his service was accepted, and his wish for the (establishment of) the royal power and his loyalty made manifest. Completed in the year 1045 of the Hijra.

*Date* 1863 *A.D.*

*(Kannaḍa characters.)*

This stone was over the south gate of the fort on the hill. In the S'aka year 1785, the year Rudhirôdgârî, &c., it is placed here over the sluice. The English Government, expending money, built the lower sluice anew in the year 1863 A.D.




TRIPURÂNTAKA TEMPLE, BALGAMI

(GROUND PLAN)

# HONNÂLI TALUQ.

1

*Date* 1055 *A.D.*

..... Be it well. When the shârer in a thousand pleasures of unceasing supreme good fortune, equal to a second Lakshmî, an ornament to the face of all the female apartments, breaker of the pride of co-wives, a cow of plenty to dependents, reposing on the broad chest of Trailôkya-malla-Dêva,—the senior queen Hoysaḷa-Dêvi was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom:—for the Mallikêśvara-tîrttha which Mâcha-Gâvuṇḍa of Onnâḷi had made on the bank of the Tungabhadra in the Baḷḷavi Seventy of the Banavâse Twelve Thousand kampaṇa, (on the date specified) she made a grant of land (specified), and 4 bullock oil-mills. Usual final verses.

2

*Date* 1064 *A.D.*

Be it well. (On the date specified), when the Eḍatore Permmâḍi Pariyapa penetrated to Onnâḷi and harried the cows,—Karggare Îra-Mâcha-gâvuṇḍa's younger brother Sôma-gâvuṇḍa, chasing the cows away, gained the world of gods.

3

*Date* 1064 *A.D.*

On the same occasion as in No. 2 above,—the Yaḍevûr-oḍeya Nâgila Muddayya's son Kêtaṇṇa, seeing it, without turning back, winning the cows, gained the world of gods.

4

*Date* 1064 *A.D.*

On the same occasion as above,—when the Eḍatore Permmâḍi Pariyapa penetrated to Onnâḷi, seized the cows and unloosed the waists of the women, seeing it, Nâgila Mâlayya of the .... family, stopping the cows, gained the world of gods.

5

*Date* ? *about* 1160 *A.D.*

For the âchâryya Bâlachandra-dêva of the śrî-Mûla-saṅgha, Kâṇûr-gaṇa and ? Mêshapâshâṇa-gachchha,—the herggaḍe Jakkayya and his wife Jakkavve, caused a chaityâlaya to be made in Diḍugûr, and setting up the god Supârśva, made grants of land (specified) for the god and for gifts of food to the ṛishis.

6

*Date* 1390 *A.D.*

Praise of S'ambhu. When the mahâ-maṇḍalêśvara, mahârâjâdhirâja râja-paramêśvara, master of the four oceans, champion over the three kings, vîra-Harihara-Râya was in Vijayanagari, ruling a secure kingdom:—(on the date specified), in order that merit might accrue to Harihara-Râya, a great number of gauḍas and others (named) made a grant of Ankaraṇagôṇṭe in their Ânavêri-nâḍ

for the perpetual lamp and offerings of the god Râmêśvara of Kuṟuva, and Âlûr with its four boundaries for a *pura vargga* for the god, erecting a pillar at the Auvakkanaguṇḍi temple near the Tungabhadra to the west; and placing stones marked with the linga at the boundaries, gave it the name of Râmapura after the god Râmêśvara.

That pura is freed from customs duties, *anupu*, *taravâḷi* and all other imposts. No one whatever is allowed to go there. Usual final verses.

7

*Date* 1204 *A.D.*

Praise of S'ambhu. May he who is composed of the eight elements (named), Râmanâtha, protect you as long as sun moon and earth endure. May Kuṟuva Râmanâtha (with various praises) ever preserve the company of faithful worshippers.

Be it well. When, (with usual titles),—(on the date specified),—Hoysaṇa vîra-Ballâḷa-Dêva's victorious kingdom was extending an all sides, to continue as long as sun moon and stars:—A sun to the darkness the Chôḷa king, the king of birds to the extended serpent Kaḷiṅga, a powerful thunderbolt to the mountain the Nêpâḷa king, a fierce lion to the rutting rogue-elephant the Ândhra king, a wild-fire to the forest the mighty Mâḷava, like a moon to the Châḷukya lotus,—was vîra-Ballâḷa-Dêva considered.

A dweller at his lotus feet, a saw for those called kings, a god in battle, obtainer of the favour of Mâlati, Îśvara-maṇḍalêśvara's son, a mine of wealth for others, was Malli-Dêva, a god among the brave.

A dweller at his lotus feet,—Be it well. When, entitled to the five big drums, crest-jewel of great feudatories, plunderer of everything of which fierce feudatories are proud, hunter of elephants, an elephant-goad to hostile feudatories, a lion in splitting the skulls of the rutting elephants his enemies, born in a good and exalted family, ever a protector of *dharmma*, obtainer of a boon from (the god) Râmanâtha,—Sâvanta-Bûvayya was protecting works of merit;—On its coming in bewilderment to the forest and sporting on the hill, by the power of his arm he captured a great rutting elephant for the Châḷukya emperor, who in return for his ready aid gave him the name of Sâvanta as an elephant-goad, and thus he became known in his family as Sâvanta-Bûva. When it is said that he subdued with the elephant-goad his sharp sword the herd of fierce elephants his enemies in the hill of a formidable advancing army, and bound them with ease to the elephant-post of victory,—who could stand in battle before Sâmanta-Bûva? His younger brother was Sâmanta-Râma, a Bhîma in war. Whose son was Râyamalla, an unequalled wrestler (*malla*).

Praise of the *nîḷ-prabhu* Bîvi-Seṭṭi. And the descent of the âchâryya of the temple there;—Worshipper of the two lotus feet of Râma reverenced by the king of the gods, Kali-dêva his father, Ekabûchi his mother, Siṅgajaya his younger brother,—how fortunate was Michayya. His younger brother, with praise of his learning and penance, was Padmaśiva.

[1]And the lands belonging to the god Râmêśvara of Moṟa-Guṟuva whose feet were worshipped by this âchâryya were as follows:—The mahâ-maṇḍalêśvara .... arasa-Dêva and sâvanta-Bûva being present, they granted land (specified), which Râma-Seṭṭi had parted with to Sâmanta-Bûva, for the offerings and perpetual lamp of the god Râmanâtha. And, with the usual ascetic virtues (named), all the Brahmans of the immemorial agrahâra Nelavatti made a grant for the god of 30 poles of rice-land according to the Gaṅga pole, and a site for a house.

A great number of other grants for the god follow; among these it is stated that Saṅka-gâvuṇḍa of Ayyanûr set up a Nandi near the goddess; that Ballâḷa-Dêva's Sâviṇa-heggaḍe made a

[1]The composition of this and the following inscriptions of the same place is very irregular.

grant while ruling Gaṅga-nâḍ ; that Dêvarasa of Belagavatti Mañchi-Dêva's *kejjuṅka*, repaired the temple of Râmêśvara ; that sâvanta .. .. having set up the god Râyêśvara in Chikka Bêgûr in the name of his father Râya-dêva, made a grant for that god and the god Saṅgamêśvara of Kuṟuva ; that Padmaśiva-dêva repaired the temple of Mallikârjjuna. Here follow usual final verses.

Then the elephant-couriers (*harikâra*) made a grant.

Be it well. Dêvarasa and others (named) of the customs of Beḷagavatti, ruling the customs of Eḍavaṭṭe and Baḷḷave nâḍs, (in the same year) remitted the customs duties of the god's pura.

And the nâḷ-prabhu and all the gauḍas (a number named) showed the tîrtha of the god Râmanâtha to Hoysaṇa vîra-Ballâḷa-Dêva, and obtained from him an order that the god's land extended to the river for the pura ; and release of the house-tax, customs dues, *koḍuvisa*, oil-mill tax, tax on manure pits, for Hiri-Bêgûr, the neighbouring place of the god Gavaṟêśvara. The lands granted for the gods Râmanâtha and Gavaṟêśvara of Hiri-Bêgûr were as follows :—(here come the details).

## 8

*Date* 1228 *A.D.*

Praise of S'ambhu. When, (with usual titles), the establisher of the Chôḷa kingdom, the bhujabala-chakravartti Hoysaṇa vîra-Nârasiṃha-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(On the date specified), for the daily offerings and perpetual lamp of the god Râmanâtha of Moṟa-Guṟuva, he made a grant. May the Bhava who wears the young moon on the top of his matted hair, Râmêśvara of Kuṟuva, grant to Padmaśiva without delay his desires.

Details of land granted by heggaḍe Haribaiya and others (named).

The equal of Draupadi or Sîte, Dharaṇi-bôyiti, spreading reed-grass on the ground and plaiting it together, obtained a *moṟa* (or winnowing basket)[1] in the middle of the Tuṅgabhadrâ. Thus, in the shed which was Mataṅga-ṛishi's *âśrama*, the Bôva named Vanarâja-Râma and Dharaṇi-bôyiti, making a pandal with reed-grass, dwelt there for some time with devotion to S'iva, in complete satisfaction. When the period for the Tuṅgabhadrâ, which is born from Brahma's *kalaśa*, to come in the northern channel, and the nine months (for the woman), had expired, and it was the time for her delivery, they saw the Tuṅgabhadrâ coming down overflowing its banks ; on which they placed that *moṟa* in the middle, and seeing a devoted wife had borne a child, the Tuṅgabhadrâ divided and flowed on.

Beholding the southern Vâraṇâsi, the holy kshêtra of the god Râmanâtha, formed from this cause, and being satisfied, the kings Îśvara-Dêva, Mâda-Dêva and Malli-Dêva of the Sinda-kula, and various sâvantas (named) of Chikka-Bêgûr and Bâsûr, the places of the chief elephant-couriers of their *sthaḷa-vritti*, made grants of land in Chikka-Bêgûr for the god. And the nâḷ-prabhus (named) made grants for providing offerings (specified) at the various seasonal festivals. Also for the gardener of the god's flower garden, the pûjâri, the beater of the cymbals, blower of the conch, for food and cloths for devotees residing there for bathing, and for temple repairs and annual white washing. Benedictions and imprecations.

Be it well. With a long string of epithets, the Five hundred svâmis, and a number of others (many named) including sâvantas, the 300 Billas of the Ninety-six Thousand, the boatmen, the *bôvas*, and the *âlegoḷejas* made a grant of the fallen areca-nuts in Baḷḷe, Kuṟuva and Bêgûr, and the boatmen's tax in those places.

[1] It is in the form of a shovel or scoop, but much wider.

## 9

*Date* 1557 *A.D.*

Praise of S'ambhu. (On the date specified), when (with usual titles) vîra-Sadâśiva-Râya was in Vidyânagari, ruling a secure empire in peace and wisdom :—for the god Râmêśvara of Kuṟuva in the middle of the Tuṅgabhadrâ, in the Honnâḷi-śîme of Baḷe-nâḍ belonging to this Haṭṭaṇa-vêṇṭe,—some person whose name is effaced, granted 4 villages (named) which had been formerly given for *taḷavâṟike*,—abolishing the *taḷavâṟike*,—for the god Râmêśvara of Kuṟuva in the Honnâḷi-śîme which had been given to Keḷadi Sadâśiva-Râya-Nâyaka as an *amara-mâgaṇi*. Usual final verses.

The engraver of this śâsana was ..... ..

## 10

*Date* 1111 *A.D.*

Praise of S'ambhu. The terrifier of all the Daityas, having serpents for his ornaments, unnumbered gods worshipping and serving him,—may Sankara protect you.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmanta, (with various epithets), a lion to the wild elephants sâmantas,—Nâgayya-Nâyaka was in the .... of the Maṇḍali Thousand in peace and wisdom ;—(on the date specified), with various epithets, ..... (*rest effaced*).

## 11

*Date* ? 1289 *A.D.*

Praise of S'ambhu. When, with all titles, Hoysaṇa vîra-Nârasiṅga-Dêvarasa was in Dôrasamudra, ruling a secure kingdom :—And, the mahâ-maṇḍaḷêśvara, his father-in-law's warrior, (with other epithets), Brâ .. .Dêva's son Ganga-Perumâḷe-Dêva having been to Dôrasamudra and [returned], was in the Hoḷe-Honnûr nâḍ in peace ;—(on the date specified), having paid a visit to the god Râmanâtha of Mo[ra-Kuṟuva], he made a grant of land (specified) for it. Imprecation.

## 12

*Date* 1288 *A.D.*

In the Yâdava-Nârâyaṇa, the bhujabala-praudha-chakravartti Râmachandra's reign, the year Sarbbadhâri &c.,—the worshipper of the divine lotus feet of the god Râmanâtha, .. yi-Dêva's son Komme-Nâyaka made a grant of land (specified) in Ballere of Eḍavaṭṭa, for the god, to the temple priest Bayicharasa-dêva.[1]

## 13

*Date* 870 *A.D.*

When the ..... vallabha, mahârâjâdhirâja paramêśvara, .. .. rasa Mârasatya was ruling the kingdom of the world.—And Indra was ruling the Banavâsi Twelve Thousand ;—(on the date specified), Bî . hâḷa-goṇḍa of Mâdiûr. .. died among the cows, and ascended to *sargga*. Grants of land (specified) made for him.

[1] Such is the apparent purport of the inscription, but it is very irregular.

## 14

*Date* 1076 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And,—Be it well. When Satyavâkya Kongaṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôḷâḷa-pura, lord of Nandagiri, having the crest of a rutting elephant, obtainer of a boon from Padmâvatî, fragrant as musk, nanniya-Ganga, jayad-uttaranga, Rakkasa-Ganga,—śrîmat Tribhuvanamalla Ganga-Permmâḍi-Dêva was ruling in peace and wisdom ; —

When, entitled to the five big drums, the mahâ-sâmanta, (with various other epithets), the Chôḷa ruby, his elder brother's lion,—with these and all other titles, the mahâ-sâmanta Oṭṭighaṭṭiyaṇṇa, (on the date specified),[1] was ruling in peace the *gâvuṇḍike*, with enjoyment for one generation, in Kôṭepura belonging to the Chilârubaḷḷe Thirty of the Maṇḍali Thousand kampaṇa ;—to Padmaśivadêva the priest of Kuruva, who had repaired with stone work the Siva temple in which the god Nâgêśvara was set up, the sâvanta Râmayya, washing his feet, made a grant of land (specified), with enjoyment for one generation, for the god. Also land for the dancing-girl, the *pâḷâyiga*, and the singers, and for the man who brings *bil-patre* leaves, and others. Usual final verses.

This śâsana was written by sênabôva Nâraṇayya.

The Kôṭehâḷa sâvanta Râmayya made over to Padmaśiva-dêva the Nâgêśvara temple. And as he had carried out the stone work of the temple, and built a tank for the god,—seeing this work of merit, he with affection set up the god ? Kêśava in his own name, and made for it grants of land including those given by the previous śâsana.

## 17

*Date* 1286 *A.D.*

Obeisance to the gurus. Praise of S'ambhu.

The birth of the Yâdava-vaṁśa was as follows :—To relieve the excessive burdens of the world, Râma and Kṛishṇa were born, on which that exalted family at once became the most honoured and famous in the earth. The first of those unequalled ones who acquired completely the lady earth was Jayatugi-Dêva[2] ; whose son was the valiant Singhaṇa. Quit, Kêraḷa, the pride of your kingdom ; Hammîra, do not ruin yourself with valour ; come at once, see the master, and quickly pay tribute, you Koṅkaṇa ; Chôḷa, instead of coming with your force, ..... ;—thus do the heralds of Kandâra-Dêva make proclamation. That Kandâra-Dêva's son, who made his own all the wealth of his enemies, became the king of the lady Fortune and loved the lady Earth, was the king Râmachandra.

Be it well. The favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, a sun in causing to unfold the lotus the Yâdava-kula, a Trinêtra to the pride of the Mâḷava king, an elephant-goad to the Gûrjjara king, establisher of the Telunga king, a fierce hand on the bracelet of the Lakshmî the Hoysaṇa king's empire, to hostile kings a *jagajhampa-kampaṇâchâryya*, the Yâdava-Nârâyaṇa, (was) the prauḍha-pratâpa-chakravartti vîra-Râmachandra-Dêva.

A dweller at his lotus feet, was the great minister, râya-daṇḍanâtha, an elephant-goad to the brave, S'rîdhara ; whose glory was as follows :—The Dhârâ king Bhôja's fame was hitherto alone, now S'rîdhara's fame has become a companion to it. Of this ocean of many true and perfect gems

[1] The 1st year of the Châḷukya-Vikrama-kâla, the year Nala.

[2] This sentence is much effaced, but the meaning seems to be as given.

praised by all the learned, the Bhairava to his enemies, the regent elephant in bearing up the kingdom of the Yâdava king, a joy to the hearts of women, a moon in raising the waters of the pure fame of Mallikârjjuna-daṇḍanâtha, a mine of all literature, in skill Chaturmmukha, the friend of the learned, in the form of all arts, the elephant-goad to his enemies, S'rîdhara,—the son-in-law, .. .. .. was the great minister, an elephant-goad to the brave,.. .. .. .. daṇṇâyaka's grandson, Lakumi-Dêva; whose glory was as follows:—(verses in his praise, much defaced).

Be it well. The favourite of earth and fortune, the mahârâjâdhirâja Hoysaṇa vîra-Ballâḷa-Dêva, having set up a linga at Jâḷevaḷe[1] on the western bank of the Tungabhadra in the name of his father Nârasiṅga-Dêva, gave that place to Mallikârjjuna-guru, free from taxes, and so it was continuing. But in course of time it had come to be taxed.

Afterwards,—Be it well. During the increase of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-[Râmachandra's] victorious kingdom, (on the date specified), when the great minister, the râya-daṇḍanâtha, elephant-goad to the brave, Viṭhala-daṇṇâyaka's grandson, Lakuma-Dêva-daṇṇâyaka was in Baḷḷapapaṭṭaṇa,[2] ruling the kingdom in peace and wisdom;—(*the inscription stops here*).

## 18

*Date* 1286 *A.D.*

Praise of S'ambhu. Be it well. During the increase of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râya-Râmachandra-Dêva's victorious kingdom:—(on the date specified), the royal betel-bearer Nârâyaṇa, Brahma-Dêva-Nâyaka, to provide for a constant display of 108 lights for the god Paraśurâmêśvara, made a grant of land (specified). Also for a water-shed, and to provide for gruel mixed with buttermilk during the four months the water-shed is open. On entering upon the (? season) following, 1 *tâ*[3] will be collected permanently; and that, as in the four months of the water-shed, gruel with buttermilk may be offered to the god and to the Brahmans, together with betel-leaf, has this grant been made to Haruva-jîya. And the guards in the Chîlûr ṭhâṇa made a grant for bdellium and incense for the god,—the mounted guards 2 *tâ* for three months; the foot guards 1 *tâ* for three months; to be continued by whoever is stationed in the ṭhâṇa.

## 20

*Date* 1222 *A.D.*

Om. Obeisance to S'iva. Praise of S'ambhu. (With various praises) may Siddhêśvara protect Îśvara-bhûmipâla, born in the pure Sinda-vaṁśa.

Taking charge of all the ocean-girdled earth with his mighty victorious arm, he supported it with affection, the strong-armed emperor Simhaṇa-Râya.

Be it well. When the refuge of all the world, the favourite of earth and fortune, the mahârâjâdhirâja, the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, a dweller at his lolus feet, Vanka-râvuta was carrying on the government of the Banavase Twelve Thousand;—

The Sindânvaya out of which arose the growth of that Simhala's kingdom was as follows:—On the river of the gods[4] obtaining union with Bhava, a son was born, whose name was Haraviṭa and

[1] The first letter is doubtful.
[2] The third letter is doubtful.
[3] Probably *târa*, a copper coin worth 2 cash.
[4] *Sura-sindhu*, the Ganges; but Sindhu is also the Indus.

Saindhava-vara, with the great king of the serpents as his protector. Karahaḍa being his territory, he shook and subdued his enemies, and by the might of his arm became the master of the world,—thus does the earth praise him who was incarnate in the Sindhu-kula.

Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Karahâṭapura, through obtaining a boon from the goddess Mâḷachî having acquired the whole circle of the earth, an earring to the Lakshmî of victory, distinguished by the blue flag (*nîla-dhvaja*), in liberality Karṇa, having the sounds of the *mallali* and *tûryya*, a jewel ornament of good qualities, a sun to the lotus the Sindhu-kula, a great arm of victory, of the Phaṇirâja-vaṃśa (the race of the king of serpents), a head-jewel of the good, having the crest of the tiger and deer (*byâghra-mṛiga lâñchchhanaṃ*), expender of gold, having reached the limit of bravery, to enemies a Nârâyaṇa,—he ruled over many countries in the Karahaḍa Four Thousand. In his family (*vaṃs'a*) were many who ruled; among whom, to the greatly praised hero Chaṭṭarasa and to Lôkabarasi was the son Jôgarasa. His son was Chaṭṭarasa, who ruled the world with glory. In his family (*vaṃśa*), charging forward on one horse and attacking and dispersing the massed cavalry of the enemy's force, ..... shone ? Lakha-[1] nṛipâḷa. His younger brother, whose praise was in all the world, was Malli-Dêva; and his younger brother, of true greatness, was ? Harasa, master of the world. His son was Râyarasa. His son, an abode for the goddess of victory, fierce in war, of unmeasured fame, in the form of a rutting elephant in tearing up the lotuses the families of his enemies, was Îśvara-bhûpa. The sons born to him were the brave Pâṇḍya-nṛipa, the destroyer of his enemies, Malli-Dêva, Râya, and the joyful Vijaya-nṛipâḷa. A sun in the sky of the Sinda-kuḷa, son of the brave Malli-nṛipâḷa, in firmness Mandara, protector of the learned, was ..... whose son, a bee at the two lotus feet of Mukunda, whom the people in the world ..... was .. .of great merit. As to the king of mountains the Mountain-daughter, and to the ocean Siri were born, so to the king Îśvara, the husband of .. .. Dêvi, were born the daughters Sôvala and Kâḷale. As to S'rîkaṇṭha and to Girijâ was born Kuvara, so to the king Îśvara and to Chaṭṭale was born a son Kêśava.

And the countries belonging to that Îśvara-Dêvarasa were the following:—The Edavaṭṭa 70 [2] .. ..... in the .... kingdom, Kumâravritti, Kôṭehâḷu, Chîlûr, Maṇḍali, ..... the Eḍemale 70, Koḷḷiga ..... the Uchchaṅgi 30, ? on the mother's side (*mâtru-paksha*) the Two-Hundred .. .. . Sattalige ..... Nâgarikhaṇḍa, ..... Jiḍḍvalige, ..

When that .... Dêvarasa was .... in peace:—A dweller at his lotus feet, ..... Mallaya .. Praise of his wife. To that couple was born Siṅga. He was king Îśvara's minister, as well as his younger brother Malliga; their praises. To him and to Siriyavve was born a son .... ? who, (on the date specified), with the consent of all the Brahmans of Nelavitti, and the gaṇḍas (named) of Belagavatti and other places (named),—the heggaḍe Liṅge .... [? having made application] to the mahâ-maṇḍalêśvara Îśvara-Dêvarasa, made a grant of land (specified) for the god Mallikârjjuna, and for ? the basadi.

## 21

*Date* 934 A.D.

Be it well. (On the date specified), when [Suvarṇṇavaraha] was ruling the kingdom of the world:—and .... Sântara was ruling the Banavâsi Twelve Thousand;—.. Malega .... slew many, died and gained the happy state.

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[1] This name has been purposely scored over.

[2] The inscription is very greatly defaced here, large patches being gone from the surface of the stone.

## 22

*Date* 934 *A.D.*

Be it well. (On the date specified), when Suvarṇṇavaraha-Valla[bha]m was ruling the kingdom of the world:—and, a Râma in energy in war, Sântara was ruling the country of the Banavâsi Twelve Thousand;—Raṭṭapaḷḷi Polaga ..... died and gained the happy state.

## 23

*Date* 934 *A.D.*

Corresponds with No. 22 above nearly throughout, and adds—His wife Siriyakka set up this stone.

## 25

*Date* 1208 *A.D.*

Ôṃ. Obeisance to S'iva. Praise of S'ambhu.

In the form of the moon, sun, fire, wind, sky, earth, water and mind; his beautiful matted locks adorned with a digit of the moon; the unborn; Râmanâtha, praised by the host of gods, may he grant to the nâḷ-prabhu Kêta-gauḍa, beloved of the world, of exalted merit, long life and prosperity.

Lashed into great waves by blows from the tails of big fish, by the feet of crocodiles, and the wind caused by the rushing along of porpoises, so that the spray covered up all the points of the compass, such was the ocean which surrounded the extent of Jambu-dvîpa. In the middle of that ocean-girdled Jambu-dvîpa,—with groups of the couples of gods and vidyâdharas, with a pure shining girdle of sun moon and endless constellations, with the glory of mountain-chains filled with pure gold, with extensive groves of trees of plenty, shone with great splendour the beautiful Mandara. To the south of Mandara is the earth, in which is the Bharata-kshêtra, in which, like an ornament to the lady earth, is the Kuntala country. Earth having placed the Kuntala country in their hands, they ruled it without anxiety, with all increasing happiness,—the Châḷukya kings. Afterwards, when the continuance of that line was diverted,—as if saying, "Let the tortoise, the serpent and the regent elephants sport according to their pleasure and minds' desire; why should they have the trouble of bearing up the great burden of the earth? I am sufficient to support it,"—he bore up the earth with his mighty arm,—(10 *lines here have been purposely completely effaced*).

The descent of the kings of that Beḷagavartti was as follows:—(with various praises of each) Mâcharasa; his younger brother, Malli-Dêva; his younger brother, Aiharasa; his son, Râya-bhûbuja; his son, Îśvara-bhûpa. A saw to those called kings, the Sindhara king (*dêva*), of a line favoured by Mâlatî, the son of Îśvara-maṇḍalêśa, a mine of wealth for others,—Malli-Dêva ruled the world. His son was Îśvara-bhûpa.

A dweller at his lotus feet, the nâḷ-prabhu Hattivûr Kêta-Gâvuṇḍa's descent was as follows:—In the Baḷḷave-kampaṇa of the Banavase-nâḍ is Hattivûr; its praises. In that town distinguished (in every way) was Baisara-Dâsa-Gauḍa. His wife was Sôvabe-Gâvuṇḍi. Their son was Kêta-Gauṇḍa, whose wife was Ereyabe-Gâvuṇḍi. Kêta's younger brother was Mâḷa-Gavuṇḍa, whose wife was Mâḷa-Gavuṇḍi. Their son was Hattivûr Dâsa-Gavuṇḍa, whose wife was Âchave-Gauṇḍi, and their son was Kêta-Gauṇḍa; his praises. His younger brother was Mâḷa-Gauṇḍa, whose younger brother was Bomma. Kêta-Gavuṇḍa's wife was Gaṅgave-Gauṇḍi, and he also had the wife Kâlave-Gauṇḍi. The names of their sons.

The priests of the temple there (*this portion is much effaced*).

Be it well. The nâḷ-prabhu Hattivûr Kêta-Gâvuṇḍa, surrounded by all his relatives,—for the worship and ceremonies of the god Râmanâtha, the perpetual lamp, daily offerings, the Chaitra and pavitra, new decorative works, temple repairs, decorations and illuminations, (on the date specified), made grants of land (specified). Obeisance to S'iva.

Composed by Lakshmîdhara's son Râma-dêva, this śâsana was written by Padmarasa and engraved by Attiyôja. Usual final verse. Râmanâtha is our refuge.

The great minister Tûdapiḷḷe-daṇṇâyaka, and the customs heggaḍes Virupayya and Nâkayya, granted for the god one oil-mill, the family tax on 10 bullocks, and the customs duty on one ? *huḍunke.*

## 26

*Date* 1173 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara, the Sinda Gôvinda, champion over adulterers, Pâtâla chakravartti, a saw to those called kings, an elephant-goad to the titled, treading the mountains into a heap, champion over the hill chiefs,[1] fierce in war, Niśśaṅka-malla, a sun to good warriors, a Nârâyaṇa in form, a boon son of the goddess Mâlachî, worshipper of the divine lotus feet of the god Kêśava,—Îśvara-Dêvarasa was in the residence of Beḷagavartti, ruling in peace and wisdom the kingdom of Eḍavaṭṭe in Beḷḷave, the Muḍuvalla 30 and the Narivaḷige 40 ;—(on the date specified), when the king of Sântaḷige, Singi-Dêva, coming on a raid, entered Hattivûr and carried off the cattle,—Dâsa-gauḍa . . . .

## 27

*Date* 1172 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara Îśvarâ-Dêvarasa was in the residence of Beḷagavatti, ruling in peace and wisdom the kingdom of Eḍavaṭṭe-nâḍ in Baḷḷave of the Banavase-nâḍ, the Muḍuvalla 30 and Narivaḷige 40 ;—(on the date specified), when the king of Sântaḷige-nâḍ coming by way of a raid, entered Hattivûr and Soraṭṭûr and carried off the cows,—Mattala-Dâsaya's son Chîlaya and Mattala-Maḷlaya's son Kêtaya, these two brothers, seeing it, without holding back, sprang forward, attacked, shot arrows, and like a destruction by Yama, slaying many, capturing the archers, drew their daggers and piercing the horse,—recovered the cows, and gained the world of gods.

Mattala-Dâsaya, son of Chîlaya and Belavu-Gavuḍi, set up this *bîra-gal.* By the victor is gained spoil; by the vanquished, too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter.

## 28

*Date* 1197 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara Malli-Dêvarasa was in the residence of Beḷagavatti, ruling in peace and wisdom the kingdom of Eḍevaṭṭe Baḷḷave, the Muḍuvalla 30 and Narivaḷige 40 ;—(on the date specified), when Umâ-Dêvi leaving the camp in the Kavuḍi river, came by way of a raid to Beḷagavatti, and fighting, was defeated, and seizing the cattle in Kattagi was departing,—the nâḍ people came out in a body and gave battle, when, along with Malaya's son Chîlaya, springing out, Mûḍaṇambyya attacked below the Voḍḍanakere, and slaying many, seizing the archers, drew his dagger, stabbed the horse and gained the world of gods.

Bîraya, son of Chîlaya and Mallave-gavuḍi, set up this *bîra-gal.*

[1] *Maleparol ganḍa*, a well-known epithet of the Hoysaḷas.

## 29

*Date* 1294 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), when the Yâdava-Nârâyaṇa, the bhujabala-[chakravartti Râmachandra-Dêva]'s victorious kingdom was increasing :—..... for the repair of the temple of Râmanâtha and the setting up of the god, ..... granted the customs duties of the nâḍ. Imprecation.

## 30

*Date about* 1090 *A.D.*

..... Be it well. When Satyâśraya, favourite of earth and fortune, mahârâjâdhirâja paramêśvara bhaṭṭâraka, the brave Vikramâditya was ruling the kingdom of the world :—when acting under the orders of Vallavarasa, and saying 'I will kill those braves',—the great ruler arrived at Magusadi, and the royal army having.. ..,—in the battle Mâdaga of Magusadi ..... killing, ascended to the abode of *sargga*.

## 34

*Date* ? 1667 *A.D.*[1]

This copper plate inscription is mostly unintelligible, being expressed in a very corrupt and illiterate manner. It appears to refer to some dispute which was settled by an ordeal or by a present of cloths to the god. A grant of villages was also made ? to the losers.

At the beginning are mentioned Basavapa, son of Keṅgapa, son's son of Immaḍi-Hanumappa, son of ? Tula-Hanumappa, son of Hire-Hanumappa. (These are names of Basavapaṭṇa or Sante Bennûr chiefs, later the Tarikere family).

## 35

*Date* 1187 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Malli-Dêvarasa was ruling the kingdom in peace and wisdom :—(on the date specified), Pâṇḍya joining with Chaṭṭa-nṛipâla having suddenly sprung upon Nelivartti and at once carried off all the live cattle,—pursuing after them, driving them off, piercing through the great army, and recovering the cows, Chaṭṭeya-Nâyaka gained and pleased the celestial nymphs. Verses in his praise.

Be it well. The mahâ-maṇḍalêśvara Malli-Dêvarasa, together with various gauḍas (named), made grants of land (specified), to be continued to Chaṭṭaya-Nâyaka's children's children. Imprecation.

## 37

*Date* 1196 *A.D.*

Obeisance to Gôvinda. Be it well. When, with all titles, the mahâ-maṇḍalêśvara Malli-Dêvarasa was in Beḷagavartti, ruling the kingdom in peace and wisdom :—(on the date specified), Ummâ-Bâyi's warriors suddenly coming with horses, when seizing the cows, were defeated, and Gaṭṭeya-Nâyaka with great bravery attacked them, and drove them back. At the bidding of king Malla, with whom was Boppâ-Dêvi, Gaṭṭaya fought among the body-guards and pursuing the enemies with his sharp sword so that all the world applauded, gained the release (from transmigration) of *svargga*. Farther praise of Malleya-Nâyaka's son Gaṭṭeya.

[1] The date given in the inscription, S'aka 1599, does not agree with the cyclic year mentioned, and is much too early for the chiefs named. I have given what seems to be the approximate date.

Malli-Dêvarasa, with all the ministers and Bamma-Gâvuṇḍa, approving of Gaṭṭeya-Nâyaka's service, made grants of land (specified) for him.

## 38, 40

*Date* 1196 *A.D.*

Similar memorials on the same occasion,—(38) for the body-guard Kêśava-Nâyaka's son Maileya, and (40) for Jêḍara Sômeya's son Appuga.

## 41

*Date* 1215 *A.D.*

Ôṃ. Obeisance to S'iva. Be it well. When, with all titles, the mâhâ-maṇḍalêśvara Îśvara-Dêvarasa was in Beḷagavartti, ruling the kingdom in peace and wisdom:—one day .... ... Malla-Seṭṭi's son Kâḷeya (on the date specified), being ordered by Îśvara-Dêva in the battle, .... fought[1] and gained the world of gods.

## 42

*Date about* 1215 *A.D.*

Ôṃ. Obeisance to S'iva. When the sun in the sky of the Sinda-kula, king Malla's son, (with other epithets, including) of the Phaṇirâja-vaṃśa, ..... Îśvara-Dêvarasa was in Beḷagavatti (some fight took place at the Beḷagavatti fort).[1]

## 43

*Date* 1232 *A.D.*

Be it well. When the refuge of all the world, favourite of earth and fortune, the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Siṃhaḷa-Dêva's victorious kingdom was continuing, to endure as long as sun moon and stars:—

And, a dweller at his lotus feet, Honna-Bommi-Seṭṭi was holding the superintendence (*mêlâḷikey-adhikâraṃ*) of Banavase-nâḍ,—the saw to those called kings, the Sinda god (*dêvaṃ*), descended in the line favoured by Mâlachi, Îśvara-maṇḍalêśvara's son, the king Kêśa was distinguished.

Be it well. When with all titles, the maṇḍalêśvara Kêśava-Dêvarasa was in Beḷagavatti, ruling the kingdom in peace,—one day he marched upon Honna-Bammi-Seṭṭi, and on his ordering Sôyi-dêva's (younger brother) Bamma, (on the date specified), when Honna-Bamma in anger, with his own horsemen and a large army came shouting to drive him back,—in accordance with king Kêśava's order, he mounted and attacking and slaying the whole of the boasting enemies' force, Sôyi-dêva's younger brother Bamma joined the apsara nymphs and gained to *svargga*.

## 44

*Date* 1215 *A.D.*

Be it well. In the same reign as in No. 43 above,—when Mâyi-Dêva-daṇṇâyaka held the superintendence of Banav[as]e-nâḍ,—with titles as above, king Malla's son Îśvara-Dêva was gaining great merit. When he was in Beḷagavatti, ruling the kingdom,—one day (on the date specified) some hero fought in a battle and being wounded, entered with his horse the abode of *svargga*. A grant of land was made for him.[1]

[1] The inscription is much effaced.

## 45

*Date* 1175 *A.D.*

Praise of S'ambhu. Saying "why should the tortoise, the serpent and the regent elephants bear up the great burden of the world? I am sufficient to do that",—the king Ballâḷa took up the earth in his mighty arms. His senior queen was Padmala-Dêvi.

When, a dweller at his lotus feet, Todapiḷḷe-daṇṇâyaka was holding the government of Beḷagavartti-nâḍ; his praise.

The descent of the worthies (*manneyar*) of that Beḷagavartti was as follows:—(with praises) Iśvara-bhûpa. The saw to those called kings, the Sindara god (*dêvaṇ*), descended in the line favoured by Mâḷati, Iśvara-maṇḍalêśvara's son Malli-Dêva ruled the earth. His son (with praises) was Iśvara-bhûpa.

A dweller at his lotus feet, (with descent), was Bamma-gauṇḍa of Beḷagavartti, whose son was Malli-gauḍa, whose son was Kâma-gauḍa.

Be it well. The mahâ-maṇḍalêśvara Iśvara-Dêvarasa, his father-in-law Nallamarasa and the gauḍas of the place being present, (on the date specified), made a grant of land (specified) to the 22 Brahmans of his Brahmapuri, washing their feet. Also grants (specified) to Gôvinda-bhaṭṭa, Râma-dêva-paṇḍita, and Sômêśvara-bhaṭṭa. Usual final verse. Obeisance to S'iva and to Nârâyaṇa.

## 46

*Date* 1189 A.D.

.... a bee at the lotus feet of Jayanti Siddhanâtha.

Be it well. When (with usual Châḷukya titles), the emperor Sômêśvara-Dêva was ruling the kingdom in peace:—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Karahâṭa-pura, descended from a line favoured by a boon from the goddess Mâḷatî, an earring for the Lakshmî of victory, distinguished by the blue flag (*nîla-dhvaja*), having the sounds of the *mallali* and *tûryya*,—with these and other names, the mahâ-maṇḍalêśvara Malli-Dêvarasa was in the residence of Beḷagavartti, ruling the kingdom in peace:—his praise.

A dweller at his lotus feet, was Perumâḷa, whose father was Mikkara-Sândi-paṇḍita and his mother Honnauve. His younger brother, of the Kaṇva-gôtra, was the *suṇka-verggaḍe* Dêvaṇṇa; his praise. Sending for this generally praised Dêvaṇṇa of the *herjjuṇka*, the mahâ-maṇḍalêśvara Malli-Dêvarasa, for the service of the god Siddêśvara, made a grant of Bṛiṅgâriyahaḷḷi (on the date specified), and directing him to release the customs duties, freed it from artisans' tax, oil-mill tax, ? partnership tax, *bîravana*, the family tax on 20 bullocks, *herjjuṇka*, *koḍavisa*, and *handara-haṇa*,—washing the feet of Sankarâsi-paṇḍita. Usual final verse.

## 47

*Date* 1130 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Tailapa-Dêva was ruling the peaceful kingdom of the Banavâsi Twelve Thousand, the Beḷuvala two Six Hundreds, the Sântaḷige Thousand, the Maṇḍali-nâḍ and the Hânuṅgal Five Hundred, with enjoyment for three generations:—(on the date specified) Tailapa-Dêva ascended to *svargga*,—on which, the champion over twelve, Dâsarasa's *tantrapâla* (or secretary, guardian of secrets), champion over the *tantrapâlas* of the twelve worthies, Masaṇayya's younger brother Boppaṇa, making good his word (given) for the occasion (*vêḷe-vâkyaṃ*),

went to *svargga* with Tailaha-Dêva. On which,— Be it well. The mahâ-maṇḍalêśvara Mayûravarma-Dêva,—the maṇḍalika Masaṇayya, with the *śrikaraṇa* and all the attendants being present,—for Boppa's time vow (*sameya-jôḷa*) granted 100 gadyâṇa, to be continued to Masaṇayya's children's children. Vâmadêva-paṇḍita, all the gaudas being present, set up this stone.

## 48

*Date* 1216 *A.D.*

Om. Obeisance to S'iva. Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja, the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhala-Dêva's victorious kingdom was continuing, to endure as long as sun moon and stars:—

And, a dweller at his lotus feet, Mâyi-Dêva-daṇṇâyaka held the superintendence of the Banavasenâḍ;—The sun in the sky of the Sinda-kula, Malla-nṛipâla's son, (with other epithets, including) of the Phaṇirâja-vaṁśa, was Iśvara-Dêva.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Iśvara-Dêvarasa was in Beḷagavatti, ruling the kingdom in peace;—(on the date specified), having ordered Chiṇṇeya-sâhaṇi,—the Mâdanabâga Bêḍas having made a raid and carried off the cows,—like an angry Yama, the paṭṭa-sâhaṇi Chiṇṇa pursued them. Hasting after them, on coming in sight of the Bêḍa force, he shouted, and charging on his horse which was as fleet as the wind, he played at ball with their heads, and performing astonishing feats, recovered the cows, and made a feast for the kites.—Who had a servant like Chiṇṇaya was to Iśvara-Dêva? Thus having carried out his master's orders, he went to *svargga*, on which Iśvara-Dêvarasa made a grant of land (specified) as a *ḍiṅgariga-vṛitti* (or servant's means of livelihood) to his son and to his younger brother Yankayya, to be continued to children's children. Imprecation.

## 49

*Date* 1244 *A.D.*

Om. Obeisance to S'iva. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, an ocean of truth, a cage of adamant to refugees, a saw to those called kings, worshipper of the feet of the god Billêśvara, subduer of foreign armies,—Bîra-Dêvarasa was in Beḷagavatti, ruling the kingdom with his strong arm;— (on the date specified) Lakhkhaṇapâla Kali-Dêva having raided,—in the battle of Hattivûr, when the angry Lakhkhaṇapâla's horsemen were charging, and his army like the roaring ocean were coming on, seeing the terrified king and his chieftains preparing to go forth with an ocean of an army to meet them, he attacked the (enemy's) force beforehand, and driving them back, slew many in an astounding manner,—Aichuga. Description of the battle-field. Like a thunderbolt he fell upon the horses of the army and throwing them down, slew the force, the mighty brave Aichuga, and the apsara nymphs bore him away to *sagga*.—Guttanahaḷḷi Kâḷeya's younger brother, the servant (*lenka*) Aicham, gained the world of gods.

## 50

*Date* 1180 A.D.

The inscription is much effaced.

Praise of S'ambhu. May Iśvara ever protect the king Iśvara, born in the Sinda-vaṁśa. Obeisance to Siddhêśvara and S'ambhu.

Description of the earth, in which, to the south of Mandara, was Bharata-kshêtra; in which was ..... which the Châḷukya kings for a long time ruled. Then the powerful emperor Bijjaṇa obtained it. His treatment of Mâḷava, Gûrjjara, Nêpâḷa and other kings described. His younger brother was

Maiḷugi-Dêva. His grandson was ? S'anka. His ? son was Râya-Murâri Sôyi-Dêva, whose younger brother was Mallugi-Dêva. (Then comes) Sankama-Dêva.

Be it well. When, (with usual Kaḷachuryya titles), the Kaḷachuryya bhujabala-chakravartti .. .. Sankama-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the ... sênâdhipat, master over seventy-two officials, the râya-daṇḍanâtha, *gaṇḍa-peṇḍâra*, (with other epithets), uprooter of the ? Velnâḍa Chôḷeya kingdom, displacer of Hoysaṇa, terrifier of Koṅkaṇa,—adorned with these and other names, was Kâvaṇayya-daṇḍanâyaka, the son of Brahma and Jakkanauve, and elder brother of Têja-chamûpa, born in the Agastya-kula. His younger brother's descent was as follows :—In Baḷihaṛa, the birthplace of the Lakshmî of the country named Sagara, shone Bankarasa of the Kâsyapa-gôtra ; (?whose son) was Raviyarasa. His son was Bankarasa. His son was Mâdêva-daṇḍanâyaka.

The descent of the Sindânvaya, which was the cause of the growth of the wealth of that minister and of all the rest of the Kalachuryya kingdom, was as follows :—From the union in love of S'iva and Sindhu[1] was born a son with great glory, and in proof thereof, Bhava, the husband of Girijâ, gave him the name of Saindhava, saying, "Be a king in the earth," and appointed the king of the serpents for his protection, ..... being his son, the husband of Gaurî .... and eating that fruit, the child grew. And Paramêśvara directed the goddess Mâlatî to assist his son in war, and gave him a second name of Niḍudôḷ (long-armed) Sinda. Karahaḍa being his country, he subdued all enemies, and by the might of his arm became the king of that land,—thus does the world praise the descent of the Sinda-kula.

Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Karahâṭa-pura, through the boon obtained from the goddess Mâlatî having become the possessor of all the earth, (with other epithets, including) distinguished by the blue flag, having the sounds of the *mallali* and *tûryya*, sun to the lotus the Sinda kula, of the Phaṇirâja-vaṁśa, having the tiger and deer crest, the Sindas' god (*dêvam*),—Niḍudoḷ Sinda was ruling many countries included in the Karahaḍa Four Thousand. Among the many of his line who ruled the kingdom, (with praise of his bravery) was Piriya-Chaṭṭa-rasa, whose wife was Dôrabarasi. Their son Jôgarasa ruled the earth, whose son was Chaṭṭarasa. Afterwards, in that family (*vams'a*) was Mâcha-nṛipâḷa. His younger brother was Malli-Dêva, whose younger brother was .. harasa. His son was Îśvara-bhûpa, whose sons were Pâṇḍya-Dêva and Malli-Dêva.

When these sons were acting under his orders, the nâḍs won by his own arm or inherited from his ancestors, were as follows :—the Eḍevaṭṭe 70, the [Nari]galige 40, the Baḷḷaṽe 70, the Hoḷalûr .... ; in Sântalige,—the Muduvara 80, the Yeḍasuleya 70 ; in Kadambaḷike-nâḍ,—the Koḷḷiga 70 ; the Fifty-six Bâḍa .... te 70, the ..... 30, Arakeṛe .., the .. .. nujavoḷalu 12, the Attigêṛi 12, the Eḷambêru 12. The kingdom of these nâḍs being united under him, when he was in the residence of Beḷagavatti, the joy of the Lakshmî of the Banavâsi country, ruling in peace :—

A bee at the lotus feet of S'iva, [protector] of those who put faith in the feet of S'iva,..... distinguished for learning, celebrated in the Maleyâla king's territory, .... ..... an axe in cutting down ..... was . ma-Dêva, generous as a god. That ascetic's son was .. ..... whose disciple, ..... son of.. ta-Nâyti, ..... was Sankarâsi-yatipa, worshipper of Siddhêśvara.

Be it well. Possessed of the usual ascetic virtues, .... ..... Sankarâsi-paṇḍita having expounded the *dharmma* to that king, ..... he conceived the desire to perform a work of merit. And considering *dharmma* to be the chief thing, for the god Pṛithvîśvara, (on the date specified),

[1] See note 4, p. 162 above.

the mahâ-maṇḍalêśvara ..... Mahâdêva-daṇṇâyaka and a number of heggades and others (named) being present, made a grant of land (specified). Its boundaries. Also a grant by daṇṇâyaka Madhupaiya's son Sômayya ; and the oilmen granted an oil-mill for the god's perpetual lamp.

Composed by Pailamma

(And) the mahâ-maṇḍalêśvara Malli-Dêva's watchman, Bidda's (soṇ) Boppeya-Nâyaka, receiving it from the hands of his ruler, made a grant of land (specified) for the gods Kêśava and Siddhêśvara. Also one *pana* per *honnu* from each oil-mill ; and from each row of betel-leaf sellers, 100 leaves.

## 51

*Date* 1195 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Malli-Dêvarasa was ruling the kingdom in peace and wisdom :—(on the date specified), being ordered by the king, Kalleya-Nâyaka attacked the . .... of Eṛaṭṭapaḷḷi, and aiming at and piercing those who opposed him, creating alarm in the army, when they were in perfect confusion he fell upon the enemy and gained the approval of the celestial nymphs. Verses describing his bravery. He slew many and gained the world of gods.

## 54

*Date* 1245 *A.D.*

Praise of S'ambhu. Be it well. When, (with titles as in No. 49 above), Harabara-Dêvarasa was in Kallise, ruling the kingdom in peace and wisdom :—(on the date specified), ? Boppula with all his officers and battle array having besieged Kûḍali, and joining fight with the great minister, master over seventy-two officials, master of all wealth, collector of Sêvuṇa's battle array, S'rîdhara-daṇṇâyaka,—the great favourite, Babbara-bâhâ, Bamṇa of Sêtu, piercing and cutting down with one stroke, fought and displayed his valour as follows ;—verses in praise of his bravery. A grant of land was made for his wife and children. His younger brother Eṛeyama set up this *bîragal.*

## 55

*Date* 1247 *A.D.*

Be it well. When, (with titles as in No. 49 above), Bîra-Dêvarasa was ruling the kingdom of the world in peace and wisdom ;—he held an assembly of braves at his court, in which the Paṭṭa-sâhaṇi Gaṅgeya-sâhaṇi's son-in-law Êchaya gave his word as follows :—"When the enemy's army, with all the forces, comes and attacks with fury, so that the royal inspectors are taken prisoners,—with my dagger stabbing choice horses and notable chiefs, I will throw the enemy's army into confusion." When, having thus said, he had received the umbrella which was the stake, and was in peace ;—the mahâ-maṇḍalês'vara Dêkarasa and Chêḷaṅgi Bîreya-Nâyaka, with all their forces united, advanced into the plain of Nêmaṭṭi.—On which the great minister Mêdimeya-Nâyaka and S'rîdhara-Dêva marched forth with all the attendants of the line in Koppalu, and attacking them, drove them back. Then the enemy's force getting mixed up with the force collected on the field attacked them so that they had no time to cook. Thereupon, what can I say of him who gave such a novel promise to Bîrarasa?—The host at that moment, like a last deluge, like the last fire, like Kâmâri's fury, being chased and fleeing, Êchaṇa stood, and as he had said, "A slaughter of the enemy with this dagger will I make," so he did. Many he gashed and tore to pieces, many he split and cut to pieces, many he seized alive by the head,—the brave Êchiga of the dagger, the hero in war. Choice horses and noted chiefs he stabbed, and distinguishing himself, as the rain of flowers was falling upon him, he gained *svargga.* Thus fulfilling the word he had given, (on the date specified), winning the applause of the army, he gained the world of gods.

## 60

*Date* 1571 *A.D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Gava-Râjaya was performing the funeral rites for his father Veṅkaṭâdri-Râjaya, in order that merit might accrue to his father, he made a grant of the village of Saulaṅga to Vijêndra-voḍeyar's maṭha of the Âṇegondi maṭha.

## 64

*Date* 974 *A.D.*

Be it well. (On the date specified), the blacksmith Bîdi .. of Nelmabbe made a grant of two virgins and twelve cows for the god ; had a tank dug. .....

## 65

*Date* 1125 *A.D.*

Be it well. (On the date specified), the cows of the Nelavatti agrahâra being carried off by Dese of Beḷagavatti, the tailor Padma's son Chikka recovered the cows, and stabbing a man on horseback, died and gained the world of gods. All the Brahmans, approving, made a grant of land (specified) to Padma as a *nettaru-goḍage*.

## 66

*Date* 1103 *A.D.*

Be it well. When, (with usual Châḷukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Dwellers at his lotus feet, (on the date specified),—Be it well. Possessed of the usual ascetic virtues (named) ; manifestly good people ; obtainers of a boon from the god Nârasiṃha ; versed in the many (branches of) logic, science, grammar, rhetoric, prosody, poems, and dramas ; honoured by all people ; purifiers of their gôtra ; of good character ; crest-jewels of the Ṛig-vêda ; protecting jewels of their dependents ; cages of adamant to refugees ; Naḍegôṇṭe-mallas ;[1] skilled in .... ; removers of the poverty of Brahmans ; nourishers of the groups of parrots good poets ; encouragers of many sports ; the sole heroes in the world ; promoters of the Brahma-vaṃśa ; wishing-stones to their dependents ; reverenced by the most learned men ; averters of the pride of arrogant enemies ; their fame spread as far as the four oceans ;—the thousand Brahmans of the excellent ? rice-producing agrahâra Nelavatti, having favour on Mâdhava-Salaṅgi Kêśavayya's son Biṭṭemayya, worshipping his feet, gave him the garden land (specified), for the *khaṇḍika-dharmma*.[2] Usual final verses.

## 67

*Date* 1103 *A.D.*

A grant in the same reign and on the same date, by the same Brahmans.

## 68

*Date* ? 1403 *A.D.*

Be it well. When, (with usual titles), Harihara-mahârâja's son, vîra-pratâpa ..... . Râya mahârâya was in the residence of Vijayanagari, ruling the kingdom in peace and wisdom:—one day,

[1] Wrestlers of castles in the air. Many of the epithets are unsuitable to Brahmans, and seem to be used ironically.
[2] Grant for the recitation of some portion of the vêda.

Mârapaya, cowherd of Rodda,—the Nigalaṅka-malla, ..... champion over sixty-six chieftains, the king called S'ata-S'âlukya-Bamma .... madda-Râja's son ? Onâḷi-Râja, the .... of Nelavatti in Baḷḷiya-nâḍ, being present, (on the date specified) .... (*stops here*).

## 71

*Date* 1396 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual titles), vîra-Harihara-mahârâya was in the residence of Vijayanagari in the Hastinâvati fort, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet, the great minister, destroyer of the Turaka army, reducer of the Seven Koṅkaṇas to dust, plunderer of Kadamba, protector of the people of Kadamba-pura, boon lord of Gôvâ-pura, Vîra-Vasanta-Mâdhava-Râya's son,—great lord of ministers, the Raṅgini glory, Giridurgga-malla, setter up of Koṅkaṇa, born in the Âtrêya-kula, Bâchaṇa-Râya, boon lord of Gôvâ-pura, established in the Kadamba-Râja's throne, was ruling the kingdom in peace and wisdom, protecting Chandragutti, Banavase, Koṅkaṇa, Raṅgiṇi and all the other kingdoms ;—

A dweller at his lotus feet, of the Kauśika-Viśvâmitra-gôtra, the Nandâ-ûr customs-officer Bollarasa's son, Anantappa, for the offerings to the god Bâḷinâtha of Hoḷaguṇḍi-pura in Pâṇḍya-nâḍ, washing the feet of that god's proprietor, the râya-râjaguru, Khaṇḍeya-Râya Khaḷêśvara-dêva-ayya granted a śâsana as follows :—(on the date specified),[1] at the time of on eclipse of the moon, we grant for the offerings to the god Bâḷinâtha from the customs-duties payable to us in Honneyapura, a hamlet of the Nêmatti village in Bâḷeya-nâḍ, belonging to the Guttiya-vêṇṭhe, the village money ? rent, the artisan tax, loom tax, sale of branded cattle, marriage tax, oil-mill tax, the *huḍike* tax, the furnace tax, the *sâvantike* and all other taxes whatever they may be, with the approval of our wife, son, relations, feudatories and claimants. Usual final verses.

May (with various praises) the god Nârasiṃha protect Bollarasa's son Anantarâja. The name of Honnakeyi Bollarâja has passed away ; the company of eulogists look only to you, Anantarâja, the fortune of the poor. Usual final verses.

## 74

*Date* 1752 *A.D.*

(In the year specified), Keḷadi Basappa-Nâyaka's devotion to the maṭha of the Murigâ-guru Siddha-svâmi's throne.

## 76

*Date ?* 1314 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual and other titles, including) establisher of Chôḷa-Râya, setter up of Pâṇḍya-Râya, a stake for the head of Magara-Râya, .... of Kâḍava-Râya,—the Hoysaṇa bhujabala-pratâpa-chakravartti vîra-Ballâḷa-Dêva was ruling the kingdom of the world ;—(on the date specified),—

Be it well. All the Brahmans of the immemorial agrahâra of Nêmatti and a number of Gauḍas (named), uniting, in order to provide for the *gauḍike* of Chaṭṭanahaḷḷi in their nâḍ, purchased land (specified) and granted it to Chenneya-Nâyaka's son Kallappa's son Saṅkappa as an *umbaḷi*. Imprecation. Signatures.

[1] The number is given of both the expired and the current year.

## 77

*Date* ? 1262 *A.D.*

(On the date specified), when Âyanûr Hâla-Siddapa-gauḍa was having the temple of Vîrabhadra of Kunko built, a stone fell on Râmaga, the son of the cowherd Dêvaṇṇa of the cultivators of Kunko, and he became subject to S'iva (*i. e.* died). Whereupon this stone was set up and land given as an offering to S'iva.

## 78

*Date* 1320 *A.D.*

(On the date specified), when the mahâ-maṇḍalêśvara Tribhuvanamalla .. .. .. 's son Çhenneya-Nâyaka's son Kallapa was ruling the kingdom in peace and wisdom:—on his elder brother Vîraya-Bayiraṇṇa going to *svargga*, he made a grant of land (specified) for the god Vîrêśvara of Kunkuva.

## 79

*Date* ? 1185 *A.D.*

Be it well. When Mâra Bammarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—(on the date specified), Jiḍḍa-gauḍa of Hiriya Chigarasi, a hamlet of Îsûr, having [gone to *svargga*], his son Taila-gauḍa made a grant for the god Jiḍḍêśvara and set up this monument (*nisaddhi*).

## 81

*Date* 1071 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—Dwellers at his lotus feet,—possessed of the usual ascetic virtues (named), the thousand Brahmans of agrahâra Îsavûr, (on the date specified), for the bathing and offerings of the god Mahadêva (? set up by) Lokkagavuṇḍa of Belgunda, made a grant of land (specified). Usual final verses.

## 82

*Date* ? 1636 *A.D.*

(On the date specified), for the Vîra-Mahêśvara Annadâni-svâmi of the first Virakta-maṭha of Chinikaṭṭe, a stone well was devoted,—in the stone maṭha devoted by the pure S'ivâchâra minister of the presence (*hujûr-pradhâni*) Vîrabhadrappa-Dêva,—by his son Gurappa-Dêva, (on the date specified).

## 83

*Date* 1632 *A.D.*

Praise of S'ambhu. (On the date specified), for the temple expenses of the god Mailâra in the new pête of Ikkêri,—the Eḍava-Murâri, Kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, studying devotion to the S'iva-guru,—Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka granted a dharma-śâsana as follows:—a grant of land (specified) in Yalagaḷale, with all rights.

Righteous witnesses:—Sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening; these know the deeds of a man.

## 84

*Date* 1379 *A.C.*

May Vâmana, who was worshipped by Bali at the beginning of the sacrifice, protect you. (The first part of the verse is incomplete, but mentions Ushana as warning the king against the request for the three paces of ground by Vâmana).

Be it well. When, (with usual titles), Harihara-Râya was in Hastinâvatî, ruling the kingdom in peace and wisdom :—and that Harihara-Râya's son, the mahâ-maṇḍalêśvara Chikka-Râya-Voḍeyar was in Âraga, the city of the Male-râjya (or hill kingdom), ruling the Thirty-six kampaṇa[1] in peace and wisdom ;—

A dweller at his lotus feet, the great minister, a terror to hostile kings, champion over the three kings, destroyer of the Turuka army, (with other epithets),—Vîra-Vasanta-Mâdhava-Râya was in the city of Âraga, ruling the Âraga and Gutti Thirty-six kampaṇa in peace and wisdom ;—

A dweller at his lotus feet, ? the guardian of Rodda, the champion who captured the .. of fifty-six chieftains, (with other epithets), Basavappa's son Ma .. 's younger brother Bairappa-Nâyaka's younger brother .... Nâyaka's son Basavappa-Nâyaka, (on the date specified), to the establisher of the path of the vêdas, (with other epithets), the establisher of the six darśanas,—Prativâdi-bhayankara, a tree of paradise to the supreme Vaishnavas, confounder of the Mâyâvâdis (Smârtas), a terrific fire of the last day to Mantravâdis, splitter of the skulls of those who oppose and asperse gods and Brahmans, (*stops here*).

## 85

*Date* 1189 *A.D.*

Verses in praise of Duggaṇa's bravery (mostly effaced). (On the date specified), Râji-Seṭṭi's son Duggaṇa, when returning from Harihara, in the ? line of barren trees near Hârivâla belonging to Niṭṭûr, highway robbers attacking him, he stabbed and slew many and gained the world of gods.

## 87

*Date* 1163 *A.D.*

Be it well. In the reign of Vijaya-Nârasiṃha-Dêva of the family of Vishṇuvarddhana Obeisance to Lakshmî-Narasiṃha.

Be it well. With the approval of all the Brahmans of the immemorial agrahâra Koḷḷinaghaṭṭa in the Pâṇḍya-nâḍ, having set up the god Lakshmî-Narasiṃha,—the Hebbâruva of Koḷḷiganagaṭṭa, the Dêsiya-daṇḍanâyaka Dêvappa, saying that it is too high for the Tuṅgabhadrâ to come to the fields of Mâvinakôṭe, the village of Koḷḷiganagaṭṭa, had a well made, and (on the date specified) granted it with land for the god.

## 90

*Date* 1290 *A.D.*

Praise of S'ambhu. When, (with usual titles), Hoysana bhujabala vîra-Nârasiṃha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom :—the crest-jewel of the royal city Kaivâra of the.. .. kingdom belonging to Gaṅgavâḍi,[2] Cheluviḍe-Dêvarasa's

[1] There is some confusion in the way the places are mentioned here.

[2] This name and most of the sentence to this point is doubtful.

(? son),—the mahâ-maṇḍalêśvara, his father-in-law's warrior, (with other epithets), plunderer of the Chôḷa camp (or capital), the Brahmâdhirâja Gaṅga-Perumâḷe-Dêvarasa, as lord of Koḷiganagaṭṭa-vritti in Pâṇḍya-nâḍ, was ruling the kingdom ;—he made grants of land (specified) for the god Mâdhava, the chief god of all the Brahmans of the immemorial agrahâra Chôḷamahadêvipura, which is Koḷiganagaṭṭa, and for the god Sômanâtha. Usual final verses.

## 91

*Date* ? 1185 *A.D.*

When (with usual titles), the pratâpa-chakravartti vîra-Ballâḷa-Dêvarasa was ruling the kingdom in peace and wisdom :—(on the date specified),—with praise of their ascetic virtues and learning, connected with Ahichchatra, the Drâviḷa-dêsa Periyâṇḍa-Hebbâruva and others all the Brahmans of the immemorial agrahâra Koḷḷiganaghaṭṭa, a refuge for all the Nâna-Dêśis from Ayyâvaḷege, Tâlamaḷage, the new Dvârâvatî, and the four points of the compass,—in order that the rules (*mariyâde*) of their place might gain honour, and be observed from east to west and from south to north as far as Himavanta,—

Be it well. A roaring ocean all of gold ; having obtained five hundred vîra-śâsanas ; adorned with a clustre of many good qualities, truth, purity, good character, justice, modesty, .... ; followers of the Vîra-Baṇanju dharmma ; distinguished by the flag of the white hill ; their chests embraced by energy ; exalted in the earth for courage ; descended from Baladêva, Vasudêva, Khaṇḍali and Mûlabhadra ; (*nearly a half of the inscription is here effaced*).

Imprecation.

All the Brahmans gave .... for the offerings to the god Gavaṛêśvara.

## 92

*Date* ? 1403 *A.D.*

Obeisance to Harihara. May it be unobstructed. The mande-gâmuṇḍa Sôya's son called Vîra-Nara, Urivâna Bomma-Nâyaka's daughter Kâḷa-dêvi performed *sahagamana.*

## 93

*Date* ? 1403 *A.D.*

Similar to No. 92 above.

## 95

*Date* 1403 *A.D.*

Praise of S'ambhu. (On the date specified), Kuraṇivaka..... 's son .. śakaṇṇa and his wife Dêva-nâkitti went to *svargga.*

## 96

*Date* 1396 *A.D.*

(On the date specified), When, (with usual titles) Harihara-Râya was ruling the kingdom of the earth :—.. ..... .....

## 98

*Date* ? 1166 *A.D.*

Be it well. When, (with usual titles), Hoysaṇa vîra-Nârasiṅga-Dêva's kingdom was increasing :—(on the date specified), the mahâ-maṇḍalêśvara, Sindha-Gôvinda, champion over adulterers,

the Pâtâḷa-chakravartti, Iśvara-Dêvarasa being angry with Arakeṛe-nâḍ, having ordered a raid, Malevûr was entered and Haṇṇisige captured,—when, seeing the great master of robes, vîra-Nârasiṅga-Dêva's ? warrior's son in front of the army, the goldsmith Râmôja's son Kâmôja, taking a shield and a dagger, attacked, stabbed, and saying—"the feet of the god Prajñânanda are my refuge,"—gained the world of gods.

## 104

*Date* 1686 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), Matur-Shâhaji of Bhâgânagara, .. duru-Shâhaji, .. Bîraya's Gaṇa-Shâhaji and others granted a *nirûpa* to the Chennâmâmbâpura agrahâra, giving certain land marked out by stones stamped with the Vâmana.

## 107

*Date* 1048 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

And;—Be it well. Entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of unfailing word, boon lord of Kâñchî-pura, .. . Trailôkyamalla Nanni-[Nolam]ba Pallava-Pe[rmmânaḍi] was ruling the ..... the Kogali Five Hundred, ..... .. pura and seventy sub-villages ;—(on the date specified), the ûr-oḍeya of Arakeṛe, Kêsimaya ... washing the feet of ..... paṇḍita, made a grant of land (specified) for the god Nâgêśvara. Usual final verses.

## 108

*Date* 1203 *A.D.*

(The inscription is very much effaced).

Obeisance to the god Nâgêśvara. Praise of S'ambhu. May Nâgaṇâtha grant ..... as long as sun and moon endure.

Be it well. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(*This part is all gone*).

The mahâ-prabhu Nâgarasa, having gained the favour of Malli-Dêva, set up the god Nâgêśvara. Account of the temple priest (*all effaced*). For the god Nâgêśvara, (on the date specified), at the time of the eclipse of the sun, washing the feet of Sôvâchâryya Bairava-yati, a grant of land (specified) was made. Usual final verses.

## 111

*Date* ? *about* 1185 *A.D.*

Be it well. In the .... year of Hoysaṇa vîra-Ballâḷa-Dêva, when .... Kaleya-Nâyaka carried off the cows of Arakeṛe, Mâḷa-bôva's younger brother Malla-nâyaka fell, and for him was granted a *nettaru-goḍage*.

## 115

*Date* ? *about* 1250 *A.D.*

The god Râmanâtha is our refuge. Praise of S'ambhu. May it prevail, the śâsana of the lord of the three worlds, the dharmma-śâsana.

Be it well. With praise of their ascetic virtues and learning, were the Hebbâruva Voṛe-Gôvilu-Dâsa and others, all the Brahmans of the immemorial agrahâra Kôṭiganapura For the god Râma of their Hosavaḷḷi, making application to all the Brahmans, certain Gauḍas (named) made a grant of land (specified). Usual final verses.

## 117

*Date* ? 1319 *A.D.*

Be it well. (On the date specified), the pratâpa-chakravartti Hoysaṇa vira-Ballâḷa-Râya's senior house-minister Baicheya-daṇṇâyaka's brother-in-law Saṅkiya-sahaṇi marching against Basava-Dêva of Chandâvur below the Ghats, he destroyed Chandâvur and marching to Muṭṭa.... was fighting, when the mahâ-sâvanta-sâvantadhipati, (with various epithets), son of both Nâyakas of Kâre, Saṅgiya-Nâyaka, being in the battle of the Ghats, fought with the army, destroyed the Tuluvas, bathed in the ? Dâvâdana-tîrttha, and gained the residence of the Vaikuṇṭha-lôka. A grant of land (specified) was made for maintaining the worship and ceremonies of this *bîragal*. Imprecation.

## 119

*Date* ? 1054 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was ruling a kingdom as far as to the four oceans, in peace and wisdom :—

And, a dweller at his lotus feet, entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word,—Trailôkyamalla Noḷamba-Pallava-Permmâṇaḍi-Dêva was ruling in peace and wisdom the kingdom of the Dadirvvâḷige Thousand, the Ballakunda Three Hundred and Konaḍiyûr ;—

A dweller at his lotus feet, distinguished by the rank of great minister entrusted with the burden of the whole kingdom, (with other epithets),[1]—Trailôkyamalla Noḷamba Permmâḍi was enjoying the kingdom ; (on the date specified),[2] the Nêṛilaguṇḍi ûr-oḍeya Hiṭṭamayya, at the eclipse of the sun, made a grant of land (specified) for the god Mallikârjjuna, washing the feet of Ma .. likabe. Usual final verses.

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[1] There seems to be a gap here, and the text continues on another side of the stone.

[2] The date is given as Saka 936, Jaya, but 976 expired = Jaya.

—○:o:○—

**2**

*Date* 1277 A.D.

Obeisance to Harihara. Be it well. (On the date specified), when the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râmachandra-Râya's kingdom was increasing:—the râya-râjaguru Rêṇuka-dêva made a grant for the god Harihara. Usual final verses.

**4**

*Date about* 1265 *A.D.*

Obeisance to S'iva. Be it well. The refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja Mahâdêva-Râya ..... (a grant of land for a god). *Nearly all effaced.*

**5**

*Date* ? 1263 *A.D.*

Praise of S'ambhu. (On the date specified), the farmers and subjects of Kâriganûr remitted to the *pûjâris* of Kali-dêva of Kâriganûr the tax on 22 goats. Imprecation.

**6**

*Date* 1220 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual titles), vîra-Hoysaḷa-Ballâḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—a grant for a god (*much effaced*)—(on the date specified).

**7**

*Date* 992 *A.D.*

When, (with usual Châlukya titles) Âhavamalla-Dêva was ruling the kingdom of the earth:—(on the date specified), Âhava ..... (*rest effaced*).

**8**

*Date about* 1050 *A.D.*

When, (with various epithets), Beḷa-Gâvuṇḍa's son-in-law Nêṇigeya-malla having built a tank, erected a temple, and made for it a grant of land (specified), was ruling in peace;—in Noḷamba's opportunity, having received an order for the first rising, he put to flight Chôḷa's great army, overthrew elephants, horses and foot-soldiers, and slaying them, went to *svargga* and gained the world of gods.

**9**

*Date about* 1050 *A.D.*

.... from the Pallava king's line,—Be it well. Entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, boon lord of Kâñchîpura,—Trailkôyamalla Noḷamba-Pallava-Permmâḍi-Dêva making a raid, and leaving (his force) in Bammukûr, .... (*stops here*).

## 13

*Date* 1394 *A.D.*

Praise of S'ambhu. May the elephant-faced protect us. May the original Boar be for our good, tightly embraced by whom the Earth ever rejoices.

From the milk ocean arose the moon, brother of the Kaustubha, Kalpa-dru and Kâma-dhênu, and younger brother of Ramâ; in his line was born the king Yadu. In whose line, which was protected by Vâsudêva, arose the king named Saṅgama. His wife was Gaurâmbikâ, and they had the sons Harihara, Kampa, Bukka-Râya, Mârapa and Muddapa. Of these, the middle one, king Bukka became celebrated. As his sword danced about on the battle field, the faces of the Turushkas shrivelled up, Konkaṇa S'anka was filled with fear, the Andhras ran into caves in the direction of Udayagiri (or the eastern mountain), the Gurjaras lost the use of their limbs, the Kambhôjas' courage was broken, the Kaliṅgas were defeated. His eldest son was the king Harihara, râjâdhirâja râjaparamêśvara, (with other usual titles). Who was in the celebrated royal city Vijayanagari, and the streams poured out by whom in making the sixteen great gifts nourished the tree of *dharma*. (On the date specified), at the time of the moon's eclipse, at the junction of the Tungabhadrâ and Haridrâ, in the kshêtra named Harihara, where a myriad *tîrthas* unite, having the name Guhâraṇya, at the great Rudrapâda-tîrttha, the first in possessing the form of Harihara, the abode of gods, rishis, siddhas, gandharvas and vidyâdharas, having made in a mantapa the *tulâ-purusha* and other gifts,—the king Râja-Hariharêśvara, in Madakari in Chandramaṇḍala-nâḍ in the Madakari-śîme of the Mahâraṅga kingdom in the Utsaṅgi-vêṇthya equal to Hastinâvati, gave to the astrologer Narasiṃhabhaṭṭa, also called Indrakaṇṭha, of the Srîvatsa-gôtra and Yajuś-śâkha, two villages,—one for *jyôtisha*, and the other for writing this,—Brahmagrâma and Pavaḷakaṭṭe, (their situation), with all rights and ceremonies.

And the Brahman Narasiṃha-bhaṭṭa received them with joy, and blessed the king that he should live for ever.

(Witnesses)—Sun and moon, &c. Usual final verses.

## 17

*Date* ? 1120 *A.D.*

(On the date specified), the master of Halagu and Karuja, Nuggihaḷḷi Hanumanta-dêva, had the Basavaṇṇa temple built. His son Kaṅgaḷa-dêva having wandered abroad (as a mendicant) and brought alms, had a *kaṭu-pañjara* made for the god Hanumanta, and that fame might come to all, had a *lipi-śâsana* made and set it up.

## 18

*Date* 1063 *A.D.*

When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And ..... Vishṇuvarddhana-mahâ ..... [Vi]jayâditya[1] was ruling the kingdom in peace and wisdom;—

When he was making an expedition of victory to the South, in the camp which he made in Mudukakeṛe, a dweller at his lotus feet, (with various epithets), his father-in-law's rutting elephant,—Chaltuṛuva Mâcha-Gâvuṇḍa, for the decorations and offerings of the god Mallikârjjuna of his

[1] All the first part of the inscription to this point is very much effaced.

town, and for the food of the ascetics there, having made petition, (on the date specified), made a grant of land (specified), and one oil-mill.

He also made a grant of land (specified) for Sakaḷêśvara-paṇḍita-dêva's maṭha, and for gifts of food. Usual final verses.

## 19

*Date about* 1080 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(The rest is too much effaced to make out any connected meaning, but a forcible entry into the Kuningil fort is mentioned). Usual final verses.

Praise of the place.

## 20

*Date* ? 1689 *A.D.*

Praise of S'ambhu. (On the date specified), the mahâ-maṇḍalâchâryya .... ? Kariyappa-Nâyaka's grandson, Medakere-Nâyaka's son, Bommaṇṇa-Nâyaka, gave to Âruvêli Hari-Bhaṭṭa's grandson, Veṅgam-bhaṭṭa's son, S'i .. ma-bhaṭṭa, of the Âpastamba-sûtra and Bhâradvâja-gôtra, the grant of an agrahâra, with enjoyment for one generation, as follows :—In order that our forefathers may attain merit, we have given the village of Dêmachayavana-durga in the Sante-Bennûr-sîme of the kingdom we are ruling, as a grant to S'iva, with all the usual details. Usual final verses.

## 21

*Date* 1268 *A.D.*

Praise of S'ambhu. Be it well. In the Sôma-vaṁśa arose the king Jaitugi; his son was the king named Bhillama. After him shone the emperor Simhaṇa. From him Sâraṅgapâṇi, who put to flight the armies of his enemies. (Then) the heroic Mahadêva-Râya seized the three worlds.

Be it well. From Nimbi-Râja was born Chaṭṭa-Râja, whose brother was Kûcha-Râja. These two were skilled in the policy of the Brahma-Kshatras and in patience, of the Kauśika-gôtra, Mahadêva-Râya's councillors, long may they live in the earth. Chaṭṭa's son was Châuṇḍa-daṇḍâdhipa. Praised on all sides by the learned, having destroyed all his enemies, may the mighty Châuṇḍa live as long as moon and stars endure.

The smoke from their performance of various sacrifices clouding the sky, their fame transforming the elephants at the points of the compass into Airâvatas, their recitation of the vêdas rousing the echoes of the mountains,—their town named Dakshiṇa-Bhâskarapuri do I reverence with pleasure. Being the sister of learning and other good qualities (named) who will not honour Dakshiṇâdityanagari. It was surrounded by terrible forests. Various praises of their valour and virtues; calling them wrestlers with wild elephants.

Be it well. When, entitled to the five big drums, boon lord of Dvârâvatî-pura, having the flag of a golden Garuḍa, a sun in causing to unfold the lotus the Yâdava-kula, springer upon hostile kings, a Trinêtra to the pride of Mâḷava-Râya, terrifier of Gûrjara-Râya, rooter out of the lotus the head of Teluṅga-Râya,—adorned with these and other names, Mahadêva-Râya's victorious kingdom was increasing :—

And, at the time when, dwellers at his lotus feet, devoted to doing good to others, cages of adamant to refugees, beloved of the lady fame, having the flag of pêśaḷa-Hanumanta,—the great

ministers Chaṭṭarasa and Kûcharasa were in their own royal city Bêtûr in the Arvvatâṟu-bâḍa (Sixty-six villages) in the Noṇambavâḍi Thirty-two Thousand, ruling the kingdom in peace and wisdom;—for the incense, lights, offerings and all temple affairs of the god Billêśvara of the immemorial agrahâra Dakshiṇâditya-voḷalu, which is Kôgilûr, (on the date specified), at the time of the eclipse of the sun, washing the feet of the sthânika Daṇḍapâṇi-guru, that Chaṭṭarasa's crowned eldest son Châuṇḍarasa, with all ceremonies, made a grant of land (specified) by the Tiguḷa pole. This much the sixty-four of the village granted, to continue as long as sun moon and stars, in the presence of the *yêṭu poṭṭu*[1] and the worthies of the place. Whatever *biluvaḍike* may be imposed in the nâḍ, Mâka-bôva and others (named) of that place will devote to the incense and lights of the god Billêśvara.

## 22

*Date* 1268 *A.D.*

Obeisance to Gaṇapati. Praise of S'ambhu and the Boar.

Be it well. In the Sôma-vaṁśa arose the king Jaitugi; his son was Bhillama; after whom shone the emperor Simhaṇa. From him the king Mahadêva-Râya overcame the three worlds.

Be it well. From Nimbi-Râja, &c. (as in No. 21 above).

Be it well. When, entitled to the five big drums, &c. (corresponds from this point with No. 21 above, except that the grant is made for the god Svayambhu Ka . . . . , washing the feet of Sômarâsi and Âcharâsi).

## 23

*Date* 1282 *A.D.*

Be it well. In the 14th year of the Yâdava-Nârâyaṇa, the bhujabala-praudha-pratâpa-chakravartti vîra-Râma-Dêva's victorious reign, the year Chitrabhânu, &c.,—Chavuṇḍarasa's brother-in-law Gôparasa, fighting in the direction of Nâgavi-Kalasâpura, gained the world of S'iva.

Âchalanâtha is our refuge. Vîrabhadra is our refuge.

## 24

*Date* 1280 *A.D.*

Be it well. In the 12th year of the same reign,—the great minister, the râya-daṇḍanâtha, pêsaṇi-Hanuma,—vîra-Chavuṇḍarasa having marched to Doravade in Kuṟugôḍu-nâḍ against Mum, maḍi-Siṅgeya-Nâyaka, and fighting, having slain many men and horses, gained the world of S'iva-as follows:—

Having finished all the enjoyments in the world, he must not stay any longer in the world of mortals, quickly bring him, said Achaḷêśvara, approving of Châvuṇḍa. Let no one say that none was equal to him; it is impossible to set aside the letters (of fate) formerly written; all are the sport of Vidhâtri. Thus he forgot the ways of the mortal world, and came to intimately know the môksha Lakshmi, while the great guru Lakshminâtha came to meet Chaṭṭa's son Châmuṇḍa. They raised for him an *uppara-muḍi*, together with the Nandi flag beloved of Bhava, and shouting Ho! Ugh! Ughe![2] committed to Vîrêśvara the gauḍa Châvuṇḍa.

## 25

*Date*? *about* 1610 *A.D.*

Grant made by Hanumappa-Nâyaka to the maṭha of Siddhaliṅga-dêva of Sante-Bennûr.

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[1] This unusual expression seems to be Telugu.

[2] These are Lingâyit cries.

## 26

*Date* 1295 *A.D.*

Be it well. (On the date specified), in the reign of (with titles as in No. 23 above), vîra-Râma-Dêva :—a dweller at his lotus feet, the mahâ-maṇḍalêśvara, (*many lines here effaced*). A grant was made apparently to Sôva-bôva and Baicha-bôva, but a number of unintelligible expressions are introduced.

## 27

*Date* ? 1675 *A.D.*

Obeisance to Gaṇâdhipati. Bôleya-Kâmaṇa-Nâyaka's grandson Hiriya-Timmaṇṇa-Nâyaka, (on the date specified), at the time of the eclipse of the sun, ? made a grant of Chikka-Kôgilûr ..... Usual final verses.

## 28

*Date* 1404 *A.D.*

The guru is our refuge. Some verses describing the birth of Rudra's son as Vîrabhadra for the destruction of Daksha, whose head was cut off and the head of a goat fixed on him.

Be it well. (On the date specified), the god Vîrabhadra of Nitagere was set up.

Be it well. When, (with titles as below for Harihara) vîra-Bukka-Râya..... the mahârâjâdhirâja paramêśvara parama-bhattâraka, boon lord of Dvârâvatî-pura, pratâpa-Harihara-Râya of Vijayanagara Hastinâvati was ruling a peaceful kingdom :—

The bearer behind that pratâpa-Harihara-Râya of ? various weapons ..... ..... was Ere-Gaṅgeya-Nâyaka of Dummi. When his son Siraṅganâtha-Nâyaka was ruling the kingdom in peace and wisdom ;—he made a grant of land (specified) for the god Vîrabhadra of Nîtagere. And for the same god, Dummi Era-Pemmaya-Nâyaka's .... Nâyaka made a grant in Gaṅgûr belonging to him.

A number of other grants for the same god by various people.

Names of Gauṇḍas who had the temple built. It was built by Mallôja, son of ..... of.. nahaḷḷi.

## 32[1]

*Date* ? *about* 1050 A.D.

Names of Sâhanis who made a grant of land for the god Vîra-Sômanâtha, by the Gaṅga pole. Also grants for the same by Siṅga-Chaṭṭarasa of the Thousand nâḍ, and the naḷ-prabhu and others of the Biḷiche Seventy. Names of Seṭṭis who had the three-pinnacled temple made.

And various ? work-people (named) and Dâsara Gaṅga placed the tools of their work as security, but on requiring their names saying 'You must stop in this place', Chinchayya gave the names of the trustworthy and sharpened the tools.

## 33

*Date* ? 1083 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

[1] Large portions of the inscription are effaced.

And, a dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, crest-jewel of the ..... Thousand, a sun to the lotus his own family, a champion cutting on both sides, defeater of the designs of [Râ]jiga-Chôḷa, a bee at the lotus feet of Tribhuvanamalla-Dêva,—the mahâ-maṇḍalêsvara Tribhuvanamalla-Pâṇḍya-Dêva was ruling the Noḷambavâḍi Thirty-two Thousand kingdom, putting down the evil and upholding the good,—(*the rest is nearly all effaced*).

## 35

*Date* ? 1625 A.D.

Mummaḍi-Hanumappa-Nâyaka, (on the date specified), granted to Bhaṭṭa-Venkaṭaya the Maṭarugaṭṭa village as a bhaṭṭa-agrahâra. Imprecation.

## 36

*Date* 1170 A.D.

..... gâvuṇḍa, in the reign of (with usual titles), the Hoysaṇa pratâpa-chakravartti vîra-Nârasiṃha-Dêva, (on the date specified), gained the world of gods.

## 37

*Date* 1200 A.D.

Be it well. When the pratâpa-chakravartti vîra-Ballâḷa was ruling:—(on the date specified). Billahaḷḷi Billa-gauḍa's son Mâḍi-gauḍa, fighting with the Bêḍas, gained *svargga*.

## 38

*Date* ? 1149 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kânchî-pura,[1] protecting the Noḷambavâḍi Thirty-two Thousand, was in the residence of the royal city Uchchaṅgi, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, who had gained great fame by the conquest of hostile kings, was Sôma. To that mahâ-sâmanta Sôvi-Dêva and to Sôvala-Dêvi was born Eḍavari-Dêva, who was a great promoter of works of merit; verses in his praise.

For the god Mallikârjjuna of Sosalugeṛe, Eḍavariyarasa, washing the feet of Dêvarâsi-paṇḍita, made a grant of land (specified). Usual final verses.

This śâsana was written by Trilôchana-dêva, guru of Maṇḍali. Any letter in defect or in excess notwithstanding, the whole is genuine.

## 39

*Date* 1149 A.D.

Two verses in praise of S'ambhu. Be it well. When (as in No. 38 above) Jagadêkamalla-Dêva's victorious kingdom was extending, and he was in the residence of Kalyâṇa:—

A dweller at his lotus feet, (with praises) was the king Pâṇḍya. His son (with praises) was Vîra-Pâṇḍya.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kânchî-pura, sun in the sky of the Yadu-vaṃśa, wishing-stone to ....., a sun to the lotus his own family,

[1] The ruler's name is not given, but see No. 39 below.

champion cutting on both sides, defeater of the designs of Râjêndra-Chôḷa, beloved of the goddess of victory,—Jagadêkamalla Vîra-Pâṇḍya-Dêva, protecting the Noṇambavâḍi Thirty-two Thousand, was in the residence of Uchchaṅgi, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet, (with praises) was Sôvarasa. His wife was Sôbarasi, and they had a son Eḍavara-Dêva, whose wives were Chandala-Dêvi, Gangarasi, and Honnarasi. Praises of Eḍavari, calling him his elder brother's rutting elephant.

Be it well. When, (with a number of epithets), the chief of the Biliche Seventy, Eḍavariyarasa was in Sûsulageṛe, ruling the kingdom in peace ;—(on the date specified), he made a grant of land (specified) for the god Sômêśvara.

## 40

*Date* 1225 *A.D.*

(On the date specified), in the reign of Hoysaṇa Nârasimha-Dêva, when under the channel of the ûr-oḍeya, Hari of Haḍalakere, the cows of Gauḍiyahaḷḷi were harried, the carpenter Mâkôja slew and gained the world of gods. On which a grant of land (specified) was made for him.

## 42

*Date* ? 1601 *A.D.*

(On the date specified), Sante-Bennûr Mummaḍi-Hanumappa-Nâyaka gave to Simhaḍa Malli-bhaṭṭa-upâdhya's son Niṅgaṇa-bhaṭṭa a grant of land (specified). Names of persons (? to carry out the grant). The śâsana was written by .. .....

## 43

*Date* 1653 *A.D.*

*(Persian characters and language).*

In the name of God the merciful and gracious.

In the name of the Ruler of the Universe and Creator of life ; the perfect Lord who hath given speech to the tongue.

By the blessing of Muhammad Mustafa (the peace and blessing of God be on him !)—in the reign of the Sultân Muhammad Shâh Ibrâhim, Khân-i-Khânân, the blessed tank is named ..... ..... ..... ..... After the full recovery of the king will I construct this tank.

*(Kannaḍa characters and language).*

In the name of God the merciful and gracious. The Divân of Sultân Muhammad Pâdshâh Khânkhân-Sâhêb.

Obeisance to Gaṅgâ Viśvêśvara. May it be unobstructed.

Praise of S'ambhu. Usual final verses.

The quail and the boar, the she-buffalo and the elephant, the teacher and the performer (of the work),—these six went to *svarga*.[1] A tank, hidden treasure, establishing the vêdas, a S'iva temple, groves, family, sons,—these seven are continuous progeny, it is said.[2]

Be it well. (On the date specified) was this śâsana written. In the form of the flower-arrowed (the god of love) was Sêkha Malik ; whose son, with fame like that of the new moon, a mine of

[1] This is said to be taken from the *Mâsa-mahâtmya* of the Vâyu or other purâṇa, and relates to the merit arising from making a tank. A quail once scraped a hole in the ground ; a boar came and made it larger ; a buffalo and an elephant each in turn enlarged it still more ; a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried out the idea. For their shares in this work of merit they all went to *svarga* or paradise.

[2] These seven confer continuous benefit, and their reward is unending.

mercy, a hero in war, was Lâr-[Khân]; his son, mild as the moon, was Baḍeya-Malik; his son was Sêku Mallik. By the desire of the people was this śâsana set up.

Beyond the south of Basavâpaṭṭaṇa in the world, the ? S'êndra country being a great forest, all the people made complaint of the fear of robbers. The nâḍigas, seṭṭis, jîyas, and those constantly travelling by that road having said this,—without delay, the master of the .... took it into consideration, and said "I will see what there is there." And that able one, going himself without hesitation with great courage, cut down all the bushes and trees, and built there a town called Mollipura. And in the mountains he made a tank such that the three worlds were astonished, and acquired great fame.

In the year Nandana (1652 A.D.) the honourable the Pâdshâh being ill, he offered prayers on his behalf and laid the foundation of this Tâvarekere (or lotus tank). And said—'I will sow without limit; and to those travelling between the excellent Râmêśa and Kâsi will daily supply milk from sugar-cane mills and set up water-sheds. I will without interruption plant cocoa-nuts, juicy plantains, royal and other rice, with betel vines, so that all the people shall be prosperous.'—This land at first was included in Basavapaṭṭaṇa under the *râya-rêkha*, but afterwards, all the land becoming covered with forest, it was excluded from the *sist*. Now, to the farmers from the four quarters, the chief nâḍigas, seṭṭis and their dependents, he with great joy freely gave the land.

Benedictions and imprecations for Hindus and Musalmans.

That fortune may be to the *dore-râya*, the *khân-khân*, did Baḍeya Mallik, subduer of foreign armies, unassisted hero, establish this work of merit.

Usual final verses. Names of officials and others who were to maintain the work. Imprecation.

## 44

*Date* 1653 *A.D.*

(*Persian characters and language*).

Allah

Muhammad

Abu-Bakr. Umar. Usman. Ali.

After glory to God and praise to the Prophet (peace and blessing be on him!)—In the reign of the Pâdshâh and defender of the faith, Sultân Muhammad, son of Ibrâhim 'Adil Shâh Ghâzi, in connection with Sultân-nagar, which was given for the residence of the lord of dignity and great honour, the minister and commander-in-chief of the kingdom,—His personal attendant Bari Malik, son of Lâr Khân, son of Sheikh Malik Havâldâr, built this tank named *Vali Surûr*, for the reason that on that day a slight change for the better occurred in the blessed health of the king; and vowed that when the king should fully recover he would complete it. While he was of this mind, on a certain day the king was restored to health, and he was thus under obligation to fulfil his vow. The construction of the tank was accordingly completed, and the district of Valipur was presented for ever under the high authority of this edict and duly registered for the benefit of the said tank, in the name of Bari Malik, the namesake of his grandfather. Whoso meddles or interferes with the enjoyment of the benefit is accursed and illegitimate.

In the year 1064 ..... the water in it was plentiful and will last for ever. The date of the completion of the tank will be found in—"its name is Vali Surûr" (joy of a friend).

## 45

*Date* 1229 *A.D.*

Be it well. In the reign of, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom, the niśśanka-pratâpa-chakravartti Hoysaṇa vira-Nârasiṃha-Dêva :—

Be it well. With all titles, the nâḷ-prabhu of Doṇḍaragaṭṭa in Sûsalugeṛe-vitti, Bîra-gâvuṇḍa's son Sanka-gâvuṇḍa's son Bîra-gavuḍa, and Malla-gavuḍa's son Sanka-gavuḍa, these two, when (on the date specified) the cows were harried, gained the world of gods. On the date (specified) on which they went to the world of gods, a grant of land (specified) was made for them, and an *umbaḷi-s'âsana* erected.

## 46

*Date* 1679 *A.D.*

(On the date specified), the Basavapattaṇa Navâ[b] Divân's .... Subedâr Liṅgapa, for the Kam .... maṭha, made a grant of Hire-Mâḍahâlu village belonging to Ṇallûr-sîme. Whoso causes this to fail is guilty of killing swine in Mecca.

## 47

*Date* ? *about* 1615 *A.D.*

(*Mahratti characters and language*).

May it be fortunate. Having established a S'ivaliṅga, with gifts of cows, land and gold, in order that his father and mother might obtain undying merit, he[1] repaired the temple.

## 48

*Date* ? 1616 *A.D.*

(*Mahratti characters and language*).

(On the date specified—the year is gone), Sante-Bennûr Hanumappa-Nâyaka's .... Dâdâji Râya-Râvaya made a grant of Hire-Mâḍahâlu, again establishing .... with gifts of land, cows and gold.

## 49

*Date* ? 1616 *A.D.*

The feet of the god Mallikârjuna are our refuge. (On the date specified), Sante-Bennûr Hanumappa-Nâyaka's .... dâsi Râya-râya having from a long time held land in Hire-Mâḍahâḷu, set up there S'iva-pâda and a S'ivaliṅga temple on the Tuṅgabhadra, with gifts of land and cows, that his father and mother might attain to the world of undying merit.

## 51

*Date* 1758 *A.D.*

Be it well. (On the date specified), the Srîmanta Sâhib, with the Sar-Jamîndar,—in the presence of the Seṭṭis of the Sâgara-pêṭe of Basavapattaṇa,—granted to Mariliṅgapa for the office of S'eṭṭi, as a *pâlaki-umbaḷi*, the village of Uḍova belonging to Kole in the Sûḷekeṛe-sîme, and set up this stone, confirming its enjoyment, as long as sun and moon endure, by your posterity in regular succession. Oh! Râghava-Râjêndra, though living through seven kalpas I have never heard of or seen any one who has taken away what he had given.[2]

[1] Who? No name is mentioned.—See No. 48.

[2] Said to have been spoken by Jâmbavanta to Râma on his proposing to carry away a jewelled tray which was found buried in the ground of Râvaṇa's palace. But Râma having bestowed Laṅka on Vibhîshaṇa, is reminded that he should not remove anything from it.

## 52

*Date* 1233 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom,—the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṃha-Dêva was in the residence of Pâñchaḷa in Chôḷu-nâḍ, ruling the kingdom in peace and wisdom :—

The regents at the points of the compass placed their elephants and horses beyond the ocean, the sun did not descend from the sky, on account of his valuable jewel Vâsugi remained in Pâtâḷa,—for the ocean-girdled earth having become his, thus only did king vîra-Ballâḷa leave them in possession of their elephants horses and jewels. Among those of the Yadu-vaṃśa the brave Nârasiṃha having slain many kings, did he pursue after Kâḍava, Magara and Pâṇḍya to attack them in the rear ?—when he was the sole king over all the earth as far as the ocean,—the Hoysaṇa king. Through fear of being seized by the king Nârasiṃha if he appeared before him, Yama hides himself, while the moon stands ready with its deer[1] as if to stamp it in the middle of the backs of his flying enemies.

Here follow a number of verses each in praise of some *ûr-aḍeya* (apparently equivalent to *ûr-oḍeya*).

(With praise of their ascetic virtues and devotion to sacrificial rites) the mahâ-nâḷ-prabhûtas, and (with praises of their skill in government, &c), the *ûr-oḍeyas* (many named),—(on the date specified), for the decorations and illuminations of the god Brahmêśvara of Nelkudure, and for temple repairs, washing the feet of Bonte Vâmarâsi-guru, made grants of land (specified). Usual final verses.

Written by the *ûr-oḍeya* Chandra-dêva ; composed by Daśakîrtti-dêva ; engraved by Sankarôja.

## 53

*Date* 1242 *A.D.*

Be it well. (On the date specified), the immemorial agrahâra Marasûr ..... .... on the boundary of Nelkudure, Sômayya's son Bommeya-Nâyaka, attacking Dugi-Seṭṭi, the strong man of the enemy's Bêḍa force, slew him, and having become a hero, saying 'Hari is my refuge', gained the world of gods.

## 54

*Date* 1277 *A.D.*

Be it well. (On the date specified), in Nelkudure, Hiriya-Bomma's son Nâgaya-Nâyaka, when the cows were harried, fighting and slaying, gained the world of gods. Pleased with his bravery, all the *ûr-oḍeyas* of Nelkudure, Jeya-Dêva-daṇṇâyaka and all the subjects made a grant of land (specified) as a *nettaru* land. Imprecation.

## 55

*Date* 1279 *A.D.*

Similar to No. 54 above, but relating to Mareya-nâyaka.

## 60

*Date* ? 1142 *A.D.*

(All the first part, 41 lines, is effaced)

— Sâmanta-Nâgaṇṇa, (on the date specified) for the temple of the god Kêtêśvara which he had given to Rudraśakti-guru, for the decorations of the god, the offerings at the three seasons, and perpetual lamp, made a grant of land (specified). Usual final verses.

[1] According to the Hindu belief the marks on the moon represent a deer.

## 61

*Date* 1125 *A.D.*

Praise of S'ambhu .. .. .. .. .. .. .. .. .. ..

When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, (with titles as in No. 33 above), Tribhuvanamalla-Râya-Pâṇḍya-Dêva, protecting the Noḷambavâḍi Thirty-two Thousand and the Sântalige Thousand, with enjoyment for three generations, was in the residence of the royal city .. . , ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet, (with praises, very much effaced), the mahâ-sâmanta Pallava-Râya was protecting the Biḷichi Seventy and the Dummi Twelve, with enjoyment for three generations. And the mahâ-sâmanta Sômarasa was protecting with due rights the *manneya* in the Biḷichi Seventy;—Praise of the mahâ-prabhu Kêśi-râja, whose wife was Châkaṇabbe. Their son was Iruga ; his praises. His wife was Bhavyakabbe. He built a temple of Irugêśa.

Be it well. The *ûr-oḍeya* of Basavali, Sâratavaḷḷi and Nallûr in the Biḷichi Seventy, Mallige in the Manujavoḷalu Twelve, and Kuṅkuvadahaḷḷi in the Harakali Twelve,—these five towns, the mahâ-prabhu Irugamayya-Nâyaka, (on the date specified), for the decorations and offerings of the god Irugêśvara, the livelihood of the pûjâri, and distribution of food to guests and the destitute,—made grants of land (specified), washing the feet of (with the usual ascetic virtues) S'ikhaśiva-guru. Also an oil-mill and certain dues (specified).

Usual final verses.

## 62

*Date* 1565 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified), at the time of the moon's eclipse,—when the master of Kuntala, the middle region 126,000 yôjanas (in extent) of Jambu-dvîpa, situated to the south of Hemâdri mahâ-Mêru ; lord of the throne of Vidyânagarî which Harihara-mahârâya built and consecrated in the name of Vidyâraṇya-śrîpâda, who was in the form of the Virûpâksha-liṅga, the master of Pampâ on the bank of the Tungabhadrâ ;—the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Râma-Dêva-Râya-mahârâya, seated on the jewel throne, was ruling the kingdom of the world in peace and wisdom :—

The agent for his affairs, promoter of the Pûvala-vaṁśa, Hanumi-Nâyaka's sons Billappa-Nâyaka and Kengappa-Nâyaka, caused to be written and given to Liṅgaṇa, younger brother of Appâ-bhaṭṭa, son of Indrakaṇṭi-Âvala-Malli-bhaṭṭa, of the S'rîvatsa-gôtra Âpastamba-sûtra and Yajuś-śâkhâ, a *dharma-śâsana* as follows :—You having stated that—" We are old residents, and preserving the places obtained by our ancestors, have been your dependents. The offices of sênabhôva and jyôtisha of the country since brought under the *sist* should be granted to us",—and the former residents affirming that the offices of sênabhôva, jyôtisha, purôhita and others in all the villages belonging to the Sante-Bennûr-sîme in the Uchchaṅgi-vêṇṭe, were held by you,—we therefore grant them to you, as a gift to Râma, to be enjoyed by you, your sons, grandsons and posterity in regular succession ; and you may take possession of all the dues and rights (specified) belonging thereto in the Sante-Bennûr-sîme, according to former custom.

The grant is repeated three times.

Witnesses :—Sun and moon, &c.

Usual final verses. (*signed*)—śrî-Râma.

## 64

*Date* 1214 *A.D.*

Praise of S'ankara and S'ambhu. Usual account of the Hoysaḷas, to Ballâḷa.

Be it well. When, (with usual and other titles), Tribhuvanamalla pratâpa-chakravartti Poysaḷa-vîra-Ballâḷa-Dêva, with the Seven-and-a-half-Lakh country under his sole umbrella for as long as sun moon and stars endure, was ruling the kingdom of the earth in peace and wisdom :—

A dweller at his lotus feet,—in the time of king Ereyaṅga, a subduer by force of enemies who would not submit, was Vaijarasa in the world. To describe his pride ;—when Aggada-Râya ran into the Bêḍarabanki forest, in front of Hemmâḍi he aimed an arrow at him from his bow, which not only went through his skull, but continuing on, to the amazement of the spectators hit one eye of a kite that was flying in the sky,—this famous king Vayja. For this extraordinary feat he received from Hemmâḍi-Râya the title *kaṇṇ-ambi* (eye-arrow),—how can I describe the pride of Vaijarasa's achievements in the world ? To the king Vayja who received the title *kaṇṇ-ambi* and to his wife was born the king Nâḍa. To Nâḍaṇṇa and his wife Nâgale, by the boon of the three-eyed god, was born the king Vayja. From his saying this is my deity, the only light of my family, character and power,—to Vayja-maṇḍalika, and to his wife Vayjala-Dêvi, from her daily worshipping her deity the the goddess Padumâvatî,—was born a son, the brave king Barmma. To describe his descent :—a glory of the Gaṅga-vaṁśa, (with other praises). His wife was Gaṅga-mâdêvi, and they had a son Narasiṁha. May S'rîkaṇṭha grant long life, the lord of Lakshmî all wealth, the cause of the birth of the world, Aja, a good son, through love of the king Bammi-Dêva's son, the king Nârasimha, and increasing boons as long as sun moon and stars endure. The master of elephants the Mâlava king, the Lâḷa king with his warriors, shining with masses of horsemen the Gûrjjara king, and the Chôḷa king,—he opposed, attacked and on the field of battle fought by himself, on receiving the order from king Ballu,—this king Narasiṁha.

Be it well. When, born in the Gaṅgânvaya renowned in all the world, Koṅguḷivarmma dharmma-mahârâjâdhirâja, boon lord of Kôlâḷa-pura, obtainer of a boon from the goddess Padmâvatî, the Gaṅga Gâṅgêya, *jayad-uttaraṅga*, pratâpa-Mahêśvara, lord of Nandagiri, (with various other epithets),—with these names and titles, the mahâ-maṇḍalika Nârasiṁharasa was in the residence of Âsandi, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet,—Be it well. With all titles, the Mudugere mahâ-prabhu was .... gauḍa ; to whom and to Kêta-gauḍi was born Âdi-gauḍa. To whom and his wife Ma .. gauḍi was born Bila-gauṇḍa. To whom and to Bâga-gauṇḍi were born Râma-gauṇḍa, Bûcha gauṇḍa and Âdi-gauṇḍa. Of them, to the Âsandi-nâḍ mahâ-prabhu Râma-gauṇḍa and Gaṅga-gauṇḍi were born Bila-gauṇḍa, Râma-gauṇḍa and Nâga-gauṇḍa.

The thus esteemed mahâ-nâḷprabhu Mudugere Râma-Gauṇḍa made Halakâlanahaḷḷi, constructed the Bilasamudra tank and the Bûchasamudra tank, and setting up the liṅga of the god Billêśvara, and erecting a temple, (on the date specified) washing the feet of.... jîya, for the decorations and offerings of the god Billêśvara, temple repairs, Chaitra, pavitra, perpetual lamp, daily and special ceremonies, made grants of land (specified) by the *ottôḷa* pole. Also grants to Sômayya, son of Mâdhava-bhaṭṭa of the god's Brahmapuri, and to the râja-guru Kriyâśakti-dêva who consecrated the god.

Usual final verses.

Be it well. The râja-guru Kriyâśakti-dêva and the Eḷkôṭi ascetics of Âsandi-nâḍ, performing the consecration of Îdura's son Haṇḍa to the temple of the god Billêśvara, granted him certain dues (specified).

Be it well. Grants were also made for S'ivadêva-bhaṭṭôpâdhya, *salâkâcharya*[1] of the god Harihara; and for the *chatra* of the god Billêśvara.

## 65

*Date* ? 1100 *A.D.*

Be it well. (On the date specified), when .. Bakkanna-Voḍeyar's son Ganga Selâr came to Seṭṭihaḷḷi-paṭṭaṇa and fought,—the watchman Ere-Permma-Nâyaka's son (with various epithets) Nâge-Nâyaka, fought in Gaṅgu Selâr's army and fell,—on which the watchman and his younger brother, in the joy of their heart, granted for him Bankekere as a *nettaru-goḍige*.

## 66

*Date* ? *about* 1565 *A.D.*

Bhûmi-viraktaya's maṭha in the Dummi Thousand.

## 67

*Date* ? *about* 1565 *A.D.*

Keṅgapa-Nâyaka granted this land to the tumbler Keṅgapa, for as long as the moon endures. Imprecation.

## 69

*Date* 1562 *A.D.*

May it be fortunate. Praise of S'ambhu.

(On the date specified), when, (with usual titles), Sadâśiva-mahârâya was ruling the kingdom of the world in peace and wisdom :—

The Dummi-śîme being favoured to Âyyana-Maluka-Voḍeyar as an *amara*,—Âyyana-Maluka's *thânadâr* Dilâvar-Voḍeyar destroying the children of the farmers, subjects and chiefs in the kingdom,—Sante-Benuûr Hanume-Nâyaka's son Pilapa-Nâyaka and Gauḍayya of Chikka-Gaṅgûr in the Dummi-śîme were being sent to the feet of Maluka-Voḍeyar, when Diḷâvar cut off that Gauḍayya's head in a cross road. Maluka-Voḍeyar hearing the report, sent his servant Chimmana-Voḍeyar, and granting the Dummi-śîme to Sante-Bennûr Pilla-Nâyaka, tortured and put to death the former thânadâr Dilâvar, and gave Chikka-Gangûr to Gauḍayya's children as a *nettara-goḍagi*. Imprecations.

## 71

*Date* ? 1577 *A.D.*

(On the date specified), the nâḍigar of Hodigere-śîme, Bankipura Mallapa, (granted) to Timmapa's son Raṅgapa the Lakshumasâgara village as an *umbaḷi*.

## 72

*Date* 1220 *A.D.*

Praise of S'ambhu and S'ankara.

When a certain king named Sala was with undisturbed mind worshipping the goddess Vâsantikâ of Saśakapura, a fierce tiger, with unshackled body, sprang out, when the Jina-munipa sitting at

[1] A man who answers questions by putting a *salâka* or stick into a book at random and so finding a suitable passage.

the side gave him his *kuñcha* (whisk of peacock's feathers), and said "with this *seḷe* (cane) hit (*hoy*), Sala, the tiger," from which time the kings became Hoysaḷas. Thenceforth the cane being on their tiger flag, the kings of the Hoysaḷa line seemed in the cane to be holding up (a warning) finger to the fleeing hostile kings in battle. Like a sun rising upon the eastern mountain the Hoysala-vaṁśa, dispersing the darkness his enemies, &c., was born the king Vinayâditya. After he had ruled, his son Ereyaṅga kept all the world cool in the shade of his white umbrella. In bodily pleasure as greater than Rati's husband (*ereyaṅgam*), in great glory than S'achi's husband (*ereyaṅgam*), in lofty might of arm than Siri's husband (*ereyaṅgam*), did Ereyaṅga shine. Their forms like the god of love, unequalled wrestlers, were the sons born to Ereyanga's wife Échala-Dêvi,—Ballâḷa, Biṭṭi-Dêva and Udayâditya. Like the flaming central eye of Purahara's three eyes among the three brothers, by his great valour he became the king, in the form of Vishṇu, the king Vishṇu. First taking into his arm the Lakshmî of the Hoysaḷa kingdom which was his inheritance, as his strength increased he imposed his commands on all the points of the compass, and seizing Talakâḍu, became the first to the Gaṅga kingdom,—this promoter of the Yadu-vaṁśa, the king Vishṇu. To him and to Lakshmî-Dêvî was born, with the glory of the god of love, the king Nârasiṁha. His glory spread over the lands of his enemies, the vine his sword was nourished with the flesh of hostile armies, his banners fluttered in the wind of the sighs of his enemies' wives, the world was cooled by his white umbrella,—what a marvel was the king Nârasiṁha. In his clear eyes, the fish; in his feet, the tortoise; in his throat, the boar; in his waist, Nrisiṁha; in the sport of acquiring the world, Vâmana (or the dwarf); in subduing his enemies, the three Râmas; in the force of his own yôga, Buddha; in putting down the evil, Kalki;—thus combining in himself the ten incarnations, was born the king Ballâḷa. These elephants are what Magarega (or the Magara king) gave in war; these are the elephants Chôḷa sent; these rutting elephants are what Kâḍava-Râya seized from Pâṇḍya;—see, said with admiration at Narasiṁha's power, trembling on account of their enmity, the envoys of Simhaṇa, Lâḷa and Gauḷa. Saying, what word is this that I am called master of elephants when there are no troops of elephants of which I am master,—the king Narasiṁha, marching without stopping for a hundred *gâvudas*, overthrowing formidable enemies in the east, captured the hundred elephants with which Magara came against him, and brought them in with his horse.

Be it well. When (with usual Châḷukya and Hoysaḷa titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom,—Tribhuvanamalla nissaṅka-pratâpa-chakravartti Hoysaḷa vîra-Narasiṁha-Dêva, having the Seven-and-a-half-Lakh country under the shadow of his sole umbrella for as long as sun moon and stars endure, was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, (here follows the account of Vayja and his descendants, as in No. 64 above).

Be it well. When, (with titles as in No. 64), the mahâ-maṇḍalika Vaijarasa-Dêva was in the residence of Âsandi in peace and wisdom, ruling the kingdom to continue as long as sun moon and stars ;—

A dweller at his lotus feet,—Obeisance to the gurus. Be it well. To the mahâ-nâḷprabhu Hiriya-Beḷa-gâvuḍa and to Kêta-gauḍi was born the nâḷprabhu Âdi-gauḍa ; to whom and to Mâka-gauḍi was born Beḷa-gauḍa. To him and to Bâga-gauḍi were born Âdi-gauḍa, Râma-gauḍa, Kanna-gauḍa, Bamma-gauḍa and .. gauḍa.

Be it well. (With various epithets), the mahâ-nâḷprabhu Kallakere Kanna-gauḍa, (on the date specified), having set up the S'ivaliṅga of the god Beḷêśvara, and built a S'iva temple, at the time of the moon's eclipse, washing the feet of Sômêśvara-guru, for the god's perpetual lamp, offerings, Chaitra and pavitra, made a grant of land (specified).

Be it well. The *ûr-oḍeya* of Hebbari in the Âsandi-vṛitti, Mârkkaṇḍa-dêva and a number of gauḍas (named), also a number of gauḍas (named) of Hoḷalakeṛe-vṛitti, disputing regarding the boundary of Badanahâḷu, Molahâḷu and Kallakeṛe, went to the king (*dêva*), when the king had pitched his camp outside Silugôḍu,—and the following was the correct settlement made by Ballâḷa-Dêva and the five ministers;—The boundary of the two nâḍs Noṇambavâḍi and Gaṅgavâḍi;—for Gaṅgavâḍi,—Gûḷiyakallu, the Hâḍaṅgi hill, Hakiyadoṇe, Taliyakaṭṭa; the division runs along the field boundary of Bidarahaḷḷi.

*Date* 1221 *A.D.*

Be it well. The maṇḍalika Bammarasa-Dêva, for the decorations and illuminations of the god Beḷêśvara, for temple repairs, Chaitra, pavitra, offerings, perpetual lamp, vessels and cloths, made grants of land (specified). And (on the date specified), at the time of the sun's eclipse, the treasurer Salagayya and the superintendent of customs, Jâtayya, granted annual dues for the god. Usual final verses.

## 73

*Date* 1180 *A.D.*

(The first part is gone),

When, (with usual titles), the nissaṅka-pratâpa-chakravartti [vîra-Ballâḷa-Dêva was in the residence of? Vija]yasamudra, ruling the kingdom in peace and wisdom, to contiuue as long as sun moon and stars:—

A dweller at his lotus feet, (with various praises) was Ballu-nṛipâla.

Be it well. When, born in the Gaṅgânvaya renowned in all the world, Koṅguḷivarmma dharmma-mahârâjâdhirâja, boon lord of Kôḷâla-pura, obtainer of a boon from the goddess Padmâvatî, the Gaṅga Gâṅgêya, *jayad-uttaraṅga*, (with various other epithets, including) lord of Nandagiri, having the crest of a rutting elephant, sun to the lotus the Gaṅga-kula,—with these names and titles, the mahâ-maṇḍalika Barmmarasa-Dêva was in the residence of Âsandi, ruling the kingdom in peace and wisdom, to continue as long as sun moon and stars;—His son Narasiṃha-bhûpa was celebrated in the world.

Be it well. To the mahâ-nâḷprabhu Hiriya Bela-gâvuṇda &c. (as in No. 72 above). Kâma-gâvuṇda and his brothers set up the Śivaliṅga of the god Âdinâtha in Kallakere, constructed a tank, erected a temple, and for the decorations and illuminations of the god, temple repairs and offerings, (on the date specified), at the time of the eclipse of the sun, washing the feet of Kariyaguru-dêva, made a grant of land (specified), and for the perpetual lamp 5 oil-mills. Also certain dues (specified).

Be it well. The *ûr-oḍeya* of Hebbari, &c. (as in No 72 above, but omitting Ballâḷa before Dêva and the five ministers).

## 73 (*bis*)

*Date* 1432 *A.D.*

(The first part is gone). When, (with usual titles), Vijaya-Bukka-Râya-mahârâya's son, vîra-pratâpa Dêva-Râya-mahârâya's *mane-higgaḍe* ... ... ... (on the date specified), set up the god Hanumanta, erected a temple, and for the god made a grant of land (specified). Also for the offerings to the god Bayirava. Usual final verses.

## 74

*Date* ? 1168 *A.D.*

(The greater part of the inscription is effaced).

During the Hoysaḷa period, some chief born to S'ankara-Dêva and Suggavve, washing the feet of..... (on the date specified), made for some god a grant of land (specified). Usual final verses.

## 75

*Date* ? 1121 *A.D.*

Saba-Dêva (in the year specified) ran and came from Tâṇagundûr. Written by sênabôva Nâgaya.

## 76

*Date* ? 1545 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), vîra-pratâpa Sadâśiva-Râya-mahârâya's agent Râma-Râj-Oḍeyar granted to the barber Ko ..... the caste tax of the local barbers, with all ceremonies. Imprecation.

## 77

*Date about* 1180 *A.D.*

Praise of S'ambhu. When, (with usual titles), the Hoysaḷa-chakravartti vîra-Ballâḷa-Dêva was in the residence of Vijayasamudra, ruling the kingdom in peace and wisdom : —

(The rest is all effaced ; apparently relates to the Gaṅga king of Asaṇdi).

## 83

*Date* ? *about* 1680 *A.D.*

[1]His lotus feet reverenced by the chief gods, sunrise to the lotuses the hearts of his worshippers, of highest happiness, moonrise to the ocean of nectar dharma,—Paramêśvara, may he grant to us the fulfilment of our desires.

Hampe Virûpâksha being the only refuge, the Harihara liṅga's feet the only refuge,—the writing of this śâsana, may it be fortunate.

After the Dvâpara, the names of kings who ruled Jambu-dvîpa during Kali ;—Dharma-Râya ; when he was going to *svargga*, he bound the crown on Pariksha-Râya ; and Pariksha-Râya ruled for 30 years ; his son Janamêjaya ruled for 7 years, after which his *vaṁśa* came to an end (became *nirvaṁs'a*). His servant (minster, *ûḷigadava*) Chandagupta-Râya ruled for 500 years.

In the days when Vikrama-Râya was ruling the earth, (there was) Biḷaḷa Sômagoṇḍa-gauda's daughter ; Cheḷugur Chelve-Sugandhe was the name of that woman. Attached to Kampaḷa, which in course of time would come to him, was Vîragoḷaḷa, equal in extent to the mountain-chain of Jambu-dvîpa ; the Râja of which, Chelugur Chendamute, his younger brother Bâḷamute, Padmaṇa-Nâyaka and Buma Nâyaka, these mighty ones, united with those powerful to curse or bless, and those who were suns in honour, came, having left their land, in the following manner ; —The report of what they were going to do, and that they were abandoning their land, having reached Vikrama, (he said), 'Will they go ? what report is this ? can they carry off a kite or a crow from my country ? I have no intention of letting the woman go.' On telling the report to Baṭi, he said, "Wicked men have

[1] The language throughout is very corrupt, and the meaning often doubtful. The record implies a migration from some northern district (?Kampili) into the parts around Channagiri, at the time when the Muhammadans were in the ascendant there (as shown by the reference to Bâbaya), after the fall of Vijayanagar.

become very powerful in the earth;" and it becoming known to all, they considered, and advised the gauḍa, saying—"It is not right that we should fall into this sin, and disgrace the Siva religion: it is better to escape in whatever way we can." The gauḍa, pleased in his mind, sent for his brothers and relatives, and said, "We must at once depart, quick as thought: think that if we get a (bad) name in Jambu-dvîpa it will be ruin to our family." The cowherd Kêta-goṇḍa now carried to the gauḍa the offer, 'If you give up the woman, I will drive over to you a thousand cows of each colour.' On hearing that, the gauḍa was filled with rage, his mustaches danced up and down, his eyes grew red, his brows were knotted together, and he thereupon said 'Come quickly, those who intend to follow me; those who will not come, do as you please.' At this word the tumult of the eighteen castes and the hundred and one families arose, and they yoked their carts. Of carts 700, ga (?gauḍas) 75, with 6000 of Kampaḷa, and 3000 sheep of Kampaḷa,—these carts, grinding the earth, set out. (Here follow lists of the mânya-mârttaṇḍas, gauḍas, and âyagâras who went). All these went with the gauḍa, and broke the ground with their departure, 70 cart-loads of families, who, by means of those who had no carts, threw from time to time food to the kites and crows, and marched on as if to break the world in two, until they came near the Bhâgirathî.

The report being then carried to the king, he was in a great rage, and ordering out his forces, directed them saying,—"Do not let them go: stop them, seize and bring them back?" On that, Baṭṭi sent a message, saying, "Cross over the river at once." Hearing which, Bilala saying (to himself), the people with all their retinue, cows, children, and the poor will be made prisoners on my account,—with fierce valour calling together the chief men, came near to the great river (or Mahânadi), spread his cloth, and said,—"Show me salvation, mother; I will not leave your protection; show your merey." On which, saying, 'Who is it beseeching me?' the great river (or Mahânadi) gave them passage. At that time the king's army came to seize them, and the fierce in war, the preserver of all the people, the brave Bilaḷa opposed them, and fought for 8 days. Meanwhile the cows, carts and people crossed over, while a stream of blood from those who fell in the attacking force ran to the great river (or Mahânadi). After that, by the favour of various gods (named), they pushed on and halting, blessed (*arisidaru*) Bâbaya,[1] as well as all their chief men and children. And building there a village, they named it Arisikere.

After that they formed two divisions. Padmaṇa-Nâyaka and Bâla-Nâyaka with all their party went to the direction of Chennanagiri. When Sômagoṇḍa-gauḍa, Chelugur Chandamute, and his younger brothers Kendaḷa and Dumma-Râja, and all their subjects were rising up, the god Bhairava stood there. Going forth, and doing three days' journey in one, they halted and made an encampment. The early rains (*mungâru*) then set in, and the note of the *kôgilu* (or cuckoo) was heard. They therefore gave the place the name of Kôgalûr and built a village. Thence going forth, they burnt incense (*dûpa*) to the god, and that (place) became Dûpada-maraḍi. And at the place where the leaves on which they ate[2] fell, they made a village called Bayatâṇagere. For that village his son named Haṇḍe-Sômaiya was made the gauḍa, and he remained there. Then follows a list of village artisans appointed to Kôgalûr by Bilaḷa Sômagoṇḍa-gauḍa, who stationed his younger brother Bimagoṇḍa there, and went on with another division. And where the carts with families stopped he made a village named Baiyakâkanûr, and appointed to it Bâlâ-dore. In the same manner Chelugur Chandamute, Kenduḷa and Dumma-Râja met and had a consultation with all the people, and then made the village Nittigere, and appointed to it Sogaḍanôra.

When they were leaving Kampaḷa, the Râja-liṅga drew itself away and stopped there. The reason for its drawing itself away was that Chelugur Chandumute's wife became with child. Her

[1] The Muhammadan name for the *paṅja* or hand with fingers outspread, which represents the five holy persons of Islam.
[2] The leaf plates used by the Hindus.

two children were called Doḍḍa-Gaṅga and Chikka-Gaṅga, after the Bhâgirathî. And in their names were made the villages Hire-Gaṅgûru and Chikka-Gaṅgûru, and they appointed to them Hulenôra Malaṇa-gauḍa. Then Bilaḷa Sômagoṇḍa, with his seven brothers and his attendants, went on to Yemmadoḍi to camp, and stopped there permanently, naming it Yemmiganûr. They also built villages and hamlets. Where Kâḷarâtre-Kannamma stopped, they made the village Kâḷalagaṭṭa. His eldest son (*hire maga*) made Hiriyûr. Where the cows lowed, they made Baiyabâḍa, and appointed to it the Keṅguri Kuruba (or shepherd) Kêta-gauḍa. And where the *bâragûr* stayed, they made Baiyabâragûr, and appointed to it Haṭenôra. In the name of Kenduḷa Dumma-Râja they made Dummi and also Gunjinûr. And in these villages Bilaḷa Sômagoṇḍa-gauḍa and his attendants settled.

I will state the names of the kings who ruled the present kingdom (*adya-râjya*) in the S'âlivâhana śaka to the time of their settlement;—Sindu Ballâḷa ruled; after him vîra-Ballâḷa ruled; thus nine Ballâḷas ruled; after them the Siva king Krishṇa-Râya ruled; Achyuta-Râya ruled; Dêva-Râya ruled; Mala-Râya ruled; Chôḷa-Râya ruled; Bilama-Râya[1] ruled.

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[1] Perhaps meant for Bilaḷa Sômagoṇḍa, the leader of the migration.

# INSCRIPTIONS IN THE SHIMOGA DISTRICT.

## SHIMOGA TALUQ.

# ಶಿವಮೊಗ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿರುವ ಶಾಸನಗಳು.

## ಶಿವಮೊಗ್ಗ ತಾಲೂಕು.

### 1

### ಶಿವೊಗ್ಗಾದಲ್ಲಿರುವ ವೂರಗಡೂರ ಸೂರಪ್ಪನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ವರಾಹಮೊಹರು.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿ

[2]ರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋ

[3]ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಹರೇರ್ಲೀಲಾ

[4]ವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲಶಾಯ

[5]ತ್ರಧಾತ್ರೀಪತ್ರಶ್ರಿಯಂದಧೌ । ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ

[6]ಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ । ಯದ್ಗರ್ಜೋತ್ಸರ್ಗಜೋದ್ಭೂತಂಹರಿಣಾ

[7]ಖಿಲಪೂಜ್ಯತೇ । ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಂ

[8]ಬುಧೇಃ । ನವನೀತಮಿವೋದ್ಭೂತವಸುನೀತತವೋನಹಃ ॥

[9]ತಸ್ಯಾಸೀತ್ತನಯಃತಪೋಭಿರತುಳೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಣ್ಯೈ

[10]ರಸ್ಯಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ವಿಷಾಂನಿಷ್ಣತಃ । ತಸ್ಯಾಯು

[11]ರ್ನಹುಷೋಸ್ಯತಸ್ಯಪರುಷೋಯುದ್ಧೇಯಯಾತಿಃಕ್ಷಿತೌಖ್ಯಾತಸ್ತಸ್ಯ

[12]ಚತುರ್ವಸುರ್ವಸುನಿಭಃಶ್ರೀದೇವಯಾನೀಪತೇಃ । ತದ್ವಂಶೇದೇವಕೀಜಾ

[13]ನಿರ್ದಿದೀಪೇತಿವಮುಭೂಪತಿಃ । ಯಶಸ್ವೀತುಳವೇಂದ್ರೋಪಮಯದೋಃಕೃ

[14]ಷ್ಣ ಇವಾನ್ವಯೇ । ತತೋಭೂದ್ಭಕ್ತ ಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿಪಾಲ

[15]ಕಃ । ಅತ್ಯಾಸಮಗುಣಬ್ರಂಕಂಮೌಳಿರತ್ನಂಮಹೀಭುಜಾಂ । ನರಸಾ

[16]ದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ತಾ ವೋ

[17]ದೇವಕೀನಂದನಾದಿವ । ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಳಜಲಭರಾಂ

[18]ಯೋವಿಲಂಘ್ಯೈವಶತ್ರೂನ್ಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾಸಮಿತಿಭುಜ

[19]ಬಲಾತ್ತಂಚಕರಾಜ್ಯಂತದೀಯಂ । ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂತದಖಿನಿಜ
[20]ವಶೇಷಪಟ್ಟಣಂಯೋಬಭಾಸೇಕೀರ್ತ್ತಿಸ್ತಂಭನಿಖಾಯತ್ರಿಭುವನಭವ
[21]ನಸ್ತೋಯಮಾನಾಪದಾನಃ । ಚೇರಂಚಕೋಳಂಚಪಾಂಡ್ಯಂತದಖಿಚಮೆಧುರಾ
[22]ವಲ್ಲಭಂಮಾನಭೂಷಂವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗ(ಜ)ಪತಿನೈಪತಿಂಚಾ
[23]ಖಿಜಿತ್ಯಾತದನ್ಯಾನ್ । ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚಕರಮ
[24]ಭೂಭೃತ್ತಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಃಶ್ರೋಣೀಪತೀನಾಂಸ್ರಜಮಿ
[25]ವಽರಸಾಶಾಸನಂಯೋವ್ಯತಾನೀತ್ । ವಿವಿಧಸುಕೃತೋದ್ಯಾವೇರಾ
[26]ವೀಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುದಿತಹೃದಯಸ್ಥಾನೇಸ್ಥಾ(ನೇ)ವ್ಯಧತ್ತಯಥಾ
[27]ವಿಧಿ । ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭುವಿಸೋಡಶತ್ರಿ
[28]ಭುವನಜನೋದ್ಗೀತಂಸ್ಫೀತಂಯಃಪುನರುಕ್ತಯನ್ । ತಿಪ್ಪ
[29]ಜೀನಾಗಲಾದೇವ್ಯೋಃಕೌಸಲ್ಯಾಶ್ರೀಸುಮಿತ್ರಯೋಃ । ದೇವ್ಯೋರಿ

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[30]ವನೃಸಿಂಹೇಂದಾತ್ತಸ್ಯಾತ್ವಂಕ್ತಿ
[31]ರಥಾದಿವ । ವೀರೌವಿನಯಿನೌರಾ
[32]ಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ । ಜಾತೌವೀರನೃ
[33]ಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ । ವೀರಶ್ರೀನಾ
[34]ರಸಿಂಹಃಸವಿಜಯನಗರೇರತ್ನ ಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀ
[35]ತ್ಯಾನಿರಸ್ಯಂನೃಗನಳನಹುಷಾನಪ್ಯವನ್ಯಾಂವದಾನ್ಯಾನ್ । ಆ
[36]ಶೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃಸ್ವೈರಮಾಚೋದಯಾದ್ರೀರಾಪಾ
[37]ಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಳಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶಶಾಸ । ನಾ
[38]ನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ತನಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಯಾ
[39]ನೇಶ್ರೀಕಾಳಹಸ್ತೀಶತುರಪಿನಗರೇವೇಂಕಟಾದ್ರೌಚಕಾಂಚ್ಯಾಂ ।
[40]ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇಮಹತಿಹರಿಹರೇಹೋಬಲೇಸಂಗಮೇಚ
[41]ಶ್ರೀರಂಗೇಕುಂಭಕೋಣೇಧೃತತವಮಹಿಮಹಾನಂದತೀರ್ಥೈನಿವೃತ್ತೌ ।
[42]ಗೋಕರ್ನೇರಾಮಶೈತಾಜಗತಿತದಿತರೇಷ್ವಪ್ಯಶೇಷೇಷುಪುಣ್ಯೈ
[43][ಸ್ಥಾನೇ]ಸ್ಥಾನೇಷ್ವರಬ್ಧನಾನಾವಿಧಬಹುಲಮಹಾದಾನವಾರಿಪ್ರವಾ
[44]ಹೈಃ । ಯಸ್ಯೋದಂಚತ್ತುರಂಗಪ್ರಕರಖುರರಜಶ್ಚುಷ್ಯದಂಭೋಧಿವು
[45]ಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷಚ್ಛಿದೋದ್ಯತ್ತರಕುಲಿಶಧರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾ
[46]ಭೂತ್ । ಬ್ರಹ್ಮಾಂಡಂವಿಶ್ವಚಕ್ರಂಘಟವಮುದಿತಮಹಾಭೂತಕಂರತ್ನ
[47]ಧೇನುಂಸಪ್ತಾಂಭೋಧೀಂಶ್ಚ ಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇಕಾಂಚನೀಂಕಾ
[48]ಮಧೇನುಂ । ಸ್ವರ್ನಕ್ಷ್ಮಾಂಯೋಹಿರಣ್ಯಾಶ್ವರಥಮಪಿತುಲಾಪೂರುಷಂಗೋ
[49]ಸಹಸ್ರಂಚೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಕರಿರಥಂಪಂಚಲಾಂಗ
[50]ಲ್ಯತಾನೀತ್ । ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂಪಾಜ್ಯಂದ್ಯಾಮಿವ
[51]ಶಾಸಿತುಂ । ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿತೇರಿಂದ್ರೇದಿವಂ
[52]ಗತೇ । ತತೋಽಭ್ಯವಾರ್ಯವೀರ್ಯಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪತಿಃ ।

[53]ಬಿಭರ್ತಿ ಮಣಿಕೇಯೂರನಿರ್ವಿಶೇಷಂ ಮಹೀಂ ಭುಜೇ । ಕೀರ್ತ್ಯಾ
[54]ಯಸ್ಯ ಸಮಂತತಃ ಪ್ರಸೃತಯಾ ವಿಶ್ವಂ ರುಜೈಕ್ಯಂ ವ್ರಜೇದಿತ್ಯಾ
[55]ಶಂಕ್ಯಪುರಾಪುರಾರಿರಭವತ್ ಫಾಲೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ ।
[56]ಪದ್ಮಾಕ್ಷೋಪಿ ಚತುರ್ಮುಖೋಜನಿ ಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃ
[57]ಕಾಳೀಖಡ್ಗ ಮಧಾದ್ರಮಾಚಕಮಲಂ ವೀಣಾಂಚವಾಣೀಕ
[58]ರೇ । ಯತ್ಪ್ರತಾಪಜಿತೋಭಾಸುಃ ಪತತ್ಯಂಬುನಿಧೌ ಧ್ರುವಂ । ದುಃಸಹಂ
[59]ಮನಸಸ್ತಾಪಂ ಸುತರಾಂ ಸೋಢುಮಕ್ಷಮಃ । ಕತ್ರೋಣಾಂವಾಸವೋ(ತೇ)ದದ(ತ)ಇತಿ
[60]ರುಷಾಕಿಂ(ನು) ಸಪ್ತಾಂಬುರಾಃ ಕಿಂನಾನಾಸೇನಾತುರಂಗತೃಟಿತವಸುಮ
[61]ತೀಧೂಳಿ[ಕಾಪಾಲಿಕಾಪಾಲಿ]ಕಾಪಾಲಿಕಾಭಿಃ । ಸಂಕೋಪ್ಯಸ್ವೈ
[62]ರಮೀತತ್ ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೇ ಬ್ರಹ್ಮಾಂ

ಎನೇ ಪದ್ಯದ ಹಿಂಭಾಗ.

[63]ಡಂಸ್ವರ್ನಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈ
[64]ರಮೀಯೈಃ । ಮದ್ದತ್ತಾಮರ್ಥಿಸಾರ್ಥಃ ಶ್ರಿಯಮಿಹಸುಚಿ
[65]ರಂಭುಂಜತಾಮಿತ್ಯವೇಕ್ಷ್ಯಪ್ರಾಯಃ ಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪ
[66]ನರಥಗತೇರಾಲಯಂದೇವತಾನಾಂ । ತತ್ತದ್ದಿಗ್ಜೈತ್ರವೃತ್ತಾ ಧಿಕ
[67]ಬಿರುದಪದೈ[ಪದೈ]ರಂಕಿತಾಂಸ್ತತ್ತತ್ಸ್ಥಿತಾನ್ವಜಾತಪ್ರತಿಷ್ಠಾಂ
[68]ವ್ಯತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾರ್ಹಾ । ಕಾಂಚೀಶ್ರೇಶೈಲಶೋ
[69]ಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇಷ್ವಾವತ್ಯಾವತ್ಯಸರ್ವೇ
[70]ಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀರ್ಥೇಷ್ವ
[71]ಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾ(ನಾ)ದಾನಾನ್ಯೇವೋಪದಾನೈರಖಿಸ
[72]ಮಮಖಿಳೈರಾಗವೋಕ್ತಾನಿತಾನಿ । ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವ
[73]ದಂಡಃನೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂ
[74]ಡಃರೋಷಕೃದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜಇತ್ಯಕ್ತೋಯೋರಾ
[75]ಜಪರವೇಶ್ವರಃ । ಹಿಂದುರಾಯಸುರತ್ರಾಣದುಷ್ಟಶಾರ್ದೂಲಮರ್ದನಃ ।
[76]ಗಜಾಖುಗಂಡಭೇರುಂಡಇತ್ಯಾದಿಬಿರುದಾಂಸ್ವಿತಃ । ಆಲೋಕಯಮ
[77]ಹಾರಾಯಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾದ್ಯೈರಾಜ
[78]ಭಿಃಸೇವ್ಯತೇಚಕಯಃ । ಸ್ತುತ್ಯಾದಾರ್ಯಃಸುಧೀಭಿಃಸವಿಜಯನಗರೇ
[79]ರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರ
[80]ಧರೀಕೃತ್ಯನೀತ್ಯೈನೃಗಾದೀನ್ । ಆಪೂರ್ವಾದ್ರೀರಥಾನ್ತಕ್ಷಿತಿಪ
[81]ತಿಕಟಕಾದಾಚಕಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿಸಾರ್ಥಶ್ರಯ
[82]ಮಿಹಬಹುಶೋಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೇ ॥ ಶಕಾಬ್ದೇಶಾಲಿವಾ
[83]ಹನ್ಯೇಸಹಸ್ರೇಣಚತುಶ್ಚತ್ವಾರಿಂಶತ್ಸಮೋಯುಕ್ತೇಶ್ರೀಮು
[84]ಖೇವತ್ಸರೇಕ್ರಮಾತ್ । ಪುಷ್ಯಮಾಸೇತಥಾದರ್ಶೇವಹೋದಯಸಮ
[85]ಸ್ವಿತೇ । ಪುಣ್ಯಕಾಲೇಕುಭೇಯೋಗೇಶ್ರೀವಿರೂಪಾಕ್ಷಸನ್ನಿಧೌ ।
[86]ತುಂಗಭದ್ರಾನದೀತೀರೇಕೃಷ್ಣರಾಯೋಮಹಾಮತಿಃ । ಕಂಥಾ

87ಬಾರದ್ವಿಜೇಂದ್ರೇಣವಾದಪಾವಾತ್ಯಸೂನುನಾ । ವಿಜ್ಞಪ್ತೋವಾತ್ಯವ
88ರ್ಯೇಣತಿಪ್ಪಸೋವಸುಧರ್ಮಿಣಾ । ಹರಿತಾನ್ವಯಜಾತಾಯವರಾಪ
89ಸ್ತಂಬಸೂತ್ರಿಕೇ । ಯಾಜುಷ್ಮಾಣಾಂವರೇಣ್ಯಾಯವಾಧವಾರಾಧ್ಯ
90ಸೂನವೇ । ಶ್ರೌತಸ್ಮಾರ್ತಪ್ರವೀಣಾಯ ಸದಾಷಟ್ಕರ್ಮವರ್ತಿನೇ ॥ ವು
91ಪಾಧ್ಯಾಯಾಗ್ರಗಣ್ಯಾಯದದೌವಿಶ್ವೇಶ್ವರಾಯಚ । ಶ್ರೀರಂಗರಾ
92ಜ್ಯಕೇಜೈವಹೊಂನೂರಸ್ಥಚಸೀವನಿ । ತುಂಗಭದ್ರೋತ್ತರಾಳೀ
93ನಾಡೌಯಡೆತೊರಾಭಿಧೇ । ಶಿರಿಯೂರಾಭಿಧಾದ್ಗ್ರಾಮಾದಿ

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

94ಶಂಪ್ರಾಚೀಂಸವಾಶ್ರಿತಂ । ತಥಾ
95ದಕ್ಷಿಣತಃಪ್ರತ್ಯಕ್‌ದಿಶಿಬೆಂಕೀಪುರಾ
96ಭಿಧಾತ್ । ಜಂನಾಪುರಾಭಿಧಾದ್ಗ್ರಾಮಾದುತ್ತ
97ರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಂ । ಭಂಡಾರಿಪಲ್ಲಿನಾ
98ಮಾನಂಸರ್ವಸಸ್ಯಸಮನ್ವಿತಂ । ಪ್ರತಿನಾಮ್ನೈತಿವಿಖ್ಯಾತಂ
99ಕೃಷ್ಣರಾಯಪುರಂಸದಾ । ಸರ್ವಮಾನ್ಯಂಚತತುಃಕ್ಷೇಮಾಸಂಯುತಂಚ
100ಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿ
101ತಂ । ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಹಿತಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ । ವಾಪೀ
102ಕೂಪತಟಾಕೈಶ್ಚ ಕಜಕ್ಷೇತ್ರೈನಾಪಿಸಮನ್ವಿತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿ
103ರ್ಭೋಗ್ಯಂಕ್ರಮಾದಃಚಕೆಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧ್ವಮನಸ್ಯಾಪಿವಿ
104ಕ್ರಯಾದೇಸ್ತಥೋಚಿತಂ । ಪರೀತಃಪ್ರಯತೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪು
105ರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಃಶ್ರೌತಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾಂ ।
106ಕೃಷ್ಣದೇವಮಹಾರಾಯೋವಾನನೀಯೋವಮನಸ್ವಿನಾಂ । ಸಹಿರಣ್ಯೋಪಯೋ
107ಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಅಸ್ಯಾಗ್ರಹಾರವೆರ್ಯಸ್ಯಚತುಃಕ್ಷೇಮಾ
108ವಿನಿರ್ಣಯಃ । ಸರ್ವೇಷಾಂಸುಖಬೋಧಾಯಲಿಖ್ಯತೇದೇಶಭಾಷಯಾ । ಭಂಡಾ
109ರಿಹ(ಳ್ಳಿ)ಯಪ್ರತಿನಾಮಕೃಷ್ಣರಾಯಪುರದಚತುಃಕ್ಷೇಮಾವಿವರ । ಮೂಡ
110ಲುಕವಿಲಗೊಂಡ್ಡಿಯಗಡಿ । ತೆಂಕಲುಜೆಂನಾಪುರದಗಡಿಯಮಧ್ಯ
111ದಹುತ । ಪಡುವಲುಶಿರಿಯೂರತೆವರನೀರುವರಿಯಗಡಿ । ಬಡ
112ಗಯಿಶಾನ್ಯಭಂಡೆದಗಡಿ । ತದಿದಮವನೀವನ್ದೀಪಕವಿನುತಧರಾಯಸ್ಯ
113ಕೃಷ್ಣರಾಯಸ್ಯ । ಶಾಸನಮುರುಕವಿವೈಭವನಿವಹನಿದಾನಸ್ಯಭೂರಿದಾನಸ್ಯ ।
114ಕೃಷ್ಣದೇವಮಹಾರಾಯಶಾಸನೇನಸಭೂಪತಿಃ । ಅಭಾಣೀನ್ಮೃದುಸಂದರ್ಭಂತದಿದಂತಾ
115ಮ್ರಶಾಸನಂ । ಕೃಷ್ಣದೇವಮಹಾರಾಯಶಾಸನಂವಲ್ಲಣಾತ್ಮಜಃ । ತ್ವಷ್ಟಾಶ್ರೀವೀರ
116ಣಾಚಾರ್ಯೋವ್ಯಲಿಖತ್ತಾಮ್ರಶಾಸನಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇ
117ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾ
118ದ್ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿ
119ಷ್ಫಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿವರ್ಷ
120ರುಪಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಏಕೈವಭಗಿನೀಲೋಕೇ

[121]ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ।
[122]ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಶೇತುಂನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ।
[123]ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥

(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀವಿರುಪಕ್ಷ.

## 2

## ಶೀವೊಗ್ಗಾದಲ್ಲಿರುವ ಪ್ಲೀಡರ್ ಕೊಲ್ಲೂರಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೪ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಶ್ರೀಗಣೇಶಾಯನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
[2]ರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಹ
[3]ರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲ
[4]ಶಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ ॥ ಜಯತ್ಯದ್ರೀಂದ್ರಜಾಶ್ಲಿಷ್ಟಸ್ಫಟಿ
[5]ಕಾಚ್ಛಕಳೇಬರಃ । ಜಗದಾನಂದದಾನಾತಿವಿದಗ್ಧಃಶ್ರೀಸದಾಶಿವಃ ।
[6]ಕೋಪಪ್ರಸಾದೌಸಫಲೌಕೃತವಾನ್ಪಿತೃಪುತ್ರಯೋಃ । ಲಕ್ಷ್ಮೀನೃಸಿಂ
[7]ಹೋಜಯತಿಸತ್ಯಜ್ಞಾನಸುಖಾತ್ಮಕಃ । ಅಸ್ತಿಪ್ರಶಸ್ತಃಕೇಳದೀ
[8]ಸದಾಶಿವಮಹೀಪತಿಃ । ಆಚಾರ್ಯ್ಯಕಂವಿಧತ್ತೇಯದ್ರೀತಿಃಸರ್ವಮ
[9]ಹೀಭುಜಾಂ । ತದ್ಗರ್ಭಜಾತಸಂಕೇಂದ್ರಾಜ್ಜಾತೋಮಾನಧನೋಮಹಾನ್ । ಸ
[10]ರ್ವೋರ್ವೀಶಶಿರೋರತ್ನಭೂತೋವೇಂಕಟಭೂಪತಿಃ । ಗರ್ವಿತಾಹಿತ
[11]ಸಂದೋಹವದನಾಬ್ಜನಿಶಾಕರಃ । ಕರ್ನಾಟಧರಣೀವಜ್ರಕವಾ
[12]ಟಾಯಿತವಿಕ್ರಮಃ । ಪ್ರತ್ಯರ್ಥಿವಸುಧಾನಾಥಮಕುಟೋದ್ಯನ್ಮರೀಚಿ
[13]ಭಿಃ । ರಂಜಿತಾಂಘ್ರಿಯುಗಃಸತ್ಯಹರಿಶ್ಚಂದ್ರಃಸುಧಾರ್ಮಿಕಃ । ಖ್ಯಾ
[14]ತಶ್ರೀಕೇಳದೀಸದಾಶಿವಮಹೀಪಾಲಾನ್ವಯಾಂಭೋನಿಧೇಃಪೂರ್ನೇಂದುಃ
[15]ಪ್ರತಿಪಕ್ಷಪಾರ್ಥಿವಗಜಪ್ರೋದ್ದಂಡಕಂಠೀರವಃ । ಸಾಜನ್ಯಾಂಬುನಿ
[16]ಧಿರ್ನಿಧೀಶವಿಭವೋವಿದ್ಯಾವಿವೇಕಾಶ್ರಯೋಭೋಜಃಸತ್ಕವಿಸಂತತೇರ್ವ
[17]ರಗುಣಃಶ್ರೀವೇಂಕಟಕ್ಷ್ಮಾಪತಿಃ । ಖೇಳತ್ತೌಳವರಾಜರಾಜಿಮದವನ್
[18]ಮಾತಂಗವಜ್ರಾಂಕುಶಃಸಂಖ್ಯಾತೀತಕಿರಾತಮಂಡಲಬಲಧ್ವಾಂತೌಘ
[19]ಚಂಡದ್ಯುತಿಃ । ಶಶ್ವದ್ದಕ್ಷಿಣದಿಗ್ಜಯೋದ್ಯತಮಹಾಮ್ಲೇಚ್ಛಾಬ್ಧಿವೇಳಾ
[20]ಚಲೋನಿಃಶೀಮಾರ್ಜಿತವಿಕ್ರಮೋರ್ಜಿತಭುಜಃಶ್ರೀವೇಂಕಟಕ್ಷ್ಮಾಪತಿಃ ।
[21]ಭದ್ರಭೂಮಿಪತಿಸ್ತಸ್ಯತನಯೋವಿನಯೋಜ್ವಲಃ । ಸದಾಶಿವಪದಾಂಭೋಜ
[22]ಭ್ರಮರೀಭೂತಮಾನಸಃ । ಶಿವಪ್ರಸಾದಾತ್ಸಂಜಾತಃಕುಮಾರೋಭದ್ರಭೂಪ
[23]ತೇಃ । ವಿದ್ವಾನ್ವಿವೇಕೀವಿಕ್ರಾಂತೋವೀರಭದ್ರಮಹೀಪತಿಃ । ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಾಖ್ಯೋ
[24]ಯೋರಾಜಪರಮೇಶ್ವರಃ । ತಸ್ಯಶ್ರೀವೇಂಕಟಾದ್ರ್ಯಾಖ್ಯಸಿಂಹಾಸನಪತೇಃಪ್ರ
[25]ಭೋಃ । ಸಹಾಯಃಸರ್ವಕಾರ್ಯ್ಯೇಷುದಕ್ಷಿಣೋಚ್ಚಭುಜಾಯಿತಃ । ಕೀರ್ತಿಪ್ರತಾಪಸಂಪ
[26]ನ್ನೋಧರ್ಮಕಾಮಾರ್ಥತತ್ಪರಃ । ಪಾತುಶಾಹಮಹಾಸೇನಾತ್ರಸ್ತದಕ್ಷಿಣಭೂಭು

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[27]ಜಾಂ । ಅಭಯಸ್ಯವಿಧಾತೋದ್ಯನ್ನೀತಿಶೌರ್ಯವಿವೇಕವಾನ್ । ರಾಯಸಿಂಹಾಸನಾರೂ
[28]ಢೈರಗ್ರಹಾರಾನ್ಕೃತಾನ್ಪುರಾ । ವಿಚಾರ್ಯಪಾಲಯನ್ಧರ್ಮಸೂಕ್ಷ್ಮತತ್ವವಿದಾಂ
[29]ವರಃ । ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಸ್ಥಾಪನೋತ್ಸುಕಃ । ಯಜವೋಪಪದೋಸೇ
[30]ತಮುರಾರಿಬಿರುದೋಜ್ವಲಃ । ಪ್ರತ್ಯರ್ಥಿಧರಣೀಪಾಲಕೋಟಿಕೋಲಾಹಲಾಭಿಧಃ ।
[31]ದೇವಗೋವಿಪ್ರಸೇವಾಕೃಚ್ಛಿವಭಕ್ತಶಿರೋಮಣಿಃ । ದಾನಾಂಭಃಪರಿವರ್ಧಮಾನ
[32]ಸುಕೃತೋರ್ವೀಜಾಂಬುವಿಶ್ರಾಣನೇಕೋಭ್ಯಾಯಾವಮಪಿವೀರಭದ್ರನೃಪತೇರ್ಹಸ್ತಃಸ
[33]ರೋಜಾಯತೇ । ತಸ್ಯೋದ್ಯದ್ಭುಜವಿಕ್ರಮಾಖ್ಯಧರಣೀಜಾತಾಂಬುದಾನೇಪುನಃ
[34]ಕಾಂತಾವೈದ್ಯತಶೌರ್ಯವೈರಿವನಿತಾನೇತ್ರಾಂಸರೋಜಾಯತೇ । ಶ್ರೀವೀರಭದ್ರ
[35]ಕ್ಷಿತಿನಾಯಕೇನವಿಧೀಯಮಾನಾಂದ್ವಿಜದಾನಧಾರಾಂ । ದೈಪ್ಪ್ಯವ್ಯಯೋವೇಭ
[36]ವಿತೇತಿಭೀತಃಸ್ವಾದುಃಸಮುದ್ರಃಸ್ಥಿತವಾನ್ಪುರೇ । ಂ । ತಸ್ಯಾಸ್ತೇಸುಮ
[37]ಹಾಮಾತ್ಯಃಸ್ವಾಮಿಕಾರ್ಯಧುರಂಧರಃ । ವೇದಶಾಸ್ತ್ರಕಲಾಭಿಜ್ಞೋರಾಜ
[38]ನೀತಿವಿಚಕ್ಷಣಃ । ಷಾಡ್ಗುಣ್ಯನೈಪುಣ್ಯನಿಧಿಃಶಕ್ತಿತ್ರಯವಿರಾಜಿತಃ ।
[39]ವಸಿಷ್ಠಗೋತ್ರೇಸಂಜಾತಆಶ್ವಲಾಯನಸೂತ್ರಯುಕ್ । ಬಹ್ವೃಚಾಂಪ್ರವರೋವಿ
[40]ದ್ವಾನ್ವರನಾರೀಸಹೋದರಃ । ಕೃಷ್ಣರಾಯಸ್ವರ್ನಕೋಶಾಧೀಶನಾರಾಯ
[41]ಣಪ್ರಭೋಃ । ನಪ್ತಾಶ್ರೀರಾಮಕೃಷ್ಣಸ್ಯಪೌತ್ರೋವಮಂತ್ರಿಶಿರೋಮಣೇಃ । ಪುರುಷೋ
[42]ತ್ತಮಮಂತ್ರೀಂದ್ರಸೂನುಃಸರ್ವಗುಣಾಕರಃ । ರಾಮಕೃಷ್ಣಾಹ್ವಯೋಮಂತ್ರೀಶಕ್ರ
[43]ಸ್ಯೇವಬೃಹಸ್ಪತಿಃ । ತಸ್ಯಶೀಲಗುಣೈಸ್ತುಷ್ಟೋವೀರಭದ್ರಮಹೀಪತಿಃ ।
[44]ಸ್ವಪರಂಪರಯಾಪ್ತಆರಗಕ್ಷಿತಿಮಂಡಲೇ । ಗಾಜನೂರಾಖ್ಯಸೀಮಾ
[45]ಯಾಂತುಂಗಭದ್ರಾತಟೇಶುಭೇ । ನಂದಿಗೇರೀಕೋಲತಡೀಸಖಿರೇಬಯಲಾಖ್ಯ
[46]ಯೈಃ । ತಪ್ಟೀಕೆರೆರ್ಗಹೆಬ್ಬಯಲುನಾಮಾಭ್ಯಾಂಸಹಪಂಚಭಿಃ । ಉಪಗಾಖ್ಯೈಃಶು
[47]ಭೈರ್ಯುಕ್ತಂತ್ರಿಯಂಬಕಪುರಾಭಿಧಂ । ಅಗ್ರಹಾರಂಸಪ್ರಸಿದ್ಧಂಚತುಃಸೀ
[48]ಮಾಸಮನ್ವಿತಂ । ನಿಧಿಪ್ರಭೃತ್ಯಷ್ಟಭೋಗತೇಜಸ್ವಾವ್ಯೈಶ್ಚಸಂಯುತಂ । ಆ
[49]ಧಿವಿಕ್ರಯಯೋರ್ದಾನಪರಿವರ್ತನಯೋಃಕ್ಷಮಂ । ಯಜನಾದಿಕ್ರಿಯಾಪಟ್ಟ
[50]ಸತ್ಕರ್ಮಾನಕ್ತಚೇತಸೇ । ವಿದುಷೇರಾಮಕೃಷ್ಣಾಯಮಹಾಪಾತ್ರಾಯಧೀಮ
[51]ತೇ । ಸಹಿರಣ್ಯಾಬ್ದುನಧಾರಾಪೂರ್ವಮಾಚಂದ್ರತಾರಕಂ । ಸಸಂತಾನಂ
[52]ಸುಖೀಭುಂಜನ್ತಿಷ್ಠೇತಿವ್ಯತರನ್ಮುದಾ । ಅಬ್ಧ್ಯಂಗೇಷುಮಹೀಸಂಖ್ಯಾಶಕಾ
[53]ಬ್ದೇವಿಷುವತ್ಸರೇ । ಆಶ್ವಿನೇಮಾಸಿಬಹುಳೇಮಾವಾಸ್ಯಾಯಾಂರವೇರ್ದಿನೇ । ಸೂ
[54]ರ್ಯೋಪರಾಗಸಮಯೇಸಿದ್ಧರ್ಷಿಜನಸೇವಿತೇ । ಕೋಟೀಶ್ವರಃಕ್ಷೇತ್ರೇತ್ರೇತೀ
[55]ರೇಪುಣ್ಯಮಹೋದಧೇಃ । ವಸಿಷ್ಠಗೋತ್ರರುಗ್ವೇದೀಆಶ್ವಲಾಯನಸೂತ್ರಭಾಕ್ ।

ಎನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[56]ಸುವರ್ನಕೋಶಾಧೀಶಃಶ್ರೀರಾಮಕೃಷ್ಣಾಖ್ಯಮಂತ್ರಿರಾಟ್ । ವಿವಾಹಾಯದ್ವಿ
[57]ಜಾತಿಭ್ಯಸ್ತಥಾಪನಯನಾಯಚ । ದತ್ವಾಹಿರಣ್ಯಂಪರ್ಯಾಪ್ತಂಕೃತ್ವಾದಾನಾ
[58]ನ್ಯನೇಕಶಃ । ಶ್ರೋತ್ರಿಯೈರ್ಧರ್ಮಶಾಸ್ತ್ರಜ್ಞೈಃಪಂಡಿತೇಂದ್ರೈಃಸಮಂವುದಾ ।ಶ್ವೇತಾ
[59]ಶ್ವದಾನಂನಿರ್ಮಾಯಯಥಾಶಾಸ್ತ್ರಂತದಾಪುನಃ । ವೀರಭದ್ರಾವನೀಶೇನಃವಾ

[60]ರ್ಪಣಧಿಯಾತ್ಮನೇ । ದತ್ತಂಸಮಗ್ರಫಲದಂಪಂಚೋಪಗ್ರಾಮಶೋಭಿತಂ । ತ್ರಿಯಂ
[61]ಬಕೇಶಗೋಪಾಲಕೃಷ್ಣಸಂಜ್ಞಾಪ್ರಸಂನಯೋಃ । ಆಭಿಮುಖ್ಯಸ್ಥಿರೋರೀ
[62]ಶವಿಷ್ಣ್ವೋಃಸದನಭಾಸುರಂ । ಭದ್ರಾಕಾರಸ್ಯರೌದ್ರಸ್ಯಭದ್ರಸ್ಯಭಜ
[63]ಕಾವಳೇಃ । ವೀರಭದ್ರಸ್ಯದೇವಸ್ಯಮನೋಜ್ಞಾಲಯಮಂಡಿತಂ । ಸಿದ್ಧದ್ವಾದ
[64]ಶನಿಷ್ಕಾಪ್ತಿಯುತವೃತ್ತಿಭಿರನ್ವಿತಂ । ರಮ್ಯಂಸವಸ್ತುಭಿರ್ಗೇಹೈಸ್ತ್ರಿಯಂಬ
[65]ಕಪುರಂಶುಭಂ । ಚಿದಾನಂದಘನೋಲಕ್ಷ್ಮೀನೃಸಿಂಹಃಪ್ರೀಯತಾಮಿತಿ ।
[66]ನಾನಾಶಾಖಾಗೋತ್ರಸೂತ್ರಶ್ರೋತ್ರಿಯೇಭ್ಯಃಪ್ರದತ್ತವಾನ್ । ವೀರಭದ್ರಾವನೀ
[67]ಶೇನಕರ್ನಾಟಕ್ಷಿತಿಭೂಭುಜಾಂ । ನಿಜರಾಜ್ಯಾಧಿರಾಜ್ಯತ್ವಸಂಸ್ಥಾಪನಪ
[68]ಟೀಯಸಾ । ರಾಮಕೃಷ್ಣಾಭಿಧಾನೇನದಕ್ಷಾಗ್ರ್ಯೇಣಾತ್ಮಮಂತ್ರಿಣಾ । ಕಾರಿ
[69]ತಸ್ಯಾಗ್ರಹಾರಸ್ಯಭಾಸ್ವದ್ಬ್ರಾಹ್ಮಣಸಂಸದೇ । ಸಸಂತಾನಂನಿರ್ಭಯೇನಭೋಕ್ತು
[70]ಮಾಚಂದ್ರತಾರಕಂ । ಲೇಖಯಿತ್ರಾಸ್ವನಾಮ್ನೈವದೀಯತೇದಾನಶಾಸನಂ । ಸ್ಫು
[71]ಟಮಸ್ಯಾಗ್ರಹಾರಸ್ಯಚತುಃಸೀಮಾಕುಟುಂಬಿನಾಂ । ವಿಪ್ರಾಣಾಂನಾಮಗೋ
[72]ತ್ರಾದಿಲಿಖ್ಯತೇದೇಶಭಾಷಯಾ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶ
[73]ಕವರ್ಷ೧೫೬೪ನೆಯವಿಷುಸಂವತ್ಸರದಆಶ್ವೀಜಬಹಿಂಆದಿವಾರದಲ್ಲುಶ್ರೀಮದೆ
[74]ಡವಮುರಾರಿಕೋಟೆಕೋಲಾಹಲವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪ
[75]ಕಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದೀವೇಂಕಟಪ್ಪನಾಯಕರಪಾತ್ರರು
[76]ಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರುವೀರಭದ್ರನಾಯಕರುಚಿಂನಭಂಡಾರದಪುರುಷೋ
[77]ತ್ತಮೈಯನಮಗರಾಮಕೃಷ್ಣಪ್ಪಯನಕೈಯ್ಯಸೂರ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲದಲಿ
[78]ಮಾಡಿಸ್ತತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರದದೇವಸ್ಥಾನಗಳುಬ್ರಾಹ್ಮರಿಗೆಸಹ
[79]ಕೊಟ್ಟತಾಮ್ರಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆ । ನಮಗೆಕಾಣಾಚಿಯಾದಆರಗದ
[80]ರಾಜ್ಯಕ್ಕೆಸಲುವಗಾಜನೂರಸೀಮೆವಳಗೆಕೊಟ್ಟಸ್ವಾಸ್ಥೆಯವಿವರ । ದೇವ
[81]ಸ್ಥಾನಗಳಿಗೆತ್ರಿಯಂಬಕೇಶ್ವರದೇವರುಗೋಪಾಲಕೃಷ್ಣದೇವರುವೀರಭದ್ರದೇವರಿ
[82]ಗೆಸಹದೇವಸ್ಥಾನಕ್ಕೆಅಮೃತಪಡಿಸಂದಾದೀಪ್ತಿಮುಂತಾದದೇವತಾವೆಚ್ಚಕ್ಕೆನಂದಿ
[83]ಗೇರೀಗ್ರಾಮಂಕ್ಕೆ ರೇಖೆಗ೮೦ಹೆಬ್ಬಯಲಗ್ರಾಮಂಕ್ಕೆರೇಖೆಗ೨೫ಉಭಯಂಗ್ರಾ
[84]ಮಂಕ್ಕೆರೇಖೆಗ೧೦೫ಅಗ್ರಹಾರಕ್ಕೆತ್ರಿಯಂಬಕಪುರದಗ್ರಾಮಂಕ್ಕೆರೇಖೆಗ೧೨೦

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[85]ತಟ್ಟೀಕೆರ್ರೇಗ್ರಾಮಂಕ್ಕೆರೇಖೆಗ೨೦೦ಸಖರೇಬಯಲಗ್ರಾಮಂಕ್ಕೆರೇಖೆಗ೨೦ಅಂತುಗ್ರಾಮಕ್ಕೆಗಕ್ಕೆಂ
[86]ಮುಂನೂರುನಾಲ್ವತ್ತುವರಹಕ್ಕೆಉಂಡಿಗೆವಿವರ । ಕಾಸ್ಯಪಗೋತ್ರದಆಶ್ವಲಾ
[87]ಯನಸೂತ್ರದರುಕ್ಶಾಖೆಯಜೆಡೆಗೆಲಿಂಗಾಭಟ್ಟರಮಕ್ಕಳುಲಕ್ಷ್ಮ
[88]ಣಭಟ್ಟರಿಗೆವೃತ್ತಿಂಹರಿತಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕ್ಶಾ
[89]ಖೆಯಮಧುರೆಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಮಕ್ಕಳುವಿಶ್ವನಾಥಭಟ್ಟರಿಗೆವೃಂಗಾ
[90]ರ್ಗ್ಯಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಕೂಡಲೀರಾಮಾಭಟ್ಟರಮ
[91]ಕ್ಕಳುಶಂಕರಭಟ್ಟರಿಗೆವೃಂಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದ
[92]ಯಜುಃಶಾಖೆಯಹಾರ್ನಹಳೀಶ್ರೀನರಸಿಂಹ್ಯಭಟ್ಟರಮಕ್ಕಳುಹರಿಭಟ್ಟರಿ
[93]ಗೆವೃಂಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಹಾರ್ನಹಳೀ

94ಶಂಕರಭಟ್ಟರವುಕ್ಕ ಳುರಂಗಭಟ್ಟೆರಿಗೆವೈ೦ಜಾವುದಗ್ನ್ಯಾವತ್ಸಗೋತ್ರ
95ದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯತೀರ್ಥಹಳ್ಳೀತಿರುವುಲಭಟ್ಟರವು
96ಕ್ಕ ಳುವೇಂಕಟಾದ್ರಿಭಟ್ಟರಿಗೆವೈ೦ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದ
97ಯಜುಃಶಾಖೆಯಕುಸಕೂರತಿರುವುಲಭಟ್ಟರವುಕ್ಕ ಳುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆವೈ೦ಕ ೨ಕಿಕಗೋತ್ರ
98ದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಹೊಟ್ಟದಹಳ್ಳೀಜಿಂನಿಭಟ್ಟರವುಕ್ತ ಳು
99ಶಂಕರನಾರಾಯಣಭಟ್ಟರಿಗೆವೈ೦ಕ ೨ಕಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದ
100ಯಜುಃಶಾಖೆಯತಿರುವುಲಭಟ್ಟರವುಕ್ಕ ಳುರಘುನಾಥಭಟ್ಟರಿಗೆವೈ೦ಕ ೨ಂ
101ಡಿನ್ಯಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಸೋವುನಾಥಾವ
102ಧಾನಿಗಳವುಕ್ಕ ಳುರಾಘವಾವಧಾನಿಗಳಿಗೆವೈ೦ಭಾರದ್ವಾಜಗೋತ್ರದ
103ಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯದಾತಾರದದಿವಾಕರಭಟ್ಟರವುಕ್ತ ಳು
104ನಾಗಾವಧಾನಿಗಳಿಗೆವೈ೦ಕ ೨ಕಿಕಗೋತ್ರದದ್ರಾಹ್ಯಾಯನಸೂತ್ರದಸಾವು
105ಶಾಖೆಯಆದೀಕೆರೆರ್ದಮಾಧವಭಟ್ಟರವುಕ್ಕ ಳುತಂವುಣಭಟ್ಟರಿಗೆವೈ೦ಹರಿತಗೋತ್ರ
106ದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಅರಸೀಕೆರೆರ್ದನರಸಿಂಹ್ಯಪುರಾಣೀಕರವು
107ಕ್ಕ ಳುಚಿಂತಾವುಣಿದೀಕ್ಷಿತರಿಗೆವೈ೦ಆತ್ರೇಯಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃ
108ಶಾಖೆಯದೇವರುಭಟ್ಟರವುಕ್ಕ ಳುಕವಿತಿರುವುಲಭಟ್ಟರಿಗೆವೈ೦ಕಾಶ್ಯಪಗೋ
109ತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯವುಲ್ಲಪಗಳವುಕಳು ಕವಿಶಂಕರಭ
110ಟ್ಟರಿಗೆವೈ೦ಕ ೨ಂಡಿನ್ಯಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕ್ಶಾಖೆಯಅಚ್ಚಿಪಂ
111ಡಿತರವುಕ್ಕ ಳುಪರವೇಶ್ವರಪಂಡಿತರಿಗೆವೈ೦ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂ
112ತ್ರದಯಜುಃಶಾಖೆಯಸೂರಾಪಂಡಿತರವುಕ್ಕ ಳುದೇವಪಂಡಿತರಿಗೆವೈ೦ಭಾರದ್ವಾಜಗೋ
113ತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಬೆಸಗೆದೊರ್ದಯಕೃಷ್ಣಪ್ಪಯ್ಯನವುಗವೆಂಕ
114ಪಗೆವೈ೦ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಶ್ರೀನಿ
115ವಾಸಪ್ಪನವುಗಕೋನಪ್ಪಗೆವೈ೦ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬ

ಕ್ಷನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

116ಸೂತ್ರದಯಜುಃಶಾಖೆಯವಾಧವಸ್ವಾಮಿಸೂರೀನಾರಾಯಣಆಯ್ಯನವರವು
117ಗದೇವರಾಯಗೆವೈ೦ರುಗ್ವೇದವಅಧ್ಯಯನವಪಡಿಸುವವರಿಗೆನಿತ್ಯದಲು
118ಡೇಳುವಳುಪಾಧಿಗೆವಿಶ್ವನಾಥಭಟ್ಟರಿಗೆವೈ೦ಯಜುರ್ವೇದವನಿತ್ಯ
119ದಲುಹೇಳುವಳುಪಾಧಿಗೆಹರಿಭಟ್ಟರಿಗೆವೈ೦ಈಆಗ್ರಹಾರವವಾ
120ಡಿದರಾವುಕೃಷ್ಣಪ್ಪಯಗೆಯಜವಾನವೃತಿಗೆ । ಸಖರೇಬಯಲಗಾ
121ವುಂಕೆರೇಖಲೆಗ೦ಕೆವೈ೦೫೦ಅಂತುವೈ೦೭೫ಗೆವೈತ್ತಿ೦ಕೆಗ೦೦ಲು
122ಗ೦೦೦ಪಂಚಕಾರಕ್ಕೆಗ೦೦ಉಭಯುಂಗ೦೦೦ಈಗ್ರಾವುಗಳುರೇ
123ಖಿಪ್ರವುಣಿಗೆನಪ್ಪವಾದಸಂಬಂಧರೂಪೆವವಾಡಿಕುಟ್ಟವಳಿಯವಾ
124ಡಿಕೊಂಡುಈಇಂನೂರಇಪ್ಪತ್ತೆರಡುವರಹನನೂಪೂರೈಸಿಕೊಂಡುಹೆಚ್ಚಾಗಿರೇ
125ಖಿಪ್ರವುಣುಹುಟ್ಟದನುವೃತ್ತಿಸಂಖೆವೀಲೆತೆಗದುಕೊಳುತಬಾಹದು
126ಸತ್ರಕೆಕೊಲತಡೀಗ್ರಾವುಂಕೆರೇಖಲೆಗಳಿಂಅಂತುತ್ರಿಯಂಬಕಪುರದ
127ಅಗ್ರಹಾರಕೆಸಲುವತ್ರಿಯಂಬಕಪುರವುಖ್ಯವಾದಗ್ರಾವುಟಕೆರೇ

128ಖೆಗಳ೪೮೫ನಾನೂರ್ರಯೆಂಬತ್ತೈದುವರಹನರೇಖೆಯಭೂಮಿಯಗ್ರಾಮಗಳನು
129ಕೆಳದಿಯವೇಂಕಟಪ್ಪನಾಯಕರಪಾತ್ರರುಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರುವೀ
130ರಭದ್ರನಾಯಕರುವಿಷುಸಂವತ್ಸರದಆಶ್ವೀಜಬಹಿಂಯೂಆದಿವಾ
131ರಸೂಯ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲದಲಿರಾಮಕೃಷ್ಣಪ್ಪಯ್ಯನಕೈಯ್ಯಮಾಡಿ
132ಸ್ತತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರದದೇವಸ್ಥಾನಗಳುಬ್ರಾಂಹ್ಮರುಸತ್ರಧ
133ರ್ಮಕೆಸಹಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಸದಾಶಿ
134ವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟೆವಾಗಿಈಗ್ರಾಮಗಳಚತುಃಸೀಮೆಯಗಡಿಗಳಲಿ
135ಸ್ಥಾಪಿತವಮಾಡಿಸಿಕೊಟ್ಟವಾಮನಮುದ್ರೆಕಲ್ಲುಗಳಚತುಃಸೀಮೆಭೂಮಿವಳಗುಳನಿ
136ಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟ
137ಭೋಗತೇಜಃಸ್ವಾಮ್ಯವನುಆಗುಮಾಡಿಕೊಂಡುದೇವತಾಸೇವೆಸತ್ರಧರ್ಮವನುನಡಸಿ
138ಕೊಂಡುನೀಉನಿಂಮಸಂತಾನಪಾರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಆ
139ಧಿಕ್ರಯದಾನಪರಿವರ್ತನಗಳಿಗೆಸಲಿಸಿಕೊಂಡುಸರ್ವಮಾನ್ಯದಲಿಸುಖದಿಂ
140ಅನುಭವಿಸಿಕೊಂಡುಬಹಿರಿಯೆಂದುಕೆಳದೀವೇಂಕಟಪ್ಪನಾಯಕರಪಾತ್ರರುಭದ್ರಪ್ಪ
141ನಾಯಕರಪುತ್ರರುವೀರಭದ್ರನಾಯಕರುಚಿಂನಭಂಡಾರದರಾಮಕೃಷ್ಣಪ್ಪ

೪ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

142ಅಪ್ಪನವರಮೊಮ್ಮಗಪುರುಷೋತ್ತಮಯ್ಯನವರಮಗರಾಮಕೃಷ್ಣಪ್ಪಯ್ಯನಕೈಯ್ಯಮಾ
143ಡಿಸಿದತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರಕ್ಕೆ ಕೊಟ್ಟತಾಮ್ರಶಾಸನ । ಆದಿತ್ಯ
144ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉ
145ಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಛ್ರೇ
146ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾ
147ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿ
148ಷ್ಫಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವರುಷ
149ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಏಕೈವಭಗಿನೀಲೋಕೇಸ
150ರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ।
151ಯಾವದ್ದಧಾತಿಧರಣೀಂಧರಣೀಧರೌಘೋಯಾವತ್ಸ್ಥಿತೀರವಿನಿಶಾ
152ಕರತಾರಕಾಣಾಂ । ಯಾವತ್ಕಥಾರಘುಪತೇರ್ಜಯತೀಹತಾವತ್ಶ್ರೀ
153ವೀರಭದ್ರನೃಪಧರ್ಮವರಃಸ್ಥಿರೋಸ್ತು । ಪಾರ್ವತೀಪೀನವಕ್ಷೋಜಪರೀರಂ
154ಭವಿಲಾಸಿನಃ । ಸ್ಯಾದೀಶಸ್ಯಕೃಪಾನಿತ್ಯಾವೀರಭದ್ರನೃಪೋತ್ತಮೇ ।
155ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ॥
156ಸರ್ವಾನೇವಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇ
157ರಾಮಚಂದ್ರಃ ॥

(ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ) ಶ್ರೀವೇಂಕಟಾದ್ರಿ.

## 3

### ಶೀವೊಗ್ಗಾದಲ್ಲಿರುವ ನಾಡಿಗ ಮೋಜಪ್ಪನವರು ತಂದ ಅಂಬಿಗರ ಬಸವನ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

[1]ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರು
[2]ಶ೧೫೯೪ನೆಯವಿರೋಧಿಕ್ರುತುಸಂವತ್ಸರದ
[3]ಶ್ರಾವಣಶ್ಶು೧೫ಲೂಶ್ರೀಮತ್ಕೆಳದೀಸೋಮ
[4]ಶೇಖರನಾಯಕರೂಶೀವೊಗೆತುಂಗಭದ್ರಾನದಿ
[5]ಯಹರುಗೋಲಮುದಲಿಂಗಮುಂತಾದಅಂ
[6]ಬಿಗರಿಗೆಬರಸಿಕೊಟ್ಟತಾಂಬ್ರಶಾಸನಕ್ರಮವೆಂತ್ತೆಂ
[7]ದರೆನೀಉಉಂಬಳಿಬಿಡಬೇಕೆಂದುಹೇಳಿಕೊಳಲಾ
[8]ಗಿಸೀವೊಗೆಕೋಟೆಹವಾಲೆಲ್ಲಿದುಹೋಗಿಬಾಹಮಾ
[9]ರ್ಗಸ್ತರಕಯರೊಕತೆಗದುಕೊಳುತಹರುಗೋಲ
[10]ಹಾಕಿದಾಟಿಸಿಪ್ರಸ್ತುತವೆಂಭಾಗಹೇರಳದಹರು
[11]ಗೋಲವದಗಿಸಿಕೊಟುಅರಮನೇಸೇವೆಮಾಡಿ
[12]ಕೊಂಡಿಹಬಗೆಗಾಜನೂರಸೀಮೇವಳಗಣಕೊ
[13]ರ್ಲಹಳಿಗ್ರಾಮದಿಂದರೇಖುಪ್ರಮಾಣುಗ೨೪
[14]ಯಿಪತುನಾಲ್ಕುವರಹನಭೂಮಿಯನುಉ
[15]ಂಬಳಿಯಾಗಿಬಿಟಿಧೇವೆಯಿಾಭೂಮಿಗೆಸ
[16]ಲುವಚತುರ್ಗಡಿಗೆನೆಟ್ಟಗಡೀಕಲ್ಲಿನವಳ
[17]ಗುಳಯೇನುಂಟಾದಸರ್ವಸಾಂಮ್ಯವ
[18]ನೂಪೂರ್ವಮರಿಯಾದೆಯಲಿಆಗು
[19]ಮಾಡಿಕೊಂಡುನಿಂಮಸಂತಾನಪಾರಂ
[20]ಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬಾ

ಹಿಂಭಾಗ.

[21]ಹದುಪ್ರಾಕುಶೀವೊಗೆಮುತ್ತಿಗೆಲುಕಟ್ಟಿಬಿಟಸಂಮ
[22]ಂಧಹಿರಿಕರ್ತರುಶಿವಪನಾಯಕಅಯ್ಯನವರು
[23]ಬರಸಿಕೊಟನಿರೂಪಪ್ರಮಾಣುರಂಗಬೋಯತಿ
[24]ಂಮಸಂಣಮರಿಯಮುದಸಹಾಜಕೆಬಿಟ
[25]ಬಟ್ಟೆಗಾರಕದತೆರನುತಳವಾರಮುಖಾಂತ್ರ
[26]ಬಾಹಬಿಡುವಕ್ಕಲತೆರುಕರಿಹುಡುಗಕೊಡ
[27]ಮೊಗೆತಿಂಮದೊಡಚೆಂನಸಹಾಮೂವರಿಂದಸ
[28]ಲುವಕಾಶವರ್ಗದತೆರುಯಿಾಆರುಮಂದಿ
[29]ಗೂಹರುಗೋಲತ್ತೆರುಸಹಾಬಿಟಿಧೆವೇಯಿ
[30]ಷ್ಟನುಅನುಭವಿಸಿಕೊಂಡುಅರಮನೇಸೇ
[31]ವೆಯೇಗತಿಯಾಗಿಯಿಾಹದುಯಂದುಕೊ
[32]ಟ್ಟತಾಂಮ್ರಶಾಸನ । ಶ್ರೀಸದಾ
[33]ಶಿವ

## 4

### ಶೀವೊಗ್ಗಾ ಹೋಬಳಿ ಕಲ್ಲೂರಗುಡ್ಡದ ಶಿದ್ಧೇಶ್ವರದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ಬಂಡೇಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 8′ 6″ × 3′ 6″

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಚ್ಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ

[2]ಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ

[3]ತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಗಂಗಾನ್ವಯಾವ

[4]ತಾರಮೆಂತೆಂದೊಡೆ ॥ ಸಲೆವೃಷಭತೀರ್ತ್ಥಕಾಲಂಸುಲಲಿತಮೆನೆಸಕಳಭವ್ಯಚಿತ್ತಾನಂದಂಕಲಿಕಾಲನಿರ್ಜ್ಜಿತಂಶ್ರೀಲಲನಾಲಾವಣ್ಯವರ್ದ್ಧನಂ ಕ್ರಮದಿಂದಂ ॥ ಸೊಗಯಿಸುವಕಾಲದೊಳುಕೀರ್ತ್ತಿಗೆಮೂಲಸ್ತಂಭಮೆನಿಪಯೋ

[5]ಧ್ಯಾಪುರದೊಳುಜಗದಧಿನಾಥಂಪುಟ್ಟಿದನಗಣ್ಯನಿಕ್ಷ್ವಾಕುವಂಶಚೂಡಾರತ್ನ ॥ ಧರೆಗೆಹರಿಶ್ಚಂದ್ರನೃಪೇಶ್ವರನೋರ್ವ್ವನೆಕಾನ್ತನಾಗಿದೋರ್ವ್ವಲದಿಂದಂಬಿರುದರನದಿರ್ಪ್ಪಿವಿದ್ಯಾಪರಿಣತೆಯಿಂನೆಱೆದುಸುಖದಿನಿರೆಪಲ

[6]ಕಾಲಂ ॥ ವೃ ॥ ಆತನಪುತ್ರನಿಂದುಹರಹಾಸನಿಭೋಜ್ವಳಕೀರ್ತ್ತಿಸದ್ಗುಣೋಪೇತನುದಾತ್ತವೈರಿಕುಳಭೇದನಕಾರಿಕಳಾಪ್ರವೀಣನುದ್ಧೂತಮಳಂಸುರೇಂದ್ರಸದೃಶಂಭರತಂಕವಿರಾಜಪೂಜಿತಂಖ್ಯಾತನತರ್ಕ್ಯಪುಣ್ಯ

[7]ನಿಳಯಂಸುಜನಾಗ್ರಣಿವಿಶ್ರುತಾನ್ವಯಂ ॥ ರಿಜುಶೀಳಯುಕ್ತೆಯೆನಿಸಿದವಿಜಯವಮಹಾದೇವಿತನಗೆನತಿಯುನೆವಿಬುಧವ್ರಜಪೂಜ್ಯಂಭರತಂಭೂವ
ಜಸದೃಶಂತಾನೆಸಕಳಧಾತ್ರೀತಳದೊಳು ॥

[8]ಆವಿಜಯಮಹಾದೇವಿಗೆಗರ್ಬ್ಭದೋಹಳಂನಿಗಳಿ ॥ ವೃ ॥ ತರಳತರಂಗಭಂಗುರಸವನ್ವಿತೆಯಂರುಪಚಕ್ರವಾಕಭೂಸುರಕಳಹಂಸಪೂರಿತೆ
ಯನುಬ್ಜಲತಾಂಕಿತಗಾತ್ರೆಯಂವನೋಹರನವ

[9]ಕೈತ್ಯವೊಂದ್ಯಶುಭಗನ್ಧಸಮಿರನಿವಾಸೆಯಂತಳೋದರಿನಿಜೆಗಂಗೆಯಂನಲಿದುಮಿವಂಭಿವಾಂಜ್ಞೆಯನೆಯ್ದಿ ತಾಳ್ದಿದಳು ॥ ಕಳಹಂಸಯಾನೆಸ
ಲರುಂಕೆಳದಿಯರೊಡಪೋಗಿಪೂರ್ಣ್ಣಗಂಗಾನದಿಯಂ

[10]ವಿಳಸಿತವುಂಪೊಕ್ಕು ನಿರಾಕುಳದಿಂದೋಲಾಡಿಪಾಡಿಗಾಡಿಯನಾನ್ತಳು ॥ ಅನ್ತು ವುನದಲಂಪೊಪೋಗೆಗಂಗಾನದಿಯೊಳೋಲಾಡಿನಿಜಗೃಹಕ್ಕೆ
ವಂದುನವವಾಸಂನೆಜೆವಿಪುತ್ರನಂಪಡೆದಾತಂಗೆ ॥ ಗಂಗಾನದಿಯೊ

[11]ಳುವಿಂದುಲತಾಂಗಿವುಗಂಬಡೆದಳಪ್ಪಕಾರಣದಿಂದಂವಾಂಗಲ್ಯನಾವುವೊಂದುದಿಳಾಂಗನೆಗಧಿಪತಿಗೆಗಂಗದತ್ತಾಖ್ಯಾನಂ ॥ ಆಗಂಗದತ್ತಂಗೆ
ಭರತನೆಂಬವುಗಂಪುಟ್ಟಿದನಾತಂಗೆಗಂಗದತ್ತನೆಂಬಂಪುಟ್ಟು ॥ ಗುಣನಿಧಿಗೆಗಂಗದ

[12]ತ್ತಂಗಣುಗಿನಪುತ್ರಂವಿವೇಕನಿಧಿಪುಟ್ಟಿದಯಾಗ್ರಣಿಯಾಗಿ ಹರಿಶ್ಚಂದಂಪ್ರಣತನೃಪೇಂದ್ರಂಧರಿತ್ರಿಯೊಳುಶೋಭಿಸಿದಂ ॥ ವುತ್ತವೂನೃಪೋ
ತ್ತವುಂಗೆಭರತನೆಂಬಸುತಂಪುಟ್ಟಿದನಾತಂಗೆಗಂಗದತ್ತನೆಂಬವುಗ

[13]ನಾಗಿವಿನ್ತುಗಂಗಾನ್ವಯಂಸಲುತ್ತವಿರೆ ॥ ಹರಿವಂಶಕೇತುನೇವಿಖ್ಯರತೀರ್ತ್ಥಂವರ್ತ್ತಿಸುತ್ತವಿರೆಗಂಗಕುಳಾಂಬರಭಾನುಪುಟ್ಟಿದಂಭಾಸುರ
ತೇಜಂವಿಷ್ಣುಗುಪ್ತನೆಂಬನೃಪಾಳಂ ॥ ಆಧರಾಧಿನಾಥಂಸಾವ್ಯಾಜ್ಯಪದ

[14]ವಿಯಂಕೈಕೊಣ್ಡಿಹಿಚ್ಛತ್ರಪುರದೊಳುಸುಖವಿದ್ದರ್ದನೇವಿತೀರ್ತ್ಥಕರಪರವುದೇವನಿರ್ವ್ವಾಣಕಾಲದೊಳೈಂದ್ರಧ್ವಜನೆಂಬಪೂಜೆಯಂವಾ
ಡೆದೇವೇಂದ್ರನೊಸೆದು ॥ ಅನುಪಮದೈರಾವತವಮಂವನೋನುರಾಗದೊಳೆ

[15]ವಿಷ್ಣುಗುಪ್ತಂಗಿತ್ತಂಜಿನಪೂಜೆಯಿಂದೆವುಕ್ತಿಯನನಗ್ಘ್ಯರ್ಘವಂಪಡೆಗುವೆಂದೊಡುಳಿದುದುಪಿರಿದೇ ॥ ಆವಿಷ್ಣುಗುಪ್ತವುಹಾರಾಜಂಗಂಪೃ
ಥ್ವೀವುತಿವುಹಾದೇವಿಗಂಭಗದತ್ತನುಂಶ್ರೀದತ್ತನುವೆಂಬತನಯರಾಗೆಭಗದ

[16]ತ್ತಂಗೆಕಳಿಂಗದೇಶವುಂಕುಡಲಾತನುಕಳಿಂಗದೇಶವುನಾಳ್ದಕಳಿಂಗಗಂಗನಾಗಿಸುಖದಿಂದಿರೆ ॥ ಇತ್ತಲುದಾತ್ತಯಕೋನಿಧಿವುತ್ತ್ವಿಪವಿಂ
ಸವುಸ್ತರಾಜ್ಯವುವುಂಶ್ರೀದತ್ತನೃಪಂಗಿತ್ತಂಭೂಪೋತ್ತವುನೆನಿಸಿದ್ದರ್ವಿಷ್ಣುಗುಪ್ತನ

[17]ರೇಂದ್ರಂ ॥ ಅನ್ತುಶ್ರೀದತ್ತನಿಂದಿತ್ತಲಾನೆಯುಂಡಿಗೆಸಲುತ್ತವಿರೆ ॥ ಪ್ರಿಯಬನ್ಧುವವ್ಯರ್ಕನುದಯಿಸಿನೆಯದಿಂದಂಸಕಳಧಾತ್ರಿಯಂಪಳಿಸಿದಂಭ
ಯಲೋಭದುರ್ಲ್ಲಭಂಲಕ್ಷ್ಮಿಕ್ರೀಯುವತಿವುಖಾಬ್ಜಷಣ್ಡವುಂಡಿತಹಾಸ ॥ ವ ॥

[18]ಅನ್ತಾಪ್ರಿಯಬನ್ಧುಸುಖರಾಜ್ಯಂಗೆಯ್ಯುತ್ತವಿರೆ ತತ್ಸಪಯದೊಳುಪಾರ್ಶ್ವಭಟ್ಟಾರಕಗ್ಗೆ ಕೇವಳಜ್ಞಾನೋತ್ಪತ್ತಿಯಾಗೆ ಸಾಧರ್ಮ್ಯೇಂದ್ರಂ
ಬಂದುಕೇವಳಿಪೂಜೆಯಂವಾಡಿಪ್ರಿಯಬನ್ಧುತಾನುಂಭಕ್ತಿಯಿಂಬಂದುಪೂಜೆಯಂ

[19]ವಾಡಲಾತನಭಕ್ತಿಗಿಂದ್ರಂಮೆಚ್ಚಿದಿವ್ಯವಪ್ಪಯ್ದುತೊಡಿಗೆಗಳಂಕೊಟ್ಟುನಿಮ್ಮನ್ವಯದೊಳುಮಿಥ್ಯಾದೃಷ್ಟಿಗಳಾಗಲೊಡಮದೃಶ್ಯಂಗಳಕ್ಕು
ವೆಂದುಪೇಳ್ದು ವಿಜಯಪುರಕ್ಕ ಹಿಚ್ಛತ್ರವೆಂಬಪೆಸರನಿಟ್ಟುದಿವಿಜೇಂ

[20]ದ್ರಂಪೋಪುದುಮಿತ್ತಲುಗಂಗಾನ್ವಯಂಸಂಪೂರ್ಣ್ಣಚಂದ್ರನನ್ತೆ ೯ಚ್ಚಿರ್ವವರ್ತ್ತಿಸುತ್ತವಿರೆತದನ್ವಯದೊಳುಕಂಪೆವುಹೀಪತಿಗೆಪದ್ಮನಾಭನೆಂ
ಬವುಗಂಪುಟ್ಟಿತನಗೆತನೂಭವರಿಲ್ಲದೆವುನದೊಳುಚಿನ್ತಿಸುತವಿರ್ದ್ದಪದ್ಮಪ್ರಭನಾ

[21]ರ್ಪ್ಪನಕಣಿಶಾಸನದೇವತೆಯಂಪೂಜಿಸಿದಿವ್ಯವೆಂತ್ರದಿಂಸಾಧಿಸಿದ ॥ ಅನ್ತು ಸಾಧಿಸಿಸಾಧಿತವಿದ್ಯನಾಗಿಪುತ್ರರೀರ್ವ್ವರಂಪಡೆದುರಾವುಲಕ್ಷ್ಮಣ
ರೆಂಬಪೆಸರನಿಟ್ಟು ॥ ಪರವುಸ್ನೇಹದೊಳಿರ್ಬ್ಬರಂನಡಪೆಲೀಲಾವುಮಾತ್ರದಿಂಚಕಂ

[22]ದ್ರನನ್ತಿರೆಸಂಪೂರ್ಣ್ಣಕಳಾಂಗರಾಗಿಪೆಳೆಯಲುವಿದ್ಯಾಬಲೋದ್ಯೋಗವುರ್ವ್ವರೆಯೊಳುಜೋದ್ಯವೆನಲುಸಲುತ್ತವಿರೆಕೀರ್ತ್ತಿಶ್ರೀದಿಶಾಭೂಗ
ದೊಳುಪರೆದಾಕಾಗಜವುಂಪಳಂಚೆಲೆಯೆಲಕ್ಷ್ಮಿಕ್ರೀಭಾರದಿಂದೊಪ್ಪಿದರ್ ॥ ಅನ್ತು ಸುಖ

[23]ದಿಂದಿಪ್ಪುದುವುತ್ತಲಾಜ್ಜನಿಯಪುರಾಧಿಪತಿವುಹೀಪಾಳ ॥ ತೊಡವುಗಳಬೇಡಿಯಟ್ಟಿದೊಡೆಪದ್ಮನಾಭಂಕ್ರಿತಾನ್ತನನ್ತೆರೌದ್ರವೇಶವುಂಕೈ
ಕೊಣ್ಡು ಎವುಗದನಟ್ಟಲುಕಾಗದುತವುಗೆತುಡಲುಯೋಗ್ಯವುಲ್ಲಸನ್ತವಿರಲ್ವೇಳು

[24]ಸವುರಕ್ಕೆ ವಂದನಪ್ಪಡೆನಿಂವಿಾರ(ಣ)ದೊಳಾಂತಿಱುದುವೀರರಸವುಂವುಜಿವೆಂ ॥ ಅನ್ತುನುಡಿದಡೆವುಂತ್ರಿವರ್ಗ್ಗದೊಳಾಳೋಚಿಸಿತಂನತಂಗೆ
ಯಂಕನ್ನೆಯುಂನಾಲ್ವತ್ತೆಂಬರಾಪ್ತರಪ್ಪವಿಪ್ರಸನ್ತಾನವುಂಬೆರಸುಕಳಿಸಿದೊಡವರ್ದ್ದಕ್ಷಿಣಾಭಿವುಖರಾ

[25]ಗಿಬರುತ್ತುಂರಾವುಲಕ್ಷ್ಮಣಗ್ಗೆರ್ದಡಿಗವಾಧವರೆಂದುಪೆಸರನಿಟ್ಟುನಿಚ್ಚೆಪಯಣದಿಂ ॥ ಬಂದವಗ್ಗಳುಚಿತಪದವುನು . ದಲೆಯ . . . . ನ
ವುಳಲಕ್ಷ್ಮಿಕ್ರೀಚಿತ್ತಾನನ್ದನವುಂಪೇರೂರಂವುನ್ದಾರನವೇರುಪುಪ್ಪಗನ್ಧಾದ್ರಿಯವುಂ ॥ ವ ॥

[26]ಅನ್ತು ಗಂಗಹೇರೂರಂಕಣ್ಡ . ಯಃತಟಾಕತೀರದೊಳುಬೀಡಂಬಿಟ್ಟುಬೈತ್ಯಾಲಯಮಂಕಂಡುನಿಬ್ಬೆರಗ . . . . . ಗೆಯ್ದುಸ್ತುತಿಮಿ
ಸಿಸವುಸ್ತವಿದ್ಯಾಪಾರಾವಾರಪಾರಗರಂ । ಜಿನಸವುಯಸುಧಾಂಭೋಧಿಸಂ

[27]ಪೂರ್ಣಚಂದ್ರರಂ । ಉತ್ತವುಕ್ಷವೂದಿದಶಕುಳಳಧರ್ಮ್ಮನಿರತರಂ । ಚಾರಿತ್ರಭದ್ರಧನರಂವಿನೇಯಜನಾನಂದ . . . . ಸ್ಸಮು . ಮುದ್ರಿ
ತಯಃಪ್ರಕಾಶರಂ । ಸಕಳಸಾವದ್ಯದೂರರಂ । ಕ್ಷಾಣೂರ್ಗ್ಗಣಾಂಬರಸಹಸ್ರಕಿರ

[28]ಣರಂ । ದ್ವಾದಶವಿಧತಪೋನುಷ್ಠಾಣನಿಷ್ಠಿತರಂ । ಗಂಗರಾಜ್ಯಸವುದ್ಧರಣರಂ । ಶ್ರೀಸಿಂಹನಂದ್ಯಾಚಾರ್ಯ್ಯರಂಕಂಡುಗುರುಭಕ್ತಿಪೂರ್ವ್ವ
ಕಂವನ್ದಿಸಿತಂವಬಂದಭಿಪ್ರಾಯವೆಲ್ಲವುಂತಿಳಿಯಪೇಳಿಕೈಕೊಣ್ಡವರ್ಗ್ಗಸವುಸ್ತವಿದ್ಯಾ

[29]ಭಿವುಖವ್ಯ್ರ್ಡಿಕೆಲವಾನುದಿವಸದಿಂಪದ್ಮಾವತೀದೇವಿಯುಂಭಕ್ತಿಪೂರ್ವ್ವಕವಾಹ್ವಾನೆಂಗೆಯ್ದುವರಂಬಡೆದುಖಿಳ್ಗ ವುಂಸವುಸ್ತರಾಜ್ಯವು
ನವಗ್ಗೆರ್ಮಾಡಿ ॥ ವುನಿಪತಿನೋಡಲುವಿದ್ವಜ್ಜನಪೂಜ್ಯಂವೂಧವಂತಿಳಾಸ್ತಂಭವು

[30]ನಾರ್ದ್ದನುಗೆಯ್ದುಪೊಯ್ಯಲದುಪುಣ್ಮ್ಯೆನೆವುಱಿದುದುವೀರಪುರುಷರೀನಂವಾಡರು ॥ ಆಸಾಹಸವುಂಕಂಡು ॥ ವುನಿಪತಿಕಣ್ಮಿರ್ಕಾರದೆಸ
ಳೊಳುನೆಱೆಪಟ್ಟವುನೆಯ್ದಿ ಕಟ್ಟಿಸಜ್ಜನಜನವಂದ್ಯರಂಪರಸಿನೇಸೆಯನಿಕ್ಕಿ ಸವುಸ್ತಧಾತ್ರಿಯಂ

[31]ವುನವೊನೆದಿತ್ತು ಕುಂಜಕವುನಗುರ್ವ್ವಿನಕೇತನವಾಗಿವಾಡಿಬುರ್ಪ್ಪನಿತುಪರಿಗ್ರಹಂಗಜತುರಂಗವುವುಂನಿಜವಾಗೆವಾಡಿದರು ॥ ಅನ್ತುಸವು
ಸ್ತರಾಜ್ಯವುಂವಾಡಿಬುದ್ಧಿಯನವರ್ಗ್ಗನ್ತೆಂದುಪೇಳ್ದರು ॥ ನುಡಿದುದನಾರೊಳಂನುಡಿದು

[32]ತಪ್ಪಿದೊಡಂಜಿನಶಾಸನಕ್ಕೊಡಂಬಡದಡವುನ್ಯನಾರಿಗೆರೆದಟ್ಟಿದಡಂವುಧುವಾಂಸಸೇವೆಗೆಯ್ದಡವುಕುಲೀನರಪ್ಪವರಕೊಳ್ಕೊಡೆಯಾದಡವು
ತ್ಥಿರ್ಥಗರ್ತ್ಥವುಂಕುಡದೊಡವಾಹವಾಂಗಣದೊಳೋಡಿದಡಂಕಿಡುಗುಂಕುಲಕ್ರವುಂ ॥

[33]ಎಂದುಪೇಳ್ದ ॥ ಉತ್ತವುವುಪ್ಪನಂದಗಿರಿಕೋಟೆವೊಳಲ್ಕುವಳಾಲವೊಂ . ತೊಂಬತ್ತಱುಸಾಸಿರಂವಿಷಯವೊಪ್ಪನನಿಂದ್ಯಜಿನೇಂದ್ರನಾಜಿ
ರಂಗಾತ್ತಜಯಂಜಯಂಜಿನವುತಂವುತವಾಗಿರೆಸಂತತಂನಿಜೋದಾತ್ತತೆಯಿಂದವಾದಡಿಗ

[34]ವೂಧವಭೂಭುಜರಾಳ್ದರುರ್ವ್ವಿಯಂ ॥ ಮತ್ತ ವೊನಾಡಿಂಗೆಸೀವೆಂ ॥ ಉತ್ತರದಿಕ್ಕ ಟಾವಧಿಗೆತಾಗೆವೊದಕ್ಕರ್ಲೆವೊಡತೊಂಡೆನಾಡತ್ತ ಪರಾ
ಸೆಗಂಬುನಿಧಿಚೇರವೆನಿಪ್ಪೆಡೆತೆಂಕಕೊಂಗುವುತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿ ಪರಾವೃತಗಂಗವಾ

[35]ಡಿತೊಂಭತ್ತಱುಸಾಸಿರಂದಲೆನೆವಾಡಿದರಿಂತುಟುಗಂಗರುಜ್ಜುಗಂ ॥ ಅನ್ತುಧರಶ್ರಿಗಧಿಪತಿಯಾಗಿಧಡಿಗವಾಧವರೀರ್ವ್ವರುಂಕೊಂಕಣವಿಷಯ
ಸಾಧನಾನಿಮಿತ್ತಂಬರುತ್ತಂವುಂಡಲಿಯಂಕಂಡರದಱಪ್ರಭಾವವೆಂತೆನೆ ॥ ನುತ

[36]ವೂಹೇಂದ್ರಪುರಂಧರಾತಳದೊಳೊಪ್ಪುತ್ತಿರ್ದ್ದವಿಖ್ಯಾತಿಯಿಂ ಕೃತಕಾಲಂವುದನಾಪುರಂನೆಗಳಿವಿಕ್ಕಾತ್ರೈತೆಯೊಳುಸಜ್ಜನಸ್ತುತವುಂಡಾಲ
ಪುರಂತೃತೀಯಪೆಸರಿಂದ್ವಾಪಾರದೊಳುನನ್ತತೋನ್ನತಿಯಿಂವುಂಡಲಿಯೆಂಬ

[37]ರಿಂತುಕಲಿಕಾಲಂ ಸಂದುದಿನ್ತೀಪ್ರರಂ ॥ ಆನ್ತಾನಾಲ್ಕು ಯುಗಕ್ಕಂ ನಾಲ್ಕು ಪೆಸರಿಂದೊಪ್ಪುವವುಂಡಲಿಯಬಹಿರ್ಭಾಗದೊಳುಸಾಗನ್ಧವುಂ
ಕೂಡೆಪಸರಿಸುವಸಹಸ್ರಪತ್ರವಪ್ಪಲರ್ದ್ದತಾವರೆಗಳಿಂನಾನಾಜಲಕ್ಕರ್ದ್ರಿಯುಲಿಪದಿಂದೊ

[38]ಪ್ಪುವಹೆಗ್ಗೆ ಜಿಯಂಕಂಡುಬೀಡಂಬಿಟ್ಟುತದ್ದಿರಿಯರವ್ಯವುಂಕಂಡುಬಕೈತ್ಯಾಲಯವುಂವಾಡಿವೆಂದುಕ್ಷಾಣೂರ್ಗ್ಗಣತಿಳಕಸ್ಸಿಂಹನಂದ್ಯಾ
ಚಾರ್ಯ್ಯರ್ಪ್ಪೇಳೆವುಹಾಪ್ರಸಾದವೆಂದುಬೈತ್ಯಾಲಯವುಂ

[39]ವೂಡಿಸಿಕೆಲವಾನುಂದಿವಸದಿಂಕೋಳ್ಗಾಲಕ್ಕೆ ಪೋಗಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತವಿರೆ ಗಂಗಾನ್ವಯುಂಪೆಚ್ಚಿರ್ವತ್ತಿರ್ತ್ತಸುತ್ತಿರೆದಡಿಗಂಗೆವೂಧವ
ನೆಂಬಸುತನಾಗಿರಾಜ್ಯಂಗೆಯ್ಯಲಾತನವುಗಂಹರಿವರ್ಮ್ಮನಾತನಪುತ್ರಂವಿಷ್ಣು

[40]ಗೋಪನೆಂಬನಾಗಿವಿಧ್ಯಾತ್ವಕ್ಕೆ ಸಲ್ವುದುವನ್ತಾತೊಡವದೈಶ್ಯಂಗಳಾಗಿಪೋಗೆ ಯಾತನವುಗಂ ಪೃಥ್ವೀಗಂಗಂಸವ್ಯೆಗ್ದೈಷ್ಟಿ ಯಾತನವುಗಂ
ಬಿರುದರಂತಡಂಗಾಲುವೊಯ್ದಡಿಗಿಡಿಸುವತಡಂಗಾಲವೂಧವನಾತ

[41]ತನವುಗಂ ॥ ಅವಿನೀತಗಂಗನೆಂಬಂಭುವನಕ್ಕ ಧಿನಾಥನಾಗಿಪುಟ್ಟಿಬುಧಗ್ಗರ್ತ್ತನವುಂಪುಟ್ಟಿಸಿದಂವೂಧವರಾಯನವುರ್ವ್ಮನಬ್ಧಿಯಂತೆಗ
ಭೀರಂ ॥ ಅನ್ತುಕತಜೀವಿಎಂಬಾದೇಕವುಂಕೇಳ್ದ ॥ ಭರದಿಂದಂಜುಬ್ಬೆರ್ವಾಯ್ದಂಪೊಗ

[42]ಳೆಳುಧಜನಂಬಂದಕಾವೇರಿಯೊಳುಭೀಕರವಾಗಲು ವೀರಲಕ್ಷ್ಮೀನಯನಕುವುದಿನೀಕೆಂದ್ರವುಂನಿನ್ದುನೋಡಲುಪರಿವಾರಂತಂನಕೀರ್ತ್ತಿಪ್ರ
ಭೆಬಳಸೆದಿಕ್ತಟಭಾಗವುಂಜೋದ್ಯವಾಗಲುಪರವುಶ್ರೀಜೈನಪಾದಂನೆಲಸೆ

[43]ಹೃದಯದೊಳುವೇರುಶೈಳೋಪವಾನಂ ॥ ಅನ್ತುಜುಬ್ಬೆರ್ವಾಯ್ದುಬರ್ದುಂಕಿದನಾತನನ್ವಯದೊಳುದುರ್ವ್ವಿನೀತಗಂಗನಾತಂಗೆವುಪ್ಪ
ರನೆಂಬನಾದನಾತಂಗೆಶ್ರೀವಿಕ್ರವುನಾತನವುಗಂಭೂವಿಕ್ರವುನಾತನವುಗಂದಿನ್ನೆವ

[44]ಕಾವು ್ರಎಱುಗರವರೊಳು ॥ಎಱೆಯನವುಗನೆಱೆಯಂಗನಾತನಿಂದುದಯಿಸಿದಂಶ್ರೀವಲ್ಲಭನಾತಂಗೆಶ್ರೀಪುರುಷನಾದನಾತಂಗೆಶಿವಮಾರನೆಂಬ
ನಾತಂಗೆವುಾರಸಿಂಹನುದಯಂಗೆಯ್ದಂ ॥ ಅವಯವದಿಂದೆ

[45]ಸಾಧಿಸಿದವೊಳವವೇಳುವನೆಯೆದ್ದಿಗಂಗವೊಳವವೆನಲಕ್ಕರಂಬರೆದು ಕಲುನಿಱಿಸುತ್ತೆಕಳಲ್ದಿಚಿತ್ರಕೂಟವನುಱೆಕನ್ನವೊಜ್ಜೆಯನೃಪನು ಜನಮೇಜಯಕೇತಿಯಂವುಹಾಹವದೊಳೆವೊರಸಿಂಹ

[46]ನೃಪನಿಕ್ಕಿನಿಮಿಚ್ಚಿರ್ದನಾತ್ಮಶೌರ್ಯ್ಯಮಂ ॥ ತನಯಂಶ್ರೀವೊರಸಿಂಹಂಗನುಪವುದಜಗತ್ತುಂಗನಾದಂಜಗತ್ಪಾವನಲಕ್ಷ್ಮೀವಲ್ಲಭಂಗಿನ್ತುದಿಯಿಸಿನೆಗಳ್ದಂರಾಜವಮಲ್ಲಾವನೀಶಂವನುವೂರ್ಗ್ಗಂಗಂಗಬೊಡಾವುಣಿಜಯ

[47]ವನಿತಾಧೀಶಭೂವಲ್ಲಭೇಶಂಜಿನೆಧರ್ಮ್ಮಾಂಭೋಧಿಚಂದ್ರಂಗುಣಗಣನಿಳಯಂರಾಜವಿದ್ಯಾಧರೇಂದ್ರಂ ॥ ಅನ್ತಾತನವುರ್ಮ್ಮಂದಿರ್ಮ್ಮರುಳಯ್ಯಂಬೂತುಗಪೆರ್ಮ್ಮಾಡಿತದಪತ್ಯನೆಜೆಯಪಂತತ್ಸುತವೀರವೆಡಂಗನೆಂ

[48]ಬಂಗೆ । ಉಭಯಂಗೆಯ್ದಂವಿದ್ಯಾಸುದತೀಶಂವೊರರೂಪನುಚಿತವಿಳಾಸಂವಿದಿತಸಕಳಾತ್ಥರ್ಶಾಸ್ತ್ರಂವೈದುವಾಕ್ಯಂರಾಜವಮಲ್ಲನಹಿತರವಮಲ್ಲ ॥ ಅನ್ತಾರಾಜವಮಲ್ಲನಿನ್ದೆಜೆಯಂಗನಾತನವುಗಂಬೂತುಗನಾ

[49]ತನವುಗಂವುರುಳದೇವನಾತನಾತ್ಮಜಂಗುತ್ತಿಯಗಂಗನಾತನಿಂದಂವುರೆಯೇಱುದವೊರಸಿಂಗನಾತನಸುತಂಗೋವಿಂದರನಾತನಪುತ್ರಂಸೈಗೊಟ್ಟವಿಜಯಾದಿತ್ಯನಾತನಿಂದಂರಾಜವಮಲ್ಲನಾತನಿಂವೊರಸಿಂ

[50]ಗನಾತನಸುತಂಕುರುಳರಾಜಿಗನಾತನಿನ್ದಂಗರ್ವ್ವದಗಂಗಂಗೋವಿಂದರನತವ್ಮನವುಗನಪ್ಪವುವ್ಮಗೋವಿಂದರಂ ॥ ತೆಂಗನುಡಿದಳರ್ದುಕಿಱ್ತಿಂಕೌಂಗಂವಿಡುಕದಿರಲೆಡದಕಯ್ಯೊಳ್ಕದವೂತಂಗವುನೆಪಿಡಿದುನಿಲಿಸಿದಗಂಗಂ

[51]ಸಾವೊನ್ಯನೃಪನೆರಕ್ತಸಗಂಗ ॥ ತದನುಜಂಕಲಿಯಂಗನಾತನಿಂದುತ್ತರೋತ್ತರಂಗಂಗಾನ್ವಯಂಸಲುತ್ತವಿರೆಕ್ಕಾಣೂರ್ಗ್ಗಣದಾಚಾರ್ಯ್ಯವತಾರವೆಂತೆಂದೊಡೆ ॥ ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗವುಹೀವುಣ್ಡಳಿಕಱು

[52]ಳಸವುಧರಣಃ ॥ ಶ್ರೀವೊಲಸಂಘನಾಥೋನಾವ್ನಾ ಶ್ರೀಸಿಂಹನನ್ದಿ ವುನಿಃ ॥ ಅವರತದನನ್ತರಂಅರ್ಹದ್ಬಲ್ಯಾಚಾರ್ಯ್ಯರುಂಜೆಟ್ಟದದಾವುನನ್ದಿಭಟ್ಟಾರಕರುಂಬಾಳಚಂದ್ರಭಟ್ಟಾರಕರುಂವೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರುಂಗು

[53]ಣಚಂದ್ರಪಣ್ಡಿತದೇವರವರಿಂದ । ಎಳೆಗೆಗುಣರುಚಿಯಿನೊಳ್ಪಗ್ಗಳಿಸಿರೆಗುಣರುಚಿವಿಕಾಶವಾಗಕ್ಕಿಯಿನುಚ್ಚಳಿಸೆವದನೇಂದುವೆಂಪಂತಳೆದಂಗುಣನನ್ದಿದೇವಶಬ್ದಬ್ರಹ್ಮ ॥ ಅವರಿಂಬಳಿಕಮಕಳಂಕಸಿಂಹಾಸನವು

[54]ನಳಂಕರಿಸಿನೆಗರ್ದ್ದತಾರ್ಕ್ಕಿಕಚಕಕ್ರೇಶ್ವರರುಂ । ವಾದೀಭಸಿಂಹರುಂ । ಪರವಾದಿಕುಳಕಮಳವನವುದವೂತಂಗರುಂ । ಬೌದ್ಧವಾದಿತಿಮಿರಪತಂಗರುಂ । ಸಾಂಖ್ಯವಾದಿಕುಳಾದ್ರಿವಜ್ರಧರರುಂ । ನೈಯ್ಯಾಯಿಕಾ

[55]ಚಾರ್ಯ್ಯಭೂಜಾತಕುತಾರರುಂ । ವಿವಾವೂಂಸಕವತಳಿನಾಳಿನಪ್ರಚಣ್ಡಪವನರುಂ । ಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿವರ್দ্ধನಸುಧಾಕರರುಂ । ಸಕಳಸಾಹಿತ್ಯಪ್ರವೀಣರುಂ । ವುನೋಭವಭಯರಹಿತರುಂ ।

[56]ಜಿನಸವುಯಾಂಬರದಿವಾಕರರುವುಪ್ಪ ಶ್ರೀವೂಲಸಂಘದಕೊಣ್ಡಕುನ್ದಾನ್ವಯದಕ್ಕಾಣೂರ್ಗ್ಗಣವೇಷಪಾಷಾಣಗಚ್ಛದಶ್ರೀವೆತುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರವರಶಿಷ್ಯರು ॥ ಅನವದ್ಯಾಚಾರವ್ಮರ್ಘನೆನ್ದಿಸಿದ್ಧಾನ್ತ

[57]ದೇವರಧಿಕೃತಜಿನಶಾಸನಸಂರಕ್ಷಕರೆಸೆದರ್ಜ್ಜನವತಸದ್ಧರ್ಮ್ಮಸಂಪದಂನೆಗಳ್ವನೆಗಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ಚತುರಾಸ್ಯಂಚತುರೋಕ್ತಿಯಿಂಪ್ರಭುತೆಯಿಂದೀಶಂಗುಣವ್ಯಾಪಕಸ್ಥಿತಿಯಿಂವಿಷ್ಣುಸುಬುದ್ಧಿವಿಸ್ತರ

[58]ತೆಯಿಂಬೌದ್ಧಂದಲೀ ಜೈನಪದ್ಧತಿಯಿಂದಿದ್ದರ್ಮಿದೇಂವಿಚಿತ್ರತರವೋ ಚಾತುರ್ಯ್ಯವಾದೀಸವುನ್ನತಸಿದ್ಧಾನ್ತವಿಭೂಷಣಂಗೆನಿಸಿದಂ ಶ್ರೀವುತ್ಪ್ರಭಾಚಂದ್ರವಂ । ಅವರಸಧರ್ಮ್ಮರು ॥ ನುತಸಿದ್ಧಾನ್ತ

[59]ವುನನ್ತವೀರ್ಯ್ಯವುನಿಗಂಶುದ್ಧಾಕ್ಷರಾಕೃರದಿಂಸತತಂ ಶ್ರೀವುನಿಚಂದ್ರದಿವ್ಯವುನಿಗಂಸಂವರ್ತ್ತಿಸುತ್ತಿಕ್ಕುವಪ್ರತಿವುಂತಾನೆನೆಪೆಂಪುವೆತ್ತುವುದಿತೋದಾತ್ತರ್ಜ್ಜಗದ್ವಂದ್ಯರೂರ್ಜ್ಜಿತರುದ್ಯೋತಿತವಿಶ್ವರ

[60]ಪ್ರತಿಹತಪ್ರಜ್ಞಾವ್ಮರ್ಹೀಭೃಗದೊಳು ॥ ಅವರಶಿಷ್ಯರು ॥ ವಾದಿವನದಹನಹುತವಹವಾದಿವುನೋಭವವಿಶಾಳಹರನಿಟಳಾಕ್ಷನಾದಿವುದರದನಿಬಿದುವಂಭೇದಿಪವೃಗರಾಜಜಯತುಶ್ರುತಕೀರ್ತ್ತಿಭುಧಂ ॥

[61]ಕವಿಗವುಕಿವಾದಿವಾಗ್ಮಿಗಳವಂದಿರಂಗೆಲ್ದುಕನಕನನ್ದಿತ್ರೈವಿದ್ಯವಿಳಾಸಂತ್ರಿಭುವನವಮಲ್ಲವಾದಿರಾಜಂದಲೆನಿಸಿದಂನೃಪಸಭೆಯೊಳು ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಚಾರಿತ್ರಚಕ್ರಿಸಂಯುವುಧಾರಿಕಾಣೂರ್ಗ್ಗಣಾ

[62]ಗ್ರಗಣ್ಯಂಸದಯಶ್ರೀರವುಣಂಸಿದ್ಧಾನ್ತವಿಶಾರದನತಿವಿಶದಕೀರ್ತ್ತಿವೂಧವಚಂದ್ರಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ವರಶಾಸ್ತ್ರಾಂಬುಧಿವರ್দ্ধನಹರಿಣಾಂಕಂಬಿರುದವಾದಿವುದವಿಸ್ಫಾಳಂಸಿರುತಂತಾನೆನಲೆಸೆದಂಧರೆಯೊಳುತ್ರೈವಿದ್ಯ

[63]ಬಾಳಚಂದ್ರಯತೀಂದ್ರಂ ॥ ಶ್ರೀಸಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರು ॥ ವಸುವುತಿಗೊಳ್ಪವೆತ್ತಧವಳತಪವಾರಣವಾಗಿಕೀರ್ತ್ತಿನತ್ತಿರ್ಪುದುಪೆಂಪುವೆತ್ತವುಹಿವೋನ್ನತಿವೆಸೆರುಗೆವುಂಡಪಂದಲಾಗೆಸೆನ್ದುದುಸದ್ಗುಣಪ್ರತತಿವುೌಕ್ತಿ

[64]ಕಮಾಲೆಯಲೀಲೆಯಂಸಮರ್ತ್ಥಿಸುವುದುಸಜ್ಜನಕ್ಕೆಸಹಜಾತಮೆನಲುಬುಧಚಂದ್ರದೇವರ ॥ ಕರವಂವಾರುಣಿಗೆಂದುನೀಡಿಪಿರಿದುಂನಿಸ್ತೇಜ
ಮೆಯ್ದಿರ್ದ್ದತನ್ನಿರವಂನೋಡದೆಸತ್ಪದಪ್ರಭುತೆಯಂತಾಳ್ದಿರ್ಪ್ಪದೋಶಾಕರಂದೊರೆಯೇಪೇಳೆನು

[65]ತಂಕಳಂಕರಹಿತಂಸದ್ವೃತ್ತದಿಂದಂತಿರಸ್ಕರಿಪಂಚಂದ್ರನನೊಳ್ಪುವೆತ್ತಬುಧಚಂದ್ರಂಸಂತತೋತ್ಸಾಹದಿಂ ॥ ನುಡಿಗಳುಸತ್ಯಸುವರ್ಣ್ಣಭೂಷ
ಣಗಣಂಚಿತ್ತಂಸುರತ್ನಂಗಳಂಮಡಗಿಟ್ಟಿರ್ಪ್ಪಕರಂ ಡಕಂತನುತಪಶ್ರೀಭಾಮಿನೀಭಾಸಿಯೆಂದಡೆ

[66]ದುಃಕೀರ್ತ್ತಿಯನಾನ್ತಮತ್ತಿನಶಠರ್ದ್ದುರ್ಬ್ಬೋಧರಸ್ಪೃಶ್ಯರೇಂಪಡಿಯೇಸದ್ಬುಧಸೇವ್ಯನಪ್ಪಬುಧಚಂದ್ರಖ್ಯಾತಯೋಗೀಂದ್ರನೊಳು ॥ ಸುರ
ಧೇನುವ್ರತಿರೂಪಮಂತಳೆದುದೋಗೀರ್ವ್ವಾಣಭೂಜಾತವೀಧರೆಯೊಳುತಾಪಸರೂಪದಿಂನೆಲ

[67]ಸಿತೋಪೇಳೆಂಬಿನಂಬಪ್ಪುರ್ದಂಕರೆದರ್ತ್ಥಿಪ್ರಕರಕ್ಕೆಕೊಟ್ಟುವಿಪುಳಶ್ರೀಕೀರ್ತ್ತಿಯಂತಾಳ್ದಿದಂನಿರುತಂಶ್ರೀಬುಧಚಂದ್ರದೇವಮುನಿಪಂವಾತ್ಸ
ಲ್ಯರತ್ನಾಕರಂ ॥ ಇನ್ತೆನಿಸಿನೆಗರ್ದ್ದಾಚಾರ್ಯ್ಯಪರಮೇಷ್ಠಿಗಳನ್ವಯತಿಳಕರುಂಜಿನಸದ್ಮನಿರ್ಮ್ಮಾಪಣ

[68]ರುಮಪ್ಪಬುಧಚಂದ್ರಪಂಡಿತದೇವರುಪ್ರವರ್ತ್ತಿಸುತ್ತಿರೆ ॥ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡ ॥ ಜಯಜಾಯಾವಲ್ಲಭನನ್ವಯವಾರಿಧಿಶೀತ
ರೋಚಿಭುವನಸ್ತುತ್ಯಂಪ್ರಿಯಮೂರ್ತ್ತಿಜಿನಪದಾಬ್ಜದ್ವಯಭೃಂಗಂಬರ್ಮ್ಮದೇವಭುಜಬಳಗಂಗಂ ॥ ಅನ್ತೆ

[69]ನಿಸಿನೆಗರ್ದ್ದಬರ್ಮ್ಮದೇವಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವಂಮಣ್ಡಲಿಯಬೆಟ್ಟ (ದ) ಮೇಲೆಮುನ್ನಂದಡಿಗಮಾಧವರ್ಮ್ಮಾಡಿಸಿದಬಸದಿಯಂ
ತಮ್ಮಗಂಗಾನ್ವಯದವರ್ಪ್ಪಡಿಸಲಿಸುತ್ತಂಬರಲುತದನನ್ತರಂಮರವೆಸನಾಗಿಮಾಡಿಸಿಮಣ್ಡಲಿಸಾಸಿ

[70]ರವೆಡದೊಱೆಯೆಪ್ಪತ್ತಱಬಸದಿಗಳಿನ್ದಪ್ಪುವಮುನ್ನಾದುವಕ್ಕುಂಪಟ್ಟದಬಸದಿಯಪ್ರತಿಬದ್ಧವಾಗಿಸಮಾದೇಯರ್ಮ್ಮುಖ್ಯವಾಗಿಬಿಟ್ಟದತ್ತಿತ
ಟ್ಟೆಕೆಱೆಸರ್ವ್ವಭಾಧಾಪರಿಹಾರಮತ್ತಂಬಸದಿಯಿಂತೆಂಕಣಕೆಱೆಯಕೆಳಗೆತಳವೃತ್ತಿಗದ್ದೆಗಳೆಯಮತ್ತ

[71]ಲುಮೂಱುಬೆಳ್ದಲೆಗಳೆಯಮತ್ತಲಾಱುಮಿನ್ತುಪಟ್ಟದತೀರ್ತ್ಥದಬಸದಿಗೆಸಲುತ್ತಮಿರೆಆತನತನೂಭವರು ॥ ಜಯಲಕ್ಷ್ಮೀಪತಿಮಾರಸಿಂಗ
ನನುಜಂಸತ್ಯಪ್ರಿಯಂಸನ್ದನನ್ನಿಯಗಂಗಕ್ಷಿತಿಪಾಳಕಂತದನುಜಂತೇಜಸ್ವಿವಿಕ್ರಾನ್ತಚಕ್ರಯು

[72]ತಂರಕ್ಕಸಗಂಗನಾತನನುಜಂವೀರಾಗ್ರಗಣ್ಯಂತದನ್ವಯಲಕ್ಷ್ಮೀಗೃಹದೀಪಕಂಭುಜಬಳಶ್ರೀಗಂಗಭೂಪಾಳಕಂ ॥ ಆಮಾರಸಿಂಗದೇವಂಆ
ರ್ದ್ರವಳ್ಳಿಯೆಂಬೂರುಮಂಬಸದಿಯಾಗ್ನೆಯಕೊಣಱೆಯಿಂಮೂಡಲುಗದ್ದೆಗಳೆಯಮ

[73]ತ್ತಲೊಂದುಬೆದ್ದಲೆಮತ್ತಲೆರಡುಮಂಬಿಟ್ಟಂ । ಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಮಾರಸಿಂಗದೇವಂಮತ್ತವಾತನತಮ್ಮಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ
ನ್ತದೇವರಗುಡ್ಡನನ್ನಿಯಗಂಗದೇವಂಸಿರಿಯುರಗೆಯೆಂಬೂರುಮಂಆಗದ್ದೆಯಿಂತೆಂಕಣಕೊಳದಕೆಳಗೆಗ

[74]ಳೆಯಮತ್ತಲೊಂದುಬೆದ್ದಲೆಮತ್ತಲೆರಡುವಂಬಿಟ್ಟಂ ॥ ಬರ್ಮ್ಮದೇವಸಕಮಾರಸಿಂಗನನ್ನಿಯಗಂಗ ೯೭೬ವಿಜ ೯೮೭ರ್ಸು೯೯೨ಸಾಮ್ಯಅನ
ನ್ತವೀರ್ಯ್ಯಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂರಕ್ಕಸಗಂಗಂನನ್ನಿಯಗಂಗಂಬಿಟ್ಟಗದ್ದೆಯಿಂತೆಂಕಲುಹರಕೇರಿಯಸೀಮೆವರಂಬಿಟ್ಟಗದ್ದೆಗಳೆಯ

[75]ಮತ್ತಲೊಂದುಬೆದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡುಮಿನ್ತೀವೃತ್ತಿಮಣ್ಡಲಿಯ ಹೊಲದಭೂಮಿಮಿನ್ತೀಹನ್ನೆರಡುಮತ್ತಲುಬೆದ್ದಲೆಯಸೀಮೆ ಮೂಡ
ಣದೆಸೆತಳವೃತ್ತಿಯಗದ್ದೆ ॥ ತೆಂಕಹರಕೇರಿಯಸೀಮೆಯನಟ್ಟಕಲ್ಲುಗಳುಹಡುವಲುಬಱವ

[76]ಳ್ಳ । ಬಡಗಮೊರಸರಕೊಳ । ಮತ್ತಂಕಟಕದಗೋವಂರಕ್ಕಸಗಂಗಂಹೂಲಿಯಕೆಱೆಯಗದ್ದೆಯುಮದಱಸುತ್ತಣಬೆದ್ದಲೆಯುಮಂಬಿಟ್ಟನ
ದಱಸೀಮೆಮೂಡಲುಚಿಕ್ಕಬಣಜಿಗನಕೆಱೆ । ತೆಂಕಲುತಟ್ಟೆಕೆಱೆಯಗುಡ್ಡೆಯಬಡಗ

[77]ಹಡನೀರ್ವ್ವರಿಹಡುವಲುನಟ್ಟಕಲ್ಲಿಂಬರಲುಗುಡ್ಡೆಯಮೂಡಣನೀರ್ವ್ವರಿ । ಬಡಗಲುಬಡಗಣದಿಂಬಿನನೀರ್ವ್ವರಿಚಿಕ್ಕಬಣಜಿಗನಕೆಱೆಯಬ
ಡಗಣಕೋಡಿ ॥ ಮುನಿಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂ ॥ ಭುಜಬಳದಿಂಶತ್ರುಮಹೀಭುಜಕುಜಮಂಕಿತ್ತುಮು

[78]ತ್ತಿಕೋಂಟೆಗಳಂಕೊಂಡಜಿತಬಳನೆನಿಸಿನೆಗರ್ದ್ದಂಭುಜಬಳಗಂಗಕ್ಷಿತೀಶನವನಿಪತಿಳಕಂ ॥ ಇನ್ತೆನಿಸಿನೆಗರ್ದ್ದಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿ
ದೇವಂಸಕವರ್ಷ೧೦೨೭ನೇಸರ್ವ್ವಜಿತುಪಾಲ್ಗುಣಮಾಸದಂಸುಕ್ರವಾರದಂದುಮಣ್ಡಲಿಯಪಟ್ಟದತೀರ್ತ್ಥದಬಸದಿಯನಿತ್ಯ

[79]ನಿವೇದ್ಯಪೂಜೆಗಂರಿಷಿಯರ್ಗ್ಗಾಹಾರದಾನಕ್ಕಂಬಿಟ್ಟದತ್ತಿಹೆಗ್ಗಣಗಿಲೆಯೆಂಬೂರಂ ಸರ್ವ್ವಭಾಧಾಪರಿಹಾರಂಮಾಡಿಬಿಟ್ಟನಾವೂರಸೀಮೆಮೂ
ಡಲುಕೀಳೂರಹಳ್ಳವನ್ತುಬರಲುಜೂದನಕೊಳ । ತೆಂಕಲುತಾಱೆಯಕೆಱೆ । ಹಡುವ

[80]ಲುಬಿದಿರಕೆಱೆ । ಬಡಗಲುಕಣ್ಣಸೋಗೆಯಹಳ್ಳ । ಮತ್ತಂದೇವರ್ಗ್ಗೆಬಿಟ್ಟತಳವೃತ್ತಿಹರಕೇರಿಯಕೆಱೆಯೊಳಗೆಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು
ಹರಕೇರಿಯಕೆಱೆಯಹಡುವಣಕೊಳನಕೆಳಗೆಸಾಲಕೆಯಿಮತ್ತಲೊಂದು । ಅಲ್ಲಿಂಬಡಗಲುಬೆ

[81]ದ್ದಲೆಮತ್ತಲೊಂದುಅದಱಸೀಮೆತೆಂಕಲುಆಕೊಳನತೆಂಕಣಕೋಡಿಯನೀರ್ವ್ವರಿ । ಹಡುವಲಾಕೊಳನಬಡಗಣಕೋಡಿ । ಬಡಗಲುನಟ್ಟ
ಕಲ್ಲು । ಇನ್ತೀಬಸದಿಯೂರ್ಗ್ಗಳಲುಪುಟ್ಟಿದಜಲಗುನಿಧಿನಿಕ್ಷೇಪತಣ್ಡಕವರ್ತ್ತಿಯೆಂಬಿವಂಸರ್ವ್ವಬಾ

[82]ಧಾಪರಿಹಾರಂಮಾಡಿಬಿಟ್ಟರು ॥ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವ ॥ ಆಭುಜಬಳಗಂಗನೃ...ದೇವನಭ್ರಾ
ಜಿತಂಮಗವುಟ್ಟಿದನಾಜ್ಞಾನತದಿಕ್ತಟಂರಾಜ್ಯಾಭಿಷವಾಧಿಪತಿಯೆನಿಪನನ್ನಿಯಗಂಗಂ ॥

[83]ದೆಸೆಗಳನೆಯ್ದಿ ಪರ್ವ್ವದನೆಲಕ್ಕಿ ದೆತಾಂ ನೆಲಗಟ್ಟಿನಿಪ್ಪ ಬಲ್ಪೆಸೆವುದು ತೋಳಿಳೆಣ್ದೆಸೆಯಗಣ್ಡರವಿಾಸೆಯಮೇಲೆಮೇಲೆವತ್ತಿರ್ಪುವೆದುಗಣ್ಡಗ
ರ್ವ್ವದಜಸಂಬಡವಾಗ್ನಿಯಬಾಯನೆಯ್ದಿ ಬತ್ತಿಸುವುದುತೇಜವೇನಧಿಕನಾದನೊ

[84]ನನ್ನಿಯಗಂಗಭೂಭುಜಂ ॥ ಪದನಖದೊಳುದಶಾನನತೆನವ್ನ . .ಧಿಮುಖಾಂಕದಿಂಜಯಾಸ್ಪದಭುಜದಲ್ಲಿಷಣ್ಮುಖತೆದುರ್ಜ್ಜಯಶಕ್ತಿಧರ
ತ್ವದಿಂಬಕತುರ್ವ್ವದನತೆವಕ್ತ್ರದೊಳುಬಕತುರವಾಣಿಯನೊಪ್ಪಿರಲೆನ್ದು ನೋರ್ಪ್ಪಡಭ್ಯ

[85]ದಯಮನೆಯ್ದಿ ದತ್ತು ಪಲವುಂಮುಖದಿಂದವೆಕೀರ್ತ್ತಿಗಂಗನೊಳು ॥ ದಿಗಿಭಮನೊತ್ತಿ ಕೀಳಿಡಿಪನಗ್ಗದಕೇಸರಿವೋಲೆವಾಯ್ದುದಂಸುಗಿಯಿತಳ
ಪ್ರಹಾರದೊಳೆಮಗ್ಗಿ ಪನುಂಗುಟದಿಂದೆವಿಾಂಟುವಂನಗವನಿವಂಕವುಂಗುಡಿವತೆಂಗುಡಿವಂನ

[86]ನೆಸಂಬುಜಕೋಳವುಂನೆಗಸಿದಪಂತಿದೋಳವ . ನೇಳಿಪನೆಂಬುದುವಾರಸಿಂಗನ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮವುಹಾರಾ
ಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ । ಕೋಳಾಲಪುರವರೇಶ್ವರಂ । ನಂದಗಿರಿನಾಥಂವುದಗಜೇಂದ್ರಲಾಂಛ್ಛನಂಜ

[87]ತುರವಿರಿಂಚನಂಪದ್ಮಾವತೀದೇವಿಲಬ್ಧವರಪ್ರಸಾದವಿಜಕಿಳಾವೋದಂನನ್ನಿಯಗಂಗಂ । ಜಯದುತ್ತರಂಗಂ । ಗಂಗಕುಳಕುವಳಯಶರ
ಚ್ಚಂದ್ರಂವುಣ್ಡಳಿಕದೇವೇಂದ್ರಂ । ದಪ್ಪೋದ್ಧತಾರಾತಿವನಜವನವೇದಣ್ಡಂ । ಕುಸುವು

[88]ಕೋದಣ್ಡಂ । ಗಣ್ಡರಗಣ್ಡಂ । ದುಟ್ಟರಗಣ್ಡಂ । ನಾನಾವಿದಸವುಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀವುನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವಂತಮ್ಮಜ್ಜಂಬ
ರ್ಮ್ಮದೇವಂವೂಡಿಸಿದವುಣ್ಡಲಿಯಪಟ್ಟದತೀರ್ತ್ಥದಬಸದಿಯಂಕಲುವೆಸನಾಗಿವೂ

[89]ಡಿಸಿದಪಟ್ಟದಬಸದಿಗೆಸಕವರ್ಷಂಂಕಿನೆಯ ಶುಭಕೃತ್ಸಂವತ್ಸರದಭಾದ್ರಪದವೂನದಸುದ್ಧಿಾಬ್ರಹಸ್ಪತಿವಾರದನ್ದು ಕುರುಳಿಯಬನದಿಯಾದಿ

[90]ಯಾಗಿಪಂಚವಿಂಶತಿಜಿತ್ಯಾಲಯವುಂಧರ್ಮ್ಮಪ್ರಭಾವನೆಯಿಂದವೂಡಿಸಿದಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಿಪ್ರಯಮ್ಮರ್ಕ್ಕಿಖ್ಯವಾಗಿಬಿಟ್ಟುವೃತ್ತಿಬ
ನದಿಯವುುಂದೆಗದ್ದೆ

[91]ಗಳಿಯವುತ್ತಲೊಂದುಜ್ದದ್ದಲಿಗಳಿಯವುತ್ತಲೆರಡುಬಸದಿಯಹಳ್ಳಿಯ ಸುಂಕವುುವುಂಬಿಟ್ಟರು ವುತ್ತಂನನ್ನಿಯಗಂಗದೇವನುಂಪಟ್ಟವುಹಾ
ದೇವಿ

[92]ಕಂಚಲದೇವಿಯರುಂಪದ್ಮಾವತೀದೇವಿಗೆಹರಸಿ ಹೆರ್ಮ್ಮಾಡಿದೇವನಂಹಡೆದು ಕಾಣಿಕೆಯಂತಂನಾಳ್ವನಾಡೂಗ್ಗಳೊಳುಕರಮಿತಪಣವಂಕೊ
ಟ್ಟರಾಚಂದ್ರಾರ್ಕ್ಕ

[93]ತಾರಂಬರಂ ॥ ಬುಧಚಂದ್ರಪಣ್ಡಿತದೇವರಗುಡ್ಡಂ ॥ ವುನಿಸಿನಿಂದಿಗ್ದನ್ತಿದನ್ತಂಗಳನವಯವಯದಿಂದೊತ್ತಿಜ್ಞಗಂಳಳ್ಲೆಂಬಿನೆಗಂಕಿತ್ತೆತ್ತನೇ
ತಾರಗೆಗಳನದ

[94]ಟಿಂದುಲಿಕಲ್ಲಂದದಿಂಸೂಸನೆವಾರ್ದ್ಧಿವ್ರಾತವುಂಸುಜ್ರೈನೆತವುವಿನೆಗಂಪಿರನೇಕೋಪದಿಂಪೊಯ್ಯನೆಪೆಟ್ಟುಂಟ್ಟುಬಿಟ್ಟುಗಿರೆಸವುರದೊಳ್ವೀರ
ವೆರ್ಮ್ಮಾಡಿದೇವ ॥ ಸ್ವದತ್ತಾಂ

[95]ಪರದತ್ತಾಂವಾಯೋಹರೇತ್ಸವಸುಂಧರಾಂ । ಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

## 5

### ಅದೇಹೊಳಬಿಳಿ ಬಸವನಗಂಗೂರು ಗಂಗಾಧರೇಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 3′.

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭವೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಯವಾಕ್ಯಕೊಂಗ
ಳಿವರ್ಮ್ಮ

[2]ಧರ್ಮ್ಮವುಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥಂದಳಿತರಿಪುಯೂಥಂ

[3]ವುದಗಜೇಂದ್ರಲಾಂಛ್ಛನಂ[ಛನಂ]ಪದ್ಮಾವತೀದೇವಿಲಬ್ಧ ವರಪ್ರಸಾದಂವಿಜಿಕಿಳಾವೋದಂಗಂಗಗಾಂಗೇಯಂಸತ್ಯರಾಧೇಯಂಜಯದುತ್ತರಂ
ಗಸದ್ಭಣ

[4]. . . ಪರಿಪಂಥಿಪಾರ್ತ್ಥಗಡಗತೀರ್ತ್ಥರಥ್ಯಾಗಂಗಾಪ್ರವಾಹಂವಾರವನಿತಾಸಂವೋಹಂಗಂಗಕುಳಕೈಖರಸವ್ಯಕ್ತ್ವರತ್ನಿಕರವುಪ್ಪದ

[5]ಡಿಗವೂಧವ . . . ಡಾನ್ವಯಜಯದುತ್ತರಂಗರಕ್ತಸಗಂಗಭುಜಬಳಗಂಗವೀರಗಂಗನನ್ನಿಯಗಂಗಹೆರ್ಮ್ಮಾಡಿದೇವನಿಂದಿತ್ತಲುವು

[6]. . . . . ಳಳಾನ್ವಯದೊಳೂ ॥

[7]ಚೋಳನಜಾಬುಮಾಳವನಗೋಳ್ಮರಿಬೀರನನಟ್ಟಿಲೆಂಬಮಾತಾಳಿವರಾಳನಂತುಳಿವಗಂಧಗಜಂಖಚ . ನಳೆಯಂಬುನೇಪಾಳನ ಜೆಂನ್ನಚಂ
ಮ್ಮಟಿಗೆಯಿಂ

[8]ನಡೆತಂದನೆವೀರವಿಷ್ಣುಭೂಪಾಳಕನೆಂಬಸಂಭ್ರಮವೊವೈರಿನ್ರಿಪಾಳರಮಂಡಳಂಗಳೊಳ್ ॥ ವ ॥ ಆವಿಷ್ಣುವರ್ದ್ಧನತನೂಜನೆನೆಸಿದನಾರಸಿಂ

[9]ಹಭೂಪಂಗೇಚಲದೇವಿಗಂ ॥ ವ್ರಿ ॥ ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರಸಂದೇಹಡಿ . . . . . ದಂಪೊಲೆಪೊರ್ದ್ದಲುಪುಸಿಜೇಸರದಿ

[10]ವಳಿದಮಹೀಕಾಂತೆಯಂರಕ್ಷಿಸಲಣಂಜಲಜಾಕ್ಷಂತಾನೆಬಂ . ವುದಸಿದವೊಲುವೀರಬಲ್ಲಾಳುದೇವಂಕುಲ . . ಜನಾಚಾರ . .

[11]ಪವರಸುದಯಂಗೆಯ್ದನಾಶ್ಚರ್ಯ್ಯಶೌರ್ಯ್ಯಂ ॥ ವ ॥ ಅಂತುಸುಖಸಂಕಥಾವಿನೋದದಿಂದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುರಾಜ್ಯಂ

[12]ಗೆಯುತ್ತಮಿರೆ ॥ ಧರೆಗಿರಲುಕೊಡೆಯೊಂದುಪುಱ್ಪಶರರಿಬ್ಬರದ್ರಿಷ್ಟಿಗಳುಮೂಱುಸತ್ಪುರುಷನ್ನಾರ್ಲ್ವರುತಾನಾವಾರಿಧಿಗ

[13]ಳಯ್ದಾರತೆವಾಱರಿತೂತ್ಕರವೇಳಾಮುನಿಮುಖ್ಯರೆಣದೆಸೆಮೀರಿದದಂತಿಯೊಂಬರಿದಚ್ಚರಿಮರಾನಿಪಳ್ತೆನಲುನೆಗಳ್ದಪಂ

[14]ಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಪೊಡೆವಟ್ಟಳುಚೋಳಬಾಕೊಲ್ಲಣಿಗೆಲೆಕಾಳಿ . . . . ಮ್ಮರಚೇರುನಡೆಕೊಯೂರಕ್ಕೆನೀಂಗಡಿಯೊಳ್ಭರದಿಂ

[15]ವೀಳೆಪಾಂಚಾಳಬೀಡಂ ನಡೆಸಂದಾದ್ರೀಸಪ್ಪೋಗಗ್ಗಣಿಸೆನುತೆಬೆಸಂಜೇಳರಾಕ್ಷೇಪದಿಂದಂ ಪಡೆವಳ್ಳಂವೀರಬಲ್ಲಾಳನವಿಜಯ(ಯ)ಶೋಯಾತ್ರೆ
ಯೊಳುವೇತ್ರಹಸ್ತ

[16]ರು ॥ ಕಡವಸತಬಾಳಸಹಕಾರದತಂಣೆಳಲಾಶ್ರಿತಾಳಿಗಾಭೀಳನುಯಾಹಿನಿಷ್ಠುರಫಣಿಪ . . ದಮೆಯಿನೆಳಲುದ್ಧತಾರಿಗುನಿಳಿತಪುದೆ . . . . . .

[17]ನೆಳಲುಜಯಲಕ್ಷ್ಮಿಯನಿರ್ಪ್ಪವೀರಬಲ್ಲಾಳನತೋಳಬಾಳುನೆಳಳಾದುದುಧಾತ್ರಿಗೆವಜ್ರಪಂಜರಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀ
ವಲ್ಲಭಂಮಹಾ

[18]ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಂಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿವಾ
ಸಂತಿಕಾದೇವಿ

[19]ಯರಿಂ ಲಬ್ಧವರಪ್ರಸಾದರುಂ ಮ್ರಿಗಮದಾಮೋದಂ ಮಲೆರಾಜಂಾಜಮಲೆಪರೊಳುಗಂಡಂ ಗಂಡಭೇರುಂಡಂ ಏಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿ
ದುರ್ಗ್ಗಮಲ್ಲವೈರೀಭ

[20]ಕಂಠೀರವನಿಸ್ಸಂಕಹೊಯ್ಸಣಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರು ದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿ
ನೋದದಿಂರಾಜ್ಯಂ

[21]ಗೆಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಯಪ್ಪಮಧುಸೂದನದೇವನುದಿತೋದಿತಾನ್ವಯವೆಂತಂದಡೆ ॥ ಹಡವಳಗೊಗ್ಗಿತಾಂನೆಗಳ್ದರಕ್ಕಸ
ಗಂಗನರಾಜ್ಯವಿಸ್ತರ

[22]ಕ್ಕಡುಗಲಿಗಂಡರಾಚಣನೂರ್ಜ್ಜಿತಕೀರ್ತ್ತಿವಿಳಾಸಮೂರ್ತ್ತಿಯಂಪೊ . . ಯಲರಾತ್ಮಜೀವಿತರ . . . .ರೆನತಕಲ್ಪಮಹೀಜನೆಂದುಕಳ್ಪಾಂತವಿ
. . . . . ಕ್ಷಂಪೊಗಳೆಮೂರ್ತ್ತಿಸಿದರ

[23]ಕ್ಕಸದರ್ತ್ಥಿವಲ್ಲಭ ॥ ವಚನ ॥ ಅಂತೆನಿಸಿದನೆಗಳ್ದಪಾರುಶಪತಾಕನುಂ . . . . ಪ್ರಮದಾವಳೋಕನುಂಸುಕವಿಜನಾವೇಷ್ಟಿತನುಂವೈರಿಲತಿ
ಕಾಲವಿತ್ರನುಂಸನುಮಾರ್ಗ್ಗದೊಳು

[24]ಅತಿಶಯಂಮನುಮಾರ್ಗ್ಗಪಡವಳಗೊಗ್ಗಿಗಂ ॥ ಪಡವಳಗೊಗ್ಗಿಗಂನೆಗಳ್ದಮೈಲವೆರಾಣಿಗಮಾತಪುಟ್ಟಿದಂಮುಡಿಯಣನತ್ತಿದಾತ್ತಯಶನಾಹ
ವಧೀರನುದಾ

[25]ರಸಂಪದಂಜಡರಿಗಬ್ಜಮೂರ್ತ್ತಿಮಕರಧ್ವಜಮಾಂತನಮೇರುಸುಸ್ಥಿರನುಡಿರಾ . . . ಲ್ಲದಿನೆಗಳ್ದನಂನಿಯಗಂಗನರಾಜ್ಯಭೂಶಣಂ ॥ ಮತ್ತ
ವಾತನುಂಸರ್ಬ್ಬಕಾಬ್ಯಸಂಸೇಬ್ಯ

[26]ಪುರುಶನುಂ ಸಂಪಕ್ವಾಮ್ರಿತಗೇಯರಸೋತ್ಕರ್ಶಹರುಶನುಂ ಆಶ್ರಿತಜನನಿಧಾನ ದಾರಿದ್ರದಾವಾನಳಂಸ್ವರ್ಣ್ಣತಾಪನಿವಾರಕನುಂನಿಜವಂಶವ
ನಜವನವಿಕಸನ

[27]ಪ್ರಕರುಶನುಮೆನಿಸಿದನೆಗಳ್ದಪಡವಳಮುಡಿಯಂಣಂಗಂಜಕ್ಕಲೆಮಹಾಸತಿಗಂವಿಭುವಿಂತುಪುಟ್ಟಿದಂ ॥ ಜಳನಿಧಿಗಿಂದ್ರಸಿಂಧುರವದೇನೊ . . ಡ
ವೊಲು . . . . . ತ

[28]ದಿಂಪೊಡರಿಪದಾನದಿಂದಮಮಚಂದ್ರಸಲಕ್ಷಣಚಾರುಮೂರ್ತ್ತಿ . . . . . ನುತಧೈರ್ಯ್ಯದೆಅಧಿಕಶೌರ್ಯ್ಯದಿನೀವಿಭುಗಂಗನೂರ್ಜ್ಜಿ
ತಂ ॥ ಆತಿಗಂಭೀರದಿನತ್ಯುದಾರ . . .

[29]ತ್ವದಿಂಅನೂನೋಪಾಯಸನುಮಂತ್ರದಿಂಸ್ಥಿತಿಸಂಮೋಹನಮೂರ್ತ್ತಿಯಂಜಳಧಿತಾಂಕಲ್ಪದ್ರುಮಂಪದ್ಮಜಸತು . . . . . .

[30] . . . ತನಿಗಂಗಣಂಜರ್ತಿರೂಪಾವತಿ . ಜಕಲಾಂಬಿಕೆಯಪ್ರತ್ರಂ . . ನೂಪ್ಪ್ರಡೀಧಾತ್ರಿಯೊಳು ॥ ಗುರುಕಾವುಂದಕದವುನಂನಿರುಪ ಮಚಾಣಾಕ್ಯಭಟ್ಟಯೋಗೆಂ

[31]ಧರನಿಂಪರಿಕಿಪಡಿವಮಂತ್ರಜ್ಞಂಧರೆಯೊಳುಮುಡಿಯಣ್ಣ ಸೂನುಈವಿಭುಗಂಗಂ ॥ ಮಾ . . ನಳಿನದಳನೇತ್ರನುಂನಲ್ಲಲಿತಗಾತ್ರನುಂಕಾರ್ಯ್ಯ . . . ಸ್ಪತಿ

[32]ಯುಂವಾಚಕವಾಚಸ್ಪತಿಯುಂಮೂರ್ತ್ತಿಮಕರಧ್ವಜನುಂಕೀರ್ತ್ತಿಗರುಡಧ್ವಜನುವೆನಿಸಿದಗಂಗಣಂ ॥ ನಯವಿದನೆಂದುಸತ್ಯವಿದನೆಂದುಕ ಳಾವಿದನೆಂದುಸಾರ್ಯ್ಯ

[33]ದೊಳುಭಯರಹಿತಾತ್ಮನೆಂದುವರೆಚಾರುಚರಿತ್ರನುದಾರನೆಂಬಪೇರ್ಮ್ಮೆಯನೆಲಕೀರ್ತ್ತಿಗಾಣ್ಮನೆನೆಧಾರಿಣಿಬಣ್ಣಿಪುದೆಯ್ದಿಸಜ್ಜನಾಶ್ರಯಗುಣ ಮೇರು

[34]ವಂಮುಡಿಯಣಾತ್ಮಜಗಂಗನನುತ್ತರೋತ್ತರಂ ॥ ಗುಣವತಿಯೆಂದು . . . . . ತಿಯೆಂದುಕಳಾವತಿಯೆಂದು . . . . . ವಪ್ಪತೆಸಲೆಱುಂ

[35]ಧರೆಯೊಳುಸವನಪ್ಪಡಪ್ಪತಾಘಣಿರಾಜನಂಸುರವಧೂಜನ..ನಪುದೆಯ್ದಿಸಜ್ಜನಾಗ್ರಣಿವಿಭುಗಂಗನಗ್ಗದವುನೋಹರಿವಿಜ್ಜಲೆರಾಣಿಯಿಂಜಗಂ ॥ . . . . .

[36]ಪರಿಕಿಪೊಡೀಗಳೀಗಳಿನಕಾಳ್ಪತಿಯಕ್ಕ್ಕಳನೆನ್ತುಪ್ಪೋಲಿಪೆಂಪರವುಪವಿತ್ರೆ . . . . ಕವುಳನೇತ್ರೆಯನುತಕರ್ಮ್ಮಪಾತ್ರೆಯುಪರಮಗುಣಾಢ್ಯೆ ಯುವಾಸ . . . ಯಂಚಿ

[37]. . . . . ಕಾಂತೆಯಕರಂವರಗುಣಿಯೆಂದುಕೀರ್ತ್ತಿಸುವಪೇರ್ಮ್ಮೆಯನೇಂಪೋಗಳ್ವೆಂಧರಿತ್ರಿಯೊಳ್ ॥ . . ರಿಜಾಸನಿಯೆಪೆತ್ತಸಿರಿಯಂಕಾಸ್ತು ಭವಮಂಕಾ

[38]ವಮಧೇನುವನನ್ತಾಸುರತರುಗಂಗನಕಾಂತೆಗೆನಿರುಪಮವು . . . . . ಗಂವುಡಿಗನೊಸೆದುದಯ್ದಿದಂ ॥ ಹರಿಗಂರುಗ್ಮಣಿಗಂವುನೋಭವಭವ ವಂಗಾಗೌರಿಗಂಷಣ್ಮು

[39]ಖಂಪುರುಹೂತಂಸಚಿದೇವಿಗಂವುಗಜಯಂತಂಪುಟ್ಟುವೊಂದನ್ದೆದಿಂಪರೆವೊನೆಂದೆದೆಗಂಗಣಂಗೆಂಸತಿವಿಜ್ಞಾದೇವಿಗಂಪುಟ್ಟಿದಂಸುರರೂಪಂವು ಧುಸೂದನಂಸೊಗ

[40]ಯಿಪಂಸಾಜನ್ಯಕಂದಾಂಕುರಂ ॥ ಗೌರವಬ್ರಾಹ್ಮಣರಾಸ್ತಿತಬ್ರ್ಬಡವರಿಷ್ಟಪ್ರ್ಪಂಡಿತಪ್ರ್ಪತಕಪ್ಪಿರಿಯಗ್ಗಾಯಕವಾದಕಕ್ಕ್ಕರ್ಥಕರಂ ತಾನತ್ತ್ರ್ಕ . . . ಡಿಗಳ್ಪ

[41]ರಣಾಯಾತದಿಗಂಬರಬ್ರ್ಬುಧರರುಂದ್ರಷೋಡಶ . . . ದೆತಾಂಕರೆದೀವಂವುಧುಸೂದನಂಸೊಗಯಿಪಂಭೂಲೋಕಕಲ್ಪದ್ರುಮಂ ॥ ಸ್ಥಿರತರೆ ವೂರ್ತ್ತಿಗಂವಿಬು

[42]ಧಸೇಬ್ಯವುಹೋನ್ನತರೂಪೆಗಂವುಹೋತ್ಕರವುಧುಸೂದನಾನ್ವಿತಯಶೋವಧುಗಂವರಸಿದ್ದಸಾರಸೋತ್ತರಕವಿಚಿತ್ತಜಾತ. . ತಂಪಾರ್ಶ್ವಬು ಧಾಕ್ಕ್ರಗೆವ್ರೋಲೆವಾಗ್ಯವೊಪ್ಪಿರ

[43]ಲೆಸಿಗುಂಪಯೋಧಿರವಿಚಂದ್ರರಿಳಾವಧುವೇರುನಿಲುವಿನಂ ॥ ವುಂಡಳೆನಾಡೊಳಗೆಸೆಳುದುಖಂಡಳೆಪುರವೆನಿಸಿನೆಗಳ್ದ ವುದುಗಂಗಳುರಂಗಂಡರೆ ತೀರ್ತ್ಥಂಗಂಗನಖಂಡಿ

[44]ತವೆನೆವೂಡಿಸಿದನೆಸೆವಗಂಗೇಶ್ವರಮಂ ॥ ಸುರುಚಿರವುತ್ಸ್ಯಕೂರ್ಮ್ಮದ್ರಿಷ್ಟಸೂಕರನಾನರಸಿಂಹರಾವುನಾವರರಘುರಾವುರಾವುವು. . . . . ಸುವಾವು

[45]ನಕಲ್ಕಿತ್ರಿವಿಕ್ರಮೋರುರಂಜಿತಲಕ್ಷ್ಮಿನಾರಯಣನೂರ್ಜ್ಜಿತಪುಣ್ಯಾದಶಾವತಾರತಾನಿರುಪಮಗಂಗಸೂನುವುಧುಸೂದನ(ನ)ಂತಿರೆಅಭಿವಾಂಛಿತ ತಾರ್ತ್ಥವಂ ॥

[46]ಸ್ಥಿರವತ್ಯುನ್ನತರವ್ಯವೆಂದೆನಿಪುವಾಹವರ್ಯ್ಯಾಚಳಂತಾರಭೂಧರಹೇವೂದ್ರಿಸವೂನಸಾವ್ಯಎಣೆಎಂಬಂತಾವಗಂನೋಪ್ಪರ್ಡಿಂಪರವೂ ತ್ಥಂವು

[47]ಧುಸೂದನಂಪ್ರಭುಲಸದ್ಗಂಗೇಶ್ವರದ್ವಾರವುಂಧರೆಯೊಳುನಿರ್ಮ್ಮಿಸಿಪೆಂಪುವೆತ್ತುದೆನಿಸುಂತ್ರೈಳೋಕ್ಯಸಂವೋಹನಂ ॥ ಶ್ರೀವುತುಸಕವ

[48]ರ್ಷ ಂಂರ್ಖತೆನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧಶೋವುವಾರದಂದುಸ್ವಸ್ತಿಶ್ರೀವುಂನಾಳ್ವಪ್ರಭುವುಧುಸೂದನದೇವಂ

[49]ತಂವುಯ್ಯನಹಸರಗಂಗೇಶ್ವರದೇವರದೇವಾಲ್ಯವಂವೂಡಿಸಿಆದೇವರಶ್ರೀಕಾರ್ಯ್ಯಕೆಅಮ್ಮಿತರಾಸಿಗುರುಗಳವೊವ್ಮಸೋ

[50]ಮೇಶ್ವರಗುರುಗಳಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿಗಂಗಸಮುದ್ರದಕೆಱೆಯಕೆಳಗೆಗದ್ದೆಕಂಬಃಆಕೆಱೆಯೊ
[51]ಳಗೆ(ಬೆದ್ದಲೆ)ಕಂಬಃಂಆದೇವರನಂದಾದೀವಿಗೆಗೆಎಳ್ಳಕೆಯಿಕಂಬಃಂ ॥ ಶ್ರೀ

## 6

### ಅದೇ ಹೋಬಳಿ ಹರಕೆರೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲಿ ವಾಯವ್ಯದಿಕ್ಕಿನ ಕಂಭದಲ್ಲಿ.

ಮೇಲ್‌ಭಾಗ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿಬಮ್ಮ
[2]ದೇವಮಂಡಲಿಯತೀರ್ತ್ಥದಪಟ್ಟದಬಸದಿಗೆಬಿಟ್ಟದತ್ತಿತಟ್ಟಕೆಱೆಬಸ
[3]ದಿಯಿಂತೆಂಕಣಕೆಱೆಯಕೆಳಗೆತಳವೃತ್ತಿಗೆದ್ದೆಗಳೆಯಲುಮತ್ತಲು
[4]ಮೂಱುಮತ್ತಂಕೆಱೆಯಿಂತೆಂಕಲುಬಿಟ್ಟಬೆದ್ದಲೆಗಳೆಯಲುಮತ್ತಲಾಱುಮತ್ತ
[5]ಮಾತನಪಟ್ಟದರಸಿಗಂಗಮಹಾದೇವಿಬಿಟ್ಟವೃತ್ತಿಸೂಳೆಯಬಯಲು । ಮ
[6]ತ್ತಮಾತನಮಗಮಾರಸಿಂಗದೇವಬಿಟ್ಟವೃತ್ತಿಆದ್ರವಳ್ಳಿ । ಮತ್ತಮಾ
[7]ತನಬಿಟ್ಟತಳವೃತ್ತಿಬಸದಿಯಾಗ್ನೇಯಕೊಣಱೆಯಿಂಮೂಡಲುಗ
[8]ದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು । ಬೆದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡುಮತ್ತಮಾ
[9]ತನತಮ್ಮಸತ್ಯಗಂಗಬಿಟ್ಟವೃತ್ತಿಸಿರಿಯೂರು । ಮತ್ತಮಾಗದ್ದೆಯಿಂ
[10]ತೆಂಕಲುಬಿಟ್ಟತಳವೃತ್ತಿಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದುಬೆದ್ದಲೆಗೆಳೆಯಮ
[11]ತ್ತಲೆರಡು । ಮತ್ತಮಾತನತಮ್ಮರಕ್ಕಸಗಂಗಹೂಲಿಯಕೆಱೆಯಗದ್ದೆಯು
[12]ಮದಱಸುತ್ತಣಬೆದ್ದಲೆಯುಮಬಿಟ್ಟ । ಮತ್ತಂಹರಕೇರಿಯಸೀಮೆಪರ್ಯ್ಯಂತಬಿ
[13]ಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದುಬೆದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡು । ಮತ್ತಮಾತನತ
[14]ಮ್ಮಭುಜಬಳಗಂಗಹೆಗ್ಗಣಲೆಯಬಿಟ್ಟ । ಹರಕೇರಿಯವೃತ್ತಿಯಕೆಱೆಯೊ
[15]ಳಗೆಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಮಾಕೆಱೆಯಿಂಹಡುವಣಕೊಳದಕೆಳಗೆ
[16]ಬಿಟ್ಟಸಾಲಕೆಯಿಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಮಾಕೊಳದಿಂಬಡಗಲುಬಿಟ್ಟಬೆದ್ದ(ಲೆ)
[17]ಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಮಾತನಮಗಂಮಾರಸಿಂಗದೇವಂನನ್ನಿಯಗಂಗಪೆ
[18]ರ್ಮ್ಮಾಡಿಬಸದಿಯಮುಂದೆಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಂಬಸದಿಯ
[19]ಬಡಗಣಹೆಗ್ಗೆಱೆಗೆಪರಿದಕಾಲಕೆಳಗೆಬಿಟ್ಟಬೆದ್ದಲೆಗಳೆಯಮತ್ತಲೆರ

ಕೆಳಭಾಗ.

[20]ಡುಮದಕ್ಕೆಸೀಮೆಮೂಡಣಕೊಳ । ಹಡುವಲುಮೊರಸರಕೊಳ । ಮತ್ತಂಬಸದಿಯ
[21]ಹಳ್ಳಿಯಸುಂಕಮಂಬಿಟ್ಟ । ಮತ್ತಂತನ್ನಾಳ್ವನಾಡೂರ್ಗ್ಗಳೊಳುಪದ್ಮಾವತೀದೇವಿ
[22]ಗೆಕಾಣಿಕೆಯಂಕೊಟ್ಟಶರಃಮಿತಪಣಮನಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ॥
[23]ಮತ್ತಂವೀರಗಂಗನಪಟ್ಟಕ್ಕೆಹಿರಿಯಕೆಱೆಯಕೆಳಗೆಬಿಟ್ಟಗದ್ದೆ
[24]ಗಳೆಯಮತ್ತಲೊನ್ದು । ಆಗದ್ದೆಯಹಡುವಣಕೊಳದ
[25]ಕೆಳಗೆಸಾಲಕೆಯಿಗಳೆಯಮತ್ತಲೊನ್ದು । ಆಕೊಳದ
[26]ಹಡುವಣಕಾಲಿಂಮೇಲೆಬೆದ್ದಲೆಗಳೆಯಮತ್ತಲೊನ್ದು ॥

## 7

### ಅದೇ ಗ್ರಾಮದ ಮಠದ ನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2′ × 1′ 3″.

[1]ಶ್ರೀಗುರುಲಿಂಗಸ್ವಾಮಿಯವರಪಾದವೇ
[2]ಗತಿಶುಭಮಸ್ತು ॥ ಓಂನಮಃ ॥
[3]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂ
[4]ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋ
[5]ಕ್ಯನಗರಾರಂಭಮೂಸ್ತಂಭಾಯ
[6]ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
[7]ಯಶಾಲಿವಾಹನಶಕವರುಸಸಾ
[8]೧೬೬೪ಯ । ಶುಭಕ್ರುತುನಾಮಸಂ ।
[9]ಮಾರ್ಗಸಿರಬಽಯೂಬುಧವಾರ
[10]ಶ್ರೀಮತ್ಕೆಳದೀಸೋಮಶೇಖರನಾಯಕರ ।
[11]ಮಾವನಿರ್ವಾಣೈಯನವರಿಗೆಹೊಳೇಬಸ
[12]ವೈಯನಭಕ್ತಹರಕೇರಿತುಂಗಾತೀರದಸ್ಥ
[13]ಳದಲುಗುರುಲಿಂಗಸ್ವಾಮಿಯವರ । ಸಮಾ
[14]ಧಿಮೇಲೆಕಟ್ಟಿಸ್ತವಿರಕ್ತಮಟಕೆಹಯಿನೂರೊ
[15]ಳಗೆಕಟ್ಟಿಸ್ತಬಸವನವಡು
[16]ಗುರುಬಸವಸ್ವಮಿಯರಮುಖಾಂತ್ರ

## 8

### ಅದೇಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೆ ಉತ್ತರಶಂಕರಗೊಂದಿಯಬಳಿ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳ ಹಂಕಲಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 1′ 6″ × 1′.

[1]ಹಗರಣದಮ
[2]ನೆಯಕೊಡಗಿಗೆ
[3]ಆಳುಪಿದವರುಕ
[4]ತ್ತೆಯ . . ಯತಿಂ
[5]ಜೋರುಕಳವೆ ೧೧

## 9

### ಅದೇ ಹೋಬಳಿ ಮಂಡಳಿಮಠದ ನಿವೇಶನದಲ್ಲಿ ಯಿರುವ ಮಾಸ್ತಿಕಲ್ಲಿನಲ್ಲಿ

[1]ಶ್ರೀಮತುವಿಕ್ರುಸವಚರದಲಿನಿಲಿಸಿದುಕಲಿದೇವಚಿಕಮಗಸಾಳಪೂಜೆ

## 10

### ಅದೇ ಹೋಬಳಿ ತಟ್ಟೆಕರೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 3′ 3″.

[1]ಸ್ವಸ್ತಿಸಕವರ್ಷಂ ೧೦೦೧ನೆಯ
[2]ಕ್ರೋಧನಸಂವತ್ಸರದಜೇಷ್ಟಬಹು
[3]ಳಚ್ಚಟ್ಟಿವಡ್ಡವಾರಂಶಾಶನನಿಂದುದು
[4]ಶ್ರೀಮತ್ಪರ(ಮ)ಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ನಮೋವೀತರಾಗಾಯ
ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ . .
[6]ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತೃಭುವನಮಲ್ಲದೇವರ್ಕ್ಕಲ್ಯಾಣದನೆಲವೀಡಿನೊಳ್ಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿ . . .
[7]ಜೀಯಾತ್ಸಮಸ್ತಕಕುಭಾಂತರವರ್ತ್ತಿಕೀರ್ತ್ತಿರಿಕ್ಷ್ವಾಕ್ವಂಶಕುಳವಾರಿಧಿವರ್ದ್ಧನೇಂದುಃ ಕೈಳಾಶಶೈಳಜಿನಧರ್ಮ್ಮಸುರಕ್ಷಣಾರ್ತ್ಥಂ ಭಾಗೀರಥೀ
ವಿ . . .

[8]ತೋದ್ವಿತೀಯಃ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಧೀಶ್ವರಿಕ್ಷ್ವಾಕ್ವಂಶಕುಳಗಗನಗಭಸ್ತಿ ಮಾಳಿನೀಪರಾಕ್ರಮಾಕ್ರಾಂತಕನ್ಯಕುಬ್ಜಾಧೀಶ್ವರಃರೋ . .

[9]ಳಿಮುಖೋಪಾರ್ತ್ಥಿವಪಾರ್ತ್ಥಃ । ಸಮರಕೇಳೀಧನಂಜಯೋಧನಂಜಯಃ । ತಸ್ಯವಲ್ಲಭಾಗಾಂಧಾರಿದೇವೀತತ್ಸುತೋಹರಿಶ್ಚಂದ್ರಃ । ರೋಹಿ . .

[10]ದಡಿಗಮಾಧವಾಪರನಾಮಧೇಯಃ ॥ ಆಗಂಗಾನ್ವಯದರಸುಗಳೆಲ್ಲವೇಳ್ಗೆವಾಡಿವದಚಂದ್ರನಂತುದಿತೋದಿತವಾಗಿಪಲ . . . .

[11]ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತದನ್ವಯಾಂಬರದ್ಯುಮಣಿಯುಂಗಂಗಚೂಡಾಮಣಿಯುಮೆನಿಸಿದಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿ . . .

[12]ಗುಣಿಬೇಳ್ವರ್ತ್ಥಿಜನಕ್ಕೆದಾನಮಣಿದೋರ್ಗ್ಗರ್ಬ್ಬೋದ್ಧತಾಧ್ಮಾತನಿಘೃಣವೈರಿಪ್ರಕರಕ್ಕೆಬಲ್ಕಣಿಕಳಾವಿನ್ಯಾನವಾರಾಸಿಸತ್ಪ . . .

[13]ವೇಷ್ಟಿತಯಶಂವಿಕ್ರಾಂತತುಂಗಂನೃಪಾಗ್ರಣಿಯಾದಂಕಲಿಗಂಗದೇವನಸುತಂಶ್ರೀಬರ್ಮ್ಮಭೂಪಾಳಕಂ ॥ ಕಂದ . . . .

[14]ರ್ವ್ವಿಬಾಹಾಪರಿಘದಿನರಿನೃಪರನಲೆದುಸೆಲೆಯಾಳ್ವೊಯ್ದುರ್ವ್ವರೆಬಣ್ಣಿಸಲೆಸೆದಂಗಂಗರಭೀಮಂಲೋಕದೊಳಗೆಭುಜಬಳಗ . . .

[15]ಳಿಯೆನಿಸಿದಪೆರ್ಮ್ಮಾಡಿಬರ್ಮ್ಮದೇವಂಗಂಪಾಣ್ಡ್ಯಕುಳೋದ್ಭವೆಯೆನಿಸಿದಗಂಗಮಹಾದೇವಿಯರ್ಗ್ಗಂರತ್ನತ್ರಯಂಪುಟ್ಟುವಂತೆ . . .

[16]ವೃ ॥ ಶ್ರೀಮಾರಸಿಂಗನವನೀತಳರಕ್ಷಪಾಳಂಕಾಮೋಪಮಂಭಗಿರತಾನ್ವಯರತ್ನದೀಪಂಭೀಮಪ್ರತಾಪನಹಿತಾ . . . .

[17]ಸಾಮಾನ್ಯನಲ್ಲನುದಿತೋದಿತನೇಕವಾಕ್ಯಂ ॥ ಆತನಣ್ಮುಮಾರ್ಪ್ಪುಂಲೋಕವಿಖ್ಯಾತಮಾದತದನಂತರದೊಳ್ ॥ ಸ್ವಸ್ತಿ ಸತ್ಯ . . .

[18]ವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾಳಪುರವರೇಶ್ವರಂ । ನಂದಗಿರಿನಾಥಂರಾಜಮಾನ್ಧಾತಂ । ಪದ್ಮಾವತೀಲಬ್ಧವರ ಪ್ರ . . .

[19]ಚಕಿಳಾಮೋದ । ನಸತೀಸಹೋದರಂವೀರವೃಕೋದರಂ । ಸಮ್ಯಕ್ತರತ್ನಾಕರಂಜಿನಪಾದಸೇಖರಂ । ಮದಗಜೇಂದ್ರಲಾಂಛನಂಚತುರವಿ . .

[20]ಗಗಾಂಗೇಯಂಶೌಚಾಂಜನೇಯಂ । ಗಂಗಕುಳಕಮಳಮಾರ್ತ್ತಣ್ಡಂದುಟ್ಟರಗಣ್ಡಂ । ನನ್ನಿಯಗಂಗಂಜಯದುತ್ತರಂಗಂ । ಶ್ರೀಮನ್ಮಹಾಮ

[21]ಣ್ಡಳೇಶ್ವರಂ ತೃಭುವನಮಲ್ಲಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರ್ಗ್ಗಂ [ಗಂ]ಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಮಂ ಬಾಯ್ಕೇಳಿಸಿ ತದಾಭ್ಯಂತರದ ಮಣ್ಡಳಿಸಾ ಸಿರಮಂಶ್ರೀ

[22]ಮತೃಭುವನಮಲ್ಲದೇವರ್ದ್ಧಯೆಗೆಯ್ಯೆನಿಧಿನಿಧಾನವೊಳಗಾಗಿತೃಭಾಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದೆಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥ ಕಂದ ॥

[23]ಶ್ರೀಗೆನೆಲೆಯಾಗಿವಚನಶ್ರೀಗಾಗರಮಾಗಿನಿಜಭುಜಾರ್ಜ್ಜಿತವಿಜಯಶ್ರೀಗರುಹನಾಗಿರೀರ್ತ್ತಿಶ್ರೀಗಧಿಪತಿಯಾಗಿಸುಖದಿನಿರೆ

[24]ಗಂಗನೃಪಂ ॥ ವೃ ॥ ನುಡಿದುದೆನನ್ನಿಮಾಡಿದುದೆಶಾಸನಮಿತ್ತುದೆರಾಮರೇಸುಮಾರ್ಪ್ಪಿಡಿದುದೆವಜ್ರಲೇಪಮುಱದಿಱ್ದುದೆಮೃತ್ಯುಪ

[25]ರೋಪಕಾರದೊಳ್ನಡೆದುದೆಬಟ್ಟೆಷಣ್ಗುಣಮೆಮೆಯ್ಯೆನೆ ಧರ್ಮ್ಮದೊಳೊಂದಿನಿನ್ನವೋಲ್ನಡೆವನೃಪೇಂದ್ರನಾವನಖಿಳಾವನಿಯೊಳ್ಕಲಿಗಂಗಭೂ ಪತೀ ॥

[26]ಸ್ಥಿರನೇಮೇರುಗಿರೀಂದ್ರದೊಳ್ಸೆಣಸುವಂಗಂಭೀರನೇವಾರ್ದ್ಧಿಯೊಳ್ಪುರುಡಿಪ್ಪಂಕಲಿಯೇಸುರೇಂದ್ರಸುತನಂಮೆಚ್ಚಂಮಹಾದಾನಿಯೇಸುರಭೂಜ

[27]ಕ್ಕೊಱೆಗಟ್ಟವಂಚದುರನೇಪಾಂಚಾಳನಿಂಮಿಕ್ಕನೆಂದಿರದೀಗಳ್ಧರೆಬಣ್ಣಿಕುಂರಣಜಯಪ್ರೋತ್ತುಂಗನಂಗಂಗನಂ ॥ ಕ ॥ ಅಮಳಚರಿತ್ರಂಪುರ ಷೋತ್ತಮ

[28]ನೆನಿಸಿದಗಂಗಭೂಪನಾತನತಮ್ಮಂವಿಮಳಯಶಂಗೋವಿಂದರನಮೋಘವಾಕ್ಯಂಕುಮಾರಚೂಡಾರತ್ನಂ ॥ ಅಂತೀರ್ವ್ವರುಂಸುಖದಿಂರಾ ಜ್ಯಂಗೆ

[29]ಯ್ಯುತ್ತಿರೆ ॥ ಕ ॥ ಧರ್ಮ್ಮಕ್ಕಾರ್ಮ್ಮಂದಯೆಗೆತವರ್ಮ್ಮನೆಸಿಷ್ಟೇಷ್ಟಕಳ್ಪಭೂಜಂಗೋತ್ರಾಸಿರ್ಮ್ಮಂಕುಳೋತ್ತಮಂಪೊಲೆಯಮ್ಮನೆನ ಲ್ನಲ್ಲಿಗುಣ

[30]ಕೆಮಚ್ಚರಮುಂಟೇ ॥ ಆಗುಣೋತ್ತಮನೆನಿಸಿದಪೊಲೆಯಮ್ಮಂಗಂರಮಣೀರತ್ನಮೆನಿಸಿದಕೆಳೆಯಬ್ಬೆಗಂಸುಪುತ್ರಃಕುಳದೀಪಕಎನಿಸಿನೊ

[31]ಕ್ಕಯ್ಯಂಪುಟ್ಟಿಸಮರ್ತ್ಥನಾಗಿಮಣ್ಡಲಿಯಕೆಂಬಗಾವುಣ್ಡನಮಕ್ಕಳುಕಾಳೆಯಬ್ಬೆಯುಂಮಲ್ಲಿಯಬ್ಬೆಯುಮಂಮದುವೆಯಾಗಿಕಾಳಬ್ಬೆ

[32]ಗಾವಿತಿಗೆಗುಜ್ಜಣಂಪುಟ್ಟಿತಂದೆಗೆಪದಿರ್ಮ್ಮಡಿಯಾಗಿಪೆರ್ಮ್ಮಾಡಿಗಾವುಣ್ಡನೆಂಬಪೆಸರಂಪಡೆದಂ । ಮಲ್ಲಿಯಬ್ಬೆಜಿನದಾಸನೆಂಬಮಗನಂ

[33]ಪಡೆದಳಂತೀರ್ವ್ವರ್ಮ್ಮಕ್ಕಳ್ವೆರಸುನೊಕ್ಕಯ್ಯಂಸುಖದಿನಿರ್ಪ್ಪುದುಂ ಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರ್ತ್ತಟ್ಟೆಕೆಱೆಗೆಬಿಜಯಂಗೆಯ್ದುಸಮಸ್ತಾಧಿಕಾ ರಮಂ

[34]ಕುಡೆದೇವೇಂದ್ರಂಗೆಬ್ರಹಸ್ಪತಿಯಂತುಬಲೀಂದ್ರಂಗೆಭಾರ್ಗ್ಗವನೆಂತಂತೆಸಮಸ್ತರಾಜ್ಯಭರನಿರೂಪಿತಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾ

[35]ನಮಾನೋನ್ನತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಸಂಪನ್ನಂಮಹಾಮಹಿಮೋತ್ಪನ್ನಂ । ಸುಜನಜನಾಧಾರಂಬಾನ್ಧವಪ್ರಾಕಾರಂ । ಪು

[36]ರುಷರತ್ನಾಕರಂಪರಬಳಭೀಕರಂ । ಪತಿಕಾರ್ಯ್ಯಭಾರಕ್ರಮನಸಹಾಯವಿಕ್ರಮ । ನುಪಾರ್ಜ್ಜನಾಚಾರ್ಯ್ಯನಚಳಿತಧೈರ್ಯ್ಯಂ . .

[37]ಕ್ಷಾರಸಮುದ್ರಂಲಂಚಕಾಯವುಮುಖವುದ್ರಂ । ಪತಿಗೆಕಳಾಪಂಜಯಲಕ್ಷ್ಮೀನಿಕ್ಷೇಪಂ । ಕೋದಂಡಪಾರ್ತ್ಥಂಸಾಜನ್ಯತೀರ್ತ್ಥಂ । ಜಿನಪಾದಾರಾಧಕಂ ।

[38]ಕಲಿಯುಗಸಾಧಕಂ । ಗಂಗನಪನುವಂತಂ । ಜಯಲಕ್ಷ್ಮೀಕಾಂತಂ । ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಪಿರಿಯಪೆಗ್ಗಡೆನೊಕ್ಕಯ್ಯಂ ॥ ೧೫ ॥

[39]ಪಾರ್ತ್ಥವರಂನಿರಾಕರಿಪದಾನಗುಣೋಕ್ತಿಯಿನತ್ತಿಗರ್ತ್ಥಮಂಪಾರ್ತ್ಥಸದೀವಕಾರಣದಿಪೆಗ್ಗಡೆನೊಕ್ಕಣನೀಪರೋಪಕಾರಾರ್ತ್ಥಮಿದಂಶರೀರವೆನಿಪೊಂ

[40]ದುಪ್ಪರಾಣವಚೋಕ್ತಿಯಿಂದವುಪಾರ್ತ್ಥಿತದಾನದಿಂದೆನೆಗಳ್ವನ್ನತಿಸಂದುದಿಳಾತಳಾಗ್ರದೊಳ್ ॥ ಮಾಗ್ಗದೊಳೊಪ್ಪಿನೊಳ್ಗುಣದೊಳಣ್ಮಿನೊಳಾರ್ಪ್ಪ

[41]ನೊಳಾದುದೊಂದುಪೆಂಪಾಗ್ಗವುಸಾಧ್ಯಮಿಂತಿಜಿವಿಕಾವಗುಣಂಗಳೆಸಾಜಮೆಂದುಕೇಳ್ದಗ್ಗದೆಗೊಣ್ಡು ಜೇಂಕರಿಸೆ ರಾಜಗುಣಾಕ್ತಳವಟ್ಟನೊಕ್ಕನಂ

[42]ಪೆಗ್ಗಡೆಯೆಂಬುದೇಧುರಕೆವೂಗ್ಗೆಡೆಯಂಪತಿಗೇಕಸಾಧನಂ॥೫॥ಪೆಗ್ಗಡೆತನವಮಂಬುಲ್ಲಬ್ಬಳ್ಳವುನಣವುಜಿಯಿಯರುಳಿದವಾತ್ಯನ್ನೊರ್ಕ್ಕಂ

[43]ಪೆಗ್ಗಡೆಗಂಗನವುನೆಯೊಳಾತ್ಮಗ್ಗೆಡೆಸಂಗರದವೊನೆಯೊಳೆನೆವೆಚ್ಚದರಾರ್ ॥ ಕಿಜುವಿದೆಜಲಳವಡದವುನಂನೆಜುಪಿರಿದಕ್ಕಾಸೆಗೆಯ್ವ

[44]ಬುದ್ಧಿಯಿನಂತಂತೆಜುವಿಡಿದುಜೊನ್ನದಂದಿನಪೆಜುಯಂದದೆನೊಕ್ಕನುತ್ತರೋತ್ತರವಾದಂ ॥ ಅಗಳ್ಳಿಸಿದಕೆಜುಗೆವಾಡಿಸಿದಗಚ್ಚೆಗೆತ್ತಿಸಿದದೇವತಾ

[45]ಗೃಹಕಱವಂಟಗೆಗನ್ನದಾನದೆಡೆಗೀಜಗದೊಳ್ವವಣಿಲ್ಲದೇಂಕೃತಾರ್ತ್ಥನೊನೊಕ್ಕಂ ॥ ಸರನಿಧಿಬಳಸಿದುದೆಂಬಂತಿರಲಿತ್ತಾತಟ್ಟೆಕೆಜುವೆ

[46]ಯಪೆಗ್ಗೆಜುಸುತ್ತಲ್ಪಲಿಯನಡುವವರಸೈಳದದೊರೆಯೆನಿಸಿದತೆಱದೆಬಸದಿಸೊಗಯಿಸಿತೋಕ್ಕುರ್ಂ॥ ಪಿರಿಯವುಗಂಗು

[47]ಜ್ಞಾನಂತರಾಯವಾಗಿಱ್ದನಾತನೆಯ್ದುಗೆಸಗ್ಗರ್ಂಬರಲಿಂದುಸೊಕ್ಕವೆಗ್ಗರ್ಡೆಹರಿಗೆಯಲೆತ್ತಿಸಿದನೆರಡುಜಿನವುಂದಿರವುಂ ॥ ತನಗೆಸರಹಿತವೆಂಹಿತವೆಂ

[48]ದನುವಾನಿಸಿನೊಕ್ಕನೊಲ್ದವಾಡಿಸೆವಿಶ್ವವನಿಯೊಳಗೆನೆಲ್ಲವತ್ತಿಯಜಿನಭವನಂರಿತುವಿವಾನವುಂಸ್ಫೋಲ್ತಿಕ್ಕುರ್ಂ ॥ ಆನೆಲವತ್ತಿಯತಟ್ಟೆಕೆಜುವೆ

[49]ರಡುಂಬಸದಿಯುವುಂಜಿನದಾನಸಂಗೆಪರೋಕ್ಷವಿನಯವುವಾಗೆವಾಡಿಸಿದ ಪೆಗ್ಗರ್ಡೆನೊಕ್ಕಯ್ಯನಪರೋಪಕಾರಾರ್ತ್ಥಕ್ತ ಂವೀರಕ್ಕಂವಿತರಣಕ್ತಂ ಶ್ರೀಗಂಗ

[50]ಪೆವ್ಮಾರ್ಡಿದೇವವ್ಮೆರ್ಚ್ಚಿರುಗಳಿಗುಡಿಚಾವುರವೇಷ್ಟಾಡಂಬರಾದಿರಾಜ್ಯಂಚಿಹ್ನಂಗಳನಿತ್ತದಕ್ಕೆತೆಲ್ಲಂಟಿಯೆಂದುಮೊದಲವುಲಧನತಟ್ಟೆಕೆಜುವೆ

[51]ಕೀಳೂರುಅಜುವೆಯೂರುಪಜುರಿಗೆಕಡವೂರುಸೀವೊಗೆತಜುರಿಕೇರಿಹೆನ್ನವೂರದಗಾನ್ವುಂಡವೃತ್ತಿಯುವುನಿಪ್ಪರ್ತ್ತುಕುದುರೆಗವಯ್ನೂರಾಳ್ಗ

[52]ಳನಿತ್ತೂಗ್ಗಳಸಿದ್ಧಾಯವನಿತ್ತುಚಕಂದಾರ್ಕ್ಕತಾರಂಬರಂಸರ್ವ್ವನವುಸ್ಯವಾಗೆಪನಸವಾಡಿಯಂಬಿಟ್ಟನಿತುವುಹಾವುಹಿವೆಯಂ

[53]ತಾಳ್ದಿದವೆಗ್ಗರ್ಡೆನೊಕ್ಕಯ್ಯಂವುಲಸಂಗದಕಾಣೂಗ್ಗರ್ಣವೇಷಪಾಷಾಣಗಚ್ಚೆದಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತಿಗರಗುಡ್ಡನಾ

[54]ಗಿನಾಲ್ಕುಂಬಸದಿಯಂವಾಡಿಸಿತಟ್ಟೆಕೆಜುವೆಯಬಸದಿಯುಂಪೂಜೆಸುವರಾಗಣಗಚ್ಚೆದನ್ಮಾನವತಿಗಳ್ಗೆ ತಮ್ಮಬಳಿಯಲ್ಲಟ್ಟೆ

[55]ಕೆಜುವೆಯಕೆಳಗೆಗಚ್ಚೆಗಳೆಯುವುತ್ತರೊಂದುವಳಗೆಜುವೆಯಲುಪೆಱ್ದಲೆವುತ್ತರೊಂದುಱಿಲ್ಲಿವಜುವೆಕಾರಗ್ಗೆಗ

[56]ಚ್ಚೆಗುಣಿಗನವುತ್ತವೂಱುಪೆಱ್ದಲೆಗಳೆಯುವುತ್ತರೊಂದು । ಕುಂಬಾಱುಗ್ಗೆಗಚ್ಚೆಗುಣಿಗನವುತ್ತರೊಂದುಪೆಱ್ದಲೆಗು

[57]ಣಿಗನವುತ್ತರೊನ್ದುತಟ್ಟೆಕೆಜುವೆಯಱಂಗಡಿಯತೆಜುವೆಯುಂಸುಂಕವುಬಸದಿಗೆಗಂಗನೆವ್ಮಾರ್ಡಿದೇವಂಬಿಟ್ಟ ॥

[58]ಯಿಂಥವ್ಮರ್ಮಂರಕ್ಷಿಸಿದಾತಂಸಾಸಿರಕಪಿಲೆಯಂದಾನಂಗೆಯ್ದಂಕಿಡಿಸಿದಂಗಂಗೆಯೊಳ್ಸಾಸಿರಕಪಿಲೆಯತಿಂದಂ ॥

[59]ಸನ್ಧಿವಿಗ್ರಹಿದಾವುರಾಜಂಸಾಸನಗಬ್ಬವುಂಪೇಳ್ದಬರೆದಂಪೊಯ್ದಂಸಾನ್ತೋಜನುಂಪದ್ಮನುಂವುಂಗಳಶ್ರೀ ॥

## 11

ಅದೇ ಹೊಂಬಳಿ ಗಾಜನೂರು ಗ್ರಾಮದ ಮುಲ್ಲನ ತೋಟದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

[1]ಶುಭವುಸ್ತುನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂ

[2]ಭವಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ . . . . . .

5 (ಪಟ್ಟಿಗಳು ಕಾಣುವದಿಲ್ಲ.)

[8]ದಲುಆರಗದರಾಜ್ಯಕೆನಲುವಗಾಜನೂರ . . . . . ಆರಗದದೇವ

[9]ಪದಂಣಾಯಕವ್ವೊಜೆಯರಮುಕ್ಕಳುತಿಂವು . . ವೊಜೆಯರುವಾಗಣಿಯಾಳುವಾಗ . . .

[10]ಲಿಗಾಜನೂರಗ್ರಾಮದಲು . . . . . ಬಯಲಿನ . . . ಮುಂಡಲದರಾಜ್ಯದವೊಳ

[11]ಗಣ . . . . . ವೇಂಕಟನಾಯಕ . . . . . .

[12]ರಂಗನಾಥ . . . . . .

[13] . . . . . ವರಗದ್ದೆಯಸವಿಾಪದಲುದಣು

[14] . . . . ಹಂದಿಗೆ . . ಕಟ್ಟೆಯು . . . . . ಎನ್ತು ಅಕ್ಷರದಲೂ

[15] . . . ಹಾಗದ . . . . . .

[16]ಚಿಂನವರದ . . . . . .

[17]ಗಾಜನೂರಗಳುಡತಂಮು . . . . . ಕಟ್ಟೆಯನಾಗಯು

[18] . . . . . ಚತುಸೀಮೆ

[19]ಸ್ಥಾನಪ್ರತಿಷ್ಠೆಯಮಾಡಿಕೊಟ್ಟರುಯಿಾಧಾರಾಪೂರ್ವಕಕ್ಕೆ . . . ಕೊಟ್ಟರುಅಳುಪಿದ

[20] . . ವಾರಣಾಸಿಯಲಿಸಹಸ್ರಗೋವನುವಧಿಸಿದಪಾತಕಬ್ರೂಣಹತ್ಯಾಶ್ರಿತ

[21]ವಹುದುದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋ

[22]ತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥

[23]ಯಿದೇವಸ್ಥಾನ . . . . ಕಡದುನಿಲಿಸಿಆದೇವಾಲ್ಯವನಿಲಿಸಿದಾತಗಾಜ

[24]ನೂರಮಲ್ಲೋಜಯ್ಯನಮಗಂಸಿರಿಯೋಜನುಬರದಶಾಸನಕ್ಕೆ ಆದೇವತೆ . . ಶು

[25]ಭಮಸ್ತು ॥

## 12

ಅದೇ ಹೋಬಳಿ ಗೊಂದೀಚಟ್ಟನಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯಕೋಡಿಯಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 7″.

[1]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ ಮಹಾಮಂಡ್ಲೇಶ್ವರತ್ರಿ

[2]ಭುವನಮಲ್ಲಭುಜಬಳಗಂಗ ರ್ಮ್ಮಾಡಿದೇವರ್ಗೆ

[3]ಶ್ರೀಮಚ್ಛಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ ೫೬ನೆಯಶಾರ್ಬರಿಸಂವತ್ಸ.

[4] . . ಜ್ಯೈತ್ರಸುದ್ಧ೫ಆದಿವಾರದಂದು ಶ್ರೀಮನ್ಮಹಾಮ

[5]ಂಡ್ಲೇಶ್ವರರಾಯಶಳಬಿಟ್ಟಿದೇವನದಣ್ಣಾಯಕ

[6]ಬೊಪ್ಪಣನೆತ್ತಿಬರಲುಹಲಸೂರಕಾಳಗದಲು

[7]ತನ್ನ ಧುರಮಂಸ್ವಾಮಿನೋಡುತ್ತಿರಲುಚಂಬವಾಣಸಿವುಗ

[8]ಅವರಪ ಬೂತಬ್ಬೆಗೆಪುಟ್ಟಿದಲೇಂಕಬಮ್ಮಯನಾಯಕಂಸು

[9]ರಲೋಕವ್ಯಾಪ್ತನಾದ ॥

## 13

ಅದೇ ಸ್ಥಲದಲ್ಲಿರುವ 2ನೇ ವೀರಕಲು.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಛಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೫೭ನೆಶುಭಕೃ

[2] . . ಸಂವತ್ಸರದಭಾದ್ರಸುದ೫ುಧದಂ೦ಆದಿವಾರದಂದು

[3]ಶ್ರೀಮನ್ಮಹಾಮಂಡ್ಲೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲನನ್ನಿ

[4]ಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರು . . . . . ಜಿಯ

[5] . . . . . ಸುರ

[6]ಲೋಕವ್ಯಾಪ್ತನಾದ

## 14

ಅದೇ ಸ್ಥಲದಲ್ಲಿರುವ ಶಾಸನ.

[1]ಸ್ವಸ್ತಿಸಮ . . . . . ಲ್ಲಭ
(4 ಪಚ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ).
[6]ಶ್ರೀಮನ್ಮ . . . . . .
[7]. . ದೇವರು . . . . . ಮಣ್ಡಳೇಶ್ವ
[8]ರಂತ್ರಿಭು . . . . . .
[9]ಮಿರೆ . . . . . ಚಾಳುಕ್ಯ
[10]ವಿಕ್ರಮಕಾಲದ . . ನೆಸುಭಾನುಸಂವತ್ಸರದಕಾರ್ತ್ತೀಕಶುದ್ಧ
[11]೫ಬ್ರಿಹವಾರದನ್ದುಲಿಂಗಪ್ರತಿಷ್ಟೆಯಂಮಾಡಿದೇವಾಲ್ಯ
[12]ಮಂಕಳಸನಿರ್ಮ್ಮಾಣಮಾಡಿಶ್ರೀಮತುಪರ್ವ್ವತವಳ್ಳಿ
[13]ಯಜಗದಿನ್ದುಪಣ್ಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂ
[14]ಮಾಡಿಜಕ್ಕೇಶ್ವರದೇವರಿಗೆತಾಂಕಟ್ಟಿಸಿದಪಿರಿಯಕೆಱೆಯ
[15]ಮೊದಲೇರಿಯಕೆಳಗೆಗಳೆಯಲರೆಮತ್ತಲಗಟ್ಟೆಗಳೆಯ
[16]ವೊನ್ದುಮತ್ತರುಬೆಟ್ಟಲೆಇನಿತುಮಂಪ್ರತಿಪಾಳಿಸುವರುಇ
[17]. . . ನಕಿಡದೆಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಕುರು
[18]ಕ್ಷೇತ್ರದಲುಸಹಸ್ರಭೋಜನವಂಮಾಡಿಸಹಸ್ರಕವಿಲೆಯಂಕೊ
[19]ಟ್ಟಫಲಈಧರ್ಮ್ಮಮನಳಿದವವರುವಾರಣಾಸಿಯಂಸಹ
[20]ಸ್ರಬ್ರಾಹ್ಮಣಮಂಸಹಸ್ರಕವಿಲೆಯನಳಿದಬ್ರಹ್ಮ
[21] ತಿ ॥

## 15

ಅದೇ ಹೋಬಳಿ ಮೇಲಿನ ಹುಣಸವಾಡಿ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

[1] . . ನಯದಿಂನ . . ದೆವಾಕುಶ್ರೀಯಂಸತ್ಯದೆ . . . ಪ್ರತಾಪದ . . ನಿ
[2]. . ಯನುದಾರಕೀರ್ತ್ತಿಶ್ರೀಯಂತಳೆದೆಸೆದನೆ . . . . . .
[3]. . . ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೪೭ನೆಯಸುಭಕ್ರಿ . . . . .
[4]ರದಕಾರ್ತ್ತೀಕಸುದ್ಧಬಿದಿಗೆಆದಿವಾರದಂದುಶ್ರೀಮತ್ತ್ರಿಭುವನ
[5]ಮಲ್ಲನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರುನೋಡಿಮೆಚ್ಚಿಬಿಚ್ಚಳಿಸುತ್ತಿರೆ ॥
[6]ಸಾಹಣಿಮಾರಶಿಂಘಂಸನ್ದೋಹಮ . . . . . ಬಿಡದೆಕೊಂದುಮೆಚ್ಚಿಸಿಪಲ
[7]ರಂಬಾಹಾಬಳದಿಂಪರಿಯೆಮಹಾಹವದೊಳ್ನಿನ್ದದೇವಲೋಕಕ್ಕೋದಂ ॥

## 16

ಅದೇ ಹೋಬಳಿ ಕಡೋಕಲ್ಲು ಗ್ರಾಮದ ಮಹಮ್ಮದ ಇಸೂಫ್‌ಸಾಬರ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ ಪ್ರಮಾಣ 5′ × 1′

[1]ಶ್ರೀಕವುಟೆವೊ
[2]ಡೆಯನಾರಸಿಂ
[3]ಮೇಸ್ವರದೇವರಿಗೆ
[4]ಬಿಟಹಳಿ

## 17

ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಚೆನ್ನಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 8″.

[1]ಧಾತುಸಂವತ್ಸರದಮಘಶು೬ಆ
[2]ಶ್ರೀಮತ್ತೆಳದೀಚೆಂನಮಾಜಿಯವರೂದೇವ
[3]ಪ್ಪ . . ಗೆಬರಸಿಕಳಿಸಿದಕಾರ್ಯ್ಯಚಿನದಕಂತೆ
[4]ಗಾಜನುರ . . . . ದೇವರಿಗೆದಂಡಿಗೆಉಂಭಳಿಭಗೆಗಾ

[5]ಜನೂರಸೀಮೆಕಡುಕಲುಗ್ರಾಮಂಕೆರೇಕೆಗಂ೩ಸಾಗಿದ
[6]ವತ್ತಉತ್ತರವುಗ್ರಾಮದಬಸವೇಶದೇವರಿಗೆಗ . . .
[7]ಭಯಹಣಉಲದು . . ಡರೇಕೆಗರ್ಗಉತ್ತರದಿಂದಗೌ
[8]ಡುಂಬಳಿಯಿಂದಗ೩ಬಡಗಿಉಂಬಳಿಯಿಂಗಂ೨
[9]ಉಭೆಯಂಗಃ೨ಉಭೆಯಂಗಂ೨ ೨ . . . . .
[10]. . ವರಗಂಸುಯಿಪಣವಿನಗ್ರಾಮವಂನುಸಿ
[11]ವಾರ್ಪಿತವಾಗಿಬಿಟುಯಿಾಭೂಮಿಗೆಲಿಂಗಮುದ್ರೆಸಿಲಸ್ತಪಿ
[12]ತವಮಾಡಿಸುವಲಿಗೆಆ[ಬ]ಗೆಹುಜಾರಿಂದಉಳಿಗಜನವಂ
[13]ನಕಳಿಹಿಸಿಅದೆವೆಡವುಗ್ರಾಮದವರಕರಸಿಕೊಂಡುಗ
[14]ಡಿ . ಕಾರಬರದರೀತಿಯಿಳನಮಾಡಿಟ್ಟುಸಿಲಸ್ತಪಿತವ
[15]ಮಾಡಿಸಿಕೊಟುಯಿಕಗದವಸೇನಭವರಕ[ಡಿ]
[16]ಡಿತಕೆಬರಸಿತಿರಿಗಿಯಿವರವಸಕೆಕೊಡುವ
[17]ದಗಿ

(ಮುಂದೆ ಬರೆದುಯಿಲ್ಲ).

## 18

ಅದೇ ಹೋಬಳಿ ಕಾಶೀಪುರ ಗ್ರಾಮದ ರಾಮಶಾಸ್ತ್ರಿಹೆಂಡತಿ ಅಚ್ಚಮ್ಮನ ಹೊಲಬದಿವಿನಬಳಿ ನೆಟ್ಟಿರುವಕಲ್ಲು.

[1]ಶುಭಮಸ್ತುನಿರ್ವಿಘ್ನಮಸ್ತು ॥ ನಮಸ್ತುಂಗಃ
[2]ರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋ
[3]ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀ
[4]ಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ ।
[5]೧೬೩೭ನೆಯಜಯಸಂವತ್ಸರದಆಶ್ವೀಜ
[6]ಶುಧಂ೫ಯಲೂ । ಶ್ರೀಮತುಅಳಿಯನಿರ್ವಾಣೈ
[7]ಯನವರು । ಗಾಜನೂರಸೀಮೆಸ್ತಳದಸೇನಭೋವಮರಿ
[8]ಬಸವಂಣನವೊಂಮಗಮರಿಯಂಣನು । ಹರಕೆರಿತ್ತುಂಗ
[9]ಭದ್ರಾತ್ತೀರದಲ್ಲೂಬ್ರಾಂಹ್ಮರುಗಳಿಗೆಮನೆಗಳಕಟ್ಟಿಸಿಕೊಟ್ಟು ।
[10]ಶಿವಾರ್ಪಿತವಾಗಿನಡಸುವಅಗ್ರಹಾರದಧರ್ಮಕೆಉ
[11]ತ್ತಾರವಮಾಡಿಸಿಕೊಟ್ಟಕಾಶೀನಾಥಪುರದಗ್ರಾಮಕ್ಕೆ
[12]ಶಿಲಾಸ್ಥಾಪಿತಮಾಡಿಸಿಅದೆ ।

## 19

ಅದೇ ಹೋಬಳಿ ಕುಸ್ಕೂರು ಅಗ್ರಹಾರದ ಭೀಮೇಶ್ವರದೇವಸ್ಥಾನದ ರಂಗಮಂಟಪದೊಳಗೆ ವಾಯವ್ಯಮೂಲೆಯಲ್ಲಿ ನೆಟ್ಟ ಶಾಸನ.

ಪ್ರಮಾಣ 5′ × 1′ 10″.

[1]ಶ್ರೀಭೀಮನಾಥಸೆರಣು ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
[2]ಭ್ಯುದೆಯಾತ್ಸ್ಯಸಕವರುಷಂ೨೩೦ನೆಯಸಾ
[3]ಮ್ಯಸಂವತ್ಸರದಜೇಷ್ಟಶುಧಂ೩ಬ್ರಿ । ಸ್ವಸ್ತಿಶ್ರೀಮ
[4]ತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರಬ
[5]ಲ್ಲಾಳದೇವರಸರುದೋರಸಮುದ್ರದಲುಸುಖಸಂಕ
[6]ತಾವಿನೋದ(ದ)ಲುಚತುಸ್ಸಮುದ್ರಮುದ್ರಿತಪ್ರಕ್ಯಾತವಾಗಿ
[7]ರಾಜ್ಯಂಗೆಯಿವಲ್ಲಿಆರಾಯನಮನೆಯಸಂಧಿವಿಗ್ರಹಿ
[8]ಲಖಂಣ್ಣನವರಬಲುಮನುಸ್ಯದೇವಪ್ಪಹರಿಯಪ್ಪನ
[9]ವರುಹಡವಳಿಕನಾಡಿಂಗೆಸರ್ವ್ವಾಧಿಕಾರಿಗಳಾಗಿದಲ್ಲಿ
[10]ಗಂಗಮಂಡಲಿಹಡವಳಿಕನಾಡಅಱುವತ್ತುಗವುಡುನೂಱೆ
[11]ಪ್ಪತ್ತುಸ್ತಾನಸಾಸಿರದೇಳುನೂರುಗವಱೆಗಂಡರುಮುಂ
[12]ತಾಗಿಆಕುಸುಗೂರಲುನೆರದುಹಡವಳಿಕನಾಡಸರ್ವ್ವಾಧಿಕಾರಿ

[13]ದೇವಪ್ಪಹರಿಯಪ್ಪನವರಿಗೆಸ್ವಯಂಭುಲಿಂಗದಬ್ಬೃಕ್ಷೇತ್ರಘಟಿತ
[14]ಸ್ತಾನಯಿಾಭೀಮನಾಥದೇವರಿಗೆನೀವುಮುಂತಾಗಿಆಱುವತ್ತುಗ
[15]ವೆಡುನೂಱಿಪ್ಪತ್ತುಸ್ತಾನವೊಹದಿನೆಂಟುಸಮಯವೂ
[16]ನೆರದುಸರ್ವ್ವಭೂಧೆಯಿಲ್ಲಿಂದುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಯಿಾದೇವ
[17]ರಿಗೆಕೊಟ್ಟದಂರ್ಮ್ಮಸ್ವರುಚಿಯಿಂದಧಾರಾಪೂರ್ವ್ವಕವಾ
[18]ಗಿಬಿಟ್ಟದಂರ್ಮ್ಮನಾಡವೊಪ್ಪಶ್ರೀಭೀಮನಾಥಮಲಪ
[19]ರೊಳುಗೆಂಡಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ ॥

## 20

### ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕಡೆ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮ(ತು)ವಿಕ್ರಮ . . . . . ಕಾಲದಲಿನೆಯದುಂದುಭಿ
[2]ಸಂವತ್ಸರ . . . . . .
[3] . . . . . ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಸ್ವರನನ್ನಿಯ . .
[4]ಸರಪೆರ್ಮ್ಮಾ . . . . ಮುದುಕ . . . ಪವಾಡಿಯಕುದಾಣ
[5]ರಸನ . . . . . ಕವಿಬೋವನುಂಬೋವಂಮಣ
[6]ಲಿಯಕೆ . . . . ದಲುಸ್ವಾಮಿಕಾರ್ಯ್ಯಕೆ
[7]. . . . ಳ್ಬರನಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಮಂಗಳಮಹಾ

## 21

### ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಸವನ ಅಂಕಣದ ಉತ್ತರಕಡೆ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2′ × 1′ 6″.

[1]ಕ್ರೋಧಿಸಂವತ್ಸರದಮಾಘಬಂಳಿನೋವುವಾರದಲು . . . . . .
[2]ನ . . . ನಾಯಕರುಗಾಜನೂರಿನೀವೆಸವಸ್ತಪ್ರಜೆಗಳುಎರ್ದಗನ
[3]ಹುರಬಸವಪ್ಪನಾಯಕರಬಾಗಣಗಳುಡರುಉತ್ತ
[4]ರಾಜಿಬಸವಪ್ಪನ . . . . . ಣಗಳುಡಸಿ . . . . . .
[5]ಪ್ಪಗಳುಡಬಸವಿ . . . . . ಸ . . . ವೀರಣ . . . . . .
[6] . . . . . ಸವಸ್ತಗಳುಡಪ್ರಜೆಗಳು
[7] . . . . . ಬಿನ್ನಹಸ್ಥಾನಿಕ
[8]ತಂಮಣನುಗಣಾಬಾರದಕಟ್ಟುಗೆಯತೆರ್ದುವಹಣ
[9]ವನುಸಿವರಾತ್ರೆಪುಣ್ಯಕಾಲದಲೂಧಾರಾಪೂರ್ವಕ
[10]ವಾಗಿನಂದಾದೀಪ್ತಿಗೆಂ . . . ಉಯಿತೆರ್ದಗೆಹಣವಿ . .
[11]ನಂದಾದೀಪ್ತಿಯನುನಡಸುದುಯಿಾಧಂರ್ಮಅಳುಪಿದರೆವಾ . . .

[12]ವಮಾಣದುತಂದೆತಾಯವಾರಣಾಸಿ . . . . . .

[13]ಪ್ರಜಾನು . . . . ಯಿಾಧರ್ಮವನುನಡಸುವದೆಂದುಕೊಟ್ಟಶಾಸನ

## 22

ಅದೇ ಹೋಬಳಿ ಅರಕೆರೆ ಚೀಲಾರ ತೆವರಿನಮೇಲೆ ನಟ್ಟ ವೀರಗಲ್ಲು 1ನೇದು.

ಪ್ರಮಾಣ 4′ × 3′.

[1]ಸ್ವಸ್ತಿಸಕವರಿಷ೮೮ಅಯ್ದನೆಯರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆಕನ್ನರದೇವ

[2] . .ಥಿವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ. . . . . .ನ್ಸುಗಸಾನ್ತ. . . . . .ಳ್ಗಜ್ಯ. . . . . .ಯ. . .

[3] . . .ದ್ಯಳಿಗೆನಾಡಅಱಿಗೇರಿಯನಾಲ್ಗಾವುಣ್ಡ. . . . . .ಗೆಲ್ಲೂರಮಾರಗಾವುಣ್ಡ

[4]. . .ಕೆಱೆಯಗಾವುಣ್ಡಪಸಿದುದೇಗುಲವಮಾಡಿಸಿದೊಂಆತನತಮ್ಮ

[5]ಬೆಟ್ಟುಗತುಱುಗಳೊಳ್ಸತ್ತು . . . . . .

[6]. . . . . .ರಿಯಾಗೋವಿಗಾವುಣ್ಡಕಲ್ಲಮಾಡಿಸಿದ. . . . . .

## 23

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 1′ 10″.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದಶಂತ್ತನೆಯಮನ್ಮಥ

[2]ಸಂವಶ್ಚರದಂದುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರತ್ರಿಭುವನಮ

[3]ಲ್ಲಪೆರ್ಮ್ಮಾಡಿಗನ್ನರದೇವರುಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತ

[4]ರಪ್ಪಶ್ರೀಮನ್ಮಹಾಸಾಮಂತಎಡವಲೆಎಪ್ಪತ್ತಱಮ

[5]ಂನೆಯಬಂಮರಸನಮಗಮಂನೆಯಗೊಗ್ಗರಸನನಬಿಡಿ

[6]ಸಿಕ್ರಿತಿಗೆಯ್ದುಕೊಂಡುಹೊಗಿನಡೆಪಿದೊಂಕೊಂಡನಬಿದಾ

ಳ್ದನಕಯ್ಯಲುಸತ್ತುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾ

[8]ತನತಂಮ್ಮಮಂನೆಯಬಡಮರಸಂತಂನನಡಪಿದಎ

[9]ಳೆಯರುಅಗಚಿತಡಕೆತನುಪಟ್ಟವಳಿಯೆಮಸಣನಕೂ

[10]ಡೆಕಾದುಕಲ್ಲಮಾಡಿಸಿಎಳೆಯರಿರ್ವ್ವರಿಗಂಬಿಟ್ಟಗಟ್ಟೆಮ

[11]ತ್ತಲು೨ಬೆಟ್ಟಲೆಮತ್ತಲು೪ಗೊಗ್ಗರಸಗೆಚತ್ರಕೆ

[12]ಅರಕೆಱೆಯಲುಬಿಟ್ಟಗಟ್ಟೆಕಮ್ಮ೨೫ಬೆಟ್ಟಲೆಕಮ್ಮ೫ಂ

[13]ಎಲವಳ್ಳಿಯಲುಬಿಟ್ಟಗಟ್ಟೆಕಂಮ೨೫ಬೆಟ್ಟಲೆಕಮ್ಮ೫ಂ

[14]ಈಧರ್ಮ್ಮಮಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸುವಬಟ್ಟಮರಸ

[15]ಈಧರ್ಮ್ಮವಂ

[16]ನಳಿದವಗಂಗೆ

[17]ಯತಡಿಯ

[18]ಲುಕವಿಲೆಯ

[19]ನಳಿದ

## 24

ಅದೇ ಹೋಬಳಿ ಭೈರೆಕೊಪ್ಪದ (ಬೇಚಿರಾಕ್ ಕೋಟೆಹಾಳು) ಹನುಮಂತಯ್ಯನ ಹಕ್ಕಲಿನಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8′ × 3′.

[1]ಸ್ವಸ್ತಿಸತ್ಯವಾ. . . . . .ಕೊಙ್ಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪ

[2]ರಮೇ. . . . . .ನ್ದಿಗಿ . . ಳಾಲಪುರಪರಮೇಶ್ವರಶ್ರೀಮತ್ಪೆರ್ಮ್ಮಾನಡಿ

[3]ಗಳ್ಪೃಥಿವೀರಾಜ್ಯಬ್ಗೆಯೆಕೋಟೆ . ಮಣ್ಡಲಿನಾಡುಸಾಸಿರಮುಮನಾಳೆಗಬ್ಗವುರ
[4]ದತುಱುಗೊಳೊಳಂಕಟಿದ . . ಅಳ್ಳಮ್ಮಗವುಣ್ಡರಮಗಜೋಳನಿಳ್ದಜಿತೇನಲಭ್ಯತೇ
[5]ಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾಪಿಸುರಾಬ್ಗನಾಕ್ಷಣವಿಧ್ವಂಸನಿಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ
[6]. . ಸೇ. . .ನ್ಮನ. . . .ಸೀಳ್ದಿದಆಯ್ದುಗನುಂಮಾಳನುಂಮಾರಗನುಂನಾಗ
[7]. . . ಮುದ್ದನುಬಡನೆಸಿದ್ಧಿಸಿದರ್

## 25

### ಅದೇ ಹೋಬಳಿ ಕೋಟೆಗಂಗೂರ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ಗರುಡಕಂಭದಕಟ್ಟೆ ಕಲ್ಲಿನ ಮೇಲೆ.

[1]ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾರ್ತೀಕಶುಂದಲು
[2]ಕೋಟೆಗಂಗ. . . . .॥ ಶಿವಪನಬಕ್ತಿಗೆ।

## 26

### ಅದೇಹೋಬಳಿ ಮತ್ತೂರ ಅಗ್ರಹಾರದಲ್ಲಿ ಪಟೆಲ್ ತಿರುಮಲಾವಧಾನಿಗಳಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

7 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ವರಾಹಮೊಹರು.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
[2]ಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ।
[3]ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲ
[4]ಶಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ । ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರ
[5]ತ್ಯೂಹತಿಮಿರಾಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಹರಿಣಾಪಿಚಪೂ
[6]ಜ್ಯತೇ । ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ । ನವ
[7]ನೀ(ತ)ಮಿವೋದ್ಭೂತಮಪನೀತತಮೋಮಹಃ । ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋ
[8]ಭಿರತುಲೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಂಣ್ಯೈರಸ್ಯಪುರೂರವಾಭುಜಬ
[9]ಲೈರಾಯುರ್ದ್ವಿಷಾಂನಿಘ್ನತಃ । ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪರುಷೊಯು
[10]ದ್ಧೇಯಯಾತಿಃಕ್ಷಿತೌಖ್ಯಾತಸ್ತಸ್ಯತುತುರ್ವಸುರ್ವಸುನಿಭಃಶ್ರೀದೇವ
[11]ಯಾನೀಪತೇಃ । ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ದ್ದಿದೀಪೇತಿಂಮಭೂಪತಿಃ । ಯ
[12]ಶಸ್ವೀತುಳುವೇಂದ್ರೇಷುಯದೋಃಕೃಷ್ಣಇವಾನ್ವಯೇ । ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾ
[13]ನಿರೀಶ್ವರಕ್ಷಿತಿಪಾಲಕಃ । ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂಮೌಳಿರ
[14]ತ್ನಂಮಹೀಭುಜಾಂ । ಸರಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ । ದೇ
[15]ವಕೀನಂದನಾತ್ ಕಾಮೊದೇವಕೀನಂದನಾದಿವ । ಕಾವೇರೀಮಾಶುಬಧ್ವಾ
[16]ಬಹುಳಜಲರಯಾಂಯೋವಿಲಂಘ್ಯೈವಶತ್ರುಂ ಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾ
[17]ಸಮಿತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ । ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ
[18]ತದಪಿನಿಜವಸೇಪಟ್ಟಣಂಯೋಬಭಾಸೇಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯ

[19]ತ್ರಿಭುವನಭವನಸ್ತೋಯಮಾನಾಪದಾನಃ । ಚೇರಂಚೋಳಂಚಪಾಂಡ್ಯಂತ
[20]ಮಖಿಚಮಧುರಾವಲ್ಲಭಂಮಾನಭೂಷಂವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗ
[21]ಜಪತಿನೃಪತಿಂಚಾಖಿಜಿತ್ವಾತದಂನ್ಯಾನ್ । ಆಗಂಗಾತೀರ
[22]ಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತಟಾಂತನಿತಾಂತಂಖ್ಯಾತಃಕ್ಷೋ
[23]ಣೀಪತೀನಾಂನ್ಯಜಮಿವಚರಸಾಂಶಾಸನಂಯೋವ್ಯತಾನೀತ್ । ವಿವಿ
[24]ಧಸುಕೃತೋದ್ದಾಮೋರಾಮೇಶ್ವರಪ್ರಮುಖೋಮುಹುರ್ಮುದಿತಹೃದಯಃಸ್ಥಾ

ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[25]ನೇಸ್ಥಾನೇವ್ಯಧತ್ತಯಥಾವಿಧಿ । ಬುಧಪರಿವೃತೋನಾನಾದಾನಾ
[26]ನಿಯೋಭುವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂಸ್ಫೀತಂಯಶಃಪುನ
[27]ರುಕ್ತ್ಯಯನ್ । ತಿಪ್ಪಾಜೀನಾಗಳಾದೇವ್ಯೋಃಕೌಸಲ್ಯಾಶ್ರೀಸುಮಿತ್ರಯೋಃ ।
[28]ದೇವ್ಯೋರಿವನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಬ್ತಿರಥಾದಿವ । ವೀರೌವಿನಯಿ
[29]ನೌರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ । ಜಾತೌವೀರನೃಸಿಂಹೇಂದ್ರಕೃ
[30]ಷ್ಣರಾಯಮಹೀಪತೀ । ವೀರಶ್ರೀನಾರಸಿಂಹಸವಿಜಯನಗರೇ
[31]ರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರಸ್ಯನ್ನೃಗನಳನ
[32]ಹುಷಾನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾನ್ । ಆಸೇತೋರಾಸುಮೇರೋರವನಿ
[33]ಸುರನುತಃಸ್ವೈರವಾಚೋದಯಾದ್ರೀರಾಪಾಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಲ
[34]ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶಶಾಸ । ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕ್ರತ
[35]ಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇಶ್ರೀಕಾಳಹಸ್ತೀಸಿತು
[36]ರಪಿನಗರೇವೇಂಕಟಾದ್ರೌಚಕಾಂಚ್ಯಾಂ । ಶ್ರೀಶೈಲೇಕೋಣಶೈಲೇ
[37]ಮಹತಿಹರಿಹರೇಹೋಬಳೇಸಂಗಮೇಚಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇಹ
[38]ತತಮಸಿವಾಹಾನಂದಿತೀರ್ಥೇನಿವೃತ್ತೌ । ಗೋಕರ್ಣೇರಾಮಸೇತೌ
[39]ಜಗತಿತದಿತರೇಷ್ವವ್ಯಕ್ತೇಷೇಪುಣ್ಯಸ್ಥಾನೇಷ್ವಾರಬ್ಧ
[40]ನಾನಾವಿಧಬಹುಳಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ । ಯಸ್ಯೋದಂಚತ್ತು
[41]ರಂಗಪ್ರಕರಖುರರಜಃಶುಷ್ಯದಂಭೋಧಿಮಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷೇಚ್ಛೆ
[42]ದೋದ್ಯತ್ತರಕುಲಿಶಧರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ । ಬ್ರಹ್ಮಾಂಡಂ
[43]ವಿಶ್ವಚಕ್ರಂಘಟವದುದಿತಮಹಾಭೂತಕಂರತ್ನಧೇನುಂಸವತ್ತಾಂಭೋ
[44]ಧೀಂಶ್ಚಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇಕಾಂಚನೀಂಕಾಮಧೇನುಂ । ಸ್ವ
[45]ರ್ಣಕ್ಷ್ಮಾಂಯೋಹಿರಣ್ಯಾಶ್ವರಥಮಪಿ(ಚ)ತುಲಾಪೂರುಷಂಗೋಸಹ
[46]ಸ್ರಂಜೇವಾಶ್ವಂಜೇವಗರ್ಭಂಕನಕಕರಿರಥಂಪಂಚಲಾಂಗಲ್ಯತಾ
[47]ನೀತ್ । ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂರಾಜ್ಯಂದ್ಯಾಮಿವಶಾಸಿತುಂ । ತ
[48]ಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿತೇರಿಂದ್ರೇದಿವಂಗತೇ । ತತೋಭ್ಯವಾರ್ಯ

ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[49]ವೀರ್ಯಶ್ರೀಕಷ್ಣರಾಜಮಹೀಪತಿಃ । ಬಿಭರ್ತಿಮಣಿಕೇಯೂರನಿ
[50]ರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ । ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತತಃಪ್ರಸೃತಯಾವಿ
[51]ಶ್ವಂರುಜೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕ್ಯಪುರಾಪುರಾರಿರಭವತ್ಫಲೇಕ್ಷಣಃ

[52]ಪ್ರಾಯಶಃ । ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪ
[53]ದ್ಮಭೂಃಕಾಳೀಖಡ್ಗಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕ
[54]ರೇ । ಶತ್ರೂಣಾಂವಾಸಮೇತೇದದತಇತಿರುಷಾಕಿನ್ನುಸಪ್ತಾಂಬುರಾಶೀನ್ನಾ
[55]ನಾಸೇನಾತುರಂಗತ್ರುಟಿತವಸುಮತೀಧೂಳಿಕಾಪಾಳಿಕಾಭಿಃ । ಸಂ
[56]ಶೋಷ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೇ
[57]ಬ್ರಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ ।
[58]ಮದ್ಧತ್ತಾಮರ್ಥಿಸಾರ್ಥಾಶ್ರಿಯಮಿಹಸುಚಿರಂಭುಂಜತಾಮಿತ್ಯವೇತ್ಯ
[59]ಪ್ರಾಯಃಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪನರಥಗತೇರಾಲಯಂದೇವತಾನಾಂ ।
[60]ತತ್ತದ್ದಿಗ್ಜೈತ್ರವೃತ್ತ್ಯಾಪಿಚಬಿರುದಪದೈರಂಕಿತಾಂಸ್ತತ್ರತತ್ರಸ್ತಂ
[61]ಭಾನ್ಜಾತಪ್ರತಿಷ್ಠಾನ್ವ್ಯತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ । ಕಾಂಚೀ
[62]ಶ್ರೀಶೈಲಶೋಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇಷ್ವಾವೃತ್ಯಾ
[63]ವೃತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷು
[64]ತೀರ್ಥೇಷ್ವಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೋ
[65]ಪದಾನೈರಪಿಸಮಮಖಿಲೈರಾಗಮೋಕ್ತಾನಿತಾನಿ । ರೋಷ
[66]ಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ಭಾ
[67]ಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಸ್ತೋಷಕೃದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾ
[68]ಜಾಧಿರಾಜಇತ್ಯುಕ್ತೋಯೋರಾಜಪರಮೇಶ್ವರಃ । ಮೂರುರಾಯರಗಂಡ
[69]ಶ್ಚಪರರಾಯಭಯಂಕರಃ । ಇಂದುರಾಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾರ್ದೂಲ
[70]ಮರ್ದನಃ । ವೀರಪ್ರತಾಪಇತ್ಯಾದಿಬಿರುದೈರುಚಿತೈರ್ಯುತಃ । ಆಲೋ
[71]ಕಯಮಹಾರಾಯಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾ
[72]ದ್ಯೈರಾಜಭಿಃಸೇವ್ಯತೇಚಯಃ । ಸ್ತುತ್ಯೌದಾರ್ಯಸ್ಸುಧೀಭಿಃಸವಿಜಯ

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[73]ನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿ
[74]ತಿಪತಿರಧರೀಕೃತ್ಯನೀತ್ಯಾನೃಗಾದೀನ್ । ಆಪೂರ್ವಾದ್ರೇರ
[75]ಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋ
[76]ರರ್ಥಿಸಾರ್ಥಶ್ರಿಯಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೇ ।
[77]ಶಾಲಿವಾಹನನಿರ್ಣೀತೇಶಕಾಬ್ದೇದಶಭಿಃಶತೈಃ । ಚತುಶ್ಶ
[78]ತೈಶ್ಚತುಶ್ಚತ್ವಾರಿಂಶತಾಗಣಿತೇಕ್ರಮಾತ್ । ಸ್ವಭಾನುವತ್ಸರೇ
[79]ಪುಷ್ಯಮಾಸೇಮಕರಸಂಕ್ರಮೇ । ಹಸ್ತರ್ಕ್ಷೇಭೌಮವಾರೇಚಕೃಷ್ಣಾ
[80]ತೀರೇತಿಪಾವನೇ । ಆಶ್ವಲಾಯನಸೂತ್ರಾಯವಸಿಷ್ಠಾನ್ವಯ
[81]ಭೂಷಿಣೇ । ರುಕ್ಶಾಖಾಧ್ಯಾಯಿನೇವೇದವೇದಾಂತಾಗಮವೇದಿ
[82]ನೇ । ವಿಶ್ವಾಮೋದನಶೀಲಾಯವಿಶ್ವಾಸಾಯವಪುಷ್ಮತೇ । ಆ
[83]ಶ್ವಾರ್ಪಿತಜುಷಾಂಪುಂಸಾಂಆಶ್ವಾಸೈಕವಿಧಾಯಿನೇ । ಹಣ್ಣೆತಿಪ್ಪ
[84]ರಸಾಂಭೋಧಿಪೂರ್ಣಚಂದ್ರಾಯಭೂಷ್ಣವೇ । ಭೂಸುರಾಯಹೃದಿಧ್ಯಾತ

85ವಿಷ್ಣವೇರಿಪುಜಿಷ್ಣವೇ । ಸರ್ವಾತಿಶಾಯಿನೇಸರ್ವಮಂಗಲಾ
86ಶ್ಲೀಷಕೋಭಿನೇ । ವಿಭವೇತ್ಯಯಂಬಕಾಖ್ಯಾಯವಿರೋಧಿಪುರ
87ಭೇದಿನೇ । ಪ್ರಾಜ್ಯಸ್ಯಾರಗರಾಜ್ಯಸ್ಯಗಾಜನೂರುಸ್ಥಳ
88ಸ್ಥಿತ । ಗಂಗವಂಡಲಿನಾಡೋರ್ಜ್ಜಭೂಪಣಂಭುವಿವಿಶ್ರುತಂ ।
89ಪ್ರಾಜ್ಯಂಶ್ರೀತುಂಗಭದ್ರಾಯಾಃಸೂಳೀಬೈಲೇರ್ದ್ದಕ್ಷಿಣಂ । ಸೋ
90ಗಾನೇನಾಮಕಾತೆಗ್ರಾಮಾದ್ರಾವುನಾಥಾಲಯಾದಪಿ । ಪಶ್ಚಿ
91ಮಾಶಾಂಸ್ಥಿತಂಗ್ರಾಮಾತ್ತು ಸುಗೂರೋರ್ಜ್ಜವಿಶ್ರುತಃತೆ ।
92ಗ್ರಾಮಾಚ್ಚ ಹೊನ್ನ ಹಳ್ಳಖ್ಯಾದುತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿ
93ತಂ । ಖ್ಯಾತಾಂಗ್ರಾವುಟಿಕಾಮೂರುಕಡುವೂರಂಸ್ವಸೀಮ
94ಯಾ । ಸಹಿತಾಂಚಕದಣಾಯಕಹೊಸಹಳ್ಳೀಮುಪಾಶ್ರಿತಾಂ ।

೩ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

95ಕೃಷ್ಣರಾಯಪುರಂಜೇತಿಪ್ರತಿನಾಮಸಮಾಶ್ರಿತಂ । ಸ
96ರ್ವದಾಸರ್ವಸಸ್ಯಾಢ್ಯಂವತ್ತೂರುಗ್ರಾಮಮುತ್ತ ಮಂ ।
97ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ ।
98ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧ್ಯಸಾಧ್ಯಜಲಾ
99ನ್ವಿತಂ । ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಏಕಭೋಗ್ಯಂ
100ಸಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾಕೈರ್ಜ್ಜಕಜ್ಜೈನಾಪಿ
101ಸಮನ್ವಿತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿಃಭೋಗ್ಯಂಕ್ರಮಾದಾ
102ಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧವನಸ್ಯಾಪಿವಿಕ್ರ
103ಯಸ್ಯಾಪಿಜೋಚಿತಂ । ಪರೀತಃಪ್ರಯತೈಃಸ್ನಿಗ್ಧೈಃ
104ಪುರೋಹಿತಪುರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಃಕೌತ
105ಥಿಕೈರಧಿಕೈರ್ಗಿರಾಂ । ಕೃಷ್ಣದೇವಮಹಾರಾಯೋಮಾ
106ನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಣ್ಯಪಯೋಧಾರಾ
107ಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಯಸಶ್ಚಯಜಮಾನೋಸೌ
108ತ್ರ್ಯಂಬಕಃಪ್ರಭುಶೇಖರಃ । ತತ್ರೈವವತ್ಸರೇಮಾಸಿತ
109ತ್ರೈವಸಮಯೇಶುಭೇ । ಕೋಟೀಶಾನ್ವಯಮೂರ್ದ್ಧನ್ಯೋಧ
110ನ್ಯೋಮಾನ್ಯೋಮನೀಷಿಣಾಂ । ಷಟ್‌ದರ್ಶನಾಂಬುಧೇಃಸಾ
111ರದೃಶ್ವಾವಿಶ್ವಾಧಿಕೋಗುಣೈಃ । ಮಹಾತ್ಮಾಮಾಧವಾರಾ
112ಧ್ಯಮಹಾಂಭೋನಿಧಿಚಂದ್ರಮಾಃ । ವರಾಪಸ್ತಂಬಸೂತ್ರೋ
113ಯೋಯಾಜುಷೋಪರಿತಾನ್ವಯಃ । ತಸ್ಮೈಹರಿಹರಾರಾ

೪ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

114ಧ್ಯಇತಿಖ್ಯಾತಾಯಧೀಮತೇ । ಪ್ರಾದಾದ್ಗ್ರಾಮಟಿಕಾಮೂರುಕ
115ಡವೂರುಇತಿವಿಶ್ರುತಾಂ । ಆಶ್ವಲಾಯನಸೂತ್ರಾಯಶ್ಸ್ಯೈಶ್ಯೈಕಾಶ್ಯ
116ಪಗೋತ್ರಿಣೇ । ಋಕ್‌ಶಾಖಾಧ್ಯಾಯಿನೇವೇದವೇದಿನೇಗುಣಶಾ
117ಲಿನೇ । ಹೊಸಹಳ್ಳಿಮರೇಕಟ್ಟೆಸಂಕಲಾಪುರನಾಮಕಂ ॥ ತ್ರ್ಯಂ

[118]ಬಕೋವ್ಯತರದ್ದಂಡೌಭಳೆಯೌಭಳಯಾಯಜಕ । ವಿಂಶತ್ಯಭ್ಯ
[119]ಧಿಕಂವೃತ್ತಿಶತಮತ್ರಸಮಾಶ್ರಿತೇ । ತ್ರಿಂಶದ್ವೃತ್ತೀರ್ವಿಹಾಯಸ್ವಾ
[120]ವಿಪ್ರೇಭ್ಯೋವ್ಯತರತ್ಪರಾಃ । ಮತ್ತೂರುನಾಮಧೇಯೇಸ್ಮಿನ್ಗ್ರಾಮೇತೇತೇಮ
[121]ಹೀಸುರಾಃ । ವೃತ್ತಿಮಂತೋವಿಲಿಖ್ಯಂತೇವೇದವೇದಾಂಗಪಾರಗಾಃ । ಶ್ರೀಪಾದಾ
[122]ನಾಂಶೇರೋರತ್ನಂಶ್ರೀಂಗೇಯೋರ್ಡಯನಾಮಕಃ । ವಧ್ಯಾನಪರಾಧೀನಜೇ
[123]ತಾಸ್ತತ್ರೈಕವೃತ್ತಿಕಃ । ತೀರ್ಥಹಳ್ಳೀಮರಾಧೀಶಪುರೀಶ್ರೀಪಾದಶೇಖರಃ ।
[124]ವಿದಿತಾಶೇಷಶಾಸ್ತ್ರಾರ್ಥೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನತೇ । ಯಾಜುಷೋವಾಭವಾ
[125]ರಾಧ್ಯಸೂನುರ್ಹರಿತಗೋತ್ರಜಃ । ಸೂರಿರ್ಹರಿಹರಾರಾಧ್ಯೋವೃತ್ತಿಮೇಕಾ
[126]ಮಿಹಾಶ್ನತೇ । ಯಾಜುಷೋಲೋಹಿತಶ್ರೀವಾನ್ಕಾಶಿಕಾನ್ವಯಸಂಭವಃ । ಅ
[127]ನ್ಯೇಷ್ವಪಿಪ್ರಮಾನಾಯಸತಿಶಾಸ್ತ್ರಾರ್ಥಸಂಶಯಃ । ಪದ್ಮನಾಭಾಧ್ವರೀಂದ್ರ
[128]ಸ್ಯಸೂನುಃಸೂರಿಪುರೋಗವಃ । ಸರ್ವಕೃತುಸ್ಥಿಂಹಾಖ್ಯೋದೀಕ್ಷಿತೋತ್ರ
[129]ದ್ವಿವೃತ್ತಿಕಃ । ಶ್ರೀದಂಡೌಭಳಭಟ್ಟಸ್ಯಸೂನುಃಕಾಶ್ಯಪಗೋತ್ರಜಃ । ದಂಡ
[130]ತಿಮರಸೋತ್ರೈಕಾಂಬಹ್ವೃಚೋವೃತ್ತಿಮಶ್ನತೇ । ಸೂನುರೌಭಳಭಟ್ಟಸ್ಯ
[131]ಸುಧೀಃಕಾಶ್ಯಪಗೋತ್ರಜಃ । ತಿಂಮಾಭಟ್ಟಾಹ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿ
[132]ಬಹ್ವೃಚಕಃ । ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭೂತೋಲಿಂಗಣಾರಾಧ್ಯನಂದನಃ । ವೃತ್ತಿದ್ವ
[133]ಯಮಿಹಾಪ್ನೋತಿತಿಮ್ಮಾಭಟ್ಟೋತ್ರಬಹ್ವೃಚಃ । ಸೂನುಸ್ತಿಪ್ಪಣಭಟ್ಟಸ್ಯಯಾ
[134]ಜುಷೋಗೌತಮಾನ್ವಯಃ । ನಾಗಾಭಟ್ಟಾಹ್ವಯೋಧೀಮಾನ್ವೃತ್ತಿಮೇಕಾಮಿಹಾ
[135]ಶ್ನತೇ । ಅತ್ರೈಕಾಮುಪಮನ್ಯುಃಶ್ರೀನಿಷ್ಠಾನ್ವಯಸಂಭವಃ । ಸೂರಿಭ
[136]ಟ್ಟೋಶ್ನತೇವೃತ್ತಿಂಬಹ್ವೃಚೋಲಕ್ಷ್ಮಣಾರ್ಯಜಃ । ಅವಧಾನಿಸುತೋಧೀ
[137]ಮಾನ್ಯಾಜುಷಃಕಾಶ್ಯಪಾನ್ವಯಃ । ತಿಮ್ಮಾವಧಾನೀವೇದಜ್ಞೋವೃತ್ತಿ
[138]ಮೇಕಾಮಿಹಾಶ್ನತೇ । ಚನಪಾರಾಧ್ಯಸೂನುಃಶ್ರೀಲಕ್ಷ್ಮಣಾರಾಧ್ಯ

೪ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[139]ನಾಮಕಃ । ಯಾಜುಷೋತ್ರಾಶ್ನತೇವೃತ್ತಿಮೇಕಾಂವಾಧೂಲಗೋತ್ರಜಃ । ಧೀ
[140]ಮಾನ್ದೇವರಭಟ್ಟಾಖ್ಯೋಬಹ್ವೃಚಕಶ್ರೇಯಸುಧೀಸುತಃ । ಬಹ್ವೃಚಕಶ್ರೀ
[141]ಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈಕವೃತ್ತಿಕಃ । ಸೂನುರ್ಲಕ್ಷ್ಮಣಭಟ್ಟಸ್ಯ
[142]ತಿಂಮ್ಮಾಭಟ್ಟಃಸತಾಂವರಃ । ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ರೈಕಾಂಯಾಜುಷೋವೃ
[143]ತ್ತಿಮಶ್ನತೇ । ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋಬಹ್ವೃಚೋದಂಡಪಾತ್ಮಜಃ ।
[144]ಅತ್ರೈಕಾಮಶ್ನತೇವೃತ್ತಿಂರಾಮಭಟ್ಟೋವಮಹಾಮತಿಃ । ಬಹ್ವೃಚಕಃಕೌಶಿ
[145]ಕಃಶ್ರೀಮದ್ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋದ್ಭವಃ । ತಂಮಾಭಟ್ಟೋಶ್ನತೇತ್ರೈಕಾಂ
[146]ವೃತ್ತಿಂಶ್ರೀಲಕ್ಷ್ಮಿಭಟ್ಟಜಃ । ನಿತುಂದಿನಾನ್ವಯೋದ್ಭೂತೋಯಾಜುಷಶ್ಚನ್ನಪಾ
[147]ಧ್ವರೀ । ಶ್ರೀರಂಗನಾಥಭಟ್ಟಸ್ಯಸೂನುರತ್ರೈಕವೃತ್ತಿಕಃ । ವಾಜಿಪೇಯಾಧ್ವ
[148]ರೀಂದ್ರಸ್ಯಸೂನುಸ್ತಿರಮಲಾಧ್ವರೀ । ಯಾಜುಷೋತ್ರಾಶ್ನತೇವೃತ್ತಿಮೇಕಾಂಲೌ
[149]ಹಿತಕೌಶಿಕಃ । ಯಜ್ಞೇಶದೀಕ್ಷಿತೋತ್ರೈಕಾಂವೃತ್ತಿಂಕೇಶವಯಜ್ವಜಃ । ಯಾಜು
[150]ಷೋಲೋಹಿತಶ್ರೀವತ್ಸಕೌಶಿಕಾನ್ವಯಜೋಶ್ನತೇ । ಕೇಶವಾಧ್ವರಿಣಃಸೂನುಃಸ

151ರ್ವಕ್ರತುಮಹಾಧ್ವರೀ । ಯಾಜುಷಃಶ್ರೀಭರದ್ವಾಜಗೋತ್ರಜೋಽಶ್ರದ್ವಿವೃತ್ತಿಕಃ ।
152ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯಪುರುಷೋತ್ತಮದೀಕ್ಷಿತಃ । ವಾಧೂಲಗೋತ್ರಜೋತ್ರೈಕಾಂ
153ಯಾಜುಷೋವೃತ್ತಿಮಶ್ನತೇ । ಶ್ರೀಲಕ್ಷ್ಮೀಪತಿಭಟ್ಟಾಖ್ಯೋಯಾಜುಷೋವತ್ಸಗೋತ್ರಜಃ ।
154ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನತೇ । ನಂದನೋನಂತಭಟ್ಟಸ್ಯಯಾ
155ಜುಷೋಹರಿತಾನ್ವಯಃ । ಧೀಮಾನಾದಿತ್ಯಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನತೇ । ಸೂ
156ರಿಸ್ತುರುಮಲಾಭಿಖ್ಯಃಶ್ರೀಸುದರ್ಶನಭಟ್ಟಜಃ । ಅತ್ರೈಕಾಮಶ್ನತೇವೃತ್ತಿಂಯಾ
157ಜುಷೋವತ್ಸಗೋತ್ರಜಃ । ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯಲಕ್ಷ್ಮೀನಾಥಾಹ್ವಯಃಸುಧೀಃ । ವೃತ್ತಿ
158ಮೇಕಾಮಿಹಾಪ್ನೋತಿಯಾಜುಷೋವತ್ಸಗೋತ್ರಜಃ । ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯಸೂನುರಾ
159ತ್ರೇಯಗೋತ್ರಜಃ । ಯಾಜುಷಃಕೃಷ್ಣಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನತೇ । ಸೂನುಃ
160ಕಿಂಗರಿಭಟ್ಟಸ್ಯಬಹ್ವೃಚಕಃಕಾಶ್ಯಪಾನ್ವಯಃ । ನರಹರ್ಯಾಹ್ವಯೋಧೀಮಾನ್ವೃತ್ತಿಮೇ
161ಕಾಮಿಹಾಶ್ನತೇ । ವಸಿಷ್ಠಗೋತ್ರಸಂಭೂತೋನಾರಸಿಂಹಾಧ್ವರೀಂದ್ರಜಃ । ಯಜ್ಞೇಶ್ವರಾ
162ಹ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿಬಹ್ವೃಚಕಃ । ಶ್ರೀನಾರಸಿಂಹಭಟ್ಟಸ್ಯಸೂನುಃಕ್ರೀ
163ವತ್ಸಗೋತ್ರಜಃ । ಕಾಣ್ವೋಲಕ್ಷ್ಮಣಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನತೇ ।

ಈನೇ ಪತ್ರದ ಮುಂಭಾಗ.

164ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋನಾಗಾಭಟ್ಟಸ್ಯನಂದನಃ । ಬಹ್ವೃಚಕಃಸೂರಿಭಟ್ಟಾ
165ಖ್ಯೋವೃತ್ತಿದ್ವಯಮಿಹಾಶ್ನತೇ । ಸೂನುಃಪ್ರಸನ್ನಭಟ್ಟಸ್ಯರಾಮಭಟ್ಟೋವಮ
166ಹಾಮತಿಃ । ಕೌಂಡಿನ್ಯಗೋತ್ರಜೋತ್ರೈಕಾಂಬಹ್ವೃಚಕೋವೃತ್ತಿಮಶ್ನತೇ । ಸೂನುಃಶಿಂ
167ಗರಿಭಟ್ಟಸ್ಯಗೌತಮಾನ್ವಯಸಂಭವಃ । ಅತ್ರೈಕಾಂಹರಿಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಂಪೋಥಾಯನೋ
168ಶ್ನತೇ । ಸೂನುರ್ಮಾಮನಭಟ್ಟಸ್ಯಸೂರಿಃಶಾಂಡಿಲ್ಯಗೋತ್ರಜಃ । ಆರ್ಯಃಶ್ರೀಹರಿಭಟ್ಟಾಖ್ಯೋ
169ಬಹ್ವೃಚಕೋತ್ರೈಕವೃತ್ತಿಕಃ । ವರೋಪಮನ್ಯುಗೋತ್ರಃಶ್ರೀಕಾಳಮೇಘಸುಧೀಸುತಃ । ಯಾ
170ಜುಷತ್ರೈಗರಾಜಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನತೇ । ಬಹ್ವೃಚಕೋನಿಡಗೊರುಶ್ರೀವಿರು
171ಪಣ್ಣರಸನಂದನಃ । ತಿಪ್ಪಾಭಟ್ಟೋಶ್ನತೇತ್ರೈಕಾಂವೃತ್ತಿಂಶ್ರೀವತ್ಸಗೋತ್ರಜಃ । ಸೂರಿಃ
172ಪಂಡಿರಿಭಟ್ಟಾಖ್ಯೋವ್ಯಾಸನಾರಣಭಟ್ಟಜಃ । ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋತ್ರೈಕಾಂಬಹ್ವೃಚಕೋ
173ವೃತ್ತಿಮಶ್ನತೇ । ಸಾಮಗೋಮಯಿಗಶ್ರೀಮತ್ಸಂಕಪ್ಪಸ್ಯತನೂಭ್ಭವಃ । ಹರಿ
174ತಾನ್ವಯಜೋತ್ರಶ್ರೀತಿಮ್ಮಭಟ್ಟೋದ್ವಿವೃತ್ತಿಕಃ । ಆಶ್ವಲಾಯನಸೂತ್ರಶ್ರೀ
175ವೀರಯೋಗಾತಮಾನ್ವಯಃ । ವೃತ್ತಿಮೇಕಾಮಿಹಾಪ್ನೋತಿಸುಧೀಸ್ತಿಮ್ಮರಸಾತ್ಮ
176ಜಃ । ಸೂನುಃಕೋನೇರಿಭಟ್ಟಸ್ಯಧೀಮಾಂಸ್ತಿರುಮಲಾಹ್ವಯಃ । ಆತ್ರೇಯಗೋತ್ರ
177ಜೋತ್ರೈಕಾಂಬಹ್ವೃಚಕೋವೃತ್ತಿಮಶ್ನತೇ । ಸೂನುಃಶ್ರೀರಾಮಭಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾ
178ನ್ವಯೋದ್ಭವಃ । ವೃತ್ತಿದ್ವಯಮವಾಪ್ನೋತಿಸಿಂಗಾಭಟ್ಟೋತ್ರಯಾಜುಷಃ । ಸೂನುಃಕೇಶ
179ವಭಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ । ಶ್ರೀದೇವಪೆರುಮಾಳಾಖ್ಯೋಯಂಯಾಜುಷೋತ್ರೈ
180ಕವೃತ್ತಿಕಃ । ಬಹ್ವೃಚಕಃಶ್ರೀಭರದ್ವಾಜಗೋತ್ರೋರುಪ್ಪರಸಾತ್ಮಜಃ । ಶ್ರೀಕೋ
181ನಮರಸಾಭಿಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನತೇ । ಭಂಡಾರವಿತಲಾಧೀಂದ್ರಭಾ
182ರದ್ವಾಜಾನ್ವಯೋವಿಭುಃ । ಲಕ್ಷ್ಮೀನಾರಾಯಣಾಭಿಖ್ಯೋಯಾಜುಷೋತ್ರೈವೃತ್ತಿ
183ಕಃ । ಭಾರದ್ವಾಜಾನ್ವಯಃಕಾಮರಸತಿಮ್ಮರಸಾತ್ಮಜಃ । ಬಹ್ವೃಚಕೋತ್ರಾಶ್ನ

184ತೇವೃತ್ತಿದ್ವಯಂತಿವರಸಃಪ್ರಭುಃ । ವಸಿಷ್ಠಗೋತ್ರಗೂಳೂರುಶ್ರೀರಾಮರ .
185ಸನಂದನಃ । ವಿಭುರ್ನರಸಪಾಭಿಖ್ಯೋಬಹ್ವೃಚೋತ್ರದ್ವಿವೃತ್ತಿಕಃ । ಅನ್ನ
186ದಾತಯಸೂನುಃಶ್ರೀವಸಿಷ್ಠಾನ್ವಯಸಂಭವಃ । ಧೀಮಾನ್ದೇವರಯಾಭಿಖ್ಯೋ
187ಬಹ್ವೃಚೋತ್ರದ್ವಿವೃತ್ತಿಕಃ । ಆಶ್ವಲಾಯನಸೂತ್ರಃಶ್ರೀಮೌದ್ಗಲ್ಯಾನ್ವಯಸಂ

೫ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

188ಭವಃ । ನಾಗಯೋತ್ರಾಶ್ನತೇವೃತ್ತಿವೇಕಾಂಬಿಕ್ಕರಸಾತ್ಮಜಃ । ಶ್ರೀಗಂಗಾಧ
189ರಭಟ್ಟಸ್ಯಸೂನುಃಕೌಶಿಕಗೋತ್ರಜಃ । ಏಕಾಂಲಕ್ಷ್ಮಣಭಟ್ಟೋತ್ರಯಾ .
190ಜುಷೋವೃತ್ತಿಮಶ್ನತೇ । ಯಾಜುಷನ್ತಿಪ್ಪಣಾಭಿಖ್ಯಶ್ಚನ್ನಹೆಬ್ಬಾರುವಾತ್ಮ
191ಜಃ । ಅತ್ರೈಕಾನಮಶ್ನತೇವೃತ್ತಿಂಸುಧೀರ್ಹರಿತಗೋತ್ರಜಃ । ಶ್ರೀನಾರ
192ಸೀಹದೇವಸ್ಯಸೂನುಃತಿಮ್ಮೈಯ್ಯನಾಮೆಕಃ । ವಸಿಷ್ಠಗೋತ್ರಜೋತ್ರೈಕಾಂ
193ಬಹ್ವೃಚೋವೃತ್ತಿಮಶ್ನುತೇ । ಸುಧೀರ್ಭೋಗೀಗರಸಾಭಿಖ್ಯಃಶ್ರೀಮತ್ತಿಪ್ಪರ .
194ಸಾತ್ಮಜಃ । ಬಹ್ವೃಚೋತ್ರಚತುರ್ವೃತ್ತಿರೇತಿಶ್ರೀವತ್ಸಗೋತ್ರಜಃ । ನಾಗಾಭ
195ಟ್ಟಾತ್ಮಜೋಧೀಮಾನ್ಬಹ್ವೃಚೋಗೌತಮಾನ್ವಯಃ । ವೃತ್ತಿತ್ರಯಮಿಹಾಪ್ನೋ
196ತಿನರಸಪ್ಪಃಸತಾಂವರಃ । ಶಾಂಡಿಲ್ಯಗೋತ್ರಭೂರಾನೇಗೊಂದೀಗಂಗ
197ರಸಾತ್ಮಜಃ । ಶ್ರೀವೀರಮರಸಾಭಿಖ್ಯೋಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿಕಃ ।
198ಬಹ್ವೃಚೋಮಣಿಯೂರಶ್ರೀರಂಗಪ್ಪರಸನಂದನಃ । ವಸಿಷ್ಠಾನ್ವಯಜೋ
199ತ್ರೈಕಾಂವೃತ್ತಿಂತಿಮ್ಮರಸೋಶ್ನುತೇ । ಉದಯಾಚಲದೇವಣ್ಣಸೂನುರ್ನರಸಯಾ
200ಹ್ವಯಃ । ವಸಿಷ್ಠಗೋತ್ರಜೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿಬಹ್ವೃಚಃ । ಶ್ರೀರಂಗಪ
201ಟ್ಟಣಾವಾಸಿಣಾತಿಮ್ಮಯಃತಿಮ್ಮಯಾತ್ಮಜಃ । ಅತ್ರೈಕಾಮಶ್ನುತೇವೃತ್ತಿಂಯಾಜುಷೋ
202ಕಾಶ್ಯಪಾನ್ವಯಃ । ಧೀಮಾನ್ವಮುಕುಂದದೇವಾಖ್ಯಃಶ್ರೀಮಚ್ಛಾಡರಸಾ
203ತ್ಮಜಃ । ಬಹ್ವೃಚಶ್ರೀಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈಕವೃತ್ತಿಕಃ । ಸೂರಿಕ್ಷ
204ದಿರಸೂತ್ರಃಶ್ರೀವರದೈಯ್ಯತನೂಭವಃ । ವೃತ್ತಿಮೇಕಾಮಿಹಾಪ್ನೋತಿಬೆಟ್ಟಪ್ಪಃ
205ಕುಶಕಾನ್ವಯಃ । ಸೂರಿಸ್ತಿರುಮಲಾಖ್ಯಸ್ಯಸೂನುಸ್ತಿರುಮಲಾಹ್ವಯಃ ।
206ಭಾರದ್ವಾಜಾನ್ವಯೋಧೀಮಾನ್ಬಾಜುಷೋತ್ರೈಕವೃತ್ತಿಕಃ । ಸೂನುರ್ಮಾಧವಭ
207ಟ್ಟಸ್ಯಧೀಮಾನೌಭಳಯಾಹ್ವಯಃ । ಶ್ರೀವತ್ಸಗೋತ್ರಜೋತ್ರೈಕಾಂವೃತ್ತಿ
208ಮಾಪ್ನೋತಿಯಾಜುಷಃ । ಸೂನುರ್ದೇವರಭಟ್ಟಸ್ಯಯಾಜುಷೋಹರಿತಾನ್ವಯಃ ।
209ಧೀಮಾಂಸ್ತಿರುಮಲಾಭಿಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ನಂದನಶ್ಚೌಡಿ
210ಭಟ್ಟಸ್ಯವಿಷ್ಣುವೃದ್ಧಾನ್ವಯೋಭವಃ । ಬಹ್ವೃಚೋಮಾಧವಾಭಿಖ್ಯೋವೃತ್ತಿಮೇ
211ಕಾಮಿಹಾಶ್ನುತೇ । ಸೂರಿರ್ನಾಗಸಮುದ್ರಸ್ಯನಂಜಯೋನಂಜಯಾತ್ಮಜಃ ।
212ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿವಾಪ್ನೋತಿಬಹ್ವೃಚಃ । ಗರ್ಗಗೋತ್ರ

೬ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

213ಸಮುದ್ಭೂತೋನಯನಾವೀಕ್ಷಿತಾತ್ಮಜಃ । ಹಸ್ತಿಗಿರ್ಯಧ್ವರೀವೃತ್ತಿ
214ಮತ್ರೈಕಾಂಯಾಜುಷೋಶ್ನುತೇ । ಸೂರೇಃಕಿಂಗರಯಾಖ್ಯಸ್ಯಸೂನುರ್ವಾಧೂ
215ಲಗೋತ್ರಜಃ । ಶ್ರೀಕಿಂಗಪೆರುಮಾಳಾಖ್ಯೋಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿಕಃ ।
216ನಂದನಃಕೃಷ್ಣಭಟ್ಟಸ್ಯಕೌಂಡಿನ್ಯಾನ್ವಯಸಂಭವಃ । ಸೂರಿರ್ನೇದಾಂತಿ

[217]ಭಟ್ಟಖ್ಯೋಯಾಜುಷೋತ್ರೈ ಕವೃತ್ತಿಕಃ । ಶ್ರೀಗಂಗಾಧರಭಟ್ಟಾಖ್ಯೋಧೀ
[218]ಮಾನ್ಕಂಚರಸಾತ್ಮಜಃ । ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ರೈ ಕಾಂವೃತ್ತಿಮಾಪ್ತೋತಿ
[219]ಬಹ್ವೃಚಃ । ಓಬೈಯ್ಯಸ್ಯಾತ್ಮಜೋಧೀಮಾನ್ಯಾಜುಷಃಕಾಶ್ಯಪಾನ್ವಯಃ । ಅಂ
[220]ಣಾಜಿನಾವಮಧ್ಯೇಯೋಸ್ಮಿನ್ವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನು ತೇ । ಶ್ರೀಯಜ್ಞೇಶ್ವರ
[221]ಭಟ್ಟಸ್ಯಸೂನುಃಕೌಶಿಕಗೋತ್ರಜಃ । ಯಾಜುಷಃಕಲ್ಲಿನಾಥಾಖ್ಯೋವೃತ್ತಿ
[222]ಮೇಕಾಮಿಹಾಶ್ನು ತೇ । ಕಾಶ್ಯಪಾನ್ವಯಸಂಭೂತೋಬಹ್ವೃಚಃಿಂಗಯಾತ್ಮಜಃ ।
[223]ವೃತ್ತಿಮೇಕಾಮಿಹಾಪ್ನೋತಿಶ್ರೀರಾಮಾಯಣನಾಗಯಃ । ಸಿಡಪ
[224]ನಂದನೋಧೀಮಾನ್ಬಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ । ಗ್ರಾಮೇಸ್ಮಿನ್ನ ಶ್ನು ತೇ
[225]ವೃತ್ತಿಮೇಕಾಂನರ್ಸಯಾಹ್ವಯಃ । ಶಾಂಡಿಲ್ಯಗೋತ್ರಸಂಭೂತಃಸಂಗುಭಟ್ಟ
[226]ಸ್ಯನಂದನಃ । ಬಹ್ವೃಚೋಮಲುಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನು ತೇ ।
[227]ಲಿಂಗಾಭಟ್ಟಾತ್ಮಜೋಧೀಮಾನ್ಬಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ । ತಿಪ್ಪಭಟ್ಟೋಶ್ನು
[228]ತೇತ್ರೈ ಕಾಂವೃತ್ತಿಮಾಚಾರತತ್ಪರಃ । ಶ್ರೀನಾರಸಿಂಹ್ವಭಟ್ಟಾಖ್ಯೋನರಸ
[229]ಪ್ಪತನೂಬ್ಭವಃ । ಅತ್ರೈ ಕಾವಾಶ್ನು ತೇವೃತ್ತಿಂಬಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ ।
[230]ಆಖಿಲೈರರ್ಚಮಾನಸ್ಯಗ್ರಾಮದೇವಸ್ಯಶಾರ್ಙ್ಗಿಣಃ । ಏಕಾವೃತ್ತಿ
[231]ರಿಹಗ್ರಾಮೇನುಧಾಹಾರಾಯಕಲ್ಪಿತಾ । ಮುನಿಭಿಸ್ತ್ವಯಮಾನಸ್ಯ
[232]ಗ್ರಾಮದೇವಸ್ಯಧೂರ್ಜಟೇಃ । ಕಲ್ಪಿತಾವೃತ್ತಿರತ್ರೈ ಕಾಸುಧಾಹಾರೇ
[233]ಜಗತ್ಪತೇಃ । ಲಿಖಿತಾಸುತತಸ್ತಾ ಸುದ್ವಿಜಾನಾಮತ್ರವೃತ್ತಿ
[234]ಷು । ಲಿಖ್ಯಂತೇಭೂಸುರಾಃಕೇಚಿದ್ಯಜಮಾನಸ್ಯ ವೃತ್ತಿಷು ॥ . .
[235]ಶ್ವೀತರಾನ್ವಯೋದ್ಭೂತಃತಿಪ್ಪಭಟ್ಟಸ್ಯನಂದನಃ । ಶ್ರೀವಿಶ್ವನಾ
[236]ಥಭಟ್ಟಾಖ್ಯೋಬಹ್ವೃಚೋತ್ರೈ ಕವೃತ್ತಿಕಃ । ಸೂರಿರ್ಹರಿಯಣಾರಾಧ್ಯ
[237]ಸೂನುರ್ನಾಗಯನಾಮಕಃ । ಬಹ್ವೃಚಃಶ್ರೀಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈ ಕ

ಒನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[238]ಕವೃತ್ತಿಕಃ । ಓಬೈಯ್ಯಸ್ಯಾತ್ಯಜೋಧೀಮಾನ್ಯಾಜುಷಃಕಾಶ್ಯಪಾನ್ವಯಃ ।
[239]ನಂಜೈಯ್ಯನಾಮಧೇಯೋಸ್ಮಿನ್ವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನು ತೇ । ಗ್ರಾಮಸ್ಯಾ
[240]ಸ್ಯೈವಸೀಮಾನೋದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ । ತತ್ತಚಿಹ್ನ ಸಮಾ
[241]ಯುಕ್ತಾ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ ॥ ಭೀಮನಡಿಗದ್ದೆಯಸೂಳೆಬಯ
[242]ಲಗಡಿಯಕರಿಯ[ಕ]ಲ್ಲರೆಬಡಗಲುಊರಗಡವ್ಗೂರುಗ
[243]ಡಿಯಧರ್ಮೈಣಿಯಿಶಾನ್ಗದಲುಕೂಗುವನಕಲ್ಲೊತ್ತಿದಿ
[244]ನಂಮೂಡಣಗುಡ್ಡೆಮೂಡಲುಸಂತೆಕಡವ್ಗೂರಗಡಿಯಆನು
[245]ಖನಕಲ್ಲುಆಗ್ನೇಯದಲುಸೋಗಾನೆಗಡಿಯಭೂತಖೆ
[246]ಯಕಲ್ಲುಮತ್ತಂಆಗ್ನೇಯದಲುವಿದಿಕ್ಕ್ಕಂಕಾಚನಕಟ್ಟೆಕೊರ
[247]ಲಹಳ್ಳಿಯಗಡಿಯಹೊಸಕಟ್ಟೆಬಳಿಗೆರೆತೆಂಕಲುಕಾಚಕೆ
[248]ನಕಟ್ಟೆಯಗಡಿಯಓಣಿಯಆಲದಮರನೈರುತ್ಯದಲು
[249]ಕುಸಗೂರುಗಡಿಯಹಳ್ಳವಾಯಾವ್ಯದಲುಯರ್ರಕನಆಲದಆಕೆರೆ
[250]ಶ್ವರದೇವರುಬಡಗಲುಈಶ್ವರಪುರದಊರಬಳಿಯಹತ್ತಿರಿ

251ಣಹುಣಿಸೆವುರಈಶಾನ್ಯದಲೂಈಶ್ವರಪ್ರರದಹೊಲವೇರಿಯ
252ಬಿಕ್ಕ ಕುಂಟೆಯಬತ್ತಿರಿಣಬದಹುವೂಡಲುಹರಿಗೆಯಹೊ
253ಲವೇರಿಯಸಸಿಆರಳೆಯಪ್ಪಂಜೆವುತ್ತಂವಿದಿಕ್ಕಾಗಿನೂಡಲು
254ಹೊಪ್ಪೇನಳಟ್ಟಿದಬಲ್ಲವತ್ತದಕಟ್ಟೆಯಬತ್ತಿರಿಣಹಕ್ಕ ಲಬರಹು
255ಆಗ್ನೇಯದಲುಸಂತೆಕಡವೂರನವಿಲಬೊವ್ಮನಸರುಹಿನಬೊ
256ತೆಗಟ್ಟೆತೆಂಕಲುವುತ್ತೂರುಗಡಿಯುಕೂಗುವಕಲ್ಲಸವಿಾಪದಹೆದ್ದಾರಿ
257ಯಬತ್ತಿರಿಣಕರಿಯುಕಲ್ಲಹಾಸರೆವುತ್ತಾವಿದಿಕ್ಕೂತೆಂಕಲುವು
258ಡ್ಡಿ ವುಲ್ಲಿಕಾರ್ಜುನದೇವರಭಟ್ಟರಸವಿೂಪದಹೆದ್ದಾರಿನೈರುತ್ಯದ
259ಲುಸೂಳಿಬೈಲರಾಸನರೆವತ್ತಿರಿಣಬತ್ತಿನವೊದಲು
260ಪಡುವಲತುಂಗಾದೇವೀರು

೭ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

261ತದಿದವುವನೀವನೀಪಕವಿನುತಧರಾಯಸ್ಯಕೃಷ್ಣ ರಾಯಸ್ಯ । ಶಾಸನವು
262ರುಕವಿವೈಭವನಿವಹನಿದಾನಸ್ಯಭೂರಿದಾನಸ್ಯ । ಕೃಷ್ಣದೇವವುಹಾರಾಯ
263ಶಾಸನೇನಸಭೂಪತಿಃ । ಅಭಾಣೀಂವೃದುಸಂದರ್ಭಂತವಿದಂತಾಂಬ್ರಶಾಸನಂ । ಕೃಷ್ಣ
264ದೇವವುಹ್ತಾರಾಯಶಾಸನಂವುಲ್ಲಣಾತ್ಮಜಃ । ತ್ವಷ್ಟಾಶ್ರೀವೀರಣಾಚಾರ್ಯೋವ್ಯಲಿ
265ಖಿತ್ತಂಚ. . . . .ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾ
266ನಾಸ್ವರ್ಗವುವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪು
267ಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫ
268ಲಂಭವೇತು । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿವರ್ಷ
269ರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಮಿ । ಏಕೈವಭಗಿನೀಲೋಕೇ
270ಸರ್ವೇಷಾವೇವಭೂಭುಜಾಂ । ನಭೋಜಾನ್ಯನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವ
271ಸುಂಧರಾ । ಸಾವಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
272ಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋ
273ಭೂಯೋಯಾಚತೇರಾವುಚಂದ್ರಃ ॥
274ಶ್ರೀವಿರುಪಕ್ಷ

## 27

### ಅದೇ ಹೋಬಳಿ ಯರಗನಹಾಳು ಅಗ್ರಹಾರದಲ್ಲಿ ನಾರಾಯಣಾವಧಾನಿಗಳ ಮನೆಯಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

೩ಪತ್ರಗಳು — ನಾಗರಾಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

1ಶುಭಮಸ್ತುನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇ । ತ್ರೈ
2ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ರಕ್ಷಾಯೈಜಗತಾಂಭೂಯಾದ್ದ
3ಯಾಳುರ್ದ್ವಿರದಾನನಃ । ಇಂದ್ರಾದಿದೇವನಿಕರೈಃಸ್ತೂಯಮಾನಃಸದಾ
4ವಿಭುಃ । ರತ್ನಸಿಂಹಾಸನಾಸೀನೋಧೀರಶ್ಚಂಡಪರಾಕ್ರಮಃ । ರಾಜಾಧಿರಾಜಸ್ತೇ

[5]ಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ । ವೈರಿಮಂಡಲದೋರ್ದಂಡಚಂಡಖಂಡನಕೇಸ

[6]ರೀ । ರಾಮದೇವೊಮಹಾರಾಯಃ ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ । ತಸ್ಮಿನ್ಶಾಸತಿ

[7]ಭೂಪಾಲೀಧರಣೀಂಸಕಲಾಮಿಮಾಂ । ತಸ್ಯಾಸನ್ನನುಜೀವಿನೋಜಿತತ

[8]ಮಾಮನ್ಯಾಃಪ್ರಜಾಪಾಲಕಾಸ್ತನ್ಮಧ್ಯೇಜಿತಶತ್ರುಭೂಪನಿಕರಃಕೇಂಗಾಭಿ

[9]ಧೋಭೂನ್ನೃಪಃ । ಸತ್ಯಂತೇನಮಹೀತಳಂರಿಪ್ರವಧೂನೇತ್ರಾಂಬುಭಿಃಪ್ಲಾವಿತಂತತ್ಸೂ

[10]ನುಶ್ಚಿಪರಾಕ್ರಮಿಪರಗುಣೋನಾಮ್ನಾಹನೂಮಾನಭೂತ್ । ವದಾ

[11]ನ್ಯೇಸ್ಮಿನ್ಭೂಪೇಕೃತಸಕಲದಾನೇಶುಭದಿನೇಕದಾಚಿತ್ತಸ್ಯಾಸೀನ್ಮತಿ

[12]ರವನಿದಾನೇಶೃತಫಲೇವಿವಾಹೇಸಾಸೂನೋರ್ಭುವನತಿಲಕಂಗ್ರಾಮ

[13]ಮಮಲಂದದೌಧಾರಾಪೂರ್ವಂವಿಜಯಿಬಿಳಿಗೇಪುಷ್ಪವಿದುಷ್ಟ್ಮೈ । ಸೋಯಂಭೂ

[14]ಮಿಸುರಃಸದಾಶಿವಪದದ್ವಂದ್ವಾರ್ಚನೇತತ್ಪರೋವೇದಾಂತಾರ್ಥವಿಚಾರಶುದ್ಧ

[15]ಹೃದಯಃಸತ್ತೀರ್ಥಗಾಮಿಸದಾತ್ಯಾಗೇಯೇನವಃಹೀತಳೇವಿತರಣೇಕರ್ಣೋಪಿವಿ

[16]ಸ್ಮಾರಿತೋಗಾಂಭೀರ್ಯೇಚಪಯೋನಿಧಿರ್ನಿತರಾಂಭೇಜೇಸ್ಯಸಾವ್ಯಂನವಾ । ವಿಶ್ವಾಮಿ

[17]ತ್ರಸ್ಯಗೋತ್ರೋಯಂಭೋಧಾಯನಸಃಸೂತ್ರವಾನ್ । ಯಜುರ್ವೇದೀಮಹಾಪ್ರಾಜ್ಞೋಧೀಮಾನ್ಗಂ

[18]ಗಾಧರಾತ್ಮಜಃ । ವೇದಾಂಬುಧಿಶರಕ್ಷೋಣಿಗಣಿತೇಶಕವತ್ಸ

[19]ರೇ । ದುರ್ಮತ್ಯಾಖ್ಯೇವತ್ಸರೇಚಮಾಸೇಮಾಧವನಾಮಕೇ । ಶುಕ್ಲಪ

[20]ಕ್ಷೇತ್ರಿಶೀಯಾಯಾಂಶುಭೇಚಸ್ಥಿರವಾಸರೇ । ಪುಟ್ಟಪಾಖ್ಯೋವಿ

[21]ಪ್ರದೇವೋವಿದ್ವಜ್ಜನಶಿರೋಮಣಿಃ । ಆರಗಾಖ್ಯಸ್ಯವೇಂಶ್ಯೇಚ

[22]ಗಾಜನೂರೋಳ್ಪಿಸೀಮನೀ । ಗಂಗೇಮಂಡಲನಾಡೌಚತುಂಗಭದ್ರಾ

[23]ನದೀತಟೇ । ವಿದ್ಯಮಾನಂಮಹಾಗ್ರಾಮಂಸ್ವೀಕೃತಂಭೂ

[24]ಮಿಪಾಲಕಾತ್ । ಯರಗ್ಗಹಾಖ್ಯೆತಿಖ್ಯಾತಂಸೇವ್ಯಂ

[25]ಚವಿಭುಧೋತ್ತಮೈಃ । ಪುಲ್ಲೇಶದೇವತಂಚೈವಪ್ರ

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[26]ತಿನಾಮ್ನಾತುಶಂಕರಂ । ಉಪಗ್ರಾಮೇಣಸಹಿತಂಕಾಳೀಕೊಪ್ಪಾಭಿಧೇನ

[27]ಚ । ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಂಗೃಹಾರಾಮಾದಿಸಂಯುತಂ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧ

[28]ಸಾಧ್ಯಜಲಾನ್ವಿತಂ । ಲಕ್ಷೇಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಶುಭವೃಕ್ಷಾದಿಸಂಯುತಂ । ವಾಪೀ

[29]ಕೂಪಕಟಾಕೈಶ್ಚ ಕಳ್ಳಾರಾಮೈಶ್ಚ ಸಂಯುತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ

[30]ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಾಧಿಕ್ರಯಯೋಗ್ಯಂಚಕೆಯೋಗ್ಯಂಚಪರಿ

[31]ವರ್ತನೇ । ಪುಟ್ಟಪಾಖ್ಯೋವಮಹೀದೇವೋವಾನನೀಯೋವನಸ್ವಿಭಿಃ । ಸಹಿರಣ್ಯಪಯೋ

[32]ಧಾರಾಪೂರ್ವಕಂಬ್ರಹ್ಮದತ್ತವಾನ್ । ಸ್ವಯಂದದೌಚವಿಪ್ರೇಭ್ಯೋದಶಭ್ಯೋಬ್ರಾಹ್ಮೇಭ್ಯೋತ್ತ

[33]ಮಃ । ಕೃತ್ವಾಚತಸ್ಯಫೋಷಸ್ಯಸಂಭಾಗಂವೃತ್ತಿನಾಮಕಂ । ಆದೌಹರಿತಗೋತ್ರೇಯಆ

[34]ಪಸ್ತಂಬಸ್ಯಸೂತ್ರವಾನ್ । ತಸ್ಮೈಹರಿಹರಾಧ್ಯಸೂನವೆಯಜುಷಾಯಚಕೆನೀಲಕಂಠಾ

[35]ಖ್ಯವಿದುಷೆವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ರಾಮೌನಭಾರ್ಗವಗೋತ್ರೋಯ

[36]ಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ಬಹ್ವೃಚೋನಾರಸಿಂಹ್ವಾಖ್ಯತನಯೋವೇದ

[37]ಪಾರಗಃ । ತಸ್ಮೈಲಕ್ಷ್ಮಣವಿದುಷೇವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವಿದ್ವಾ

[38]ನ್ಹರಿತಗೋತ್ರೀಯಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ವಿದ್ವತ್ತ್ಯಮ್ಮಣಸೂನುಶ್ಚ
[39]ಒಂಡಿಭಟ್ಟಾಭಿಧೋಽಭೂಧಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತ
[40]ವಾನ್ । ವಿದ್ವಾನ್ವಾಧೂಲಗೋತ್ರೀಯಆಪಸ್ತಂಬಸ್ಯಸೂತ್ರವಾನ್ । ಯಾಜುಷೋಮಾ
[41]ಧವಾರಾಧ್ಯತನಯೋತಿವಿಚಕ್ಷಣಃ । ಲಕ್ಷ್ಮಣಾರಾಧ್ಯವಿದುಷೇ
[42]ವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವಿಶ್ವಾಮಿತ್ರಾಖ್ಯಗೋತ್ರೀಯೋದ್ರಾ
[43]ಹ್ಯಾಯಣಸುಸೂತ್ರವಾನ್ । ಸಾಮಶಾಖೀಮಲ್ಲಿಭಟ್ಟತನಯೋ
[44]ಧೀಮತಾಂವರಃ । ತಸ್ಮಾಅಪ್ಪಾಜಿವಿದುಷೇವೃತ್ತಿಮೇಕಾಂಪ್ರ
[45]ದತ್ತವಾನ್ । ಭಾರದ್ವಾಜಾಖ್ಯಗೋತ್ರೀಯಆಪಸ್ತಂಬಸ್ಯಸೂತ್ರವಾನ್ । ಯ
[46]ಜುರ್ವೇದೀತೋಟಿಭಟ್ಟತನಯಃಕೃಷ್ಣನಾಮಕಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮ

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[47]ಣವರ್ಯಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ಮೌನಭಾರ್ಗವ
[48]ಗೋತ್ರೀಯಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ಬಹ್ವೃಚೋಹರಿಭ
[49]ಟ್ಟಸ್ಯಪೌತ್ರಸ್ತಿರುಮಲಾಭಿಧಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯ
[50]ವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವಿಶ್ವಾಮಿತ್ರಾಖ್ಯಗೋತ್ರೀಯೋದ್ರಾ
[51]ಹ್ಯಾಯಣಸುಸೂತ್ರವಾನ್ । ಛಂದೋಗೌಪ್ಪಣಭಟ್ಟಸ್ಯತನಯೋವೇಂ
[52]ಕಟಾಭಿಧಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ !
[53]ಧೀಮಾನ್ಕಾಶ್ಯಪಗೋತ್ರೀಯೋಪೋಧಾಯನಸುಸೂತ್ರವಾನ್ । ಯಾಜು
[54]ಷೋನಾರಸಿಂಹ್ವಾಖ್ಯತನಯೋವೇದಪಾರಗಃ । ತಸ್ಮೈನೈಸಿಂಹ್ವ
[55]ಭಟ್ಟಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವೆಸಪ್ಪಗೋತ್ರೇಜಕೋತ್ಪಂ
[56]ನಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ಬಹ್ವೃಚಃಸೂರಿಭಟ್ಟಸ್ಯತ
[57]ನಯೋಮಲ್ಲಿಭಟ್ಟಕಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿಮೇ
[58]ಕಾಂಪ್ರದತ್ತವಾನ್ । ಗ್ರಾಮಸ್ಯಾಸ್ಯಚತುಸ್ಸೀಮಾಲಿಖ್ಯಂತೇದೇಶಭೂ
[59]ಷಯಾ । ಮೂಡಲುಲಖೇನಕೊಪ್ಪದಕೊಲ್ಲಹಳ್ಳೀಹಳ್ಳಗಡಿಂ
[60]ದಂಪಡುವಲುಕುಸಕೂರಕೆರೇಕೋಡಿಂದಂತೆಂಕಲುಕಾ
[61]ಳೀಕೊಪ್ಪದಯದ್ದೆವೊದಡಿಂದಂಬಡಗಲು
[62]ಹೊನ್ನಹಳ್ಳಗಡಿಇಂತೀಚತುಸ್ಸೀಮಾವಿವರ । ಸಾಕ್ಷಿಣೋ
[63]ತ್ರವಿಲಿಖ್ಯಂತೇಸೂರ್ಯಚಂದ್ರಮುಖಾಃಸುರಾಃ । ಆದಿತ್ಯಚಂ
[64]ದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ ।

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[65]ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಸ್ಯಜಾನಾತಿ
[66]ಸರಸ್ಯವೃತ್ತಂ । ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭು
[67]ಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ।
[68]ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾ
[69]ನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವ
[70]ದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪ

[71]ರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ । ಸಾ
[72]ವಾನ್ಯೋಯಂಧರ್ಮಸೇತುನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
[73]ಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿ
[74]ವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ । ಶ್ರೀಗೋಪಾಲಕೃಷ್ಣ
[75] ಶ್ರೀರಾಮ

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### ಅದೇ ಹೊಂಬಳ ಸಕ್ರೆಬೈಲ್ ಗ್ರಾಮದ ಪಟೇಲನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನ
[2]ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
[3]ಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂಗಳಿನೆಯಸಾಧಾರಣ
[4]ಸಂವತ್ಸರದಜೇಷ್ಠಶುಂಲುಶ್ರೀಮತ್ಸಜನಶುದ್ಧಶಿವಾಚಾರಸಂಪಂ
[5]ನದ್ಯಾವಾಪೃಥ್ವೀಮಹಾಮಹತ್ತಿ ನವಳಗಾದಕುಪ್ಪಸ್ತಕಂಥೆಮನೋಹರದೇ
[6]ವರಶಿಷ್ಯರುಕೆಂಪುನಂಜೇದೇವರಿಗೆಶ್ರೀಮದ್ದೆಡವಮುರಾರಿಕೋ
[7]ಟೇಕೋಳಾಹಳವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಶಿವಗು
[8]ರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದೀಸದಾಶಿವರಾಯನಾಯಕರವಂ
[9]ಶೋದ್ಭವರಾದಸಂಕಣ್ಣನಾಯಕರಪ್ರಪೌತ್ರರುಸಿದ್ಧಪ್ಪನಾಯಕರ
[10]ಪುತ್ರರುಶಿವಪ್ಪನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರೂಕೊ
[11]ಟ್ಟಧರ್ಮಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆಬಿದಿರೂರಬಾಳೇಕೊಪ್ಪದಲ್ಲೂ
[12]ನಂಮಹಿಸರೆಲ್ಲುಮಠವಕಟ್ಟಿಸಿನಿಮಗೆಶರಣುಮಾಡಿದವೀಕ್ರುತ
[13]ಮಠದಧರ್ಮಕೆಹೇರುವಮಾನ್ಯದಎತ್ತುನಡೆಗಿಂಅಯಿವತ್ತುಯೆತ್ತಿ
[14]ನಮಾನ್ಯವನೂಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಧೇವೆಯಿಾಯೆತ್ತಿನಲೂತಾವೆ
[15]ಜೀವಿಸುಅಡಕೆಮೆಣಸುಳ್ಳಿಪಟೆಖೊಬರಿಕವಾಡಅಕ್ಕಿಭತ್ತರಾಗಿ
[16]ಉಪ್ಪುಹುಳಿಬೆಲ್ಲಯೆಂಣೆತುಪ್ಪವಿದಳಬೂಸಕಾಯಿಕತ್ತಹೊಗೇಸೊ
[17]ಪ್ಪುಜವಳೆಮುಂತಾಗಿ । ಯಿಕ್ಕೇರಿದುರ್ಗವಸುದಾರೆಸಕ್ಕರೇಪಟ್ಟಣಕಾವನದು
[18]ಗ್ಗದಹೋಬಳಿಘಟ್ಟದಕೆಳಗಣಹೋಬಳಿಚೆಂದಾವರದಸುಂಕಸಹಾ
[19]ಯಿತಾಣಿಗಳಲ್ಲಿಯೆತ್ತುಗಳವರ್ನವಯಸಬರಸಿಹೇರಿಕೊಂಡುಪಡ್ಡರು
[20]ಸನ . . . . . ಧರ್ಮವನೂನಡಸಿಕೊಂಡು.।

ಹಿಂಭಾಗ.

[21]ನಿಂಮಶಿಷ್ಯಪರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
[22]ಗಳಾಗಿಸುಖದಿಂಅನುಭವಿಸಿಕೊಂಡುಬಾಹದುಎಂ
[23]ದುಕೊಟ್ಟಯೆತ್ತಿನವಾನ್ಯದಧರ್ಮಶಾಸನ । ದೇವಸಾಕ್ಷಿ
[24]ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ರು

[25]ದಯಂಯಮಕ್ಕ । ಅಹಕ್ಕ ರಾತ್ರಿಕ್ಕ ಉಭೇಚಕೆಸಂಧ್ಯೇಧರ್ಮ
[26]ಕ್ಕ ಜಾನಾತಿನರಸ್ಯಉತ್ತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
[27]ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾ
[28]ದಚ್ಚುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನು
[29]ಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
[30]ಭವೇತ್ ॥ ಶ್ರೀಸದಾಶಿವ

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### ಆದೇ ಪಟೇಲನ ವಕದಲ್ಲಿರುವ ಮುತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಎ ಪತ್ರಗಳು.

ಒನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋ
[2]ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
[3]ಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂ೬೩೩ನೆಯಖರಸಂವತ್ಸರ
[4]ದಪಾಲ್ಗುಣಬಂಂಲುಶ್ರೀಮತ್ಸಜನಶುಧಶಿವಾಚಾರಸಂಪಂನದ್ಯಾ
[5]ವಾಪ್ರುಥ್ವೀಮಹಾಮಹತ್ತಿನವಳಗಾದಚರಮೂರ್ತಿಮಹೇಶ್ವರರುಮೇಲಣಗ
[6]ವಿಬಸವಲಿಂಗದೇವರಶಿಷ್ಯರುಬಸವಲಿಂಗದೇವರಗೆಯಿಡವಮುರಾ
[7]ರಿಕೋಟೆಕೋಳಾಹಳವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಶಿವ
[8]ಗುರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದೀಸದಾಶಿವರಾಯನಾಯಕರ
[9]ವಂಶೋದ್ಭವರಾದಸಿದ್ಧಪ್ಪನಾಯಕರಪ್ರಪೌತ್ರರುಶಿವಪ್ಪನಾಯಕರಪಾ
[10]ತ್ರರುಸೋಮಶೇಖರನಾಯಕರಧರ್ಮಪತ್ನಿಯರಾದಚಿಂನಂಮಾಜಿ
[11]ಯವರಪುತ್ರರುಬಸವಪ್ಪನಾಯಕರುಬಿಸಿಕೊಟ್ಟಭೂದಾನಧರ್ಮ
[12]ಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆಯಿವರಿಗೆಉತ್ತಾರಕೊಟ್ಟುಸ್ವಾಸ್ಥಿಗೆಶಾಸನವ
[13]ಬರಸಿಕೊಡಬೇಕೆಂದುಮರಿಯಪ್ಪನವರುಹೇಳಿದ್ದರಿಂದಬರಸಿಕೊಟ್ಟ
[14]ದುಗಾಜನೂರಸೀಮೇತ್ರಿಯುಂಬಕಪುರದಅಗ್ರಹಾರದಿಂದಲೋಕಯನು
[15]ತಂನಯಜಮಾನಿಕೆಉತ್ತಿಬಗ್ಗೆಉತ್ತಾರವಾದಸ್ವಾಸ್ತಿಯವಳಗೆಉತ್ತಾರಕೊಟ್ಟದು
[16]ಸಖರೆಬಯಲಗ್ರಾವುದ್ದಿಂದವಿಂಗಡಿಸಿಕೊಟ್ಟದುಗಂಂಕ್ಕೆ ವಿವರಬೀಜಖ೦೫ಕ್ಕೆ
[17]ಖಂಕ್ಕೆ ಗುಳಿಲುಗಂಂಬಿಕವುಳಕೆರೇಗ್ರಾವುದಿಂದಬುರಾನಖಾನಗೆಉಂಬಳಿ
[18]ಉತ್ತಾರಕೊಟ್ಟದಬಗೆಲುಯಿವನೆವುಕಳುವುಯಿದುನಖಾನಬುಡಣಾಖಾನಪಾ
[19]ದುಖಾನಶಾಬಾನಖಾನಸಹಕೊಟ್ಟದುಗುಳಿಯಿವಂದಿರಬಿಕಪಉಡಖಾನವುಗಆ
[20]ಬೂಖಾನನುತಂನಪಾಲಿಗೆಬಂದಭೂಮಿಯವಳಗೆಕೊಟದುಗಳ॥ಉಭಯಂ

ಒನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[21]ಗಳ॥ಕೆವಿವರಬೀಜಖ॥॥ಕೆಗಳ॥ಕುಂವುರಿಯಿಂದೆಗಂ೫=ತಾಶಾವಗ
[22]ನಿಂದೆಗಂ೫=ವಟ್ಟಿನಲುಕೂಡಿದಹೆಚ್ಚಿಗೆಯಿಂದಗ೦೫॥॥ಅಂತುಗ್ರ॥

[23]ಉಭಯಂಗ೨೦।। ಯೆಡತೊರೇಸೀಮೆಸಿದ್ದಾಪುರದಗ್ರಾಮದಿಂದಗೌಡಮ
[24]ರಿಯನುತನ್ನಉಂಬಳಿಯಿಂದಶರಣುಮಾಡಿದಬಗೆಲುಗ೬ಪೆದ್ದಿಭಟ್ಟನ
[25]ನಾರಸಿಂಹ್ಯಭಟ್ಟಗೆಜೆಂಣವಳಿಗ್ರಾಮದಿಂದಉತ್ತಾರಗ೩ಕೆವಿವರಮೆಲು
[26]ವಾಸೆಯಾಗೆತೆತ್ತುಬಾಹದುಗ೧೯೨ಯಿಾತನಹೆಂಡತಿಯೆಲಕನುಕ್ರ
[27]ಯಕೆಕೊಟ್ಟಬಗೆಲುಗ೧।।೩ಉಭಯಗ೩ನೂಅರಮನೆಗೆವಪಿಸಿ
[28]ಕೊಂಡುಆಬದಲಿಗೆಗ೩ಉಭಯಂಗ ೯ಕೆವಿವರಕ್ರಯಗ೭೨ಯೆ
[29]ಪತಯೆರಡವರಹನುಅರಮನೆಗೆತೆಗದುಕೊಂಡುಉತ್ತಾರಕೊಟ್ಟ
[30]ದುಗ೭೯೨ಯಿವರುಕ್ರಯಕೆತೆಗದುಕೊಂಡಬಗೆಲುಜೆಂಣವಳಿಗ್ರಾ(ಮ)
[31]ದಸಿಸ್ತಿಗೆಕೊಡಿಸಿಆಬದಲಿಗೆಉತ್ತಾರಕೊಟ್ಟದುಗ೧।।೩ಉಭ
[32]ಯಂಗ ೯ಉಭಯಂಗ೩೦।।ಮೂವತ್ತುವರೆವರಹನಸ್ವಾಸ್ಥೆ
[33]ಯನುಶಿವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟೆವಾಗಿಯಿಾಭೂಮಿಗೆನೆಟ್ಟಲಿಂಗಮು
[34]ದ್ರೆಕಲ್ಲಿನೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆಗಾಮಿ
[35]ಸಿಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಳುಯಿಾಭೂಮಿಯಲಿ
[36]ಸಸ್ಯಾರಾಮಮುಂತಾಗಿಯೇನುಅಧಿಕಫಲವಾಹಂತೆಸಹಆಗುಮಾಡಿ
[37]ಕೊಂಡುನಿಂಮಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾ
[38]ಗಿಸುಖದಿಂಅನುಭವಿಸಿಕೊಂಡುಯಿಹರೆಂದುಬರಸಿಕೊಟ್ಟಭೂದಾ
[39]ನಧರ್ಮಶಾಸನಆದಿತ್ಯಚಂದ್ರಾವೆನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋ
[40]ಹೃದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚಜಾನಾ

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[41]ತಿನರಸ್ಯಉತ್ತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾ
[42]ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಣ್ಯಂಪ
[43]ರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಶ್ಫಲಂಭವೇತ್ । ಯತ್ರಯೋಗೀಶ್ವರಃ
[44]ಕುರ್ಯ್ಯಾತ್ತುಶಿವಲಿಂಗಾರ್ಚನಂಸಕ್ರುತ್ತು । ವಸಂತಿತತ್ರತೀರ್ಥಾನಿಸರ್ವಾಣಿಸತ
[45]ತಂಗುಹಹರಸ್ಯಪ್ರೀಣನಾರ್ಥಂತ್ತುಶಿವಭಕ್ತಾಯದೀಯತೇ । ದಾನಂತದ್ವಿಮ
[46]ಲಂಪ್ರೋಕ್ತಂಕೇವಲಂಮೋಕ್ಷಸಾಧನಂ ॥ ಶ್ರೀ ಸ ದಾ ಶಿ ವ

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### ಬೆಂಕೀಪುರದ ಹೋಬಳಿ ಬೆಂಕೀಪುರ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀನರಸಿಂಹದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 6′ × 1′ 6″.

1 . . . . ರಸಿಂಹಾಯನಮಃ । ನಮಸ್ತುಂ . . . .
2 . . . . ತ್ರೈಲೋಕ್ಯ . . . . . ಮೂಲ . . .
3 . . . . ಭ್ಯುದಯಯುಧಿಷ್ಠಿರವಿಕ್ರಮ . . .

4 . . . ಸಂದಕಲಿವರ್ಷ೪೫೧೫ಸಂದ . . . . . .
5 . . . ರ್ಗಸಿರಶುದ್ಧಳಿಗುಭಂಡಾರಿಸಂಗಮೇಶಪರ . . .
6 . . . ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಹರಿಹರ . . .
7 . . . ಮಹಾರಾಯರುಶ್ರೀವಿರೂಪಾಕ್ಷಸೀಮೆ . . . .
8 . . . ಯಾನಗರದನೆಲವೀಡಿನಲುವರ್ನಾಶ್ರಮಧರ್ಮಂಗ . . .
9 . . . ಹಕಾಲದಲುಆಮಹಾರಾಯರನಿರೂ . . . . .
10 . . . ನಾಳುತ್ತಿಹಬ್ರಾಹ್ಮಣ್ಯಕುಲಸಂಭಾವಿತ . . . .
11 . . . ಮಹಾಮೂರ್ತ್ತಿಮನೋಹರರಪಸಿರು . . . . . .
12 . . . ಯದದಕ್ಷಿಣಬಾರಣಾಸಿಮಹಾವರಾಹಸಂಭೂತ . . .
13 . . . ಚಕ್ರಾಂಕಿತೆಮಹಾತೀರಸಂಮಂಧಿಯಪ . . . . .
14 . . . ಲಕ್ಷ್ಮೀಮನೋಹರಶ್ರೀಮದ್ಭಕ್ತಜನಬ್ರಜಶ್ರೀಮದ್ವೇದ . . .
15 . . . ನಮದಭವಬ್ರಹ್ಮೇಂದ್ರಾದಿಸಮಸ್ತರುಷಿಜನಪ್ರತಿಪಾಲ . . .
16 . . . ಹದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆದತ್ತವಾದದೇವ . . .
17 . . . ತೆಂದರೆ ॥ ಶ್ರೀನರಸಿಂಹಂಗಾಲೆಯವನಾಬಹುರತ್ನಸುವರ್ನ . . .
18 . . . ರ್ಚನೆಮಹಾವಿನೆಯೋಗವನೋಂತುಭಕ್ತಿಯಿಂದಾನಾ . . .
19 . . . ಲವತೀತಧೀರಚತುರಮಾನವದಾನೆತತ್ಪ್ರಭೆಯನಾ . . . .
20 . . . ನುಂ ॥ ಎಱೆಪಂಮನ್ರುಪನಸುತಂಜಗವಱಿವಂ . . .
21 . . . ಅಹಿಲದೀಪಸೇವೆಯನೆಱೆಮಾಡಿದಲಖರಾಜನು . . . .
22 . . . ಕಮಲಾಂಬಕನೊಲಿದೀಯೆತತ್ಪರಂಪರೆಯಂ . . . .
23 . . . ಲಕ್ಷುಮಿಯಸಂಭ್ರಮದೆಱೆಲಖನ್ರುಪಕುಮಾ . . . .
24 . . . ಸಂಗಮೇಶವಂಶಾದಿಮಹಾರಾಯರಯಜ್ಞಪ್ರತಾಪ . . .
25 . . . ನಿಷ್ಟರಂದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಲಕರುಂಬಸ . . .
26 . . . ಬಳರುಂವಿಷ್ಣುಭಕ್ತಿವಿರಚಿತಾಲಂಕ್ರುತರುಂಜೇಷ್ಠ . . .
27 . . . ಹರಾಜನಕ್ರುತಪ್ರತಿ . . ರ್ನೋದ್ಭುತೋವ್ಯಾ . . ಪೆಂಮಡಿ . .
28 . . . ನರಸಿಂಹಂ ॥ ಶ್ರೀಮನ್ಮಹಾನಾಯಕಾಚಾರ್ಯ್ಯರುಮಪ್ಪ . . .
29 . . . ದಯೆಱಲಖೆನಾಯಕರುದುಂಮಿಯನಾಡುಬಾಣೂರ . . .
30 . . . ನಾಡನೂಆಳುವಕಾಲದಲುಬಂಕಿಯಪುರದಕಾಲುವಳಿ
31 . . . ಯಪ್ರಾಂತದಲುಮಹಾಅರಣ್ಯವಾಗಿಯಿದಹಳುವನೂ
32 . . . ಯನುಸ್ಥಲನಿರ್ದೇಶವಮಾಡಿತಟಾಕಪ್ರತಿಷ್ಟೆಯಮಾಡಿಆ .
33 . . . ನಾದಿಯಲುಕಟ್ಟಿಸಿದನಾರಸಿಂಹಪುರದಗ್ರಾಮಂಆ . . ಕದಮೂ
34 . . . ಲಕ್ಷ್ಮೀಪುರಗ್ರಾಮಂಉಭಯಂಗ್ರಾಮಯೆರಡಱಅಷ್ಟಭೋಗತೇಜ
35 . . . ಯಸಕಲಸ್ವಾಮ್ಯವನೂಶ್ರೀಲಕ್ಷುಮೀನಾರಸಿಂಹದೇವರಿಗೆಸಮರ್ಪಿಸಿ
36 . . . ನ್ಯವಾಗಿನಡದು . . ಯೆರಡುಪುರವಗವುಡಪ್ರಜೆಗಳುಮಾಡುವಮದುವೆಯಸುಂ
37 . . . ಯೆಱೆಪಿಂಡಿಹಸುಯೆಂಮೆಕೋಣಕುದುರೆನಡೆ . ಬಂಡಿಯೆತ್ತಿನಸುಂಕಆಪುರದ
38 . . . ಸೀಮೆಯಲುಪಳದತೋಟತುಡುಕೆಕಬ್ಬಿನಾಲೆ . . ಸುಂಕಬಂಕಿಯಪುರ

[39]ಬಲುದೇವರಿಗೆನಡೆವವೊಂನ್ಯದತೋಟದಅಡಕೆಯಸುಂಕಪ್ರತಿವಾಕ

[40]ಕ್ಕೆ ಬಂದಯಿತ್ತಿನಹೇಱಿನಸುಂಕಅಂತುಯಿಪ್ಪ ಱಿಸುಂಕಬಾರಂದೂ

[41]ರಲುದೇವರಿಗೆನಡವವೊಂನ್ಯದತೋಟದಅಡಕೆಯಸುಂಕಆಪುರದಲುಯಿಪತ್ತು

[42] . ಗ್ಗಡೆಸುಂಕಯಿಪ್ಪ ಱಿಲುಯೇನುಹುಟ್ಟುವಧರ್ಮವನುಆಮಹಾರಾಯರ

[43]ನಿರೂಪದಿಂಆಸಿದಪಣಗ . . . . ಸರಸಹಬಂಕಿಯಪುರದಶಾಣೆಯದಸುಂಕ

[44]ಗುತ್ತಿಗೆಯವಾಡುವಹೊಳೆಯಹೊರಸುಂಕಆಗಸ್ತ್ಯಗೋತ್ರರುಕುಶಾಖೆಯಿದಂಆಪನ

[45]ಮಗನಾಗಂಣಗೆ . . . ಯಜುಶಾಖೆಯಭಾರದ್ವಾಜಗೋತ್ರದ

[46]ವೊರ್ಕಂಡೇಯ . . . . . ಲಕ್ಷುಮಿನಾರಸಿಂಹದೇ

[47]ವರಶ್ರೀಪಾದಾಸವು . . . . ಧಾರಾಪೂರ್ವಕದಿಂದಕೊಟ್ಟುಸ್ಥಿರಧರ್ಮಶಾಸನಕ್ಕೆ ಶುಭವುಸ್ತು

[48]ದ್ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗವುವಾಪ್ನೋತಿಪಾಲನಾ

[49]ದಚಕ್ತ್ರಿತಂಪದಂ ॥ ವಾಚಾದತ್ತಂವನೋದತ್ತಂಧಾರಾದತ್ತಂ . . ಯತೇಪಪ್ಪಿವರುಪಸಹ

[50]ಸ್ರಾಣಿವಿಪ್ಲಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ . . . ಭಿನತಟಾಕಕೂಪಂಪ್ರಕಸ್ತರಾ

[51]ಜ್ಯಂಕರಣಾಗತ . . . . . ಬ್ರಾಣಂದೇವೆಗೃಹಂಚದೇರ್ನಂಯಉದ್ಧರೇ . .

[52]ಪೂರ್ವಚತುರ್ಗುಣಂ . . . . । ಯೇಕ್ಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಶಾವೇವಭೂಭುಜಾಂನಭೋ

[53]ಜ್ಯಾನಕರಗಾಹ್ಯಾದೇವದತ್ತಾವಸುಂಧರಾ ॥ ಸಾವಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ

[54]ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ॥ ಸರ್ವಾನೇತಾಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಂಭೂಯೋಭೂಯೋ

[55]ಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ . ಖಾನಸರುತ್ತಮಸಮಯಜ್ಞ ರ್ವ್ವೇದಾಂತಸಂಪನ್ನ ಸದ್ಭಾವಾಚಾರ

[56]ಸುಗೋತ್ರಕೊಪ್ಪಿಪ್ಪರು . . . ಸಂಜಾನವಂಕಪುರೀದೇವಸ್ಥಾನಸುಸಂಪದಾಧಿಪತಿತತ್ಪಾರಂಪ

[57]ರಾಸಂ . . ವಂತಂಪುರುಷೋತ್ತಮಾಯ್ಯರ್ಸುತನೆಂದಾಚಕೆಂನಪಾಚಾಯ್ಯರ್ಂ

[58]ತಪ್ತೀತಾಂಬರವಿಷ್ಣುವಾವನಮುರಧ್ವಂಸಿನೈಕಂಠೀರವಃ(ತ)ತ್ಪಾದಾಂಬುಜಸೇ

[59]ವಸಂನಹಿತನಾಚಕೆಂನಪ್ಪ . . . . . .

[60]ತಸ್ತಾನಸಂರಕ್ಷಕರ್ತರ್ತತ್ಕಲೆ . . . . . ಬಲರ್ವಾ . .

[61]ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ಬಹ್ವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷವೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂ

[62]ಪುತ್ರಪಾತ್ರಕಂ । . . . ಕ್ಷುಮಿಕಾಂತಕುಪಾಜಲಧಿಸರ್ವ . . ಚಿತ್ತವ

[63]ನೆಂನಂತರಂಗದಲ್ಲಿನಿಲಿಸಿದಿಂಶ್ರೀಶುಭಶಾಸನಕ್ಕವುವನಿರ್ಮಿಸಿದಂ ॥ ಧರ್ಮಗಂಟ

[64]ಕನಕುಲವದುನಿರ್ಮೂಲವನೆಯಿದಿನರಕವಾರ್ಧಿಯೊಳಾಳ್ಗುಂಧರ್ಮಸಹಾಯಿಗಳಕು

[65]ಲನಿರ್ಮಲಸುಭಾಗ್ಯದಾಯುವಕ್ಕೆ . . ವಕ್ಕುಂ । ಯಿಂತುಸಕಲಲೋಕೈಕನಾಥ

[66] . . . ಶ್ರೀಲಕ್ಷುಮಿರಮಣನಿರ್ಮಿತಶಾಸನಕ್ಕೆ ಶುಭವುಸ್ತು ವುಂಗ

[67]ಳವುಹಃಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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### ಅದೇ ಗ್ರಾನುದ ಪಟೇಲ್ ವುಸುವರ್ಮಾಸಾಹೇಬರ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 6″.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಸಾವಿರದ | [3]ರದಶ್ರವಣಸುಧಂಲುಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ

[2]ವುನೂರುಅವ್ವೆತಯೀಳುಸಂದವರ್ತವಾನಪಾರ್ಥಿವಸಂವತ್ಸ | [4]ಪರಮೇಶ್ವರಶ್ರೀವೀರಹರಿಹರರಾಯವುಮಹಾರಾಯರು

[5]ವಿದ್ಯಾನಗರದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
[6]ಜ್ಯಂಗೆಯುತ್ತವಿಹಲು . . . . . .
[7] . . . . . ಧಾರಾಪೂರ್ವಕವಾಗಿ
[8] . . . . . .
[9] . . . . . .
[10] . . . ಬಿದರೆಯಸಿಂಗಯನಾಯ್ಕನುಲಕ್ಷ್ಮೀ
[11] . . . . . .
[12] . . . . . .
[13]ದಾನಂವಾಪಾಲನಂವಾಥದಾನಾಶ್ರೇಯೋನುಪಾ
[14]ಲನಂದಾನಾತ್ಸ್ವರ್ಗವುವಾಪ್ನೋತಿಪಾ
[15]ಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿ
[16]ಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾ
[17]ಲನಂಪರದತ್ತಾಪಹಾರೇಣ
[18]ಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತು . . .
[19] . . . . . .
[20] . . . . . ತಂವುವಾ
[21]ತಾಪಿತ್ರುಗಳನುವಾರಣಾಸಿಯಲಿ
[22] . . . . . ಹೋಹರುಸಹಸ್ರ
[23]ಗೋ . . . ನುವಾರಣಾಸಿಯಲಿವಧಿ
[21]ಸಿದಪಾತಕಕ್ಕೆ ಹೋಹರು . .

## 32

ಅದೇ ಹೋಬಳಿ ಹುತ್ತಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನಭೋಗ ರಾಮಪ್ಪನ ಹೊಲದಲ್ಲಿದ್ದ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
[2]ಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾ
[3]ಳುಕ್ಯವರಿಷಧಗಿಂನೆಯಆನಂದಸಂವತ್ಸರ
[4]ದಪೈಶಾಖಬಹುಳಪಾಡಿನಬುಧವಾರದಂದು
[5] . . . . . ದೇವರಿಗಂ . . . ಗಂ
[6]ಪುಟ್ಟಿದಸುವ್ರತ್ರ . . . ದಾನಸ್ನಾನಪೂರ್ವ್ವ
[7]ಕಂಮಾಡಿಸಾರ್ಯ್ಯಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ಆ
[8]ತನಸತಿದೇವಿಯುಕ್ಕಂಪುರುಷಬ್ರತವುಂಕೈಕೊಂ
[9]ಡ್ಡುವುಂಡಲಿಸಾಸಿರದಎಡತೊಜೆನಾಡಲುತ್ತ
[10]ವದಗ್ರಾವುದಲುಸುರಲೋಕಪ್ರಾಪ್ತಳಾದಳ್ । ಆ
[11] . . . . . ಕ್ಲು
[12]ಸಳುಗುಡ್ಡದ . . . . . .

## 33

ಅದೇ ಹೋಬಳಿ ನೇರ್ಲಕೆರೆ ಗ್ರಾವುದ ಪೂರ್ವಕಡೆ ಕರೀವುಟ್ಟವೋಲೆ ಹುಟ್ಟು ಗುಂಡಿನಲ್ಲಿ ಬರೆದಿರುವದು.

ಹಳಗನ್ನಡಪ್ರಕರ.

[1]ಗಂದಗುಡಿಯಸೋವೋಜತಂನ
[2]ಗುಂಡು

## 34

ಅದೇ ಹೋಬಳಿ ಅಂತರಗಂಗೆ ಗ್ರಾವುದ ವೂರಬಾಗಲ ವೊಳಗಡೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರವಾಣ 1′4″ × 1′3″.

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
[2]ವುರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭವೂ
[3]ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸಾಧಾರಣಸ
[4]ಂವತ್ಸರದಜ್ಯೈತ್ರಬುಳಲುಹೊಂನ
[5]ಹಳೆಯರಾಮಿನಾಯಕನವುಗಕ್ಕೇ
[6]ತಿನಾಯಕನವುಗಅಂತರಗಂಗೆ
[7]ಸಂಣೆಯರುಗ್ರಾವುಗೌಡಿಕೆ

## 35

ಅದೇ ಹೋಬಳಿ ತಿಂಮಲಾಪುರದ ಕೆರೆವೊಳಗೆ ನೆಟ್ಟಿರುವ ಶಾಸನೆ.

ಪ್ರಮಾಣ 3′ × 1′ 3″.

[1]ಯೀಕೆರೆನೀರುಪು
[2]ರ್ಷಪ್ರಮಾಣ
[3]ನಿಂತುತಿಂಮಲ
[4]ಪುರಕ್ಕೆಸಲ್ಲ
[5]ಬೇಕೂ ॥

## 36

ಅದೇ ಹೋಬಳಿ ಹಿರಿಯೂರು ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳುದೇವರುದೋರಸಮುದ್ರದನೆಲವೀಡಿನಲುಸುಖಸಂಕಥಾ
[2]ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಹಿಱಿಯಿಪ್ಪನುಮಂ
[3]ಡಲಿಸಾಯರದನಾಳ್ಪ್ರಭುವಡ್ಡ ವ್ಯವಹಾರಿಯಡವಿಗೊಡೆಯಹೊಯ್ಸಳಗೋ
[4]ಯಿಸೆಟ್ಟಿಯರಸುಪುತ್ರಕಲ್ಲಿಸೆಟ್ಟಿಯಕುವೆ(ರ)ಬಲ್ಲಗಾವುಂಡನಾವೂರತುಱು
[5]ವಹಳ್ಳಿಯಗಂಡುಯ್ಯಲ್ಸಾರ್ವ್ವರಿಸಂವತ್ಸರದಶ್ರಾವಣಸುದ್ಧಂಗಿಬುಧವಾರದಂದುಸೀಬಯ್ಯಹರಿದುಹಲರಂಕೊಂದು
[6]ತುಱುವೆಲ್ಲಂವುಗುಳ್ದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ಶ್ರೀ ॥ ಮತ್ತ . . . . . .
[7] . . . . . ರಂನೊಡೆದುಮೂದಲ್ಸಿಹಲರಂಕೊಂದುಸಪ್ಪಿಮಿಕಾಯ್ಯ್ . . ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

## 37

ಅದೇ ಸ್ಥಳದ ೂನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮುಖ್ಯಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಱಗಿನೆಯರೌದ್ರಸಂವತ್ಸರ
[2]ದಆಶ್ವಯುಜಸುದ್ಧಪಾಡಿವಆದಿವಾರದಂದು ಶ್ರೀಮನ್ಮಹಾ
[3]ಮಂಡಳೇಶ್ವರಂನನ್ನಿಯಗಂಗವೆಮ್ಮಾಡಿದೇವರನಾಡೊಳಗೆವು
[4]ಹಾಪ್ರಭುಅಡವಿಗಾವೆಯಸಿಂದಗಾಮುಂಡನ . ಕಬುಕ್ಕಲು
[5]ತೆಲ್ಲಿಗಬಿಟ್ಟಿವುಯ್ಯನವುಗಂಗೋತ್ರಪವಿತ್ರಂಲೊಕಿಗುಂಡಿಗೆ
[6]ಬೆರಂ . . . ಕಂಬೋಗಿಬ್ದಿರ್ದಲ್ಲಿಆಗ್ರಾವುದತುಱುವಂತೊಱು
[7]ಹರಕಾಳಯಆಪುಯ್ಯಲಿಂಗೆಱುಗಿನೋಲಾಳಂನಿಱುಬಿ
[8]ದುಕುದುರೆಯಂಪಿಡಿದುತಂವುಕೂಸನಕಯ್ಯವೊಕೊಲುವು
[9]ಗುಳಿಆಳಿವರಿದುವೂಬ್ಬಲವುನಕಾದಿನಿತುಱುವಂವು
[10]ಗುಬ್ಬಿರ್ದತೆಲ್ಲಿಗಬವ್ಮಿರ್ಂಣಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದ ೩ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ವಿಭ(ವ)ಸಂವತ್ಸರದಜೇಷ್ಠಂಸುಂಸೋಅಡವಿಗಾವೆ
[2]ಯಶ್ರೀಸಿದ್ಧೇಶ್ವರದೇವರಪಾದಾರಾಧಕರುವುಪ್ಪ
[3]ನಾಡಿಗದಾಸೆಯನವುಗಂಬಾರಿಕೆಬೆದ್ದವ್ಮ
[4]ನುತನಗಂವುಕ್ತಿಪದಾರ್ತ್ಥವಾಗಿ . . ಪು
[5] . . . ವುನದಿಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ಶ್ರೀ

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### ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4′ 6″ × 2′ 4″.

[1]ನಮಸ್ತುಂಗಕರಶ್ಯಾಂಬಿಕೆಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ ಲೋಕ್ಯನಗರಾರಂಭಮೂ
[2]ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ . . . . ಗತಿ ॥ . . . . . .
[3]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕನ
[4]ತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜ .
[5] . . . . ರಾಭಿವಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂನಿಲುತ್ತಮಿರೆ ॥ . . .
[6]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಉತ್ತಮಮಪ್ಪನಂದಗಿರಿಕೋಟೆಪೊಳಲ್ಕು ವಳಾಲ . . .
[7]ತೊಂಭತ್ತ ಉಸಾಸಿರಂವಿಶಯಮಾಪ್ತನನಿಂದ್ಯಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತ ಜಯಂಜಯಂಜಿನಮತಂಮತ
[8]ಮಾಗಿರೆಸಂತತಂನಿಜೋದಾತ್ತತೆಯಿಂದವಾದಡಿಗವಾಧವಭೂಭುಜಡಾಳ್ದರುರ್ವ್ವಿಯಂ ॥
[9]ಉತ್ತರದಿಕುತಟೋವಧಿಗೆತಾಗೆವೊದಕ್ಕ್ಕಲೆವೊಡತೊಂಡೆನಾಡತ್ತ ಪರಾಶಿಗಂಬುನಿಧಿ . ಪೇರೊಳಿಯಪ್ಪ . .
[10] . . . ಕೊಂಗುವುತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿ . ರಾವ್ರಿತಗಂಗವಾಡಿತೊಂಭತ್ತ ಉಸಾಸಿರಂ . . ವಾಡಿ
[11] . ಗಂಗರುಜ್ಜುಗಂ ॥ . . ಉದಿದಗಂಗನಿಂ . ಯ . . ಹರಿವರ್ಮ್ಮ . ವಿಷ್ಣುನ್ರಿಪನಿಂನಿಜ . .
[12] . . . . . ಮಯಗರಂಗನ್ರಿಪಾಳಂ ॥ . . . ರುಶಂ . ರವಾದಂ . .
[13] . . ಂತುನೂಪ . ದ್ವಿಳನದ್ವೀಪದೊಳರಿನ್ರಿಪಕೋಪಾನಳಕಿಖಿಯೆಯಿನಿಪ್ಪವಿಜಯು . . . .
[14] . ಯೀಉದಿದವಾರಸಿಂಗ . . ಕುಳರಾಜಿಗೆಂವೆಸರ್ವ್ವೆತ್ತಾ ಮರುಳಂತಂನ್ರಿಪತಿಳಕನದಿಗ್ವ್ಜಯ
[15] . . ಂಸತ್ಯವಾಕ್ಯನಜಕಳಿತಧೈರ್ಯ್ಯಂ ॥ ಗರ್ವ್ವದಗಂಗಂವಸುಧೆಯೊಳೋರ್ವ್ವನೆಕಲಿಚಾಗಿಶಾಚಿ . ರಿ .
[16] . . ಗಂಗಂದೋರ್ವ್ವ . . ಮಜಿರಮನಗುಚ್ಚಿರ್ದ . ಕಲಿರಾಚಮಲ್ಲಭೂಭೃತ್ತಿಳಕಂ ॥ . ತಂಗಂ . ಉದಿವಂ
[17] . ಯಮಮುಂ . . . . . ಳುವನಾಮದಕರಿಯಂಘಂಗದೆನಿಲಿಸುವಸಾಹಸತುಂಗಂಕೇವಳಮ
[18]ನೋ . . ಗಂಗಂ ॥ . . ನಿಸಿನೆಗರ್ದ್ದಗಂಗವಂಶೋದ್ಭವರೊಳಾ . . ಗನಾಮಗಂಚಕುಚ್ಚ್ವವಾಯ್ದ
[19]ಗಂಗನಾತನಸುತಂಪುಟ್ಟಿ . . ನಾತನತನೆಯಂಶ್ರೀವಿಕ್ರಮ . . ನಪುತ್ರಂಭೂ . . . . . .
[20] . . . ॥ ಶ್ರೀಪುರುಷಂ . ಅಂತಾರಾಜನತನೆಯಸಿವಮಾರದೇವಂತತ್ತನೂಭವಕೇತಯವೆರ್ಮ್ಮಾಡಿತ . . ತ್ರಂ
[21] . ರುಗವೆರ್ಮ್ಮಾಡಿ . ತದಾತ್ಮಜಂಮರುಳದೇವಗುತ್ತಿಯಗಂಗನಾತನಮಗಂಮಾರಸಿಂಗನಾತನಮಗಂಯ
[22]ಉದಿಯಂಗದೇವನಾತನಮಗಂಬರ್ಮ್ಮದೇವಯಿಂತೀಗಂಗವಂಶೋಜ್ಜ್ವಾತರುರಾಜ್ಯಂಗೆಯ್ಯೀಶ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಿ
[23]ದೇವರಗುಡ್ಡಭುಜಬಳಗಂಗವೆರ್ಮ್ಮಾಡಿಬರ್ಮ್ಮದೇವ . . . . . ಶರಣಂ . . . . .
[24] . . . ದೇವ . . . . . ಆತನಪಟ್ಟಮಹಾದೇವಿಯಿಂತೆಂದೆಡೆ . . .
[25] . . . . . ಯೆನಿಸಿದ . ಮಹಾದೇವಿಯಪುತ್ರ . . ತೊಡವೆಟ್ಟಿದವಾರಸಿಂಗಂ . . ಗಂಗಭುಜ
[26]ಬಳಗಂಗಭೂಭುಜರಾಜ್ಜ್ಯಸಿದ . ವೆರ್ಮ್ಮನಿರಂತರಂ ॥ ಸ್ಥಿರನೇಮೇರುಗಿರೀಂದ್ರದೊಳುಸೆಣಸುವಂ . . .
[27]ಪ್ಪೆರುಡಿಪ್ಪರ್ಂಕಲಿಯೀಸುರೇಂದ್ರಸುತನಂವೆಚ್ಚಂಮಹಾದಾನಿಯೀಸುರಭೂಜಕ್ಕೊ ಱೆಗಟ್ಟುವಂಚದುರೆನು
[28] . . ದಿರದೀಧಾರಿಣಿಬಣ್ಣಿಸುಂರಣಜಯಪ್ರೋತ್ತುಂಗನಂಗಂಗನಂ ॥ ನುಡಿದುದೆನ್ನಿ ಮಾಡಿದುದೆ
[29]ಶಾಸನ . . ಮಾಪ್ಪಿಡಿದುದೆವಜ್ರಲೇಪ . . . ಱ್ದುದೆಮೃತ್ಯುಪರೋಪಕಾರದೊಳ್ನಡೆದುದೆಬಟ್ಟೆಪ .
[30] . . . ಮೆಯ್ಯೆನೆ . . . ವೋಲಿದು . . . ನಡೆವನೃಪೇಂದ್ರನಾವನವಿಳಾವನಿಯೊಳುಕಲಿಗಂಗಭೂ

31 . . . . . ಆತನಪಟ್ಟಮಹಾದೇವಿಪದ್ದಿಗಭೂಪನಮಗಳುಗಂಗಮಹಾದೇವಿಗಮಗ್ರತನೂಜ

32ನ . . . ಮೆಂತೆಂದಡೆ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕುವಳಾಲಪು

33 . . . ನಂದಗಿರಿನಾಥ . . ರಿಪುಯೂಥಮದಗಜೇಂದ್ರಲಾಂಚ್ಛನಚತುರವಿರಂಚನಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದ

34 . ವಿಚಕಿಳಾಮೋದನಂನಿಯಗಂಗಜಯದುತ್ತರಂಗಗಂಗಕುಳಕುವಳಯಶರಶ್ಚಂದ್ರಮಂಡಳಿಕದೇವೇಂದ್ರದರ್ಪೋದ್ಧತಾರಾ

35 . . . . . ಗಂಡರಗಂಡದುಟ್ಟರಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ನಂನಿಯ

36ಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವ . . ಹಳ್ಳಿಯವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪ

37ಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತೆಡೆದೊಱೆಯೆಪ್ಪತ್ತರನಾಳ್ಪ್ರಭುಜಿನೇಂದ್ರಪಾದಾರವಿಂದಾಮ್ರುತಭ್ರಿಂಗನೆನ್ಸಿದಸಿಂದಗಾವುಂ

38ಡನಾತನಮಹಾಸತಿಮಹೇಶ್ವರಗಣಾಗ್ರಗಣ್ಯೆಯೆನ್ಸಿದನಾಗಗಾವುಂಡಿಯುಂ । ವೀರಗ್ರಾಮೆಯಲಿ

39ಸುಖದಿಂಜೀವಿಸುತ್ತಿರೆ । ಚಾಳುಕ್ಯವಿಕ್ರಮಸಂವತ್ಸರದ ೯ . ನೆಯಶುಭಕೃತ್ಸಂವತ್ಸರದುತ್ತ . . .

40ಸಂಕ್ರಮಣಸೂರ್ಯ್ಯಗ್ರಹಣಬ್ಯತೀಪಾತಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮತ್ಸಿದ್ಧೇಶ್ವರದೇವರಾಚಾರ್ಯ್ಯಬ್ರಹ್ಮೇ

41ಶ್ವ . ದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಯಾ . . . . . ಭೋಗಕ್ಕಂಆಹಾರದಾನಕ್ಕಂಜೀರ್ಣ್ಣೋ

42 . . . ಮೂಡಲು . . . . . ಬಡಗಲುಗಂಗನ . . . . . .

43ಲುಬೆದ್ದಲೆಕಮ್ಮಮೂವತ್ತುಂ . . ಹಡವಳಗಟ್ಟದೊಳಗೆಬೆದ್ದ . . . ಮತ್ತರುಮೂಱು . . .

44ಯೆಂದುಯಿಹಲೋಕಕ್ಕೆ ಖ್ಯಾತಿಯುಂಪರಲೋಕ . . ಸುಖಮಂಯಾರ್ಜ್ಸಿಕೊಂಡ . . . . . ಧರ್ಮ್ಮವ

45ಪ್ರತಿಪಾಳ್ಸಿದಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಸುವರ್ಣದಿಂಕಟಿಸಿಶ್ರೀವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ

46ದಲು . . . ದುಗಳ್ಗೆದಾನಂಮಾಡಿದಫಲವಕ್ಕು ಈಧರ್ಮಕ್ಕೆಪ್ರತಿ . . . . ನಾದವಂಯಿಂತೀಸ್ಥಳದಲಿಕವಿಲೆಯುಮ

47ನಾಬ್ರಾಹ್ಮಣರುವಂತಂನಸ್ವಹಸ್ತದಲಳಿದಂತಪ್ಪಫಲವನೆಯ್ವಂ . ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂ

48ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ।

## 40

49ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಂಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ

50ಸಂಯಕ್ತಚೂಡಾಮಣಿಮಲಪರೊಳುಗಂಡಗಂಡಪ್ರಚಂಡ . . . . . ಕ್ಷತ್ರಿಯಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಪರಿಪೂರ್ಣ್ಣಾರ್ಣ್ಣವಂ

51ಕದೆನೈಯ್ಕಭೈರವಂಬಾಸಂತಿದೆವೀಲಬ್ಧವರಪ್ರಸಾದನುಮಪ್ಪಹೊಯ್ಸಳದೇವನಪೆರ್ಮ್ಮೆಎಂತೆಂದಡೆ ॥ ನೀಳಗಿರಿಹಡಿಯಘ

52ಟ್ಟಂಯೇಳುಂಮಲೆಕಂಚಿತುಳುವರಾಜೇಂದ್ರಪುರಂಕೋಳಾಲಬಯಲುನಾಡುಮನಾಳಾಪದೆಕೊಂಡವಿಷ್ಣುವರ್ದ್ಧನದೇವಂ ॥ ವ ॥ ಮತ್ತ

53ಮೆಂತೆಂದಡೆ ॥ ತಳಕಾಡುಗಂಗವಾಡಿನೊಳಂಬವಾಡಿಕೊಂಗುನಂಗಲಿಬನವಸೆ . . . ಹಲಸಿಗೆವೆ . . ಗ್ರಾಮೆಉಚ್ಚಂಗಿಬಳ್ಳರೆರೊ

54ದ್ದವಲ್ಲೂರುಯಿಂತೀಸಮಸ್ತದುರ್ಗ್ಗಂಗಳಂತದ್ವೈರಮುಮಂತಂನ್ನಪರಾಕ್ರಮ . ಕೊಂಡುವೀರಲಕ್ಷ್ಮಿಯುಮಂಜಯಲಕ್ಷ್ಮಿ

55ಯುಮಂಲಕ್ಷ್ಮಿಯುಮಂಯಾರ್ಜ್ಸಿಯಿಹಲೋಕಖ್ಯಾತಿಯುಮಂಪರಲೋಕಸುಖಮುಮಂಪಡೆದೀಮಹಾಮಂಡಳೇಶ್ವ

56ರಂವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವಂಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯೆ ॥ ಯಾತನಪುತ್ರಂವೀರನಾರಸಿಂಹದೇವನಾತನಗ್ರತನೂ

57ಜಂವೀರಬಲ್ಲಾಳುದೇವರುದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥

58ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತೆಡೆದೊಱೆಲೊಪ್ಪುವಮಂಡಲಿಸಾಯಿರದನಾಳ್ಪ್ರಭುವಡ್ಡವ್ಯವಹಾರಿ

59ಜಿನೇಂದ್ರಪಾದಾರಾಧಕರುಮಪ್ಪಹೊಯ್ಸಳಗೊಯ್ದಿಸೆಟ್ಟಿಯರಾಯನಗ್ರತನೂಜಂಬಲ್ಲಗಾವುಂಡನಾತನತಂಮ

60ಜೊಪ್ಪಗಾವುಂಡನಿಂತೀಸುಪುತ್ರರ್ವ್ವೆರಸುದೀರ್ಘ್ಘಾಯು . . . ಯಂತಳರ್ದ್ದುಪರೋಪಕಾರಾರ್ತ್ಥದಿಂಸುಖ

61ದಿಂಜೀವಿಸುತ್ತಿರ್ದ್ದೊಂದುದಿವಸಂಸಿವಧರ್ಮ್ಮಕಥನವಂಕೇಳ್ದುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಂ೪೮ನೆಯಸಾರ್ವ್ವರಿಸಂವತ್ಸರದುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿ

62ಸೂರ್ಯ್ಯಗ್ರಹಣವಿತೀಪಾತಮಿಂತೀಸುದಿನಂಕೂಡಲುಶ್ರೀಸಿದ್ಧೇಶ್ವರದೇವರಂಗಭೋಗಕಂನಿವೇದ್ಯಕ್ಕಮಾಹಾರದಾನಕಂಜೀರ್ಣ್ಣೋ ಧಾರಕಂ

[63]ಮುಂನಿದದೇವಸ್ವದಗದ್ದೆಯಹಿರಿಯಹಳ್ಳ . . . . . ಹಳಿಯಲುಗದ್ದೆಕಂಬಇಪ್ಪತ್ತು ॥

[64]ದಯೆಯಿಂತಿದನೆಯ್ದೆಕಾವಪುರ್ಶಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿಯೊಳೆ

[65]ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂಕೊಂದುದೊಂದಯಸಂಸಾರ್ಗ್ಗಮೆ . . ಸಾಱಿದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥

## 41

[66]ದುಂದುಭಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧಪಾಡಿವಸೋಮವಾರದಂದುಬೊಪ್ಪಗೌಡಗೋವಿಂದಗೌಡಹಡವಳ

[67] . . . . . ಕಂಸಿದ್ಧೇಶ್ವರದೇವರದೇವಾಲ್ಯದಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂಆಹಾರದ

[68] . . . . . ಕಂಬಹತ್ತುಂಬದ್ದಲೆಕಂಬಇಪ್ಪತ್ತುಂಬಳ್ಳಿವಿ

[69] . . . . . ಕೆತೋಟಕಂಬಮೂಱುಳಿಯಿದ

[70] . . . . . ದಾವಂಣಬರದಮಲೋ

(ಭೂಮಿಯಲ್ಲಿ ಹೂಳಿಕೊಂಡ ತುಂಡಿನಲ್ಲಿ.)

[71]ಆಬಡಗಣ

[72]ಕೆಱೆಯಬಡಗಣಮಂ . . . ದೇವರ

[73]ಯಿಂಬಿಟ್ಟು

[74]ಬಿಟ್ಟುಮಹಾಪುಂಣ್ಯಮನುಪಾರ್ಜಿಸಿ

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿಧೆ.)

## 42

### ಅದೇ ಗ್ರಾಮದ ಸಾಲೇರ ಪುಟ್ಟಬಸಪ್ಪನ ಮನೆ ಹಿತ್ತಲ್ಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 9″ × 1′ 10″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ

[2]ಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾ

[3]ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮ . . . . . ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ

[4] . . . . . ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ . . . ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತ

[5]ರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ವುತ್ತಮಿರೆ . . .

[6]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿ . .

[7] . . . . ಕೋಳಾಲಪುರವರೇಶ್ವರನಂದಗಿರಿನಾಥ . . . . . .

[8] . . . ಚತುರವಿರಂಚನಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರ . . . . .

[9]ಯಗಂಗಜಯದುತ್ತರಂಗ . . ಗಂಗಕುಳಕುವಳಯ . . . ಮಂಡಳಿಕದೆವೇಂದ್ರಂ . . .

[10]ತಾರಾತಿವನಜವನವೇದಂಡ . . ಕೊ . . . . . .

[11]ಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮಂನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರೆಡಹಳ್ಳಿಯವೀಡಿನಲುಸು . . .

[12]ಖತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ . . ವ . . ಗಂಗ

[13]ಯನಾತನಗ್ಗ್ರತನೂಜಂಹಡವಳಹೆಮ್ಮಾಡಿದೇವರಸರುಸುಖದಿಂಜೀವಿಸುತ್ತಿರ್ದ್ದೊಂ

[14]ದುದೆವಸಂಶಿವಧರ್ಮ್ಮಕಥನವಂ . . . . .

[15] . . . . . .

16 . . ಹಡವಳ . . . ಚಾಕಬ್ಬೆಕೆಱೆಯಬಡಗಣಪ . . . ಗದ್ದೆಕಂಬ
17 . . ಕೆಱೆಯಬಡಗಣಕೋಡಿಯಿಂಬೆದ್ದಲಿ . . . . ಯಿಂತೀಭೂ
18ಮಿಯನಂನಿಯಗಂಗದೇವಂಕುಡಿಪಡೆದುತಂನೊ . ಭಾಗಿಸಿಂಗಗವುಡನನನ್ಮತದಿಂ
19ಯಿಹಲೋಕಕ್ಕೆ ಖ್ಯಾತಿಯಂಪರಲೋಕಕ್ಕೆ ಸುಖವುನಾರ್ಜ್ಜಿಸಿದಂಮಂಗಳಮಹಾ
20ಶ್ರೀ ಶ್ರೀ ॥ ದಾನಂವಾಪಾಲನಂವಾಪಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗ್ಗವು
21ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥

## 43

ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶ
22ಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮ
23ಣಿಸಮುಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಶೌಚಗಾಂಗೇಯಕ್ಷತ್ರಿ
24ಯಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಪರಿಪೂರ್ಣ್ಣಾರ್ಣವಂಕದನೈಕಭೈರವಂವಾಸಂತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾ
25ದನುಮಪ್ಪಹೊಯ್ಸಳದೇವನಪೆರ್ಮ್ಮೆಯಿತೆಂದಡೆ ॥ ನೀಲಗಿರಿಪಡಿಯಘೊಟ್ಟಂ
26ಯೀಳುಂಮಲೆಕಂಚಿತುಳ್ವರಾಜೇಂದ್ರಪುರಕೋಳ್ಗಾಲಬಯಲುನಾಡುಮ
27ನಾಳಾಪದೆಕೊಂಡವಿಷ್ಣುವರ್ದ್ಧನದೇವಂ ॥ ಆತನಸುಪುತ್ರಂವೀರನಾರಸಿಂಘಭೂಪಾ
28ಳನಾತನಗ್ರತನೂಜಂವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೆಲವೀಡಿನಲುಸುಖ
29ಸಂಖಿತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀ
30ಮತೆಱೆದೊಜೆಯೆಯಿಪ್ಪತ್ತುಮಂಡಲಿಸಾಯಿರದನಾಳುಪ್ರಭುನೇಮವೆ
31ಗ್ಗಡೆಯಾತನನುಗಂಚಿಣ್ಣಗಲುಡಮಹಾಪ್ರಭುಹೊಯ್ಸಳಗೊಯ್ದಿಸೆ
32ಟ್ಟಿಯರಾಯನಗ್ರತನೂಜಂಬಲ್ಲಗಾಂಡನಾತನತಂಮ್ಮಂಪ್ರ
33ಭುಶೇನಸೆಟ್ಟಿಬೊಪ್ಪಯ್ಯನಿಂತಿವರುಳೆರೆಸಿಸುಖದಿಂಜೀವಿಸುತ್ತಮಿರ್ದ್ದ
34ನಂದನಸಂವತ್ಸರದಾಶಾಡಸುದಂಗುಕರ್ಕಟಕಸಂಕ್ರಮಣದಲಾದೇವರಿಗೆ
35ಗದ್ದೆಕವ್ಮಹಂನ್ನೆರಡುಂತಾವರೆಯಕೆಱೆಯಕೆಳಗೆಯಾಕೆ
36ಱೆಯವ್ರೊಳಗೆಬೆದ್ದಲೆಕಂಬವೂವತ್ತುಳಿಂಮಂಬಾಗವಾಡಿಯ
37ಸೋವೇಶ್ವರಪಂಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂವಾಡಲಾ .
38ತಂನವುಗಳಆಸ್ಥಾನವುಂಗೋಳಿಬೀಡಿನದಾಸಯಜೇಯರವುಗೆನಾಗ
39ರಾಸಿಗೆಕೊಟ್ಟಂ । ನಾಗೋಯ್ದಿಸೆಟ್ಟಿಯಬೆಸವಗಂಅಕ್ಕ ಸಾಲೆಜಟ್ಟೋಜನತಂಮ್ಮಂ
40ಮಲ್ಲೋಜಂಊರಿಂದಬಡಗಲುಕೆಱೆಯಂಕಟ್ಟಿಸಿದಂದೇವಾಲ್ಯವಂಎತ್ತಿಸಿದಂ
41ಆಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುತ್ತಿರ್ದ್ದಂಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
42ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದಿಕಾಯ್ವಪುರ್ಪ್ಪಂಗಾಯುಂಮಹಾಶ್ರೀಯುವು
43ಕ್ಕೆಯಿದಂಕಾಯದಕಾಯ್ವಪಾಪಿಗೆಗುರುಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿ
44ಯೊಳಿಕ್ಕೊಟಿವುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದುದೊಂದುಯಶಂ
45ಸಾರುಗುವೆಂದುಸಾಱಿದಪ್ರುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ ಸ್ವದತ್ತಂ
46ಪರದತ್ತಂವಾಯೋಹರೇದ್ವಿವಸುಂಧ್ಧರಾಶಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಾಂವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಪಟೇಲನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 2″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾವಃರಚಾರವೇತ್ರೈ ತ್ರಿಳೋಕ್ಯನಗ

[2]ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ . . ಮಗ . . . .

[3] . . . ಗತಿ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮ

[4]ಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಸ್ರ

[5]ಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನನೆವಲ್ಲದೇವರು ವಿಜಯರಾಜ್ಯ

[6]ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ನಲುತ್ತಮಿರೆತ

[7]ತ್ತಪ್ಪದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೂಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾ

[8]ಜಂ ಪರಮೇಶ್ವರಂ ಕುವಳಾಲಪುರವರಾಧೀಶ್ವರಂ ನಂದಗಿರಿನಾಥದಳಿತರಿ

[9]ಪುಯೂಥವುದಗಜೇಂದ್ರಲಾಂಚನಚತುರವಿರಂಚನಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾ

[10]ದವಿಜಕಿಳಾವೋದನಂ ನಿಯಗಂಗಜಯದುತ್ತರಂಗಗಂಗಕುಳಕುವಳಯಶರಶ್ಚಂ

[11]ದ್ರಮಂಡಳಿಕದೇವೇಂದ್ರದರ್ಪ್ಪೋದ್ಧತಾರಾತಿವನಜವನವೇದಂಡಕುಶ್ಮಕೋದಂಡಗಂಡರಗಂಡದು

[12]ಷ್ಟರಗಂಡನಾಮಾವಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಶ್ರೀಮಂನಂನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇ

[13]ವರೆಡೆಹಳ್ಳಿಯಬೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥

[14]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಹಡವಳಗಂಗಗಯ್ಯನಾತನಗ್ರತನೂಜಂ ಹಡವಳಪೆ

[15]ರ್ಮ್ಮಾಡಿದೇವರಸುಸುಖದಿಂ ಜೀವಿಸುತ್ತಿರ್ದ್ದೊಂದುದಿವಸಂ ಭವದ್ಧರ್ಮಾ . . . ಳ್ಪೊಡ

[16]ವಿಗಾಶ್ಚರ್ಯ್ಯಶ್ರೀಕಮಹೇಶ್ವರದೇವರದೇಗುಲಮಂಗಬ್ಭರ್ಗ್ಗಿಹನಿಲು . . . ಸಿಯ

[17]ಕಲುಗೆಲಸವಂಮಾಡಿಸಿಆದೇವರನಿವೇದ್ಯಕ್ಕೆ ಬಾಕಿಯಕೆಜೆಯ ಕೆಳಗೆಗಂಗನ . .

[18]ಯಲುಗದ್ದೆ ಬೆದಲೆಯಾಗಿಕಂಬಿಂಅವ್ವೆಯಕೆಜೆಕೆಳಗೆಗದ್ದೆ ಬೆದಲೆಕಂಬಿಂ

[19]ಯಿಂತೀಭೂಮಿಯಂನಂನಿಯಗಂಗದೇವಂಕೊಡೆಪಡೆದುತಂಗೋಭಾಗಿಸಿಂಗಗಾವುಂಡನಸನ್ಮತ

[20]ದಿಂಬಿಟ್ಟಿಹಲೋಕಕೆಖ್ಯಾತಿಯಂಪರಲೋಕಕೆಸುಖಮಂಯಾರ್ಜ್ಜಿಸಿಕೊಂಡಮಂಗಳಮಹಾ

[21]ಶ್ರೀಶ್ರೀದಾನಂ(ವಾ)ಪಾಲನಂವಾಪಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತ್ತಿ

[22]ಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥

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[23]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೀಶ್ವರಂ

[24]ದ್ವಾರಾವತೀಪುರವರಾಧೀ . . . . ವಕುಳಾಂಬರದ್ಯುಮಣಿಸವ್ಯೇಕ್ಷ್ವಾಕೂಡಾ

[25]ಮಣಿಮಲಪರೊಳುಗ . . . . . ಚಂಡಶೌಚಗಾಂಗೇಯಕ್ಷತ್ರಿಯಧರ್ಮ್ಮನಿರ್ಮ್ಮಳ

[26]ಪರಿಪೂರ್ನ್ನಾರ್ನ್ನವಕದನೈ . . . . . ತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದನುಮಪಹೊಯ್ಸಣದೇ

[27]ವನಪೆರ್ಮ್ಮಯಿಂತೆಂ . . . . . ರಿಹಡವೆಗಟ್ಟುಂವಿಳುಂಮಲೆಕಂಚಿತುಳ್ವರಾಜೇಂ

[28]ದ್ರಪುರಂಕೋಳಾಲ . . . . . ಭುಮನಾಳಾಪದೆಕೊಂಡವಿಷ್ಣುವರ್ದ್ಧನದೇವ .

[29]ಆತನಸುಪುತ್ರವೀರನಾರೆ . . . . ಪಾಳನಾತನಗ್ರತನೂಜಂವೀರಬಲ್ಲಾಳದೇವಂಬೋರ

[30]ಸಮುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖಸಂಕತ್ಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತ

[31]ತ್ವಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತು . . . ದೊಱೆಯೆಪತ್ತುಮಂಡಲಸಾಯಿರದನಾಳ್ಪ್ರಭುನೇಮ
[32]ವೆಗ್ಗಡೆಆತನಮಗಚಿಣ್ಣಗೌಂಡಮಾಹಪ್ರಭುಹೊಸಣಗೋವಿಮಸೆಟ್ಟಿಯರಾಯನಗ್ರ
[33]ತನೂಜಂಬಲ್ಲಗೌಡನಾತನತಂಮಂಪ್ರಭು . ಮಸೆಟ್ಟಿಬೊಪಯ್ಯನಿಂತವರುವೆರಸಿಸು
[34]ಖದಿಂಜೀವಿಸುತ್ತಮಿರ್ದ್ದುನಂದನಸಂವತ್ಸರದಆಶಾಡಸುಧಂಂಗುರುವಾರಕರ್ಕಟಕ
[35]ಸಂಕ್ರಮಾಣದಲಾದೇವರಿಗೆಮಲ್ಲಿಕಾರ್ಜ್ಜುನಗುರುಗಳಕಾಲಂತೊಳದುಧಾರಾಪೂ
[36]ರ್ವ್ವಕಂಮಾಡಿಆಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸುವರುಯಿಹಲೋಕಕ್ಕೆಸುಖಮಂಪರಲೋಕಕ್ಕೆ
[37]ಗತಿಯಂಪಡವರೂಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ ॥ ದಯೆಯಿಂದಿಂತ್ತಿದನೆಯ್ದೆಕಾಯ್ದೆ
[38]ಪದಮಂಗಾಯುಂಮಾಹಾಶ್ರೀಯು . . ಯಿದಂಕಾಯದೆಕೊಳ್ವಪಾಪಿಗೆಗುರು
[39]ಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿಯೊಳೆಂಕೋಟ್ಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂ
[40]ದುದೊಂದುಯೆಶಮಂಸಾರ್ಗ್ಗಮೆಂದದುಸಾಱುದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿ
[41]ಯೊಳು ॥ ಸ್ವದತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಸಷ್ಟಿರ್ವ್ವಾರುಶಸಹಸ್ರಾ
[42]ಣಿವ್ರಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ವಾಗುದತ್ತಂಮನೋದತ್ತಂಧಾರಾದತ್ತಂತಥೈ
[43]ವಚನರಕಾನನುವರ್ತ್ಥಂತೇಯಾವಶ್ಚಂದ್ರದಿವಾಕರೌ ॥

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲಿ ಗೌಡನುಂಬಳಿ ಹುಣಶೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 8″.

[1]ಸರ್ವಧಾರಿಸಂವಚರದಪುಶ್ಯಬಂಲು
[2]ಶ್ರೀಮತುರಾಘವತ್ತಿಂಮರ್ಸಯ್ಯನವರುನಸಿ
[3]ಪುರದಕಲ್ಲಗೊಂಡಗಉಡಗೆಕ್ಕೊಟಕೆರ್ರೆಮಾಂನ್ಯ
[4]ದಗದೆಯ್ಯಕ್ರಮವೆಂತ್ತೆಂದರೆ । ನೀನುನಂ
[5]ಮಬಂಕಿಯಪುರದಸೀಮೆಯೊಳಗಾದದೊ
[6]ಡ್ಡೇರಿಯಕೆರ್ರೆಯಕಟಿಸಿರೂಪುಮಾಡಿಸಿದಕ್ಕೆಕೊ
[7]ಟ್ಟಗದೆಕೆರ್ರೆಯಕೆಳಗೆಮಂಣುಖಂಡುಗಕೆರ್ರೆಮೇಲೆ
[8]ಮಂಣುಖಂಡುಗಆಂತ್ತುಮಖ್ರಅಕ್ಷರದಲೂಮಣು
[9]ಖಂಡುಗಬೀಜವರಿಯಗದೆನುನೀನುಗೆಯಿಸಿರೂಪ
[10]ಮಾಡಿಕೊಂಡುಸರ್ವಮಾಂನ್ಯವಾಗಿನಿಂನಪುತ್ರಪಉ
[11]ತ್ರಭಿಉ್ರಧಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಸುಖದ
[12]ಲಿಯಿರಲ್ಲುಳವನು । ಯಿಾಮಾಂನ್ಯಕ್ಕೆಆರೊಬ್ಬ
[13]ರುಅಳುಪಿದರೂತಮಮಾತ್ರುಗಳಿಗೆಅಳುಪಿ
[14] . ರು । ತಂಮತಂದೆತಾಯನೂವಾರಣಾಸಿಲಿಕೊಂದ
[15]ಪಾಪಕ್ಕೆಹೋಹರೂ । ಎಂದುಕೊಠಕೆರ್ರೆಮಾಂನ್ಯ
[16]ಗದೆಯಸಾಶಾನಕ್ಕೆಶುಭಮಸ್ತುಮಂಗಳಮಹಾ
[17]ಬಿಳಿಕೆಮಲ್ಲಿಗೌಂಡನಬರಹ ॥ ಕಂಮಾಱ . . ಬಡಿಗಿಮ . .
[18]ಜಾಊರಅಕ್ಕಸಾಲೆಹಲಗೆ ॥ ಶ್ರೀ

## 47

ಅದೇ ಹೋಬಳಿ ಗಂಗೂರಿಗೆ ಶೇರಿದ ಚಮಟೀಹಾಳು ಪಾಳುಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಉತ್ತರ ದಿಕ್ಕಿನಲ್ಲಿ ಬಿದ್ದಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″.

[1]ಶ್ರೀಮತುವಿಭವಸಂವತ್ಸರದ
[2]ಪಾಲ್ಗುಣಸು । ವ । ಶ್ರೀಮತು
[3]ಕೂಟಿನಮಡುವಿನಶ್ರೀಮದಸೇಪ
[4]ಮಹಾಜನಂಗಳುತಂಮ್ಮಹಳಿ
[5]ಕೆಂಪಿಡಿಯನು । ದೇವಾಸಹೊಱ
[6]ತಾಗಿಬಿದಿರೆಯನಾಯ್ಕನಮಗಳು .

[7]ಕಾಚಿವನಾಯ್ಕ್ಕ ತಿ . ತಂವ್ಮ್ಮಹರಿ

[8]ವಾಣಕ್ಕೆ ಕೊಟ್ಟ ದುಕೆಯಿಂಕೆಗಂಂಸಾ

[9] . . . . ಪು . ನುತೆತ್ತು ಪುಬದಿಂ

[10]ಬೂಳುವಳುಯಿದಕೆಅಳುಹಿದ

[11]ದುಕಳ್ಳಿಯ . . . ಕರಡುಗು

*[12]ಕೂಟಿನವುಡುವಿನಪಳ್ಳಿಯ . . . .

[13] . . ಉಡ . ತಾನ . ಯಮುಂತಾಗಿ

[14]ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಾಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಭದ್ರಾನದಿಯ ನೀರಿನ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 3″.

[1]ಓಂನಮಃಶಿವಾಯನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಕೆಂದ್ರಚಾವುರಚಾರ . . . .

[2]ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇತು । ನಮಸಿದ್ಧೆಭ್ಯಗುರುಭ್ಯ . . .

[3]ಸ್ವಸ್ತಿ ಸವುಧಿಗತಪಂಚಮಹಾಸಬ್ದ ಮಹಾವುಂಡಳೀಸ್ವರಂಶ್ರೀವು . . . .

[4]ವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುವು.

[5]ಣಿಸವ್ಯಕ್ತ್ವಚೊಡಾವುಣಿವುಲಪರೊಳುಗಂಡಕದನಪ್ರ

[6]ಚೆಂಡನಃಚಕಗಾಂಗೇಯಕ್ಷತ್ರಧರ್ಮ್ಮನಿವ್ಮ್ಮಳಪರಿಪ್ರಣ್ಣಾರ್ಣವಂಸತ್ಯರಾಧೇಯ

[7]ಕದನೈಕಳಭೈರವಂಬಳಿಕ . . . ರೆಕಾಜಿರಣರಂಗಧೀರಬಿರಾಡವುಣ್ಡಿ

[8]ಕಕುರುಂಗಕಟ್ಟಿರವವೈರಿವುಂಡೆಕಚತು . . . . . ವನ . ಡವಸ

[9]ವುಸ್ತಲೋಕೈಕನಾಥಶ್ರೀಪುರುಪೋತ್ತವುದೇವರಪಾದಾಬ್ಜಭ್ರಿಂಗಸಾ

[10]ಹಸೋತ್ತುಂಗನನೇಕನಾವುದಿ . . . . ಶ್ರೀವುನ್ಮಹಾವುಣ್ಡಳೀಸ್ವ

[11]ರತ್ರಿಭುವನವುಲ್ಲಗಂಗಹೊಯ್ಸಳ . . ವೀರಬಲ್ಲಾಳದೇವರುಕೊಂಗು

[12]ನಂಗಲಿತಳಕಾಡುಬನವಸೆಹಾನುಂಗಲುಹಲಸಿಗೆಳುವಲನೋಣಂ

[13]ಬವಾಡಿಉಚ್ಚಂಗಿಗೊಂಡಗಂಡಭುಜಬಲವೀರಬಳಾ(ಳ)ದೇವರುದೋರಸವು

[14]ದ್ರದನೆಲೆವೀಡಿನೊಳುದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದಿ ಸುಖಸಂಕ

[15]ಥಾವಿನೋದದಿಂರಾಜ್ಯವುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧಮಾನವಾಚಂ

[16]ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತತುಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಶ್ರೀ

[17]ಮದ್ಸಿಂಗನಾಯಕವಾಕನಹಳ್ಳಿಯಮೂಲಸ್ತಾನದೇವರಿಗೆ

[18]ವೂಧವಪಂಡಿತರಕಾಲಂಕಚ್ಚಿರ್ದಧಾರಾಪೂರ್ವ್ವಕಂವಾಡಿ

[19]ಬಿಟ್ಟದತ್ತಿ ವುತ್ತಲೊಂಕೆಂಬುಳಿಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ

[20]ದಿವಸೊಂಧರಾಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಯತೇಶ್ರಿ

[21]ವಿ ॥ ಯಿಂತೀಧರ್ಮ್ಮಂಕೆಡಿಸಿದವನುಕವಿಲಿಯಂವೇದಾಧ್ಯರಂಕೊಂದ

[22]ಪಂವಕ್ಕು

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*ಈ ಮೂರು ಪಟ್ಟಿಗಳು ಆರಂಭದಲ್ಲಿ ಇವೆ.

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಗೊಪ್ಪೇನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಮಲ್ಲೀಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′.

(ಮೇಲೆ 19 ಪಙ್ತಿಗಳು ಸುತರಾಂ ಸವಿದು ಹೋಗಿವೆ.)

20 . . . . . ಸಾವಿರ . . . .

21 . . . ಬೊಪ್ಪಗೌಂಡರವಿಭು . ರು . . . ಶ್ವೇಶ್ವರಸ್ವಾನಮಂ . .

22 . . . . ಬಿಟ್ಟಭೂ . . . . . .

23 . . ಬೊಪ್ಪೆರುನಹಳ್ಳಿಇದ . . . . . ಪೊಳಿ . .

24 . . . ಗಂಗೂರುಅರಕೆಜೆ . . . . . ಸೋವೇ

25ಸ್ವರದೇವರಿಗೆಸ್ಥಾನ . . . . . ಹಳ್ಳಕಿಳ್ಳ

26 . . . . ಹಡವಳಿಕೆಯ . . ಯಲು . . . . . .

27 . . . . ಯವಮೂಳಿಯನಹಳ್ಳಿಶ್ರೀಗೊ . . ಮಠದ . .

28 . . . . ದಹೊಳೆಯ . . . . . ಸ್ವಾನಚಿದೇವರಿಗೆಭೂ

29 . . . . . ಕೆಜೆಯಪಡುವಣಕೋಡಿಯಲಿ

30 . . . . . ಕಂಬಂ . . . . ಯೊಂದುಪ್ರತ್ಯೇ

31 . . . . . ನಿವೇಶನ ॥ ಸ್ವದತಂ ।

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ಅದೇ ಹೋಬಳಿ ಗೋಣೀಬೀಡು ಹೊಳಿ ಬಳಿ ಗೌಡ ರುದ್ರಪ್ಪನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲಿನತುಂಡು.

1ಹಲರಬೆನದಿಂದಹಡಿಯರ . . ರಾಹುತಹೋ

2ಹಲ್ಲಿವಾಡಿದವೀರತ್ವ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

(ಮೇಲುಭಾಗ ನಷ್ಟವು ಹೋಗಿದೆ.)

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ದಾಪುರದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 10″.

1ಓಂನವಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಕ್ಕನ್ದ್ರಚಾಮರಚಾರವೇತ್ರೈ

2ಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ಥಂಭವಾಯಸ್ವಯಂಭು

3ವೇ ॥

4ಸ್ವಸ್ತಿಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರ

5ಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳ

6ಕಂಶ್ರೀಮತುತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯ

7ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರ

8ತಾರಂಬರಂಸಲ್ಲುತ್ತಮಿರೆಶ್ರೀಮತ್ತ್ರಿಭುವನವು

9ಲ್ಲಕೋಳಾಲಪುರವರಾಧೀಶ್ವರಂಪದ್ಮಾ(ವ)ತೀಲಬ್ಧವರಪ್ರಸಾದ

10ಪುಟ್ಟರಗಂಡ್ಡಭುಜಬಳಗೆಂಗಪೆವ್ರ್ಮಾಡಿದೇವರುಗೆಂಗವಾ

11ಡಿತೊಂಬತ್ತಲುಸಾಸಿರಂಮೇಘಪುಟ್ಟಮಂಡಲಿಸಾಸಿರಮುಮುಂ

12ಸುಕಸಂಕತಾವಿನೋದದಿಂರಾಜ್ಯಂವೆಗೈಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದ

13ಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಶ್ರೀಮತುಬಟ್ಟಗಾವೆಯಚಕಟ್ಟಗಾಮುಂ

14ಣ್ಡಂಗೆಪುಟ್ಟಿದಲ . . ಡಿಯಕೇತಗಾಮುಣ್ಡಶ್ರೀಮತುಚಾ

15ಳುಕ್ಯವಿಕ್ರಮಕಾಲದವೂವತ್ತನೆಯಸರ್ವ್ವಜಿತುಸಂ

16ವತ್ಸರದಪಸಾಲ್ಗುಣಸುದ್ಧ ಪಾರ್ಣ್ಣಮಿವಡ್ಡವಾರದಂದು

17ಶ್ರೀಕಣ್ಠಪಣ್ಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಕ . ಗೆಧಾರೆಯನೆಱೆ
18ದುಹೆಗ್ಗಡೆಗೇತಣ್ಣನುಸಿದ್ದೇಸ್ವರದೇವರ್ಗ್ಗೆಪಡಿಸ
19ಲಿಕೆಭೋಗನಿವೇದ್ಯಕೆಬಿಟ್ಟದತ್ತಿದೇಗುಲದಿಂದೆಕ
20ಗಲುಹಳ್ಳದಿಂತೆಂಕಲುಮಂಣ್ಡಲಿಗಡಿಯಲುಮ
21ತ್ತಲೆಂಬೆದ್ದಲೆಗದ್ದೆಗುಣಿಗನಮತ್ತಲುಂ
22ಇನ್ತುಪ್ರಮಾಣಿನಲುಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿ
23ದಂಗಂಗಗಾಮಣ್ಡಸಕಳೋರ್ಬ್ಬೀಸ್ತುತಮಪ್ಪಧರ್ಮ್ಮಮ
24ನಿದಂಕಾಯ್ವಪುರುಷಂಗಾಯುಶ್ರೀಯುಂಮೈಸ್ವ
25ರ್ಯ್ಯಮುಮಕ್ಕು ಇದಂಕಾಯದೆಕಾವಪಾಪಿಗಂ
26 . . ಮಾವಾರಾಣಸಿಕುರುಕ್ಷೇತ್ರಂಗಳೊಳುಎಕ್ಕಿಸ
27 . . . . ಪ್ರರಂವೇದಾಢ್ಯರಂಕೊಂದಪಾತಕನಕ್ಕುಂ
28 . . . . . ವಸ್ಥಾನಮುಮಂ ॥ ಸ್ವದತ್ತಂಪ
29 . . . . . ತಿವಸುಂನ್ದರಾಷಷ್ಟಿಬರ್ಷ . . .
30 . . . . . .

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ . . . . . .
2ಣವೀರಬಲ್ಲಾಳದೇವರ . . . . . .
3 . ಸುಖಸಂಕತಾವಿನೋದ . . . .
4ತ್ತವಿರಲುವಿಳಂಬಿಸಂವತ್ಸರದಸ್ರಾ . . .
5ಆದಿವಾರ . . . . . .
6 . . . . . .
7ಬಿಟ್ಟೆಬೋವಂಕಾದಿತುಱುವಂಮಗುಚಿಸರ್ಗ್ಗಸ್ತನದ . . .
8ರಬಂಮಗೌಂಡಕೇತಗೌಂಡಮಾದಿಗೌಂಡಕಮಗೌಂಡನಾಲುಗೌಡುಗ
9ಳುಂಬಿಟ್ಟೆಬೋವನಮಕ್ಕಳಿಗೆಆಚಂದ್ರತರಸಲುವಂತಾ
10ಗಿಬಿಟ್ಟಗದೆಬೆದಲಿಕಂಬ್ರಂಈದರ್ಮ್ಮನಳಿದಡೆನರಕ

(ಮೇಲ್ಭಾಗ ಒಡದು ಹೋಗಿದೆ.)

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### ಅದೇ ದೇವಾಲ್ಯದ ಮುಂದೆ ಕಂಚುವಾಳದ ಮರದ ಕೆಳಗಿನ ವೀರಕಲ್ಲು.

1 . . ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂ . . .
2 . . . ಬಲ್ಲಾಳದೇವರಸರುದೋರಸ . . .
3 . . . ನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
4ಗೆಯುತ್ತ . . . . . .

(ಮೇಲ್ಭಾಗ ಒಡದು ಹೋಗಿದೆ.)

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### ಅದೇ ಹೋಬಳಿ ಸೋಗಾನೆ ಅಗ್ರಹಾರದ ಶಂಕರ ದೇವಸ್ಥಾನದೊಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 2″.

1ನಮಸ್ತುಂಗಶಿರಃಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ನಿತ್ಯೋದ್ಭಾಸಿಮೃಣಾಳಕೋಮಲನಿಜಪ್ರೋತ್ತುಂಗ

2ದಂಷ್ಟ್ರೋತ್ಥಿತಂಕ್ಷೋಣೀಚಕ್ರಮಭಿಪ್ರಸಾರಿತಪಯಃಪೂರಾಭಿರಾಮಂಮಹತ್ । ಸಾನಂದಂವಿಕಸತ್ಪರೋರುಹಧಿಯಾಸದ್ಯಃಸರೋಜಾಲಯಾಮಾರೂಢಾ

3ಮವಲೋಕ್ಯಜಾತಹಸಿತಃಪೋತ್ರೀಹರಿಃಪಾತುವಃ । ಅಸ್ತಿಸರ್ವತ್ರವಿಖ್ಯಾತಃಭೂಭುಜಾನಾಂಶಿಖಾ

*ಅಕ್ಷರಗಳು ಕಾಣುವದಿಲ್ಲವಾಗಿ ಗ್ರಾಮಸ್ಥರ ನಾಗರಾಕ್ಷರದ ಪ್ರತಿಯಿಂದ.

[4]ಮಣಿಃ । ವೀರಪ್ರತಾಪಪುತ್ರಶ್ಚ ದೇವೀಗರ್ಭಾಬ್ಧಿಚಂದ್ರಮಾಃ । ಇಕ್ಷ್ವಾಕೂಣಾಂಯಥಾರಾವುಃಯದೂನಾಂಕಮಲಾಪತಿಃ । ತಥಾಶ್ರೀವೀರಬ
[5]ಲ್ಲಾ ಖ್ಯಃಯಶಸ್ವೀಭುವಿವಿಶ್ರುತಃ ॥ ಧರ್ವೇಽಚಾಸ್ಯಯುಧಿಷ್ಟಿರೋಭುಜಬಲೇಪಾರ್ಥೋದ್ವಿಷಾಂಸ್ನಿಘ್ನತಃಯುದ್ಧೇಭಾರ್ಗವರಾಮವನ
[6]ಸಹರಿಶ್ಚಂದ್ರಶ್ಚ ಸತ್ಯೇಭವತ್ । ಶೌರ್ಯೇಶಂತನುಜೋಭುವಿಶ್ರುತಿರಿವಚಾಯುರ್ಗುಣೇದ್ರೋಣಜೋಬೆದಾರ್ಯೇಚಾರ್ಕ
[7]ನೂನುಃಪ್ರಥಿತಗುಣಗಣೋವೀರಬಲ್ಲಕ್ಷಿತೀಶಃ ॥ ಶಿವಪೂಜಾರತಃಶ್ರೀಮಾನ್ಕ್ಷತ್ರಧರ್ಮ್ಮಧುರಂಧರಃ । ವದಾನ್ಯಾನಾಂಶಿಬಿರಿ
[8]ವಭೋಗೇರತಿಪತಿರ್ಯಥಾ ॥ ವೀರಃಶ್ರೀಬಲ್ಲರಾಯಃಪ್ರಥಿತಗುಣಗಣಃಬೆಸಳಾಖ್ಯೇಪುರೀಂದ್ರೇತಸ್ಮಿನ್ಸಿಂಹಾಸನಸ್ಥಃಸವಮುದಿತ
[9]ಹೃದಯಃಕೀರ್ತ್ತಿರ್ವಾನ್ಯಾಜವರ್ಯಃ । ನೀತ್ಯಾರೀತ್ಯಾನಿರಸ್ಯಂನಳನಹುಷನೃಗಾನಪ್ಯವಂನ್ಯಾವುಥಾಂನ್ಯಾನಾಸೇತೋರಾಸುಮೇರೋರಿವ
ಸಕಲಮಹೀಂಪಾ
[10]ಜ್ಯರಾಜ್ಯಂಶಶಾಸ ॥ ಪುತ್ರಪೌತ್ರೈಃಪರಿವೃತಃಸಾಮಂತೈಃಸಚಿವೈಸ್ತಥಾ । ಸವಂಶಾಸತಿಭೂಚಕ್ರಂಬಲ್ಲಾಲಾಖ್ಯೋಮಹೀಪತಿಃ ॥ ಸಕದಾ
ಚಿದಗಾದ್ರಾ
[11]ಜಾದೂರ್ವಾಸಾಶ್ರಮಮಂಡಲಂ । ತತ್ರೈವತುಂಗಭದ್ರಾಯಾಸ್ತೀರೇಜೈವಾತಿಪಾವನೇ । ದಾನಾನಿವಿವಿಧಂದತ್ವಾಬ್ರಾಹ್ಮಣೇಭ್ಯೋಬಹೂನಿ
[12]ಚ । ತತಶ್ಚ ಭೂಮಿದಾನಂಚದತ್ವಾತ್ವಾಚಂದ್ರತಾರಕಂ । ಶಾಲಿವಾಹನನಿರ್ದೇಶಕಾಬ್ದೇದಶಭಿಃಶತೈಃ । ಏಕಃಶತಸ್ತ್ರಯಃ
[13]ಪಂಚಘ್ನಕಾಬ್ದೇಗಣಿತಕ್ರಮಾತ್ । ಶ್ರೀಮುಖೇವತ್ಸರೇಮಾಘೇಪರ್ಣಮಾಸ್ಯಾಂಶುಭೇದಿನೇ । ಭಗರುಕ್ಷೇಂದುವಾರೇಚತುಂ
[14]ಗಾತೀರೇತಿಶೋಭನೇ । ಚಕಂದ್ರೋಪರಾಗಸಮಯೇಶ್ರೀಭೀಮೇಶ್ವರಸಂನಿಧೌ । ರುಗ್ಯಜುಃಸಾಮಶಾಖೇಭ್ಯೋಬ್ರಾಂಹ್ಮ
[15]ಣೇಭ್ಯೋಮುದಾನ್ವಿತಃ । ರಾಜ್ಯಸ್ಯಾರಗವೇಂಶಸ್ಯಸ್ವರ್ನಗ್ರಾಮಸ್ಥಳಸ್ಯಚ । ಗಂಗೆಮಂಡಲನಾಡೋಶ್ಚ ಭೂಷಣಂಭುವಿ
[16]ಕ್ಯತಂ । ಪ್ರಾಚ್ಯಾಂಮತ್ತೂರಗ್ರಾಮಸ್ಯದುಂಮಲೇಸ್ಯಚದಕ್ಷಿಣಂ । ಪ್ರತೀಚೀಂಪಶ್ಚಿಮಾವಾಮಾಶೀಂತಿರಿಯೂರಸ್ಯಚವಿಶ್ರು
[17]ತಾಖ್ಯೆ । ಗ್ರಾಮಸ್ಯೇಜುಲಿಧಾರಸ್ಯಉತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಾಂ । ಸ್ಥಾಹ್ಯಂಗ್ರಾಮಹಿಕಾಂತೀವಾಮುಪಗ್ರಾಮೈಃಸುಶೋಭನಾಂ ।
[18]ಜೋಸಲೇಶಪುರಂಜೇತಿಪ್ರತಿನಾಮಸಮಾಶ್ರಿತಂ । ಸರ್ವದಾಸರ್ವಸಸ್ಯಾಢ್ಯೈಂಸೋಗಾನೇಗ್ರಾಮಮುತ್ತಮಂ । ಸರ್ವಮಾನ್ಯಂಚ
[19]ತುಃಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ ॥ ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಪೃಥಗ್ಭೋಗ್ಯಂನು
[20]ಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚ ಕಳ್ಪೇನಾಪಿಸಮನ್ವಿತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧ
ಮನಸ್ಯಾ
[21]ಖಿಕ್ರಯಸ್ಯಾಪಿಚಕೋಚಿತಂ । ಸರೀತೈಃಸ್ರಯತೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪುರೋಗವೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ರೋತಾಪ್ರತೀಕಾರಾದಿಕೈ
[22]ರ್ಗ್ಗಿರಾ । ವೀರಬಲ್ಲಾಲರಾಜೇಂದ್ರೋಮಾನನೀಯೋಮಹಾಮತಿಃ । ಯತಶ್ಚೈವೇಕಾದಶಧಂಕೃತ್ವಾತೇಭ್ಯಃಪೃಥಕ್ಪೃಥಕ್ಚ । ಸಹಿರಣ್ಯೋಪ
[23]ಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ವಿಬುಧೈರ್ನಿರ್ಣಯಮಾನಸ್ಯಗ್ರಾಮದೇವೆಸ್ಯಚಕ್ರಿಣಃ । ತ್ರಿನಿಷ್ಕಸಂಖ್ಯಕಾಭೂಮಿ
[24]ರ್ವಿಠ್ಠಲೇಶಸ್ಯಕಲ್ಪಿತಃ । ರುಷಿಭಿಸ್ತೂಯಮಾನಸ್ಯಗ್ರಾಮದೇವಸ್ಯಧೂರ್ಜಟೇಃ । ತ್ರಿನಿಷ್ಕಸಂಖ್ಯಕಾಭೂಮಿಃಶಂಕರಸ್ಯಚ
[25]ಕಲ್ಪಿತಾ । ಸೋಗಾನೇನಾವಧೇಯೇನ್ಗ್ರಾಮೇತತ್ರಮಹೀಸುರಾಃ । ಭಾಗವಂತೋವಿಲಿಖ್ಯಂತೇವೇದವೇದಾಂಗಪಾರಗಾಃ । ಸುಬ್ರಹ್ಮ
[26]ಣ್ಯಸುತಃಶ್ರೀಮಾನ್ಯಾಜುಷೀಕಾಶಿಕಾನ್ವಯಃ । ಯಜ್ವೇಶಿರುಮಲವೇದಜ್ಞೋಭಾಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೧ । ಆಶ್ವ
[27]ಲಾಯನಸೂತ್ರಸ್ಯಪುರೋಹಿತವರಸ್ಯಚ । ಸೂನುಃಶಂಕರಭಟ್ಟಸ್ಯಸುಧೀಃಕಾಸ್ಯಪಗೋತ್ರಜಃ । ಶಂಕರೋಪಾಧ್ಯ
[28]ದೈವಜ್ಞೋಭಾಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೨ । ಬಹುದಾಯನಸೂತ್ರಸ್ಯೋಗೌತಮಾನ್ವಯಸಂಭವಃ । ಶಂಕರನಾರಣ
[29]ಭಟ್ಟೋಸ್ಯೈಭಾಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೩ । ಜನಾರ್ದನಃಕ್ಯುತಃಸಿದ್ಧಃಕಪಿಗೋತ್ರಸಮುದ್ಭವಃ । ಬಹ್ವೃಚಃಕೃಷ್ಣಸೂರೀಚ
[30]ಭಾಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೪ । ಸುತೋದೇವಣಭಟ್ಟಸ್ಯವಿಶ್ವಾಮಿತ್ರಸಮನ್ವಯಃ । ವಿರೂಪಾಕ್ಷಾವಧಾನೀಚಭಾ
[31]ಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೫ । ದ್ರಾಕ್ಷಾಯಣೀಯಸೂತ್ರಸ್ಯವಿಶ್ವಾಮಿತ್ರಸಮನ್ವಯಃ । ಮಂಗಳೋಪಾಧ್ಯವರ್ಯಶ್ಚ ಭಾಗವೇಕ
[32]ಮಿಹಾಶ್ನು ತೇ । ೬ । ಪುತ್ರಶ್ಚನಾಗದೇವಸ್ಯವಿಶ್ವಾಮಿತ್ರಸ್ಯಬಹ್ವೃಚಃ । ಸುಬ್ರಹ್ಮಣ್ಯಾವಧಾನೀಚಭಾಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೭ । ನಾರಸೀ
[33]ಭಟ್ಟಃಪುತ್ರಸ್ತು ಭರದ್ವಾಜಾನ್ವಯಃಸುಧೀಃ । ಐಯ್ಯಾವಧಾನೀರುಗ್ವೇದೀಭಾಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೮ । ತಿಪ್ಪಾಭಟ್ಟಸ್ಯದೇವಜ್ಞೋರಂ
[34]ಗಾಭಟ್ಟಸ್ಯಸೂನುವಾನ್ । ವಸಿಷ್ಠಗೋತ್ರೀರುಗ್ವೇದೀಭಾಗ(ವೇಕ)ಮಿಹಾಶ್ನು ತೇ । ೯ । ಜಾಮದಗ್ನ್ಯಾನ್ವಯೋಧೀ
[35]ಮಾನ್ವೇಂಕಟೇಶಶ್ಚ ಬಹ್ವೃಚಃ । ಗಿರಿದೇವಸ್ಯಪುತ್ರಸ್ತು ಭಾಗವೇಕಮಿಹಾಶ್ನು ತೇ । ೧೦ । ಶಂಕರಸ್ಯೇಚಪು

[36]ತ್ರಾಯದೈವಜ್ಞಾಯಚಕಧೀವುತೇ । ಶಂಕರೋಪಾಧ್ಯವರ್ಯಾಯಕಾಸ್ಯಪಸ್ಯೇಚಬಹ್ವೃಚಃ । ಆಸಾಂನಿ
[37]ಷ್ಕಾಂಗಸಂಖ್ಯಾಕಾನ್ಭೂವಿಂಚಪ್ರದದೌವುದಾ । ಗ್ರಾಮಸ್ಯಾಸ್ಯೇಚಶೀವೊನೋದಿಕ್ಷು
[38]ಪ್ರಾಚ್ಯಾದಿಷುಕ್ರವಾತ್ । ತತ್ತಲಿಂತ್ಥಸವೊಯುಕ್ತೇಃಲಿಖ್ಯಂತೇದೇಶಭೂಷಯಾ ॥ ಪೂರ್ವದಿ
[39]ಯೂರಗಡಿಯಂ । ಉತ್ತರಕಂಚುಕಾರನಕಟ್ಟೆವತ್ತು ದಿಬ್ಬದಲ್ಲುಕಲ್ಲು । ೧ । ದಕ್ಷಿಣಹುಳಿಯೂರ
[40]ಗ್ರಾಮದಿಂಉತ್ರಯತ್ತು ದಿಬ್ಬದಲ್ಲುಕಲ್ಲು । ೧ । ಪಶ್ಚಿಮರಾಮನಾಥನಹುಣಸೇಮರನಸವಿಾಪವೂರ್ಗದ
[41]ವತ್ತಿನಲ್ಲುಕ । ೧ । ಉತ್ರಹಂಮಳ್ಳೀನವೂರ್ಗದಿಂಪೂರ್ವಆವತ್ತಿನಲ್ಲುಕಾ । ೧ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
[42]ದಾನಾಶ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾತ್ವಿಗು
[43]ಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ । ಸ್ವದ
[44]ತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾಸಹೋದರೀ । ಅನ್ಯದತ್ತಾಚವೂತಾಚತಸ್ಮಾದ್ದತ್ತಂಪರಿತ್ಯಜೇತ್ ।
[45]ಯಃಸ್ವದತ್ತಂಪರೈರ್ದತ್ತಾಂಹರೇತಸುರವಿಸ್ರಯೋಃ । ವೃತ್ತಿಂಸಂಜಾಯತೇವಿದ್ವಿಭ್ಗ್ವಷ್ಟಾಕಾವಮಯು
[46]ತಾಯುತಂ । ಸಾವೂನ್ಯೋಯಂಧರ್ಮಶೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋವುಹದ್ಭಿಃ । ಸರ್ವಾ
[47]ನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ । ಸಮುದ್ಧರಂತಿ
[48]ಯೇವಿಪ್ರಂಸೀದಂತಮಂತ್ಪರಾಯಣಂ । ತಾನುದ್ಧರಿಷ್ಯದಚಿರಾದಾಪದ್ಭ್ಯೋನಸಂಶಯಾರ್ಣವಾತ್ ।
[49]ಸರ್ವಾನಿಸಮುದ್ಧರೇದ್ರಾಜಾಪಿತೇವೆವ್ಯಸನಾತ್ಪ್ರಜಾಃ । ಆತ್ಮಾನಮಾತ್ಮನಾಧೀರಃಯಥಾಗಜಪತಿರ್ಗಜಾನ್ ।
[50]ಏವಂವಿಧೋನರಪತಿಃವಿಮಾನೇನಾರ್ಕವರ್ಚಸಾ । ವಿಧೂಯೇಹಾಶುಭಂಕೃತ್ಸ್ನಮಿಂದ್ರೇಣಸ
[51]ಹವೋದತೇ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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### ಬಿದರೆ ಹೋಬಳಿ ಬಿದರೆ ಗ್ರಾಮದ ಸೂಲೇಶ್ವರ ದೇವಾಲ್ಯದ ಹಿಂದೆ ಏರಿಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ 6″ × 2′ 9″.

[1]ನಮಸ್ತುಂಗ . . . . . .

(ಮೆಲ್ಭಾಗ ೫೦ ಪಜ್ತಿಗಳು ಹೋಗಿವೆ.)

[51]ಯುಂಧಾತ್ರಿ . . . . . ದೆವಿಕ್ಕ್ಷ . . . ಗೆಚತುರ್ಭ್ಜ
[52]ಜಂಗಳವ . . . . . ಮಲನಃರಿಗೆಪುಣ್ಯಸಂಪ
[53]ದ . . . . . ರಿಗಬೂಜಣ . . . . . ನತುಳಶೌರ್ಯನಿಧಿಗುಣಮಹಿತಂಭೂ
[54]ನುತಬಲ್ಲಾಳಧರಿತ್ರೀನಾಥನ . . . . . ಚೆತುರಾನನನನ್ತೆ . . . .
[55]ನನನ್ತೆಭಾಸ್ಕರಸುತನನ್ತೆ . . . . . ಪರಹಿತ . . ॥ ಕುಡು . ಗಕ್ಕ್ಷಜನುಡಿದನ
[56]ಪ್ಪಡೆದ . . . ನಾಜಿರಂಗದೊಳೆತೊಡರ್ದಡೆ . . . . ಳುದ್ಭಟೇಳನೊಳ್ಪರಿದೋರೆಪು
[57]ದೀಪಾ . . ನೊವಿಶ್ರುತವಿಶ್ವಧಾ . . ಕಡುಗಲಿವೀರಹೊಯ್ಸ . . . ಜನಕಳ್ಪವುಹೀರುಹವೆಂ
[58]ದುಭೂ . . . ದಭಿವಣ್ಣಿಕು . . . ಮ್ಮಣನಗ್ರಸೂನು . . . . ನೊಳಸುಹೃತ್ತುಳನಿರ್ಮೂ
[59]ಳನೊ . . . . ಧಿಪತ್ಯ . . . . . ಕ್ರಮಸರೋಜನತಜನತಾ
[60]ಮನೋಹರ . . ದ್ಭಕೀರ್ತ್ತಿಸಹಿತ . . . ಸಂಸ್ತುತಸೂಕ್ತಿಬಂಧುರ . . ಜಯ . . ವಂಸ್ಥಿರತರಪುಣ್ಯಮೂರ್ತ್ತಿ
[61]ನಿರಿಗಂ . . . ಡಕಾಮ್ಮರ್ಕನೂತನಾರ್ಜ್ಜುನಂ । ನಿಟ್ಟುರ . . . . ಕ್ಕಟ್ಟಿಗಳಾದಂಸಿರಿಗಂನೆಟ್ಟನೆ . . . . ಹೆಂಮನಪುತ್ರಂ ॥

[62]ಆಚಂದ್ರಾರ್ಕ್ಕಂಸಕಳೋರ್ವ್ವೀಚಕ್ರದೊಳೊಗೆದಕೀರ್ತ್ತಿನೆಗಳ್ದಂ . . ಪ್ರತಿಪನ್ನಕರ್ನ್ನೆನಹಿತಕೃತಾಂತಂ ॥ ನಿರುಪಮದಶಾವತಾರಂ ಸ್ಫುರಿತಸು

[63]ದರ್ಶನನುದಗ್ರಲಕ್ಷ್ಮೀಶ . ಭಾಸುರವಿನುತವೃತ್ತಿಯಿಸೆದನಿರುತ . . . ಗೋವಿಂದಂ ॥ . . ಪಡೆವಳಕಾಳಂಗೊಪ್ಪಿನ . . ಡೆಕಾಮಲೆನಾ . . ನೆಗಳ್ದಪೆರ್ಮ್ಮಾ . ಯಿಂಪೆರ್ಮಾಡದಿ

[64]ಯರೆನೆಸೊಗಯಿಸಿದ . . ಡಂಗೆನೊಗಯಿಪವೋಲಗಜೆಯುಂ . . . . ಕಳಿಹಂಸಯಾನೆರಂಭಾಲಲಿತೊ . . . . . ರಕಜಭರೋಲ್ಲಾಸಿನಿಕೋಕಿಳ

[65]ನಾದೆಸೊಗಯಿಪಳು . . . ನಾರಿನಿಜಾಧಿಪತಿ . . ನಾವ . ಮನೋ . . ಪವಿಭ್ರಮಕಳಾವತಿಪೆರ್ಮ್ಮಾಲೆನಾರಿಸಂ

[66]ತತಂಸರಸತಿಗಿಂ . . ಗಿರಿಜಾಗೇಂಪೆರಲಗ್ಗದ . . ಬಗೆಂಪೆರಲ್ . . . ಕಾಳನಕಾಂತೆರಂಜಿಪಳ್ . . . . ಕಾಮಲೆನಾರಿಸಕಳಕಳಾಮಹಿತೆಗೆನೆಗಳ್ದ .

[67]ರಿಗಂಬಲ್ಲುಗನೆಂಜೇ . . . ಧೈರ್ಯ್ಯರಖಿಳದಿಶಾಮಂಡಳದತ್ತಕೀರ್ತ್ತಿಗಳ್ನುತರಾದರ್ ॥ ಪೆರ್ಮ್ಮಗೆತಾಯ್ವನೆಯೆನಿಸಿದಪೆರ್ಮ್ಮಾಲೆನಾ . . ತನೂಜರಾದಗ್ಗರ್ಣದಿಂನೊರ್ಮ್ಮಾ

[68]ಡಿನಿಜಕುಲಜಗ್ಗರ್ನೆಧವ್ಮರ್ಯ್ಯುತನ್ನೆರ್ಗಳ್ದಬೈಚಣಂಸಿಂಗಣನುಂ ॥ ಆನಾಲ್ವರೊಳಂಪಿರಿಯ ॥ ಪಡವಳ್ವಮಾದನುಂಮದನನುಂವನಿತಾಜನ ಚಿತ್ತಹಾರಿಗೆ . . ಪಡವಳ್ವಮಾದನುಂರವಿಜನುಂ

[69]ನಿಖಿಳಾರ್ತ್ಥಿಜನಾರ್ತ್ತಿಹಾರಿಗಳ್ಪಡವಳ್ವಮಾದನುಂನೆಗಳ್ದಕೂದ್ರಕನುಂಖನಶೌರ್ಯ್ಯಶಾಳಿ . . . ಪಡವಳ್ವನಾದನುಂವೃಡನು ಮಾರ್ತ್ರಿತರಕ್ಷಕರೆಂತುನೋಳ್ಪಡಂ ॥

[70]ಪ್ರೌ . . . ಮೆಲ್ಲಂಕಣಿನೆವನ . . ವಧೂ . . ಜಯಲಕ್ಷ್ಮೀವಲ್ಲಭಂವಿರೋಧಿಜನಪೃತ್ಸೆಲ್ಲಂ ॥ ಅನುಪಮವಿತರಣಗುಣದೊಳ್ದಿನ

[71]ನಾಥಸುತ . . . ಬಲಿಗಂಬಿಗಂವಿನುತಖಚರಂಗಮಂಗಳವೆನೆನೊ . . . ದಧೀಚಿಗಮೆಳೆಯೊಳ್ ॥ . . ನುವರದೊಳರಿದುಸಕಳಭಿನಕರಿಘಟೆಯಂ

[72] . . . ಕೊಲ್ಲ್ದ . . . ಸಿಂಗನೆನಿಸಿನೆಗಳ್ದಜನಮಹಿತಂಸಿಂಗನಮಳಲಕ್ಷ್ಮೀ . . . ತುಂಪಡವಳ ಹೆಂಮಾಡಿತಂಮವ್ವೆಕಾಳವ್ವೆಹಡವಳ್ವಿತಿಯಹೆಸರಿಂಕಾಳೀಶ್ವರದೇವ

[73]ರದೇವಾಲಯಮಂಮಾಡಿಸಿದನಾಪಡವಳಹೆಂಮಾಡಿಯುಮಗಪಡವಳಕಾಳಯ . . . ಹಡವಳ್ವಿತಿಕಾಳವ್ವೆಯಹೆಸರಕಾಳೀಶ್ವರದೇವಾಲಯಮೆಂಕಲ್ಟಿಸನಂಮಾ

[74]ಡಿದಶಕವರ್ಷ ಂರ್ಗನೆಯಸರ್ವ್ವಜಿತ್ಸಂವತ್ಸರದಜ್ಯೈತ್ರಶುದ್ಧಬಿದಿಗೆಬ್ರಿಹಸ್ಪತಿವಾರದಂದುಶ್ರೀಕಾಳೀಶ್ವರದೇವರಿಗೆಕಲ್ಯಾಣಪಂಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ

[75]ಬಿಟ್ಟಭೂಮಿಯೂರಮುಂದಣಹಡವಳಗಟ್ಟದಕೆಳಗೆ . . . ಯಲುಗದ್ದೆಕಂಬುಳ್ಕಿಂಅತ್ತಲಿಂಬಡಗಪೆದ್ದಲುಕಂಬುಳ್ಕಿಂಹಿರಿಯುಕೆಜಿಬಿಯೊ . . . ಡಿಗೆಯಹೊಲಗೆರೆಯಲ್ಲಿಬೆದ್ದಲುಕಂಬ

[76] . . . . ನವಿಲೆಯಗಡಿಯಲೆಳ್ಳಿಂಗೆಕಂ . . . ಅಂತುಗದ್ದೆಬೆದ್ದಲುಮುಂಕಂ . . . ಆದೇವಾಲಯದಿಂಪಡುವಲಂ . . . . . ಕಂಬಕಗಾಜುಬನಪ್ರೋಜಕಂ

[77]ಡರಿಸಿದಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿ ॥ ಕಾಳೀಶ್ವರದೇವರದೇವಾಲಯವಮಾತ್ರ

[78] . . . . . ಮಾಡಿದ । ಅದ . . . ಗಾವೆಯ . . ಮಾಡಿದ . . ಮಗನುಲ್ಲೋಜವಾಡಿದಗಬ್ಬರ್ಗ್ರಿಹ ॥

[79]ಅಂತುಹಡವಳನವರುಹಡದಪೂರ್ವ್ವದಜನ್ಮಭೂಮಿಯೂರ್ಗಳುಬಿದಿರೆಯಡವಿಗಾವೆಯ . . . . . ಹಿರಿಯೂರು . . . ಲಿಯದಕ್ಕೆ ಹಳ್ಳಿ

[80]ಹಡವನಹಳ್ಳಿಕೊಂಮನಹಾಳುಮಳಲಕೆಜಿಕೆಲಸೂರುಅದಕ್ಕೆ . . . . . ಲುವಳ್ಳಿಹಡವಳನಹಳ್ಳಿಜಾವಳಿ । ಬೆಳಗಲಿ॥

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### ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆ ಅಂಗಳದಲ್ಲಿ ಮಟ್ಟಿ ಬಸಪ್ಪನ ಬೈಲಿನಲ್ಲಿ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
[2]ಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾ
[3]ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾ
[4]ಭರಣಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿ
[5]ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತತುಪಾದಪದ್ಮೋಪಜೀವಿ
[6]ಉತ್ತಮಮಪ್ಪನಂದಿಗಿರಿಕೋಟೆಪೊಳಲ್‌ಕುವಳಾಲಮಾ . ತೊಂಭತ್ತಱುಸಾಸಿರಂವಿಷಯಮಾಪ್ತನನಿಂದ್ಯ
[7]ಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತಜಯಂಜಯಂಜಿನಮತಂಮತಮಾಗಿರೆಸನ್ತತಂನಿಜೋದಾತ್ತತೆಯಿಂದಮಾದಡಿ
[8]ಗಮಾಧವಭೂಭುಜರಾಳ್ದರುರ್ವ್ವಿಯಂ ॥ ಇನ್ತೆನಿಸಿನೆಗರ್ತ್ತೆವೆತ್ತಗಂಗಾಮ್ನಾಯದ . . . . . .
[9]ರುರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆಇರೆ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವ
[10]ರಂತ್ರಿಭುವನಮಲ್ಲವೀರಗಂಗಸೆಮ್ಮಾಡಿದೇವರುಸುಖಸಂಖಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವು

[11]ತ್ತಮಿರೆಶ್ರೀಮ
[12]ಚ್ಚಾಳುಕ್ಯವಿ
[13]ಕ್ರಮಕಾಲ
[14]ದಳಿಂನೆಯವಿಸ್ವಾ
[15]ವಸುಸಂವತ್ಸ
[16]ರದಮಾಘಸುದ್ಧ
[17]ಬಿದಿಗೆಸೋಮವಾರ
[18]ದಂದುಸ್ವಸ್ತಿದುಸ್ತರಾರಾ
[19]ತಿಮಸ್ತಕಸ್ಥಗಿತದೋರ್ದ್ದ
[20]ಣ್ಡಕದನಪ್ರಚಂ
[21]ಡಂನಿಜಕುಳಕುವ
[22]ಳಯಸುಧಾಕರರಿ

[23]ಪುನಿಕರಭೀಕರಂಹರಹಸನರುಚಿರಕೀರ್ತ್ಯಂಗನಾಭುಜ . . . . . ರಾಧೀಶ್ವರ
[24]ಪರಮಮಾಹೇಶ್ವರಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತನಪ್ಪಪಡವಳಗಂಗಿಮಯ್ಯಬೆಳಗವರ್ತ್ತಿಯದಾ . . .
[25]ಮೇಲೆಧಾಳಿಯನಿಟ್ಟಳೆವರಿದುಪಲರಳಿವಿನಲುತನ್ನಪರಿಚ್ಛೇದಿಸಿ ॥ ಧುರದೊಳುಪತಿಹಿತಶೌರ್ಯ .
[26]ಲರವರಿಸುವಮನುಜರೆಲ್ಲರಪೆಂಪದೊರೆಗಿಡಿಸಿವೀರಗಂಗನಹನುಮಂಧರೆಪೊಗಳಲುಸುರ
[27]ಗತಿಪೋಪ . ಯಮಪಡವಳಗಂಗ ॥ ಅದಿರ್ದುದುಧರೆಖುರಘಾತದಿನುದಿರ್ದ್ದವುತಾರಗೆಗಳಿ . . . . . ರ
[28]ಸವಸದಿಂಬಿದ್ದಿರ್ದ್ದವರಿನರರಹೃದಯಂಕದನದೊಳೀಗಂಗನೇಱಿಪರಿಯಿಸೆಹಯಮಂ ॥ ಪತಿಹಿತನೆನ್ದು . . . . . .

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### ಅದೇ ಹೋಬಳಿ ನಿದಿಗಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಸ್ತೆಬಳಿ ಡೊಡ್ಡಮನೆ ನವಿಲಪ್ಪಗೌಡನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 3′.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ
[2]ಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ
[3]ಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮು . . ರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬ
[4]ರಂಸಲುತ್ತಮಿರೆ ॥ ತತುಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಉತ್ತಮಮಪ್ಪನಂ . . . . ತೊಂಭತ್ತಱುಸಾಸಿರಂವಿಷಯಮಾ
[5]ಪ್ತನನಿನ್ದ್ಯಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತಜಯಂಜಯಂಜಿನಮತಂಮತಮಾಗಿರೆಸಂತತಂನಿಜೋದಾತ್ತತೆಯಿಂದಮಾದಡಿಗಮಾಧವಭೂಭುಜ
[6]ರಾಳ್ದರುರ್ವ್ವಿಯಂ ॥ ಉತ್ತರದಿಕುತಟಾವಧಿಗೆತಾಗೆಮ . ದಲೆಮ . ಡತೊಂಡೆನಾಡತ್ತಪರಾಶೆಗಂಬುನಿಧಿಚೇ . . ಯಿಪ್ಪ . . .
[7]ಕೊಂಗುಮತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿಪರಾವ್ರಿತಗಂಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಂ . . ಲೆಮಾಡಿದನಿಂತುಟುಗಂಗನುಜ್ಜುಗಂ ॥ . .

[8]ಗಂಗನಿಂಭಯಮಿಲ್ಲದಹರಿವರ್ಮ್ಮವಿಷ್ಣುನ್ರಿಪನಿಂನಿಜದಿಂಬಲ್ಲೆತಗಂಗಾಲುಮಾಧವನಲ್ಲಿಂಬಳಿಚುರ್ಚ್ಚುವಾಯ್ದಗಂಗನ್ರಿಪಾಳಂ ॥ ಶ್ರೀಪುರುಷಂ

[9]ಶಿವಮಾರಂಭೂಪಾಳಕ್ರಿಂತ . . . ಪನಾಸಯಿಗೊಟ್ಟಂದ್ವೀಪಾಧಿಪದೊಳರಿನ್ರಿಪಕೋಪಾನಳಶಿಖೆಯೆನಿಪ್ಪವಿಜಯಾದಿತ್ಯಂ ॥ ಮ

[10] . ಯೆಱೆದಮಾರಸಿಂಗನಾಕುರುಳರಾಜಿಗಂಪೆಸರ್ವೆತ್ತಾಮರುಳಂತಂನ್ರಿಪತಿಳಕಂಪಿರಿಯಮಗಂಸತ್ಯವಾಕ್ಯನಚಳಿತಶೌರ್ಯ್ಯಂಗರ್ವ್ವದಗಂ

[11] . ವಸುಧೆಯೊಳೋರ್ವ್ವನೆಕಲಿಚಾಗಿಶೌಚಿಗುತ್ತಿಯಗಂಗಂದೋರ್ವ್ವಿಕ್ರಮಾಭಿರಾಮನಗುರ್ವ್ವಿನಕಲಿರಾಚಮಲ್ಲಭೂನ್ರಿ(ಪ)ತಿಳಕಂ ॥ ತೆಂಗಂಮು

[12] . . ವಹಸಿಯಕೌಂವುಂಗಂಪಿಡಿದಡಸಿಕೀಳ್ವನಾಮದಕರಿಯಂಪಿಂಗದೆನಿಲಿಸುವಸಾಹಸತುಂಗಂಕೇವಳಮೆನೆಗಳ್ದರಕ್ಕಸಗಂಗಂ ॥ ಇನ್ತೆನಿಸಿನೆಗಳ್ದ

[13]ಗಂಗವಂಶೋದ್ಭವರೊಳಾದಡಿಗನಮಗಂಚುರ್ಚುವಾಯ್ದಗಂಗನಾತನಸುತಂದುರ್ವ್ವಿನೀತನಾತನತನೆಯಂಶ್ರೀವಿಕ್ರಮನಾತನಪುತ್ರಂಭೂವಿಕ್ರಮಂತ

[14]ತ್ಸೂನುಶ್ರೀಪುರುಷಮಹಾರಾಜಂ । ತತ್ತನೆಯಂಶಿವಮಾರದೇವಂ । ತತ್ತನೂಭವನೆಱೆಯ . . . . ತುಪುತ್ರಂಭೂತುಗಪೆ

[15]ರ್ಮ್ಮಾಡಿ । ತದಾತ್ಮಜಂಮರುಳದೇವಂ । ತದನುಜಗುತ್ತಿಯಗಂಗನಾತನತಮ್ಮಂಮಾರಸಿಂಗದೇವನಾತನಮಗಂಕ . . ಗದೇವನಾತನಮಗಂಬರ್ಮ್ಮದೇವ

[16]ನಿನ್ತುಗಂಗವಂಶೋದ್ಭವರುರಾಜ್ಯಂಗೆಯ್ಯೆ ॥ ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗಮಹೀಮಂಡಳಿಕಕುಳಸಂಧರಣಃಶ್ರೀಮೂಳಸಂಘನಾಥೋನಾಮ್ನಾಶ್ರೀ

[17]ಸಿಂಹನನ್ದಿಮುನಿಃ ॥ ಶ್ರೀಮೂಲಸಂಘವಿಯದಮ್ರಿತಾಮಳರುಚಿರುಚಿರಕೊಣ್ಡಕುನ್ಧಾನ್ವಯಲಕ್ಷ್ಮೀಮಹಿತಂಜಿನಧರ್ಮ್ಮಲಲಾಮಂಕ್ರಾನೂರ್ಗ್ಗಣಂ

[18]ಜನಾನಂದಕರಂ ॥ ಆಗಣದನ್ವಯದೊಳು ॥ ಮಣಿರಿವವನರಾಶೌಮಾಳಿಕೇವಾಮರಾದ್ರೌತಿಳಕಮಿವಲಲಾಟೇಚಂದ್ರಿಕೇವಾಮ್ರಿತಾಂಶೌಇವಸರಸಿಸರೋ

[19]ಜೇಮತ್ತಭೃಂಗೀನಿಕಾಯಂಸಮಜನಿಜಿನಧರ್ಮ್ಮೋನಿರ್ಮ್ಮಳೋಬಾಳಚಂದ್ರಃ ॥ ಅವರಶಿಷ್ಯರು ॥ ವಿಮಳಶ್ರೀಜೈನಧರ್ಮ್ಮಾಂಬರಹಿಮಕರ

[20]ನುದ್ಯತ್ತಪೋರಾಜ್ಯಲಕ್ಷ್ಮೀರಮಣಂಭೂಮಂಡಳಾಧೀಷನುನುಭಯಸಿದ್ಧಾನ್ತರತ್ನಾಕರಂಜಂಗಮತೀರ್ತ್ಥಂಭವ್ಯವಕ್ತ್ರಾಂಬುಜಖರಕಿ

[21]ರಣಂಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತಮುನೀಂದ್ರಂಕ್ಷೀರನೀರಾಕರಜಳದಯಃಶೋವೇಷ್ಟಿತಾಶಾವಿಭಾಗಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ಗುಣಿಯೆ

[22]ನೆಜಿನಮತರಕ್ಷಾಮಣಿಯೆನೆಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಪ್ರವರಾಗ್ರಣಿಯೆನೆಪಂಡಿತಚೂಡಾಮಣಿಯೆನೆಗುಣನನ್ದಿದೇವರೆಸೆದರ್ಧ್ಧರೆಯೊ

[23]ಳು ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಅಳವೇವೇಳುನುಡಿಯಲ್ಕೆ . ಬಿರುದಮಾಣುಮಾಣೆಲೆಶಾಂಖ್ಯವಾಗ್ಭರಮಂನಚ್ಚದೆನೀನಡಂಗಿಡದೊಡಿರ್ಚ್ಛಾರ್ಬ್ಬಾಕನೈಯ್ಯಾಯಿಕಾ

[24]ಮಲೆಯದಿರಿಂತುಮಿಟ್ಟಮೇಕೆಚಲದಿಂದೀಬಂದ . ಪಂ . ರ್ಮ್ಮನಂದರೆಯಲುಶ್ರೀಗುಣಚಂದ್ರದೇವನಮಳಂವಾದೀಭಕಂಠೀರವಂ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥

[25]ಗಂಗಾವಾರಿಸುಸೈವಳಂಸುರಕರೀದಾನಾರ್ದ್ರಗಂಡಸ್ಥಳಃಸಂಭುಃಕಂಠವಿಲಗ್ನಘೋರಗರಳಃಚಂದ್ರಃಕಳಂಕಾಂಕಿತಃಕೈಳಾಸೋವನವಲ್ಲರೀಪರಿವ್ರಿ

[26]ತಃಸಾಮ್ಯಂಕಥಂವಚ್ಮ್ಯಹಂಕಿಂತೂ . ಸಹಮಾಘಣಂದಿಯಮಿನಃಶ್ಚಿತ್ರಂತಪೋದ್ಯಚ್ಛ್ರಿಯಂ ॥ ಆಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಮುನಿರಾಜರಾಜನ

[27]ಶಿಷ್ಯರು ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾಪ್ರತಿಹಾರ್ಯ್ಯಚತುಸ್ತ್ರಿಂಶದತಿಶಯವಿರಾಜಮಾನ

[28]ಭಗವದರ್ಹತ್ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖಕಮಳವಿನಿರ್ಗ್ಗತ . . ಸದಾದಿವಸ್ತುಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣಸಿನ್ಧಾನ್ತಾಮ್ರಿತವಾರ್ದ್ಧಿ

[29]ವಾರ್ದ್ಧೌತವಿಶುದ್ಧೇದ್ಧಬುದ್ಧಿಸಮ್ರಿದ್ಧ . . ಸಕಳಭುವನಪ್ರಸಿದ್ಧರುಂಶಮದಮಯಮನಿಯಮನಿಯಮಿತಾಂತಃಕರುಣರುಂವಾಕ್ಸುಂದರೀಸ್ತನಮಂ

[30]ಡನರತ್ನಾಭರಣರುಮುಪ್ಪಶ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿನ್ಧಾನ್ತದೇವರೆನ್ತೆಂದಡೆ ॥ ಆಶೀದಾಶಾನ್ತರಾಳಪ್ರಥಿತಪ್ರಭುಯಶೋವ್ಯೋಮಗಂಗಾತರಂಗಃ ಚಂಚ

[31]ಚ್ಚಾರಿತ್ರಧಾತ್ರೀಭವದತಿಲಲಿತೋದಾರಗಂಭೀರಮೂರ್ತ್ತಿರ್ವಾಕ್ತಾನ್ತೋತ್ತುಂಗಪೀನಸ್ತನಕಳಶಲಸಂನೂತಚರೂತ[ಕ]ಪ್ರವಾಳಸಿನ್ಧಾನ್ತಹೀ

[32]ರನೀರಾಕರಹಿಮಕಿರೆಣಃಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಃ ॥ ಅಭಿನವಗಣಭರರೂವಂತ್ರಿಭುವನಜನವಿನುತಚರಣಸರಸಿರುಹಭ್ರಿಂಗಂ । ಶುಭಮತಿ

[33]ತ್ರೈವಿದ್ಯಾಸ್ಪದನುಭಯಕವೀನ್ದ್ರೋತ್ತಮಂಪ್ರಭಾಚಂದ್ರಬುಧಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಸಸಿವಿಶದಕೀರ್ತ್ತಿನಿರ್ಮ್ಮದನಸದ್ರಿಶಗುಣರತುನ ವಾರ್ದ್ಧಿ

[34]ಕ್ರಾನೂಗ್ಗಣಸಬ್ಬಿಸರುಹವನಾರ್ಕ್ಕನೆಂಬುದುವಸ್ಮತಿಯೊಳನಂತವೀರ್ಯ್ಯಸಿನ್ಧಾಂತಿಗರಂ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಮನವಚನಕಾಯಗುಪ್ತಿ ಯನ

[35]ನುನಯದಿಂತಳೆದುಪಂಚಸಮಿತಿಯುವಶದಿಂದನುವಶನಾದತಪೋನಿಧಿಮುನಿಚಂದ್ರಬ್ರತಿಪನಖಿಳರಾನ್ಧಾನ್ತೇಶಂ ॥ ಇನ್ತೆ(ನಿ)ಸಿನೆಗತ್ತೆರ್ಯಂತ ಳೆದಶ್ರೀ

[36]ಮತುಪ್ರಭಾಚಂದ್ರಸಿನ್ಧಾನ್ತದೇವರಗುಡ್ಡಂಭುಜಬಳಗಂಗರ್ಮ್ಮಡಿಬಮ್ಮರ್ದೇವ ॥ ಬಳವದ್ವೈರಿಗಳಂಪಡಲ್ಪಡಿಸಿಗೆಲ್ದುಗ್ರಾಜಿಯೊಳು ಮಾಣ್ದನೇ

[37]ಚಲದಿಂದಂಪರಿಯಿಟ್ಟುವೈರಿಪುರವುಂತತ್ತೊಟೆಯಂತದ್ಮಹೀತಳಮಂಕೊಂಡು . . . ತ್ರಿಬಂಗಿಸ್ವನಂಶ್ರೀಬಮ್ಮರ್ದೇವಂಮಹೀತಳ ಮಂತೋಳು

[38]ವಲದಿಂನಿಮಿರ್ಚ್ಚಿದನಿದೇಂಪೆರ್ಮ್ಮಡಿಶೌರ್ಯ್ಯಾತ್ಮನೋ ॥ ಭರದಿಂದಾಂತದ . . . . ಗಳರಣೊಂದನ್ರಿಪಂಗವೆರಪ್ರಬಂಧನರಂಗಂ ಸುರಗಿರಿವಜ್ರಾಗಾ

[39]ರಂಸುರಭೂಜಂಬಮ್ಮರ್ದೇವನದಟರದೇವಂ ॥ ಇನ್ತೆನಿಸಿದಬಮ್ಮರ್ದೇವನಸಟ್ಟಮಹಾದೇವಿಯೆಂತೆಂದಡೆ ॥ ಜಿನೇಂದ್ರಪಾದಾಂಬುಜಮತ್ತ ಭ್ರಿಂಗೀಗು

[40]ಣಾವೀಭೂಷಣಭೂಷಿತಾಂಗೀ । ನಿತಂಬಿನೀನಾಂಕಳಶಾಯಮಾನಾವಿರಾಜತೇಗಂಗಮಹಾಧಿದೇವೀ ॥ ನಿಜವೆನಿಸಿನೆಗತ್ತೆರ್ಯಮಹಾಸ

[41]ತಿಗುತ್ಸವಮಂನಿಮಿಚ್ಚರ್ವ್ವಾತುಮಜರೆನ್ದಿಸಿದ್ದರ್ತಮ್ಮತೊಡಮಾಡಿದೆ . . . . . ಂಸಜಯದೆಸತ್ಯಂಕೋಳೆನ್ರಿಪನುಂಕ ಲಿರಕ್ತಸಗಂಗದೇ

[42]ವನುಂಭುಜಬಳಗಂಗಭೂಭುಜನ್ಮಾರ್ಜ್ಜಿಸಿದರ್ಜ್ಜನಮಂ . . . ರನ . . ರಂ ॥ ಸ್ಥಿರನೇಮೆರುಗಿರೀಂದ್ರನೊ . . . ಳ್ಸಿಣಸುವಂಗಂಭೀರನೇವಾರ್ದ್ಧಿಯೊಳ್ಪುರುಡಿಪ್ಪಂ . . .

[43]ಕಲಿಯೀಸುರೇಂದ್ರಸುತನಂಮೆಚ್ಚಿಂಮಹಾಚಾಗಿಯೀಸುರಭೂಜಕೊಕ್ಕರೆಗಟ್ಟುವಂಜದುರನೇಪಾಂಚಾಳನಂಗೆಲ್ದನಂದಿರದೀಧಾರಿಣಿಬಣ್ಣಿಸುಂ ರಣಜ

[44]ಯಪ್ರೋತ್ತುಂಗನಂಗಂಗನಂ ॥ ನುಡಿದುದೆನನ್ನಿವ್ಮಾಡಿದುದೆಶಾಸನಮಿತ್ತುದೆರಾಮರೇಸುವೂಪ್ಪಿರ್ಡಿದುದೆವಜ್ರಲೇಪಮುಱಿದಿರ್ದ್ದೆವಿ ತ್ಯ । ಪರೋಪಕಾರವೊಳ್ನ . .

[45]ಜೆದುದೆಬಿಟ್ಟಿಸದುಗುಣವೆಮೆಯ್ಯೆನೆನಿನ್ನವೊಲಿನ್ತುನೀತಿಯೊಳುನಡೆವನ್ರಿಪೇಂದ್ರನಾವನಿಳೆಯೊಳುಕಲಿಗಂಗಭೂಪತೀ ॥ ಆತನತಮ್ಮಂ ॥ ಗ ಜರಿಪುವಿಷ್ಣು

[46]ರಾದಿವಿಭವೋದಯಪಾರ್ಶ್ವಜಿನೇಂದ್ರಪಾದಪಂಕಜವುದಭ್ರಿಂಗಗಂಗಕುಳಮಂಡನದಳಿತವೈರಿವರ್ಗ್ಗಭಾವಜನಿಭಮೂರ್ತ್ತಿರ್ದಿಗ್ವಲಯವರ್ತ್ತಿ ತಕೀರ್ತ್ತಿನ

[47]ಮಸ್ತಧಾತ್ರಿಯೊಳ್ಭುಜಬಳಗಂಗಭೂಪನಿನ . . . . . ಮಂಡಳೀಕಭೈರವ ॥ ಆತನಸಟ್ಟಮಹಾದೇವಿ ॥ ಪುಣ್ಯದ . . . . . ಪಟ್ಟಂಭೂಪಂಗೆಗಂಗವಾಡಿ

[48]ಗೆತಳದಳ್ಪಟ್ಟವುನೆಂತೆಂದಡೆಗಂಗನಸಟ್ಟಮಹಾದೇವಿ . . . . . ವಿಯಗ್ಗಂಭುಜಬಳಗಂಗದೇವನಗ್ರತನೂಜನೆನ್ತೆಂದಡೆ ॥ ಕಲಿಯನದಿರ್ದ್ದ . .

[49]ಲಿಂದುನಿಮ್ರಿದತ್ತಿದಬಾಹುವೆರಾ . . . . . ಲ್ಲಳದೇದಿ . . . . ವುಜಿ . . . ಗಲುಸಲೆ . . . . . ಗೆಯನಾರಳವಿ . . . . . ಗಂಗನಿನ್ತುಮಂಡಳಿಕ .

[50]ಳಪ್ರದ . ರಿವೆಸರಂದೆಸೆಯನ್ತುವರಂನಿಮಿರ್ಚ್ಚಿದ . . ವದಾಜ್ಞಾಲತೆಪರ್ವ್ವಿದೆಣ್ದೆಸೆಯೊಳಂವಿದ್ಯುಜ್ಜಯಸ್ತಂಭವಿಂತಿವೆನಲುದಿಗ್ಗ
ಜವರ್ತ್ಥಿ . . . . ಕಟ್ಟಲುಕೆತ್ತಿದುತ್ತುಂಗಹಸ್ತವ

[51]ನಾಂತನ್ಯಬಳಕ್ಕೆದೋರ್ಪ್ಪನೆವದಿಂಕೋದಣ್ಡದತ್ತಣ್ಗೆನಿಳುವನೀನಟಿಯೆಗಂಗನಾತ್ಮಕರ . ಂಸಂಗ್ರಾಮರಂಗಾಗ್ರದೊಳು ॥ ಜಸ .
. . . . ಪಮಖಿಳಾಶಾದೇವತಾಪಾಂ

[52]ಗರಶ್ಮಿಸಹಶ್ರಂಚಮರಕಕರೀಂದ್ರರಿಪುಬಲವಿಕ್ರಮಂ . . ನದಾಗೆಸುಸಾಮ್ರಾಜ್ಯ . ತಾಭಿವ್ರಿದ್ಧಿವಿಭವಂಮೆಚ್ಚುತ್ತಿರಲು .
. . . ರಿರೆಸತ್ಯಗಂಗನೆಸೆದಂವಿಶ್ವಾವನೀಭಾಗ

[53]ದೊಳು ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥ .
. . . ಮದಗಜೇಂದ್ರಲಾಂಚ್ಛನಂಚತು

[54]ರವಿರಿಂಚ್ಛನಂಪದ್ಮಾವತೀದೆವೀಲಬ್ಧವರಪ್ರಸಾದಂವಿಚಕಿಳಾಮೋದಂನನ್ನಿಯ . . . ತ್ತರಂಗಂಗಂಗಕುಳಕುವಳಯಶ .
ವೇಂದ್ರಂದರ್ಪ್ಪೋದ್ಧತಾರಾತಿವನ

[55]ಜವನವೇದಂಡಂಕುಸುಮಕೋದಂಡಂಗಂಡರಗಂಡಂದುಟ್ಟರಗಂಡಂನಾಮಾದಿಸಮಸ್ತ . . . . . ಶ್ರೀಮಂನನ್ನಿಯಗಂಗಂ
. . . . . ಯನೆಲೆವೀಡಿನಲುಸುಕಸಂ

[56]ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆಶ್ರೀಮತುಕಳಂಬೂರುನಗರಾಧಿಪತಿಪಟ್ಟಣಸ್ಥ . . . . . .
ಲುಮಾಡಿಸಿದಬಸದಿಯೆನ್ತೆಂದಡೆ ॥

[57]ಇದುಭೂದೇವತೆಹೊತ್ತಹೊಂಗಳಶಮೋಶ್ರೇಯಸ್ಸುಧಾಭರಪೂರದಿನಾ . . . . . .
ತ್ರಯಮಂಡನಾಸ್ಪದಮೋತಾನೆಂದು . . . . . .

[58]ಲೋಕಂಮನೋಮುದದಿಂಬಣ್ಣಿಸೆಬರ್ಮ್ಮಿಸೆಟ್ಟಜಿನಚೈತ್ಯಾವಾಸಮಂಮಾಡಿದಂ ॥ ಭುವನ . . . ಯ್ಯಾಗೆ
ಮಹತ್ವದಿಂ . . . ದುಚಾತು

[59]ರ್ವ್ವರ್ಣ್ಣಸಂಘಕ್ಕಭೀಷ್ಟಮನಿತ್ತೆತ್ತಿಸಿಚೈನಗೇಹಮನನುತ್ಸಾಹಸಂದೋಹ . . . . . .
ದನುಜನಿಷ್ಟಶಿಷ್ಟಜನಕಳ್ಪಕುಜಂಸದ

[60]ನೋಪಶೋಭಿತಾಭ್ಯುದಯವಿಭೂತಿಗಾಸ್ಪದನುದಾರಕಳಾಧಿಪನೀತನೆಂಬಂಹೆ . . . . . .
ದನುದಿತೋದಿತಂನೆಗಳ್ದನೀವಸುಧಾತಳದೊ

[61]ಳುನಿರಂನ್ತರಂ ॥ ಬರ್ಮಿಸೆಟ್ಟಿಯವನಿತೆ ॥ ತನಗನುವಶೆಯೆನಿಸಿಜಗಜ್ಜನಸಂಸ್ತುತಶೀಳಗುಣಗಣಾಳಂ . . . . . .
. . . . . ರಾಜಿಸುತಿರ್ದ್ದಳು ॥ ಅವರಿರ್ವ್ವರ್ಗ್ಗಮಗಣ್ಯಪು

[62]ಣ್ಯಜನಿತಶ್ರೀರಾಯುರಾರೋಗ್ಯವೈಭವಸಂಪನುಮಹಿಮಾಘಭವಪ್ರಭೂತೆ . . . . . .
ಯಮಾಡುತಿರ್ಪ್ಪವಿಳಾಸಂಬೆರಸೊ

[63]ಳ್ಪುವೆತ್ತನವನೀಚಕ್ರಂಮನಂಗೊಳ್ವಿನಂ ॥ ಅನ್ತವರ್ಮ್ಮಾಡಿಸಿದಬಸದಿಯಪೂಜಾವಿಧಾನ . . . . . .
. . . . . ರ್ಷಿಯರ್ಗ್ಗಾಹಾರದಾನಕ್ಕಂಶ್ರೀಮಚ್ಚಾಳು

[64]ಕ್ಯವಿಕ್ರಮಕಾಲದಶ್ಶಿನಾಲ್ವತ್ತೆರಡನೆಯಮನುಮಥಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂಕ್ರ . . . . . .
. . . . . ಲಾಪುಣ್ಯತಿಥಿಯಂದುಶ್ರಿಮಂನ್ನನ್ನಿಯ

[65]ಗಂಗವೆರ್ಮ್ಮಾಡಿದೇವನಿಂದಂಕುಡಲುಪಡೆದುಬರ್ಮ್ಮಿಸೆಟ್ಟಿಯರ್ಮ್ಮೇಷಪಾಷಾಣಗಚ್ಛಾಂಬರಶರಶ್ಚಂದ್ರ . . . . ಶುಭಕೀರ್ತ್ತಿದೇವಭಟ್ಟಾ
ರಕರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಸ್ಯಂಸರ್ವ್ವಬಾಧಾಪರಿಹಾ

[66]ರವಾಗಿಬಸದಿಗೆಕೊಟ್ಟವೃತ್ತಿಊರಿನ್ದಂಮೂಡಣದೆಸೆಯಿಂಸವಣನಕೆಱೆಯಕೆಳಗೆಗಳ್ದೆಗಳೆಯಲುಮತ್ತರು೨ಆಗದ್ದೆಯಲುಕೂಡಿದದಿಂಣೆದಿ
. ದೆಕೆಱೆಯಬತ್ತುನಾಹ

[67] . ಗಾಗಿದ್ದ . . ಸಾಲಕೆಱೆಯಕೋಡಿಯಿಂದಂಕೆಳಗೆಗಳ್ದೆಯಲುಮತ್ತರು೧ಆಕೋಡಿಯಿಂದೊಳಗಾದದೋಂಟಸ್ಥಳದನಿವಳೆಯಲು
ಬೆದ್ದಲುಗಳೆಯಮತ್ತರು೨ಅದಕ್ಕೆಸೀಮೆಬಡಗಲಬಿ

[68]ಳಿಕೆಯ . . . . . ಲಗಡಿಈಶಾನ್ಯದದೆಸೆಯಿಂವೋಣಿಯಮೊಟ್ಟಱೆಮೂಡಲದಿನ್ನೆಯಹೊಲಗಡಿಯಿಂದಂತೆಂಕಬರಲುಬಿಲ್ಲಱೆ
ಅಲ್ಲಿಂದಂಹಡುವಲುಸವಣನಕೆಱೆಯತಾಯಿವಳ್ಳಂಮೇರೆಹಿರಿ

69ಯಕೆಱೆಯಕೆಳಗೆತೋಂಟಕಂಮ್ಮಂ೧೨ಮನೆಯನೆಲಸಣಂ೧೨ಆತೆಲ್ಲಿಗನಗಾಣಂಇನ್ತುಬಿಟ್ಟದತ್ತಿಯಂಪ್ರತಿಪಾಳಿಸಿದಮಹಾಪುರುಷಂಗೆಪ್ರ
ಯಾಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಗಳೊಳ್ಸಾ

70ಯಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗಮಂಹೊನ್ನಲುಕಟ್ಟಿಸಿದಾನಂಗೊಟ್ಟಫಳಮನೆಯ್ದುವಂ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃ
ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮಾನ್ಯೋ

71ಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನುಭೂಯೋಭೂಯೋಯಾಚ
ತೇರಾಮಭದ್ರಃ ॥ ಇನ್ತೀಧರ್ಮ್ಮಮನಳಿದಮಹಾ

72ಪಾತಕಿಗನರ್ಘ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಯಿರಕವಿಲೆಯಂಕೊಂದದೋಷಮಕ್ಕು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ಧಿವಸುಂಧರಾಂಷಷ್ಟಿ
ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ದಯೆ

73ಯಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರಂಗಳೊಳುವಾರಣಾಸಿಯೊಳೆ
ಳ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇ

74ದಾಢ್ಯರಂಕೊನ್ದುದೊಂದಯಸಂಸಾರ್ಗ್ಗಮಿದೆಂದುಸಾಱಿದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥

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### ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆ ಏರಿಮೇಲೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1ಸ್ವಸ್ತಿಸಮಸ್ತಸಕಳಗುಣಸಂಪಂನರಪ್ಪಶ್ರೀಮೂಲ
2ಸಂಘದೇಸಿಯಗಣಕೊಂಡಕುಂದಾನ್ವಯಪೊಸ್ತಕಗಛ್ಛದ
. . . . . .
5ಗೌಡನಮಗಎಲವಟ್ಟಿಯದಾಸೆಯನಾಯಕನನಿಸಿದ್ಧಿಯಪ್ಪಭೂಮಿ
6ಯಿದುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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### ಅದೇ ಹೋಬಳಿ ಪಿಳ್ಳಂಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪಾಳು ಈಶ್ವರದೇವಸ್ಥಾನದೊಳಗೆ ಲಿಂಗದ ಪೀಠದಮೇಲೆ.

1ಪಲವ . ನಾಥವಿಮುನಿಮಾಡಿದವಿದ್ಯ
2ಮದು . ಫಳಾ . . . ನಡಿತರಱೊಗ
3 . ದುಬಿಳದಕಾಂಗಿರಸದವತ್ಸರ
4 . . ಪರಿಗತಿವಿಮಿರ್ದು . ಧಮಂಚಿನಾ .
5ಬಿಳದಮಲೆ ॥ . ದ . ಕೆಂಚರತಿಂಮಕು

## 60

### ಅದೇ ಹೋಬಳಿ ಅಬ್ಬರನಕಟ್ಟೆ ಗ್ರಾಮದ ಕಲ್ಲುಮಟ್ಟಿಯಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′.

. . . . . .
4ತುಱುವಮಗುರ್ಚ್ಚಿಸುರ[ಸುರ]ಲೋಕಪ್ರಾಪ್ತನಾದ ॥
5ಹರವ . ಕಾ . ಳಯ್ಯ . ಸಿಂ . ಗುಣ್ನನುಂಬಿಟ್ಟಗುಡ್ಡೆಮಾಂನ್ಯ
6ಕವಿಲಗುಂಡಿಯಲ್ಲಿ . ಬಂಂಂ

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ಅದೇ ಹೋಬಳಿ ಹಾರೋಬೆನವಳ್ಳಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ೧ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′6″ × 2′6″.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ ಪರಮಭ
[2]ಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಲತಿಲಕಂ ಪರನಾರೀಸಹೋದರಂ ಚಲದಂಕರಾಮಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿ
[3]ದುರ್ಗ್ಗಮಲ್ಲನೇಕಾಂಗವೀರಂ ಮಲರಾಜರಾಜಮಲಪರೊಳುಗಂಡಗಂಡಭೀರುಂಡಕದನಪ್ರಚಂಡ
[4] . . . . . ಯಾದವಕುಳಾಂಬರದ್ವಿಮಣಿ . . . . .
[5] . . . . ವೇಶ್ವರದೇವರ್ಸರವುಗನಾರಸಿಂಗದೇವರ್ಸರುಬೋರಸವುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖಸಂ
[6] . . . . ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದಲಿ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಿಯಿಂ ಮಡಿರಾವುತರಾಯರಾಯಕುಮಾ
ರ . . . . . ಸರಿವಿನೆ
[7] . ಣಯಕನುದನೆಯದಂಣಾಯಕನು . . . . ರಾಜ . . ನೆಯು . . ಕ
. . . . . .
[8] . . . . . ಯಕುಲ . . . . . .
[9] . . . . . .
[10] . . . . . ಅಂ
[11]ಣ್ಣಿನ . . . . . ಸಕವರಸಂ೦೦ನೆಯಬೆಯಸಂವತ್ಸರದಭಾಲ್ಗುಣ . . ಸೋಮವಾ
[12]ರದಲುಹೊಸಗುಂದದಬೊಂವರ್ಸನವರುಕೂಡಲಿಯಯಿಱಿದುತುಱುವಕೆಂಡು . . . ದಿನಬೆ
[13]ಣ್ಣೆವಳಿಜನೆಗುರುಗಳವುರಲಿದುಹುಯಲಹರದುಕಾದಿತಳ್ತಿಱಿದುಆಬೊವೆನಾಯ್ಕನಹೆಂಡತಿ . . ಳುವೆನಾಯ
[14]ಕಿತ್ತಿತೋಳುಕಯೆಗೊಟ್ಟುಸರ್ಗ್ಗಪ್ರಾತ್ತರಾದರುಆವರವೂರ್ದ್ದಕ್ರಿಯೆಯಆವರಮಗಪಿಳ್ಳೆಯನಾ
[15]ಯ್ಕನುವಾಡಿಶ್ರೀಹೊಂನೇಶ್ವರದೇವರಸಂನ್ನಿಧಿಯಲುಬೀರಗಲ್ಲನಿಲ್ಸಿಆಹೊಂನೇಶ್ವರದೇ
[16]ವರಆಮ್ರಿತಪಡಿಗೆವ್ಯೂಬೀರಗಲ್ಲಪ್ರೂಜೆಯನಡಸುವಂತಾಗಿಕಬಿನಕಟೆಯ
[17]ಕೆಳಗೆಂಕಂಬಗದ್ದೆಯನುಆಪಿಳ್ಳೆಯನಾಯ್ಕನುಆಜನೆಯಗುರುಗಳ್ಗೆಗೆಕಾಲತೊಳದುಧಾರಾಪೂರ್ವ್ವ
[18]ಕವಾಗಿಕೊಟ್ಟುರುಆಬೀರಗಲಪ್ರೂಜೆಯನಡಸುವಂತಾಗಿಆಜನೆಯಗುರುಗಳಆವರಸಂತತಿಯ
[19]ಮನಾವುತ್ತಿಕುಧಿಯಿಂದನಂಬಿದವರು । ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 6′ 2″.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರ(ಮೇ)ಶ್ವರಪರಮಭಟ್ಟಾರಕಂ
[2]ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಪರನಾರೀಸಹೋದರಂ ಚಲದಂಕರಾಮಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲನೇಕಾಂಗವೀ
. . . . . .
[5] . . . . . ಸುಖಸಂಕತಾವಿನೋದದಿ . . . . . .
[6] . . . . . ಯಕರುವುದುಗೆಯದಣ್ಣಾಯ
[7]ಕರುಕೂಡಲೆಯನೆಲವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿದ್ದರ್ಲ್ಲಿಆ . ರವು
[8] . . . . ತಿನಾಯ್ಕ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಮಹಾಸಾವಂತಾಧಿಪತಿ . . ಕಲಜಾತ . ಸಿಡಿ
ಲವಾಕ್ಕೊರ್ಂಬ . . ಚಲಿಂ

9 . . . . . ಡಬಿಟ್ಟದೇವನಬೀಡಿಂಗೆಬಳ್ಳಾ . . .
ಪುರವಸಾಧಿಸ . . ಮ
10 . . . ಚೊಕ್ಕಿಯನಾಯ್ಕನಬೊಂಮಲಂಮ್ಮನಾಯ್ಕ . . . . .
11 . . ಯನಬೊಂಮೆಯನ . ನೂಶಕವರುಷಂ೨೦೮ನೆಯಬ್ಯೆಯಸಂವತ್ಸರದಪಾ
12ಲ್ಗುಣಸುಽಸೋಮವಾರದಲುಹಾನುಗಲು . . ಬೊಂಮ್ಮರಸನವರುಕೂಡಲೆಯಬನೆ .
13 . ತುಱುವಕೊಂಡುಹೋಹಲ್ಲಿಬೀಡಿನಬೆಣ್ಣವಳ್ಳಿಯಜಂನೆಯಗುರುಗಳಉರಲಿದುಹುಯ
14ಲಹರಿದುಕಾದಿತಳ್ತಿಱಿದುಮೆಱಿದುಸ್ವರ್ಗಪ್ರಾಪ್ತರಾದರು । ಅವರವೂರ್ಧ್ವಕ್ರಿಯಂಅವರಅಂ
15ಣ್ಣಪಿಳೆಯನಾಯಕನುಮಾಡಿಶ್ರೀಹೊಂನೇಸ್ವರದೇವರಸಂನಿಧಿಯಲುಬೀರಗಲ್ಲನಿ
16ಲ್ಸಿಆಹೊಂನ್ನೇಸ್ವರದೇವರಅಮ್ರಿತಪಡಿಗೆವೂಬೀರಗಲ್ಲಪೂಜೆನೂನಡ
17ಸುವಂತಾಗಿಕಬಿನಕಟ್ಟಿಯಕೆಳಗಣಭೂಮಿ । ಆಬೀರಗಲಪೂಜೆಯನುನಡ
18ಸುವಂತಾಗಿಆಜನೆಯಗುರುಗಳನುಅವರಸಂತತಿಯನುನಾವುತ್ರಿಸುದ್ಧಿಯಿಂ
19ದನಂಬಿದೆವೂ ॥ ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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### ಅದೇ ಹೋಬಳಿ ದುಮ್ಮಳ್ಳಿ ಗ್ರಾಮದ ಹಾಲಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ನೆಟ್ಟವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಶ್ರೀ . ಕ್ಷಯಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ . . . . . .
2ವಾರದಂದುಬಿಲಗೌ . ರಸನನಚ್ಚಿನಾಳ್ಳ . . . . . .
3 . . . . ಯಕನಮಗಕೇತಯನಾಯಕ . . . .
4 . . . . ಚ್ಚಿದಲ್ಲಿತಳುತಿಱಿದುಕಾದಿಪಲರಂಕೊಂದುಸುರಲೋ
5 . . . . . .

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### ಅದೇ ಹೋಬಳಿ ಪುರಲೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ವೀರಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7′ 6″ × 3′ 6″.

1ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಚನಂ । ಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀತೃಭುವನಮ

2ಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಎನಗೆಂದಾವಿಕ್ರಮಾಂಕಂಗಡನಿಗಳಮನಿಕ್ಕಿಟ್ಟನೋವೋವೊಕೀನಾಶನವೋಲೆಯ್ತಂದುಕಾಯ್ಪಿಂಕಿಳದೊಂತಲೆಯನಾವೀರನೇಂಮಾಣನೇಗೆಯ್ವೆನೆನುತ್ತಂಭೀತಿಯಂಬಟ್ಟದನೆಕನಸು

3ಗಂಡುಮ್ಮಳಂಗೊಂಡುಚೋದ್ಯಂನನಸೆಂದೆಚ್ಚತ್ತಿರುತತಂನೆಯತಲೆಯನತಿಭ್ರಾನ್ತನಂದಿಂದುನೋಳ್ಕುಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಶ್ರೀಮದೆಱೆಯಂಗಹೊಯಿಸಳನಳಿಯಂಹೆಮ್ಮಾಡಿಯರಸನಕೀರ್ತ್ತಿವಿಶಾರದಮೆಂತೆಂದಡೆ ॥ ಇವನಿಂದಂಕಂಡೆನೇಳುಂಕಡಲಕಡೆಯನೇಳುಂಕುಭೃತ್ಕೂಟಮಂದಿಗ್ದೇವದಂತಿಬ್ರಾತ

[4]ಮಂಲೋಕದಪವಣನೆನುತ್ತುಂಯಶೋಲಕ್ಷ್ಮಿಮೇವೆರ್ಚ್ಚೆತನ್ನಾ . ತನ್ನೊಂದಱಿವಿನಳವುತನ್ನಾಪ್ಪುತನ್ನೇಳ್ಗೆತನ್ನಮನೋವಿಳಾಸಂತ
ನ್ನಪೆಂಪತ್ತಳೆಗಮೆನಿಸಿದಂಹೆರ್ಮ್ಮಮಾನ್ಧಾತಭೂಪಂ ॥

[5]ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ವಾನಳೋದ್ದಾಮತೇಜಂವಿಸ್ತಾರೋಪಾತ್ತಭೂಮಣ್ಡಳಮಮಳಯಶಶ್ಚಂದ್ರಸಂಭೂತಿಧಾ
ಮಂವಸ್ತುಬ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯ

[6]ಸತ್ವಾವಳಂಬಂಗಭೀರಂಪ್ರಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸೆಗುಂಹೊಯ್ಸಳೋರ್ವ್ವೀಶವಂಶಂ ॥ ಅದಱೊಳುಕೌಸ್ತುಭದೊಂದನರ್ಘ್ಯ
ಗುಣಮಂದೇವೇಭದುದ್ದಾಮ

[7]ಸತ್ವದಗುರ್ವ್ವಂಹಿಮರಸ್ಮಿಯುಜ್ವಳಕಳಾಸಂಪತ್ತಿಯಂಪಾರಿಜಾತದುದಾರತ್ವದಪೆಂಪನೋರ್ವ್ವನೆನಿತಾಂತಂತಾಳ್ದಿತಾನಲ್ತೆಪುಟ್ಟಿದನುದ್ವೇಜಿ
ತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀ

[8]ಪಾಳಕಂ ॥ ಮದವದ್ಭೂಪಬಳಾನ್ಧಕಾರಹರಣಂತೇಜೋಧಿಕಂಸಂತತಾಭ್ಯುದಯಂಸಂಹೃತವಿದ್ವಿಷತ್ಕುವಳಯಂಶ್ರೀಕಂಸುಹೃಚ್ಚಕ್ರಸ
ಮ್ಮದಸಂಪಾದನಹೇತುಸತ್ಪಥಗತಂಪದ್ಮೋ

[9]ದ್ಭವೋದ್ಭಾವಕಂವಿದಿತಾರ್ತ್ಥಾನುಗನಾಮನಲ್ತೆವಿನೆಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ ॥ ವಿನಯಾದಿತ್ಯನೃಪಂಸಜ್ಜನರ್ಗ್ಗಂದುರ್ಜ್ಜನರ್ಗ್ಗಮಾತ್ಮವಿ
ನೆಯಂತೇಜಂಜನಿಯಿಸೆನಯಮಂಭಯಮಂವಿನೂ

[10]ತನಾಳ್ದೊಂವಿಶಾಳಭೂಮಣ್ಡಳಮಂ ॥ ಆವಿನಯಾದಿತ್ಯನವಧುಭಾವೋದ್ಭವಮಂತ್ರದೇವತಾಸಂನಿಭೆಸದ್ಭಾವಗುಣಭವನಮಖಿಳಕಳಾವಿಳ
ಸಿತೆಕೆಳಯಬರಸಿಯೆಂಬಳುಪೆಸರಿಂ ॥ ಆದಂಪತಿಗೆತನೂಭವನಾದೊಂಸಚಿಗಂ

[11]ಸುರಾಧಿಪತಿಗಂಮುಂನ್ನೆಂತಾದಂಜಯಂತನಂತೆವಿಷಾದವಿದೂರಾಂತರಂಗನೆಱೆಯಂಗನೃಪಂ ॥ ವೃ ॥ ಆತಂಚಾಳುಕ್ಯಭೂಪಾಳಕನಬಲದ
ಭುಜಾದಣ್ಡಮುದ್ದಂಡಭೂಪಬ್ರಾತಪ್ರೋತ್ತುಂಗಭೂಭೃದ್ವಿದಳನಕುಳಿಶಂವಂದಿಸ

[12]ಶ್ಯಾಘಮೇಘಂಸ್ವೇತಾಂಭೋಜಾತದೇವದ್ವಿರದನಶರದಭ್ರೇಂದುಕುಂದಾವದಾತಧ್ಯಾತಪ್ರೋದ್ಯದ್ಯಶಃಶ್ರೀಧವಳಿತಭುವನಂಧೀರನೇಕಾಂಗವೀ
ರಂ ॥ ಮಾಳವಸೇನೆಯಂತುಳಿದುಧಾರೆಯನೋವದೆಸುಟ್ಟುತೂಳ್ದಿತಚ್ಚೋಳನನಿಳ್ದು

[13]ತತ್ಕಟಕಮಂಕಡುಪಿಂನೆಱೆಸೂಱೆಗೊಣ್ಡದೋಶ್ಶಾಳಿಕಳಿಂಗನಂಮುಱಿದುಭಂಗಿಸಿದಾತ್ಮಭುಜಪ್ರತಾಪಮಂಕೇಳೆದಿಶಾಧಿಪಂನೆಗಳ್ದನೀತೆಱದಿ
ನೆಱೆಯಂಗಭೂಭುಜಂ ॥ ಎಱೆಯನಖಿಳೋರ್ವ್ವಿಗೆನಿಸಿರ್ದ್ದೆಱೆಯೆಂಗನ್ರಿಪಾಳಕನಂಗನೆ

[14]ಚೆಲ್ವಿಂಗೆಱೆವಟ್ಟುಸೀಲಗುಣದಿಂನೆಱೆದೇಚಲದೇವಿಯಂತುನೋಂತರುಮೊಳರೆ ॥ ಎನೆನೆಗಟ್ಟಿ(ವ)ರಿರ್ವ್ವರ್ಗ್ಗಂತನೂಭವರ್ಣ್ಣೆಗಟ್ಟಿರಲ್ತೆಬ
ಲ್ಲಾಳಂವಿಷ್ಣುನ್ರಿಪಾಳಕನುದಯಾದಿತ್ಯನೆಂಬಪೆಸರಿಂದಮಖಿಳವಸುಧಾತಳ

[15]ದೊಳು ॥ ವ್ರಿ ॥ ಅವರೊಳುಮಧ್ಯಮನಾಗಿಯುಂಧರಣಿಯಂಪೂರ್ವಾಪರಾಂಭೋಧಿಯೆಯ್ದುವಿನಂಕೂಡೆನಿಮಿರ್ಚ್ಚುವೊಂದುನಿಜಬಾಹಾವಿ
ಕ್ರಮಕ್ರೀಡೆಯುದ್ದವದಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣಬ್ರಾತೈ

[16]ಕಧಾಮಂಧರಾಧವಚೂಡಾಮಣಿಯಾದವಾಬ್ಜದಿನಪಂಶ್ರೀವಿಷ್ಣುಭೂಪಾಳಕಂ ॥ ಎಳೆಗೆಸೆವಕೊಯತೂತ್ತರ್ತ್ತಳವನಪುರಮಂತೆರಾಯ್ಯ
ರಾಯಪುರಂಬಳ್ಪಳಬಳದವಿಷ್ಣುತೇಜೋಜ್ವಳನದೆಪೆಂದವುಬಲಿಷ್ಟರಿಪು

[17]ದುರ್ಗ್ಗಂಗಳ್ ॥ ಕಮಲಾಕ್ಷಂಪುರುಷೋತ್ತಮಂ . . ನೈಕಾಹ್ಲಾದನಂದ್ವಿಷ್ಟದೈತ್ಯಮದಧ್ವಂಸನನಂತೆಭೋಗಯುತನುರ್ವ್ವೀಭಾರಧೌರೇ
ಯನುತ್ತಮಸತ್ವಾನ್ವಿತನುದ್ಭಯಾದವಕುಳಾಳಂಕಾರನೆಂದಿಂತುವಿಷ್ಣುಮಹೀಶಂ

[18]ಸಲೆತಾನೆವಿಷ್ಣುವೆನಿಪಂಉರ್ವ್ವೀವಧೂವಲ್ಲಭಂ ॥ ಕ ॥ ಲಕ್ಷ್ಮೀದೇವಿಖಗಾಧಿಪಲಕ್ಷ್ಮಂಗೆಸೆದಿರ್ದ್ದವಿಷ್ಣುಗಂತನ್ತೆವಲಂಲಕ್ಷ್ಮಾದೇವಿಲಸಂ
ನೃಕ್ಮಗಲಕ್ಷ್ಮಾನನೆವಿಷ್ಣುಗಗ್ರಸತಿಯೆನೆನೆಗಱ್ದಿಳು ॥ ಅವರ್ಗ್ಗಮನೋಜನನ್ತೆಸುದತೀಜನಚಿತ್ತಮನಿ(ಳ್)ಕೊಳಲ್ಕೆಸಾಲ್ವ

[19]ವಯವಶೋಭೆಯಿಂದತನುವೆಂಬಭಿಧಾನಮನಾನದಂಗನಾನಿವಹಮನೆ . ಮು . . ನೆದೆವೀರರನೆಚ್ಚಿಯುದ್ಧದೊಳುತವಿಸುವನಾದನಾತ್ಮ
ಭುವನಪ್ರತಿಮಂನರಸಿಂಹಭೂಭುಜಂ ॥ ರಿಪುಸರ್ಪ್ಪಂದರ್ಪ್ಪದೌರ್ವ್ವಾನಳಬಹಳಶಿ

[20]ಖಾಜಾಳಕಾಳಾಂಬುವಾಹಂರಿಪುಭೂಪೋದ್ದೀಪ್ರದೀಪಪ್ರಕರಪಟುಸ್ಫಾರಝಂಝಾಸಮೀರಂರಿಪುನಾಗಾನೀಕತಾರ್ಕ್ಷ್ಯಂರಿಪುನೃಪನಳಿನೀಷ
ಣ್ಡವೇದಣ್ಡರೂಪಂರಿಪುಭೂಭೃದ್ಭೂರಿವಜ್ರಂರಿಪುನೃಪಮದಮಾ

[21]ತಂಗಸಿಂಹಂನೃಸಿಂಹಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಯದುವಂಶಮಂಡನಮಣಿಃಕ್ಷೋಣೀಶಚೂಡಾಮಣಿಸ್ತೇಜಃಪುಂಜವಿನಿರ್ಜ್ಜಿತಾಂಬರಮಣಿ(ಃ)ಸದ್ವಂದ್ಯ
ಚೂಡಾಮಣಿಃಯಸ್ವೋದ್ಯತ್ಸುಯಶಃಸುಪರ್ವ್ವಸರಿತೋಲೋಕತ್ರಯಂಶೋಭತೇಜೇಯಾತ್ಪಾದ

[22]ಯುಗಾನಮಂನೃಪಕುಳಃಶ್ರೀನಾರಸಿಂಹೋನೃಪಃ ॥ ಶ್ರೀಮೂಲಸಂಘವಿಖ್ಯಾತೇಮೇಷಪಾಷಾಣಗಚ್ಛಕೇಕ್ರಾಣೂರ್ಗ್ಗಣಜನಾವಾಸೋನಿ

ಮ್ಮಿರ್ತಂಹೆಮ್ಮಿಭೂಭೃತಃ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ . ಡ

[23]ವದಾವಾನಳಸಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ್ಡಗಂಡಭೀರುಂಡಮಂಡ್ಡಳಿಕಬೇಂಟೆಕಾಱುಪರಮಂಡಳಸೂಱೆಕಾಱುಸಂಗ್ರಾಮಭೀಮಕಲಿಕಾಲ ಕಾಮುಸಕಳವಂದಿಬೃಂದಹಂ . . ಸಂತರ್ಪ್ಪಣಸಮೃದ್ಧವಿತರಣವಿನೋದವಾಸಂತಿಕಾದೇವಿಲಬ್ಧವರಪ್ರಸಾದಮೃಗಮದಾಮೋದ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ

[24]ಮಂಡ್ಡಳಿಕಮಕುಟಚೊಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲೆಪರೊಳ್ಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತೈಭುವನಮಲ್ಲತಳಿಕಾಡು ಕೊಂಗುನಂಗಲಿಗಂಗವಾಡಿನೊಳಂಬವಾಡಿಬನವಸಿಹಾನುಂಗಲುಹುಲಿಗೆಜಿಬೆಳುವಲಂಗೊಂಡಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೊಯಸಳ ನಾರಸಿಂಹದೇವ

[25]ರುಸಕಳಮಹೀಮಂಡಳಮಂದುಪ್ಪನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಸುಕಸಂಕಥಾವಿನೋದದಿಂದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುರಾಜ್ಯಂಗೆ ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ತದಾಜ್ಞೇಬುಧಕೋಟಿಸಂಪದವನಪಾಜ್ಞೇಪ್ರಧಾನಾಗ್ರಣೀರುನ್ಮಿಳತ್ಸುಕೃತಾಂಬು ರಾಸಿ . . ಧಿ

[26]ಸಂಪತ್ತಿಚಕಂದೊರ್ದಯಃಶ್ರೀಮತ್ತಿಪ್ಪಣಭೂಪತಿಸ್ಸಮುದಗಾದುದ್ದಾನಧಾರಾಜಳೈರ್ದ್ಧಾತ್ರೀಸಂಪ್ರತಿಪದ್ಯತೇಪ್ರತಿದಿನಂಕಾಮಾಂಬುಸಸ್ಯೈಶ್ವ ರ್ಯಾ ॥ ತಸ್ಯೆಶ್ಲಾಘ್ಯಗುಣೋದಯಸ್ಯಧರಣೀವಂದ್ಯೋನುಜಾತಸ್ಸಯಂಶ್ರೀನುಂನಾಗಚಮೂಪತಿ . . . . . .

[27]ತಿಯತ್ಯಯಃಯತ್ತೇಜಃಪ್ರಕರೈರಜಾಯತಪರಂಪದ್ಮಾನುರಾಗಪ್ರದೈರ್ದೃಪ್ಯದ್ವೈರಿತವೋಢಪಾವಿಘಟನೈರ್ದ್ದೀವ್ಯೋಗ್ರಸಂಗ್ರಾಮಣೀ ॥ ಶ್ರೀ ಮಚ್ಚಾಮಲದೇವಿಭೂತಿಭವತೀತ್ಯೇವಂಬುಧೈರ್ಯ್ಯಾಸ್ತುತಾತದುವಂಶೇಗುಣಸಂಗವೇನರಮಣಿ . . . . . .

[28]ಣಿಃನಾಜಾತಾಭುವನಾಭಿರಾಮವಿಭವೈರ್ಲ್ಲಾವಣ್ಯಪುಣ್ಯೋದಯೈರ್ದ್ದೀವೀಸಂಪ್ರತಿಯಮ್ಮಖಿಪಂಕಜೇವಿಜಯತೇವಾಣೀಜಗತ್ಪಾವನೀ ॥ ಗಂಗರಧಾತ್ರಿಯೊಳವನೀವಲಂಗಳಮೆನಿಸಿಬ್ಬಿ . . ರುಳಿಂಗಾಸ್ಪ್ರೀರತುನಂತುಂಗಜನ . . . . . .

[29]ಡಿಯಾಗಿರೆಕೊಟ್ಟಳು ॥ ವಚನ ॥ ಯಿಕ್ಷ್ವಾವಾಕವಂಶಾವತಾರಮದೆಂತೆಂದಡೆ ॥ ಸಲೆವೃಷಭತೀರ್ತ್ಥಕಾಲಂಸುಲಲಿತವೆನೆಸಕಳಭವ್ಯಜಿಹ್ವಾ ನಂದಂಕಲಿಕಾಲನಿರ್ಜ್ಜಿತಂಶ್ರೀಲಲನಾಲಾವಣ್ಯವರ್ದ್ಧನಕ್ಯಮದಿಂದಂ ॥ ಸೊಗೆಯಿಸುವಕಾಲದೊಳುಕೀರ್ತ್ತಿಗೆಮೂ

[30]ಲಸ್ತಂಭವೆನಿಪಯೋಧ್ಯಾಪುರದೊಳುಜಗದಧಿನಾಥಂಪುಟ್ಟಿದನಗಣ್ಯನಿಕ್ಷ್ವಾಕುವಂಶಜೊಡಾರತ್ನಂ ॥ ಧರೆಗೆಹರಿಶ್ಚಂದ್ರನೃಪೇಶ್ವರನೋರ್ವನೆ ಕಾಂತನಾಗಿದೋರ್ವ್ವಲದಿಂದಂಬಿರುದರನದಿರ್ಪ್ಪಿವಿದ್ಯಾಪರಿಣತಿಯಿಂನೆಜಿದುಸುಖದಿನಿರೆಪಲಕಾಲಂ ॥ ವೃ ॥ ಆತ

[31]ನಪುತ್ರನಿಂದುದರಹಾಸನಿಭೋಜ್ವಳಕೀರ್ತ್ತಿಸದ್ಗುಣೋಪೇತನಾದಾತ್ತವೈರಿಕುಳಭೀದನಕಾರಿಕಳಾಪ್ರವೀಣನುದ್ಧೂತಮಳಂಸುರೇಂದ್ರಸದೃ ಶಂಭರತಂಕವಿರಾಜಪೂಜಿತಂಖ್ಯಾತನತಕ್ಕ್ರ್ಯಪುಣ್ಯನಿಳಯಂಸುಜನಾಗ್ರಣಿವಿಶ್ರುತಾನ್ವಯಂ ॥ ರುಜು

[32]ಕೀಳಯುಕ್ತೆಯೆನಿಸಿದವಿಜಯಮಹಾದೇವಿತನಗೆಸತಿಯೆನೆವಿಬುಧವ್ರಜಪೂಜ್ಯಂಭರತಂಭಾವಜಸದೃಶಂನೆಗಳೆಸಕಳಧಾತ್ರೀತಳದೊಳು ॥ ವ ಚನ ॥ ಆವಿಜಯಮಹಾದೇವಿಗೆಗರ್ಭದೋಹಳಂನೆಗಳೆ ॥ ವೃ ॥ ತರಳತರಂಗಭಂಗುರಸವಂಸ್ವಿತೆ

[33]ಯಂಝಷಕೇಕ್ರವಾಕಭಾಸುರಕಳಹಂಸಪೂರಿತೆಯನುದುಘಲತಾಂತಿತಗಾತ್ರೆಯಂಮನೋಪರನವಕೈತ್ಯನಾಂದ್ಯೆಶಃಭಗಂನ್ಧಸವಿಾರನಿಭಾ ಸ್ಯೆಯಂತಳೋದರಿನೆಜಿಗೆಂಗೆಯನಲೆದುಮಿಾವಭವಿವಾಂಛಿತೆಯನೆಯ್ದೆತಾಳ್ದಿದಳು ॥ ಕಲಹಂಸಯಾನೆಪಲರುಂ

[34]ಕೆಳದಿಯರೊಡವೋಗಿಪೂರ್ಣ್ಣಗಂಗಾನದಿಯಂವಿಳಸಿತವುಂಪೊಕ್ಕುನಿರಾಕುಳದಿಂದೋಲಾಡಿಪಾಡಿಗಾಡಿಯನಾಂತಳು ॥ ಆಂತುಮನದಲಂ ಪ್ರಪೊಂಪುವೋಗಗಂಗಾನದಿಯೊಳೋಲಾಡಿನಿಜಗೃಹಕೆವಂದುನವವಾಸಂನೆಜಿದುಪುತ್ರನಂಪಡೆದಾತಂಗೆ ॥ ಗಂಗಾನದಿಯೊ

[35]ಳುಮಿಂದುಲತಾಂಗಿಯುಗಂಬಜೆದಳಪ್ಪಕಾರಣದಿವಾಂಗಲ್ಯನಾಮವುವಾದುದಿಳಾಂಗನೆಗಧಿಪತಿಗೆಗಂಗದತ್ತಾಖ್ಯಾನಂ ॥ ವ ॥ ಆಗಂಗದತ್ತಂಗೆಭ ರತನೆಂಬವುಗಂಪುಟ್ಟಿದನಾತಂಗೆಗಂಗದತ್ತನೆಂಬಂವುಗಂಪುಟ್ಟಿದಂ ॥ ಕಂ ॥ ಗುಣನಿಧಿಗೆಗಂಗದತ್ತಂಗಣುಗಿನಪುತ್ರಂವಿವೇಕನಿಧಿಪುಟ್ಟಿದ

[36]ಯಾಗ್ರಣಿಯಾಗಿಹರಿಶ್ಚಂದಪ್ರಣುತನೃಪೇಂದ್ರಧರಿತ್ರಿಯೊಳುಶೋಭಿಸಿದಂ ॥ ಮತ್ತಮಾನೃಪೋತ್ತಮುಂಗೆಭರತನೆಂಬಸುತಂಪುಟ್ಟಿದನಾತಂಗೆ ಗಂಗದತ್ತನೆಂಬವುಗನಾಗಿನ್ತುಗಂಗಾನ್ವಯಂಸಲುತ್ತಮಿರೆ ॥ ಕಂ ॥ ಹರಿವಂಶಕೇತುನೇವಿಶ್ವರತೀರ್ತ್ಥಂವತ್ತಿಸುತ್ತ

[37]ಮಿರೆಗಂಗಕುಳಾಂಬರಭಾನುಪ್ರಪುಟ್ಟಿದಂಭಾಸುರತೇಜಂವಿಷ್ಣುಗುಪ್ತನೆಂಬನರೇಂದ್ರಂ ॥ ವ ॥ ಆಧರಾಧಿನಾಥಂಸಾಮ್ರಾಜ್ಯಪದವಿಯಂಕ ಯ್ಕೊಂಡಹಿಚ್ಛತ್ರಪುರದೊಳುಸುಖಮಿದ್ದರ್ದ ॥ ವ ॥ ನೇಮಿತೀರ್ತ್ಥಕರಪರಮದೇವರನಿರ್ವ್ವಾಣಕಾಲದೊಳ್ಕಿಂದ್ರಧ್ವಜವೆಂಬಪೂ

[38]ಜೆಯಂಮಾಡಿದೇನೇಂದ್ರನೊಸೆದು ॥ ಕ ॥ ಅನುಪಮದೈರಾವತವಂವನೋನುರಾಗದೊಳಿವಿಷ್ಣುಗುಪ್ತಂಗಿತ್ತಂಜಿನಪೂಜೆಯಿಂದೆವುಕ್ತಿ ಯನನರ್ಘ್ಯವಂಪೆಡೆಗುವೆಂದೊಡುಿದುದುಖರಿದೇ ॥ ವ ॥ ಆವಿಷ್ಣುಗುಪ್ತಮಹಾರಾಜಂಗಂಪೃಥ್ವೀವತಿಮಹಾದೇವಿಗಂ

[39]ಭಗದತ್ತಂಶ್ರೀದತ್ತನೆಂಬತನಯರಾಗೆ ॥ ವ ॥ ಭಗದತ್ತಂಗೆಕಳಿಂಗದೇಶವುಂಕಡಲಾತನುಂಕಳಿಂಗದೇಶವುನಾಳ್ದಕಳಿಂಗಗಂಗನಾಗಿಸುಖದಿ ನಿರೆ ॥ ಯಿತ್ತಲುದಾತ್ತಯಶೋನಿಧಿವುತ್ತದ್ವಿಪವುಂಸವುಸ್ತರಾಜ್ಯವುವುಂಶ್ರೀದತ್ತನೃಪಂಗಿತ್ತುಂಭೂ

[40]ಪೋತ್ತಮನೆನಿಸಿದ್ದರ್ವಿಷ್ಣುಗುಪ್ತನರೇಂದ್ರಂ ॥ ಅಂತುಶ್ರೀದತ್ತನಿಂದಿತ್ತಲಾನೆಯುಂಡಿಗೆಸಲತ್ತಮಿರೆ ॥ ಪ್ರಿಯಬನ್ಧುವರ್ಮನುದಿಯಿಸಿನಯದಿಂದಂಸಕಳಧಾತ್ರಿಯಂಪಾಳಿಸಿದಂಭಯಲೋಭದುರ್ಲ್ಲಭಂಲಕ್ಷ್ಮೀಯುವತಿಮುಖಾಬ್ಜಪ್ರಣ್ಡಮಂಡ್ಡಿತಹಾಸಂ ॥ ಅಂತಾಪ್ರಿ

[41]ಯಬಂಧುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಸಮಯದೊಳುಪಾರ್ಶ್ವಭಟ್ಟಾರಕರ್ಗ್ಗಕ್ಕೇವಳಜ್ಞಾನೋತ್ಪತ್ತಿಯಾಗೆಸಾಧರ್ಮ್ಮೋಂದ್ರಂಬಂದುಕ್ಕೇವಳಿಪೂಜೆಯಂವಾಡಿಪ್ರಿಯಬನ್ಧುವುಂತಾನುಂಭಕ್ತಿಯಿಂಬಂದುಪೂಜೆಯಂವಾಡಲಾತನಭಕ್ತಿಗಿಂದ್ರಂಮೆಚ್ಚಿದಿವ್ಯವು

[42]ಪ್ಪಯ್ದುಂತುಡುಗೆಗಳಂಕೊಟ್ಟು ನಿಮ್ಮನ್ವಯದೊಳುಮಿಥ್ಯಾದೃಷ್ಟಿಗಳಾಗಲೊಡವುದ್ರವ್ಯಂಗಳಕ್ಕುವೆಂದುಪೇಳ್ದವಿಜಯಪುರಕ್ಕಹೀಶ್ವರತ್ವಮೆಂದುಪೆಸರನಿಟ್ಟುದಿವಿಜೇಂದ್ರಂಪೋಪುದಿತ್ತಲುಗಂಗಾನ್ವಯಂಸಂಪೂರ್ಣ್ಣಚಂದ್ರನಂತಪೆಚ್ಚಿರ್ವತ್ತಿರ್ಸುತ್ತಮಿರೆ

[43]ತದನ್ವಯದೊಳುಕಂಪಮುಹೀಪತಿಗೆಪದ್ಮನಾಭನೆಂಬವುಗಂಪುಟ್ಟಿ ॥ ಕ ॥ ತನಗೆತನೂಭವರಿಲ್ಲದೆವನದೊಳುಚಿಂತಿಸುತವಿರ್ದ್ದಪದ್ಮಪ್ರಭನಾಪ್ಪಿನಕಣಿಸಾಸನದೇವತೆಯಂಪೂಜಿಸಿದಿವ್ಯಮಂತ್ರದಿಂಸಾಧಿಸಿದಂ ॥ ವ ॥ ಅಂತುಸಾಧಿಸಿದಿಶಾಧೀತವಿದ್ಯನಾಗಿ

[44]ಪುತ್ರರಿಬ್ಬರಂಪಡೆದುರಾಮಲಕ್ಷ್ಮಣರೆಂದುಪೆಸರನಿಟ್ಟು ॥ ವೈ ॥ ಪರಮಸ್ನೇಹದೊಳಿಬ್ಬರಂನಡಪಿಲೀಲಾಮಾತ್ರದಿಂಬಕೆಂದ್ರನಂತಿರೆಸಂಪೂರ್ಣ್ಣಕಳಾಂಗರಾಗಿಬೆಳೆಯಲುವಿದ್ಯಾಬಲೋದ್ಯೋಗಮುರ್ಬ್ಬರೆಯೊಳುಜಕೋದ್ಯಮೆನಲುಸಲುತ್ತಮಿರೆಕೀರ್ತ್ತಿಶ್ರೀದಿಶಾಭೂ

[45]ಗದೊಳ್ಪನೆಯಾಕಾಗಜಮಂಪಳಂಕಲೆಯೆಲಕ್ಷ್ಮೀಭಾರದಿಂದೊಪ್ಪಿದರು ॥ ವ ॥ ಅಂತುಸುಖದಿನಿರ್ಪ್ಪುದುಮತ್ತಲುಜ್ಜೈನಿಯಪುರಾಧಿಪತಿಮಹೀಪಾಳನಾಹುಡುಗೆಗಳಂನೀಡಿಯುಟ್ಟಿದಡೆಪದ್ಮನಾಭಂಕೃತಾಂತನಂತೆರೌದ್ರವೇಷಮಂಕೈಕೊಂಡು ॥ ಕ ॥ ಯೆಮಗದನಟ್ಟ

[46]ಲುಕಾಗದುತಮಗೆತುಡಲುಯೋಗ್ಯಮಲ್ತುಸನ್ತಮಿರಲುವೇಳ್ಗುಸಮರಕ್ಕೆ ವಂದನಪ್ಪಡೆನಿಮಿಶದೊಳಾಂತಿಱಿದುವೀರರಸಮಂತಿಮೆಱಿವೆಂ ॥ ವ ॥ ಅಂತುನುಡಿದಟ್ಟಿವಮಂತ್ರಿವರ್ಗ್ಗದೊಳ್ಕಳೋಚಿಸಿತನತಂಗೆಯಾಳಬ್ಬೆಯುಂನಾಲ್ವರೆಣ್ಬರಾಪ್ತರಪ್ಪವಿಪ್ರಸಂತಾನಮುಂಬೆರ

[47]ಸಿಕಳಿಪಿದಡವದ್ದರ್ಶ್ಶಿಣಾಭಿಮುಖರಾಗಿಬರುತ್ತುಂರಾಮಲಕ್ಷ್ಮಣರ್ಗ್ಗದಡಿಗವಾಧವರೆಂದುಪೆಸರನಿಟ್ಟುನಿಚ್ಚವಯಣದಿಂಬರುತ್ತಮಿರೆ ॥ ಕ ॥ ಬಂದವರ್ಗ್ಗಳುಚಿತಪದವನಗುಂದಲೆಯಿಂಕ್ಕಂಡರಮಳಲಕ್ಷ್ಮೀಚಿತ್ತಾನಂದನವಂವೇರೂಢಂವಂದಾರನವೇ

[48]ರುಪುಶ್ಯಗನ್ಧಾದ್ರಿಯ್ಕಂ ॥ ವ ॥ ಅಂತುಗಂಗಹೇರೂರಂಕಂಡಲ್ಲಿಯತಟೂಕತೀರದೊಳ್ಬೀಡಂಬಿಟ್ಟುಜೈತ್ರಾಲಯವುಮಂಕಂಡುನಿರ್ಬ್ಬರಭಕ್ತಿಯಿಂತೃಪ್ರದಕ್ಷಿಣಂಗೆಯ್ದುಸ್ತುತಿಯಿಸಿಸಮಸ್ತವಿದ್ಯಾಪಾರಾವಾರಪಾರಗಶುಂಜಿನಸಮಯಸುಧಾಂಭೋ

[49]ಧಿನಂಪೂರ್ಣ್ಣಚಂದ್ರರುಮುತ್ತಮಕ್ಷಮಾವಿದಶಕುಳಧವರ್ಮ್ಮನಿರತರುಂಚಾರಿತ್ರಚಕ್ರಧರರಂವಿನೇಯಜನಾನನ್ದರಂಚತುಸ್ಸಮುದ್ರಮುದ್ರಿತಯಶಃಪ್ರಕಾಶರಂಸಕಳಸಾವದ್ಯದೂರರಂಕಾಣೂರ್ಗ್ಗಣಾಂಬರಸಪಕ್ಕಿಕರಣರಂದ್ವಾದಶವಿಧತಪೋನುಷ್ಠಾನಿಷ್ಠಿತರಂ

[50]ಗಂಗರಾಜ್ಯಸಮುದ್ಧರಣರಂಶ್ರೀಸಿಂಹಣಂದ್ಯಾಚಾರ್ಯರಂಕಂಡ್ಡುಗುರುಭಕ್ತಿಪೂರ್ವ್ವಕಂಬಂದಿಸಿತಂಮಬಂದಭಿವಾಯವೆಲ್ಲಮಂತಿಳಿಯಪೇಳಿಕಯೊಕ್ಕಂಡವರ್ಗ್ಗಸಮಸ್ತವಿಧ್ಯಾಭಿಮುಖನ್ಮಾಡಿಕೆಲವಾನುದಿವಸದಿಂಪದ್ಮಾವತೀದೇವಿಯಂವಿಧಿಪೂರ್ವ್ವಕಮಾಹ್ವಾನಂಗೆಯ್ದು

[51]ವರಂಬಡೆದುಖಿಳ್ಗಮುಮಂಸಮಸ್ತರಾಜ್ಯವನವರ್ಗ್ಗಮಾಡೆ ॥ ಕ ॥ ಮುನಿಪತಿನೋಡಲುವಿದ್ವಜ್ಜನಪ್ರೌಢ್ಯಂಮಾಧವಂಕಿಲಾಸ್ತಂಭಮನಾರ್ದ್ದನುಗೆಯ್ದುಪೊಯ್ಯಲದುಪ್ರಶ್ನೆನಿಮುಖಿದುದುವೀರಪುರುಪರೇನಂಮಾಡರು ॥ ವ ॥ ಆಸಾಹಸವುಂಕಂಡು ॥ ವೈ ॥ ಮುನಿಪತಿಕ

[52]ಷ್ಟಿರ್ಕಾರದೆಸಳೊಳುನೆಱಿಪಟ್ಟವುನೆಯ್ದಿಕಟ್ಟಿಸಜ್ಜನಜನವಂದ್ಯರಂಪರಿಸಿಸೇನೆಯನಿಕ್ಕಿ ಸಮಸ್ತಧಾತ್ರಿಯಂಮನನೆಸೆದಿತ್ತು ಕುಂಚಿಕಮನಗುರ್ವ್ವಿನಕೇತನವಾಗಿವಾಡಿಪೆರ್ಪ್ಪನಿತಃಪರಿಗ್ರಹಂಗಜತುರಗವುಮುಮಂನಿಜನಾಗೆವಾಡಿದರು ॥ ವ ॥ ಅಂತುಸಮಸ್ತರಾಜ್ಯ

[53]ಮಂವಾಡಿಬುದ್ಧಿಯನಿವರ್ಗ್ಗಂತೆಂದುಪೆಸಸಿದರು ॥ ವೈ ॥ ನುಡಿದುದನಾರೊಳಂನುಡಿದುತಪ್ಪಿದಡಂಜಿನಶಾಸನಕ್ಕೊಡಂಬಡದಡವನ್ಯನಾರಿಗೆರೆದಟ್ಟಿದಡಂಮಧುಮಾಂಸಸೇವೆಗೆಯ್ದಡವುಕಳ್ಳೀನರಪ್ಪವರಕೊಳುಕೊಡೆಯಾದಡವುತ್ಥಿರ್ಗತರ್ತ್ಥಮಂಕುಡದೆ

[54]ಡವಾಹವಾಂಗಣದೊಳೋಡಿದಡಂಕಿಡುಗುಂಕುಲಕ್ರಮಂ ॥ ವೃ ॥ ಉತ್ತವುಮಪ್ಪನಂದಗಿರಿಕೋಟೆಪೊಳಲುಕಾವಳಾಲವಾಳ್ಕೆತೊಂಭತ್ತಉಸಾಸಿರಂವಿಷಯವಾಪ್ತನಸಿಂದ್ಯೇಜಿನೇಂದ್ರನಾಜೆರಂಗಾತ್ತಜಯಂಜಯಂಜಿನವತಂವತವಾಗಿರೆಸಂತತಂನಿಜೋದಾ

[55]ತ್ತತೆಯಿಂದವಾದಡಿಗವಾಧವಭೂಭುಜರಾಳ್ದರುಬ್ಬಿರ್ಯಂ ॥ ಉತ್ತರದಿಕ್ಕಟಾವಧಿಗೆತಾಗೆವುದಲೆವೂಡತೊಂಡೆನಾಡತ್ತಪರಾಕೆಗಂಬುನಿಧಿಜೇರೊಡಿಯಿಪ್ಪತೆಂಕಕೊಂಗುವುತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿಪರಾವೃತಗಂಗವಾಡಿತೊಂಬತ್ತಟುಸಾಸಿರಂದಳೆಲೆವಾಡಿದನಿಂತು

[56]ಟುಗಂಗನುಬ್ಜಗಂ ॥ ಅಂತುಕತಜೀವಿಯೆಂಬುದಾಕಬ್ದವುಂಕ್ಕೇಳ್ದು ॥ ಭರದಿಂದೆಂಚಕುಚ್ಚರ್ವ್ವಾಯ್ದಂಹೊಗಳಿಖುಧಜನಂಬಂದುಕಾವೇರಿಯೊಳುಭೀಕರವಾಗಲುವೀರಲಕ್ಷ್ಮೀನಯಸಕುಮುದಿನೀಜಕೆಂದ್ರಮಂನಿಂದುನೋಡಲುಪರಿವಾರಂತಂನಕೀರ್ತ್ತಿಪ್ರಭೆಬಳಸೆದಿಶಾಭೋಗಮುಃಜೋ

[57]ದ್ಯೆವಾಗಲುಪರವಃಶ್ರೀಜೈನಪಾದಂನೆಲಸೆಶೈದಯದೊಳುವೀರುಶೈಳೋಪಮಾನಂ ॥ ಕ ॥ ಕ . . ಱಿದಗಂಗನಿಂಭಯಮಿಲ್ಲದಹಾವವ್ಮೆರ್ವಿಷ್ಣುಭೂಷನಿಂನಿಜದಿಂಬಲ್ಲೆತದಂಗಾಲುವೊಧವನಲ್ಲಿಂಬಳೆಚುಚ್ಚರ್ವ್ವಾಯ್ದಗಂಗನೃಪಾಳಂ ॥ ಶ್ರೀಪುರುಷಂತವಮಾರಂ . .

[58]ಳಂಕೃತಾಂತಭೂಪನಾಸಯಗೊಟ್ಟಧಿಪ . ದೊಳರಿನೃಪಕೋಪಾನಳಶಿಖಿಯೆನಿಪ್ಪವಿಜಯಾದಿತ್ಯಂ ॥ . . . ರೆಯೇಱಿದಮಾರಸಿಂಗನಾ
ಕುರುಳರಾಜಿಗಂವೆಸರ್ವ್ವೆತ್ತಾಮರುಳಂತಂನ್ರಿಪತಿಳಕನದಿತಿಯಮಗಂಸತ್ಯವಾಕ್ಯನಚಳಿತಶೌರ್ಯ್ಯಂ ॥ ಗರ್ವ್ವದಗಂಗಂವಸುಧೆಯೊ
ಳೊರ್ವ್ವನೆ

[59]ಕಲಿಚಾಗಿಶೌಚಿಗುತ್ತಿಯಗಂಗಂದೋರ್ವ್ವಿಕ್ರಮಾಭಿರಾಮನಗುರ್ಬ್ಬಿನಕಲಿರಾಚಮಲ್ಲಭೂಭೃ . . . ಮುಱಿವಂಹಾಸಿಕಮಂಗಂಪಿ
ಡಿದಡಸಿಕೀಳುವನಾಮದಕರಿಯಂಪಿಂಗದೆನಿಲಿಸುವಸಾಹಸತುಂಗಂಕೇವಳಮೆನೆಗಟ್ಟರಕ ಸಗಂಗಂ ॥ ಅವಯವದಿಂ

[60]ದೆಸಾಧಿಸಿದಮಾಳವಮೇಳುಮನೆಯ್ದೆಗಂಗಮಾಳವಮೆನಲಕ್ಕರಂಬರೆದುಕಲುನಿಱಿಸುತ್ತೆಕಳಲ್ಚಿಚಿತ್ರಕೂಟಮನುಱಿಕನ್ನಮಜ್ಜೆಯನೃ
ಪಾನುಜನಂಜಯಕೇಸಿಯಂಮಹಾಹವದೊಳೆಮಾರಸಿಂಗನೃಪನಿಕ್ಕಿನಿಮಿರ್ಚ್ಚಿದನಾತ್ಮಶೌರ್ಯ್ಯಮಂ ॥ ತನಯಂ

[61]ಶ್ರೀಮಾರಸಿಂಹಂಗನುಪಮಜಗದುತ್ತುಂಗನಾದಂಜಗತುಪಾವನಲಕ್ಷ್ಮೀವಲ್ಲಭಂಗಿನ್ತುದಿಯ್ಸಿನೆಗಟ್ಟಂರಾಚಮಲ್ಲಾವನೀಶಂಮನುಮಾರ್ಗ್ಗಂ
ಗಂಗಚೂಡಾಮಣಿಜಯವನಿತಾಧೀಶಭೂವಲ್ಲಭೇಶಂಜಿನಧರ್ಮ್ಮಾಂಭೋಧಿಚಂದ್ರಂಗುಣಗಣನಿಳಯಂರಾಜವಿದ್ಯಾಧರೇಂದ್ರಂ ॥ ಯಿಂತೆ
ನಿಸಿನೆಗಳ್ದ

[62]ಗಂಗವಂಶೋದ್ಭವರಾದಡಿಗನಮಗಂಚುರ್ಚ್ಚುವಾಯ್ದಗಂಗನಾತನಸುತಂದುರ್ವ್ವಿನೀತನಾತನತನಯಂಶ್ರೀ . . . . . .
ನುಶ್ರೀಪುರುಷಮಹಾರಾಜಂತತ್ತನೆಯಂ . . . ದೇವತತ್ತನೂಭವನೆಱಿಯಂಗಹೆಮ್ಮಾಡಿತತ್ತುಪುತ್ರಂಬೂತುಗಹೆಮ್ಮಾಡಿತ
ದಾತ್ಮಜರು . . . . ದೇವತದನು

[63]ಜಗುತ್ತಿಯಗಂಗನಾತನಮಮ್ಮಮಾರಸಿಂಗದೇವನಾತನಮಗಂಕಲಿಯಂಗದೇವನಾತನಮಗಂಬರ್ಮ್ಮದೇವನಿನಾಗಂಗವಂಶೋದ್ಭವರುರಾ
ಜ್ಯಂಗೆಯ್ಯೆ ॥ ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗಮಹೀಮಂಡಳಿಕಕುಳಸಂಧರಣಃಶ್ರೀಮೂಲಸಂಘನಾಥೋನಾಮ್ನಾಶ್ರೀಸಿಂಹನಂದಿ

[64]ಮುನಿಃ ॥ ಶ್ರೀಮೂಲಸಂಘವಿಯದಮೃತಾಮಳರುಚಿರುಚಿರ . . . . ಜಯಲಕ್ಷ್ಮೀಮಹಿತಜಿನಧರ್ಮ್ಮಲಲಾಮಂಕಾಣೂರ್ಗ್ಗಣಜನಾ
. . ಕರಂ ॥ ಆಗಣದನ್ವಯದೊಳು ॥ ಮಣಿರಿವವನರಾಶೌಚೂಳಿಕಾಚಾಮರಾದ್ರೌತಿಳಕಮಿವಲಲಾಟೇಚಂದ್ರಿ

[65]ಕೇವಾಮೃತಾಂಶೌ । ಯಿವಸರಸಿಸರೋಜೇಮತ್ತಭೃಂಗೀನಿಕಾಯಂಸಮಜನಿಜಿನಧರ್ಮ್ಮಾನಿರ್ಮಳೋಬಾಳಚಂದ್ರಃ ॥ ಅವರಶಿಷ್ಯರು ॥
ವಿಮಳಶ್ರೀಜೈನಧರ್ಮ್ಮಾಂಬರಹಿಮಕರನುದ್ಯತ್ತ . . ಲಕ್ಷ್ಮೀರಮಣಂಭೂಮಂಡಳಾಧೀಶನುತನುಭಯಸಿದ್ಧಾಂತರತ್ನಾಕರಂಜಂ

[66]ಗಮತೀರ್ತ್ಥಂಭವ್ಯಂವಕ್ತ್ರಾಂಬುಜಖರಕಿರಣಂಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಂಕ್ಷೀರನೀರಾಕರವಿಶದಯಶೋವೇಷ್ಟಿತಾಶಾವಿಭಾಗಂ॥
ಮನಮಂನಿಯಮಿಸಲಱಿಯರ್ತ್ತನುವಂ . . . ತೋರ್ಪ್ಪಮುನಿಯುಂಮುನಿಯೆಮನಮಂತನುವಂನಿಯಮಿಸಲನುದಿನಮೀನೇ

[67]ಮಿದೇವನೋರ್ವ್ವನೆಬಲ್ಲಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ಗುಣಿಯೆನೆಜಿನಮತರಕ್ಷಾಮಣಿಯೆನೆಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಪ್ರವರಾಗ್ರಣಿಯೆನೆಪಣ್ಡಿತ
ಚೂಡಾಮಣಿಯೆನೆಗುಣನಂದಿದೇವರೆ . . . ಯೊಳು ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಅಳವೇವೇಳುನುಡಿಯಲ್ಕೆನಿಂನಬಿರುದಂಮಾಣ್ಮಾ

[68]ಣೆಲೆಸಾಂಹ್ವೆವಾಗುಬಳಮಂನಚ್ಚದೆನೀನಡಂಗೆಡಱದಿರ್ಚ್ಚಾರ್ಬ್ಬಾಕನೈಯಾಯಿಕಾಮಲೆಯಲುವೇಡಿರುಮಟ್ಟಿಮೆ . ಚಲದಿಂದೀಜ . . ಮ
ನಂಡಲೆಯಲುಶ್ರೀಗುಣಚಂದ್ರದೇವನಮಳಂವಾದೀಭಕಣ್ಠೀರವಂ ॥ . . . . ಧರ್ಮ್ಮರು ॥ ಗಂಗಾವಾರಿಸುಸೈವಳಂಸುರಕರೀದಾ
ನಾದ್ರಗಣ್ಡಸ್ಥ

[69]ಳಃಶಂಭುಃಕಣ್ಠವಿಲಗ್ನಪೂರಗರಳಃಚಂದ್ರಃಕಳಂಕಾಂಕಿತಃಕೈಳಾಸೋವನವಲ್ಲರೀಪರಿವೃತಃಸಾಮ್ಯಂಕಥಂ . . . ಕೀರ್ತ್ಯಾತೈಸ್ಸಹಮಾ
ಘನಂದಿಯಮಿನಃಶ್ಚಂದ್ರಾತಪೋದ್ಯಚ್ಛ್ರಿಯಂ ॥ ಆಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಮುನಿರಾಜರಾಜನಶಿಷ್ಯರು ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತ

[70]ಪಂಚಮಹಾಶಬ್ದಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾಪ್ರಾತಿಹಾರ್ಯ್ಯಚತುಸ್ತ್ರಿಂಶದತಿಶಯವಿರಾಜಮಾನ . . . ಗವದ . . . ತುಪರಮೇಶ್ವರಪರ
ಮಭಟ್ಟಾರಕಮುಖಕಮಳವಿನಿರ್ಗ್ಗತಸದಸದಾದಿವಸ್ತುಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾದ್ಧಾನ್ತಾಮೃತವಾರ್ದ್ಧಿವರ್ದ್ಧನರಾತ್ರ್ಯಾಭ

[71]ರಣರುಮಪ್ಪಶ್ರೀಮತುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಆಶೀದಾಶಾಂತರಾಳಪ್ರಬಳಪೃಥುಯಶೋವ್ಯೋಮಗಂಗಾತರಂಗಚಂ
ಚಚ್ಚಾರಿತ್ರಧಾತ್ರೀ . ವದತಿಲಕ್ಷಿತೋದಾರಗಂಭೀರಮೂರ್ತ್ತಿಃವಾಕ್ಕಾಂತಾತುಂಗಪೀನಸ್ತನಕಳಶಲಸಂನೂತಚೂತಪ್ರವಾ

[72]ಳಸ್ಸಿದ್ಧಾಂತಕ್ಷೀರನೀರಾಕರಹಿಮಕಿರಣಃಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಃ ॥ ಅಭಿನವಗಣಧರ . . . ತ್ರಿಭುವನಜನವಿನುತಚರಣಸರಸಿರುಹಯುಗಂ
ಶುಭಮತಿಕಾ . . . ರುಹವನಾರ್ಕ್ಕನೆಂಬುದುವಸುಮತಿಯೊಳನನ್ತವೀರ್ಯ್ಯಸಿದ್ಧಾಂತಿಕರಂ ॥

[73]ವಾದಿವನದಹನಹುತವಹವಾದಿಮನೋ[ವಾದಿ]ಭವವಿಶಾಳಹರನಿಟಳಾಕ್ಷಂವಾದಿಮದರದನಬಿದುವಂ ಭೇದಿಪಮೃಗರಾಜಂಜಯತುಶ್ರುತಕೀ
ರ್ತ್ತಿಬುಧಂ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಗಳೆವೆಂಬರಂಗೆಲ್ದುಕನಕನಂದಿತ್ರೈ

[74]ವಿದ್ಯವಿಳಾಸಂತೃಭುವನಮಲ್ಲವಾದಿರಾಜಂದಲೆನಿಸಿದಂನೃಪಸಭೆಯೊಳು ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಮನವಚನಕಾ . . . ಗುಪ್ತಿಯೊಳನು
ನಯದಿಂತಳದುಪಂಚಸಮಿತಿಯವಶದಿಂದನುವಶನಾದತಪೋನಿಧಿಮುನಿಚಂದ್ರಬ್ರತಿಪನಖಿಳರಾದ್ಧಾಂತ . . ॥

[75]ಅವರಸಿಷ್ಯರು ॥ ಪಿರಿದಂಪೊಗಳ್ವಜೇಂಗಳಪುರುಳಾಂಟೆವಾಡಲೆನ್ದು ಮುನಿಪತಿಯೆಂಬೀವರಚಿಂತಾಮಣಿ . . . ಕುರುಳಿಸುಸನ್ಯಾನಧ್ಯಾನ ಪುರುಳಿಯಿನಿಕ್ಕುಂ ॥ ತಪೋನುಷ್ಠಾನನಿಷ್ಠಿತರಾರೆಂದಡೆ ॥ ಕನ(ಕ)ಚಂದ್ರಮುನೀಂದ್ರನಪಾದವಮಂನೆನೆವಭವ್ಯಸಮೂಹದಪಾಪಸಂ ಹನನ

[76]ಮಪ್ಪುದುತಪ್ಪದುನಿಶ್ಚಯಂಮನ . . . . ನಿಚ್ಚಲುಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಮುನಿಯು . . . . ಅನವದ್ಯೋಚಾರನೆಜಿನಶಾಸನರಕ್ಷಾ ಮಣಿಶಾಂತನೆಸಕಳರಾಗದ್ವೇಷದೋಷಪ್ರಭಂಜನನುರ್ವ್ವೀನುತನೆಗುಣಪ್ರಣಯುತಂತಾನೆಂಬಿನಂವೀರವೀಂದಿನಿಯೊ

[77] . . . . . ಧವಚಕೆಂದ್ರದೇವನೆಸೆದಂಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಂ ॥ ತ . . . . ರು ॥ ವರಶಾಸ್ತ್ರಾಂಭೋಧಿವರ್ದ್ಧನಹರಿಣಾಂಕಬಿರುದ ವಾದಿವಮದವಿ . ಳನಿರುತಂತಾನೆನೆವೆಸೆದಂಧರೆಯೊಳುತ್ರೈವಿದ್ಯಬಾಳಚಕ್ರೇಂದ್ರಮುನೀಂದ್ರ ॥ ಅವರಸ . . . . ॥ ವೃ ॥

[78] . . . . . ನಾಳ್ದುಂಧರ್ಮವಮನುಪೀಕ್ಷಿಸಿತಕೆಡಗಿಯದಾಗಳುಂಪೀನನಿತಂಬವುಂಘನಕುಚದ್ವಯವುಂವಜಿಗೊಣ್ಡು ರ್ಮ್ಮಾದೋದ್ಯಾನ ವುನೊಲ್ದಶೋಕುನೆಜೆನೀಲಪಟೋತ್ಪಶೃತರಪ್ಪಯೋಗಿಗಳುದಾನವಿನೋದನೊಳುದೊರೆಗೆವಪ್ಪರೆಮಾಧವಚಂದ್ರದೇವನೊ . . . . . ಸೆದ . . .

[79] . . . . . ಸತ್ಯಗಂಗಂಕುಡೆಕುರುಳೆಯೊಳಾದಂನದಾನಪ್ರಭಾವಿಸ್ತರದಿಂಶ್ರೀಬಾಳಚಂದ್ರಬ್ರತಿಪತಿಪಡೆದಂದಾನದಿಂಜೀಯನಲ್ಲು ರ್ವ್ವರೆಯಂನಂಪೂರ್ಣ್ಣಮಾಗಲ್ತಣಿಸಿದಮಿದುಬಲುಳೋದ್ಯಮಕ್ಷೀಣರಿದ್ಧಿಸ್ಫುರಿತಂಕಯ್ಗಣ್ಡಿಕ್ರೊಣ್ಮುತ್ತಿರೆ . . . . ಹಿ . . .

[80] . . . . . ಜ್ಞನಾದಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ಚತುರಾಖ್ಯಕೋಟಿಕೂಟವೊಳತಿಶಯವೆನಿಸಿರ್ದ್ದಕೋಪಣತೀರ್ತ್ಥದೊಳೀಗಳುನುತಿ ಯಿಪವಡ್ಡಾಚಾರ್ಯ್ಯಬ್ರತಿಪತಿಯೆನೇಮಿದೇವರಿಂದವೆಸೆಪೂಜ್ಯ ॥ ಸ್ಥಾವರಜಂಗಮವನಿತುಂಪೊವನವಾಪ . . . . . .

[81] . . . . . ಜಿಯೆನಿಸಿಬಾಳ್ವಡಿಗಳಜೀಯಂಶ್ರೀನೇಮಿದೇವರುದಿಯಿಸೆಶುಭದಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಅಧನಗರ್ಗ್ಗಶ್ರೀತಗ್ಗಿರ್ಪ್ಪಟ್ಟಸಂ ತತಿಗೆಚಾತುರ್ವ್ವರ್ಣ್ಣಸಂಘಕ್ಕೆತಾನಧಿಕೋತ್ಸಾಹದಿನಿ . . ಲುಂಬಯಕೆಯಂಬೆಪ್ಪರ್ತ್ಥವಂವಾಂಬ್ಧಿಯಂಬುಧಚಿಂತಾಮಣಿವು . . . .

[82] . . . . . ರಿಕೂರ್ತ್ತಿತ್ತು ಮಾಧವಚಂದ್ರಂಪಡೆದಂಸಮಸ್ತಭುವನಸ್ತುತ್ಯಮುಂಸ್ತುತ್ಯಮುಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಸಾಧಿಸಿಗು ರೂಪದೇಶದೊಳಾಧಿಕ್ಯತೆಯಾಯ್ತು ಸಕಳಶಟ್ಕರ್ಮಗಳುವೇದಾಂತಧರ್ಮ್ಮ . ಯದರಿಬಗ್ಗೊರ್ಧ್ಧಮಘಸಟ್ಟನೊಡನೆತೊಡರ್ವ್ವವು . . ॥ ಶಾಕಿನಿಡಾ . . . . . .

[83] . . . ಕಿನಿಜೋರಾರಿವಾರಿದೆವ್ಯೆಯರನಿತುಂಲೋಕವಮಱಿಯಿಯಲ್ತೆಬ . . ಯಾಸಕಳಮನಱಿಯಿಬಿರುದಂದೇನೆಂದ್ರನುವುಂ ॥ ಇಂತೆನಿ ಸಿನೆಗಳ್ತೆಯಂತಳೆದಶ್ರೀವುತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಭುಜಬಳಗಂಗಹೆರ್ಮ್ಮಾಡಿಬವರ್ಮ್ಮದೇವ ॥ ಬಳವದ್ವೈರಿಗಳಂಪಡ ಲ್ವಡಿಸಿಗೆಲ್ವ . . . . .

[84]ನುವೂಣ್ಣಿನೇಜಲದಿಂದಂಪರಿಯಿಟ್ಟುವೈರಿಪುರವಂತತ್ತೊಟೆಯಂತದುವುಹೀತಳವುಂಕೊಂಡುಧರಿತ್ರಿಬಣ್ಣಿಸುವಿನಂಶ್ರೀಬವರ್ಮ್ಮದೇವಂವು ಹೀತಳವುಂತೋಳ್ವಲದಿನಿಮಿಚ್ಚಿರ್ದನಿದೇಂಹೆರ್ಮ್ಮಾಡಿಸಾಯ್ತಾತ್ಮನೋ ॥ ಆತನಪಟ್ಟವುಹಾದೇವಿಯೆಂತೆಂದಡೆ ॥ ಜಿನೇಂದ್ರಪಾ ದಾಂಬುಜಮತ್ತಭೃಂಗಿ . . .

[85]ಭೂಷಣಭೂಷಿತಾಂಗೀನಿತಂಬಿನೀನಾಂತಿಳಕಾಯವೊನಾವಿರಾಜತೇಗಂಗವುಹಾಧಿದೇವೀ ॥ ವೃ ॥ ನಿಜವೆನಿಪೀನೆಗತ್ತೆರ್ತ್ತಿಯವುಹಾಸತಿಗುಚ್ಚ ವಂನಿಮಿಚ್ಚರ್ವ್ವಾತ್ಮಜರನಿಸಿದತಮ್ಮುತೊಡಹುಟ್ಟಿದರೊಪ್ಪುವವೂರಸಿಂಗನುಂಸಜಯಬೆಸತ್ಯಗಂಗನೃಪನುಂಕಲಿರಕ್ಕಸಗಂಗದೇವ ನುಂಭುಜಬಳಗಂಗ . . .

[86]ಭುಜನುವೂರ್ಜ್ಜಿಸಿಪೆರ್ಜ್ಜಸಮಂನಿರಂತರಂ ॥ ಗಜರಿಪುವಿಷ್ಟರಾಜಿವಿಭವೋದಯಪಾರ್ಶ್ವಜಿನೇಂದ್ರಪಾದಪಂಕಜವುದಭೃಂಗಗಂಗಕುಳವು ಣ್ಡನದಣ್ಡಿತವೈರಿವರ್ಗ್ಗಭಾವಜನಿಭವುಮೂರ್ತ್ತಿದಿಗ್ವಳಯವರ್ತ್ತಿತಕೀರ್ತ್ತಿಸವುಸ್ತಧಾತ್ರಿಯೊಳ್ಭುಜಬಳಗಂಗಭೂಪನಿನಗಾರ್ದ್ದೊರೆ ವುಂಡಳಿಕಕ . . .

[87]ಆತನಪಟ್ಟವುಹಾದೇವಿ ॥ ಆಳುವರೆನನುಜವಟ್ಟುಗೆಭೂಪಂಗೆಗಂಗವಾಡಿಗೆತಳಿದಳುಪಟ್ಟವುನೆಂದಡೆಗಂಗನಪಟ್ಟವುಹಾದೇವಿಯಂತುನೋಂತರು ವೊಳರೆ ॥ ವೃ ॥ ವೂರಿಟ್ಟಾಶಾಂತವುಬಳ್ದಡಲಳಿದುದಧಿಖ್ಯಾತವುಂತೂಗೆಸಂದಾವೇರುಕ್ಷೋಣೀಂದ್ರವುಂತ್ರಿಸಿನೊಳಿಣಿಸಿತರಂಗೊಂಡು

[88]ನಕ್ಷತ್ರವುಂಪೇಳುದಾನಂಬಲ್ಲರೆಬಲ್ಲಡೆಪೊಗಳ್ದಿವುವಿಶ್ವಂಭರಾಭಾರಂವೀರಶ್ರೀರಾ . ಲೀಡವಜ್ರದ್ರಢಿವುಳೆನಭುಜಸ್ತಂಭನಂಗಂಗನಿನಂ ॥ ಅ ನ್ನೆಯವಾಗಿದೂದಿಸುವುದೇನೊಲೆವೋಪ್ರಕಾಸಯಿಲ್ಲವೊರನ್ನ ವೆಹೆಂಡಿರೊಳುವುನೆಗೋರ್ವ್ವರುದಾರೆಯರಣ್ಣಿಹುಟ್ಟರೇಹೂನ್ನಿಯವುಳ್ಳ ಡೇಂಜ

[89]ಗದೊಳೋರ್ವ್ವಳೆಭೂಗಿಯೆತಾನೆಲೇಸೆಹುಟನ್ನಿಯೊಳೆನ್ದುಗಬ್ಬಿತೆಯರಾಗ್ಗಳಚಂದಲದೇವಿಯಂದದಿಂ ॥ ಶ್ರೀವುದ್ಭುಜಬಳಗಂ(ಗ)ದೇವಂ ಗಂಗಂಗವುಹಾದೇವಿಗಂಪಟ್ಟದಸತ್ಯಗಂಗನಪ್ರತಾಪವೆಂತೆನೆ ॥ ಜಸವುದ್ಯದ್ಧವಳಾತಪತ್ರವುಖಿಳಾಶಾದೇವತಾಪಾಂಗರಕ್ಷಿಸಹಸ್ರಚಕ

90 . . . ಗಜೇನ್ದ್ರರಿಪುಪೀಠಂವಿಕ್ರಮಂತಾನದಾಗೆಸುಸಾಮ್ರಾಜ್ಯಲತಾಭಿವೃದ್ಧಿವಿಭವಂಮಯ್ವೆತ್ತಿರಲುಬಲ್ಲಿದರ್ಬೆಸಕೆಯ್ಯುತ್ತಿರೆಸತ್ಯಗಂಗ ನೆಸೆದಂವಿಶ್ವಾವನೀಭಾಗದೊಳು ॥ ಆತನರಸಿ ॥ ಪತಿಸತ್ಯಗಂಗದೇವಂಗಂ . . . . ದಾರಲಕ್ಷ್ಮಿತಾನೆನೆಸಿ . . . . . ತಳೆದ ಳೇಂಪ

91 . . . . ಸದವರಾರೋರಾಣಿಕಂಚಲದೇವಿ ॥ ಭಾವಭವಂಗೆರೂಪುಮದಸಾಮಜವೈರಿಗೆವಿಕ್ರಮಕ್ರಮಂಸುರೇಂದ್ರಾವನಿಜಕ್ಕೆದಾನಗುಣ ಮಬ್ಧಿಗೆಗುಣ್ವಮರಾಚಳಕ್ಕೆಸಂಭಾವಿತಧೈರ್ಯಮಗ್ಗಲಿಪುದೆಂದಡೆಗಂಗಕುಭೃತುಕುಮಾರ . . . . . ಪಾಳಕಗೆದೊರೆಯಪ್ಪರೆ ಮಿಕ್ಕಕುಬ್ರಿತುಮಾ . ಕ

92 . . . ಯಿಂದಂಕ್ಷೀರಾಬ್ಧಿಯುಮಸವಸದಿಂಪೆಚ್ಚುವಂತೆಗಂಗಾನ್ವಯಮುಂಪಸರಿಸೆಪೆಚ್ಚುಗೆನಿನ್ನಿಂದಸದಳಮೌದಾರ್ಯ್ಯಶೌರ್ಯ್ಯ ಗಂಗಕುಮಾರಾ ॥ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರನೆಱೆಯಂಗಹೊಯ್ಸಣದೇವನೆಱೆಯಂಗಂಡರದಾವಣಿಹುಸಿವರಸೂಲಮಾವನಗಂನ್ದ ವಾರಣಂಹೆರ್ಮ್ಮಾಡಿದೇವನೆಡೆ

93 ದೊಱೆಮ . . ಸಾಯಿರಮುಮಂಹರಿಗೆಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿನಾಳುತ್ತಿರ್ದ್ದುಕುಂತಳಾಪುರದೊಳುಚೈತ್ಯಾಲಯಮಂಮಾಡಿದೇವರ ಪೂಜಾವಿಧಾನಕ್ಕಂಚಾತುರ್ವ್ವರ್ಣ್ಣಸಂಘಸಮುದಾಯಚತುಸ್ಸಮಯದಾಹಾರದಾನಕ್ಕಂಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂಸಮು

94 ದಾಯಮುಖ್ಯಸ್ಥಾನಮಾಡಿಯೆಡೆದೊಱೆಮಂಡಲಿನಾಡಪ್ರಭುಗಾವುಣ್ಡುಗಳಕರೆಯಲಟ್ಟಿಧರ್ಮ್ಮ . ಮಾರಯ್ಕೆಯೆಂದುಸಕವರ್ಷ೯೮೯ ನೆಯಪ್ಲವಂಗಸಂವತ್ಸರದಪುಶ್ಯಸುಂಕ್ಷದಶಿಗುರುವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣದಂದುತಂಮಗುರುಗಳುಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ . .

95 ದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಮಾಡಿಬಿಟ್ಟದತ್ತಿಯೂಗ್ರಾಮದುಭಯಸಾ . ಸರ್ವ್ವನಮಶ್ಯವಲ್ಲಿಹುಟ್ಟುವಾಯದಾಯಸುಂಕನಿಧಿನಿ ಕ್ಷೇಪಸರ್ವ್ವಭಾಧಾಪರಿಹಾರ ॥ ಮತ್ತರಾಜಸರ್ವ್ವನ್ಯಸತ್ಯಗಂಗದೇವನೆಡೆಹಳ್ಳಿಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯು

96 ದ್ದಲ್ಲಿಕುರುಳಿಯತೀರ್ತ್ಥದಲುಗಂಗಜಿನಾಲಯಮಂಮಾಡಿಸಕವರ್ಶ ೧೦೫೪ನೆಯನಂದನಸಂವತ್ಸರದಚೈತ್ರಸುಪುಣ್ಣಮಿಯಾದಿವಾರಸೋ ಮಗ್ರಹಣದಂದುತಂನಗುರು[ಗುರು]ಗಳುಶ್ರೀಮಾಧವಚಂದ್ರದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿಯರಿಗನಬಣ್ಣ ಯು . ರ

97 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಗಂಗಹೆರ್ಮ್ಮಾಡಿದೇವರಸಂನ್ನಿಧಿಯಲ್ಲಿಸರ್ವ್ವಾಧಿಕಾರಿಬಾಗಿಯಹೆಗ್ಗಡೆಲೊಕ್ಕಿಮಯ್ಯನಮಗಹೆಗ್ಗಡೆಚಂದಿ ಮಯ್ಯಂಕುರುಳಿಯತಂಮಗೌಡಿಕೆಯಂಕಲಿಯರಮಲ್ಲಿಸೆಟ್ಟಿಮಾಱಂಕೊಂಡುಅರಸರಸಂನ್ನಿಧಿಯಲುಬಾಳಚಂದ್ರದೇ

98 ವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರು ॥ ಮತ್ತಸಿರಿಯಮಸೆಟ್ಟಿಯುಮಾತನಮಕ್ಕಳು . . . . . ಆತನಗೌಡಿಕೆಯನನ್ನಿಯರಸ ದೇವಪುಳ್ಳಪುರದಲುಬಾಳಚಂದ್ರದೇವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವ್ವಕಮಾಡಿಕೊಟ್ಟರು ॥ ಅನ್ತುಭಯಗ್ರಾಮದ ॥

99 . . ಸಾಮ್ಯಸುಂಕಸಹಿತಸರ್ವ್ವಭಾಧಾಪರಿಹಾ . ಯ . . . . . .

100 . . . . . ಲ್ಲಿಮೂಡಹೆಬೀಡಬೆಣಚುಗಲ್ಲುಅಲ್ಲಿಂಮುಂದಾ . ಗುಣಯದತೆಂಕಲುಅಲ್ಲಿಮು . . . . . ಮೂಡ ಹೆಬ್ಬಿದಱುಅಲ್ಲಿಮೂ . . . . . ಮೂಡಣಕಿನರಲುಅಲ್ಲಿ . . . . . .

101 ಡ್ಡೆಯಕಲ್ಸಱಡುಅಲ್ಲಿಬದ ॥ ಕೆರಿಯ . . ಅಲ್ಲಿಬಡಗ . . . . ಅಲ್ಲಿಮೂಡನಟ್ಟಕ . ಅಲ್ಲಿಮೂಡಲು . . ಕೆಱೆಯಡೆಯ . . . . . ನ . ರಣಸವಣ . . . ಅಲ್ಲಿಮು . . . . . ಅಲ್ಲಿಮೂಡಸೋಮಯ್ಯನಬಿಣ್ಣರೆಯೂರ . . . . . .

102 ಗೊಡಕಲ್ಲುಸಱದುಅಲ್ಲಿಬಡಗ . . . . . ಡೊಳಗಣವೋಣಿಅಲ್ಲಿಂಪಡುವಣಮೂಲೆತೆಂಗಲ್ಲುಅಲ್ಲಿಂಹಡುವಹಬೀರತೆಯಸಾ . . . . . ಪಡುವಣಹಲವ . . ಗಲ್ಲು ಅಲ್ಲಿಂಪಡುವನೆ . . ಳದೊಳಗಳೆರಡುಂಮೊಱಡಿಯೆಡೆ . . ಸರಿಮಅಲ್ಲಿಂಪಡು ವಣನೀಱುವುಂ . .

103 ನೆಗಲ್ಲುಮಹಾನದಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನುಭಾವಿನಃಪಾರ್ಥಿ ವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿ ದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊ

104 ಳುಬಾಣರಾಸಿಯೊಳೇಳ್ಕೋಟಿಮುನೀಂದ್ರರುಂ ಕವಿಲೆಯಂ ವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದಯಸಂಸಾರ್ಗ್ಗುಮಿದೆಂದುಸಾರಿಪುದುದೀಶೈಳಾ ಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ . . . . . .

## 65

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಲಿಂಗದ ಪಾಣಿವಟ್ಟದಮೇಲೆ ಇರುವದು.

[1]ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರದಭಾದ್ರಪದಸುಧಂ೭ಆಸ್ತಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರುಸಮುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ

[2]ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಹಿರಿಯಹೆಡೆಯಅಸವರಮಾರಯ್ಯಂಗಳಸಂನ್ನಿಧಾನದಲು . . . ದಂಣ್ಣಾಯಕವಿಷು . ಯಹೆವುಗಾವುಂಡ

[3]ಹಡವಳಕಾಳಯ್ಯಗಂಗಗಾವುಂಡಬಪ್ಪಗಾವುಂಡಗಾಯಿಗಾವುಂಡಮಾಂಬಕಗಾವುಂಡಲಖಿಗಾವುಂಡುಗಳುಬಯಿಬಕಯ್ಯಹೊಂನಯ್ಯಮುಖ್ಯವಾದ

[4]ಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುತಂಮಗಾಗಿ . ಕುಂತಳಾಪುರದಲ್ಲಿತ್ಸದಾಚಾರ್ಯ್ಯರಪ್ಪನೇಮಿಚಂದ್ರಭಟ್ಟಾರಕದೇವರಿಗೆನಾಳುಪ್ರಭು . . ಸಾವಂತ

[5]ಮೂರಯ್ಯನುವಿಚಾರಿಸಿ . . . ಕಾಳಗಾವುಂಡ . . . . . ಮಯಣಪೆಮ್ಮಲ . ದಿಯರಂಕಣ್ಣಿತವ . . . . ಬರದಶಿಲಾಶಾಸನ

[6]ವಂತೊಡದುಬಳಾತ್ಕಾರದಿತಂಮಭಕ್ತಿಯಾಗೆಸಲುತ್ತ . . . . . ಯಬೆಣ್ಣವಳ್ಳಿಯಲ್ಲಿವೂ

[7]. . . . . .

[9]ಯಕೊಂಡುನಾಳ್ಪಪ್ರಭುಗಳುಅಧಿಕಾರಿಸಾವಂತವಾರಯ್ಯನುಮನದ್ಧಾರೆಯಾಗಿನೇಮಿಚಂದ್ರಭಟ್ಟಾರಕದೇವರಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ . . . ಶಿಲಾಶಾಸನವಂಬರೆದುಬೆನವಸೆಯದೊಡಿಕೆಯರೆವನೆ . . . . . ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ

[10]ದಲುಸಾಯಿರಕವಿಲೆಯಿಂತಪ್ಪಬ್ರಾಹ್ಮಣರಕೊಂದೆ . . . . . ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ । ಷಷ್ಟಿವ್ರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

## 66

ಅದೇ ಗ್ರಾಮದ ಬಸಸೆಟ್ಟಿ ಜಮೀನಿನೆಲ್ಲಿ ಹೊಳಿದ್ದ ಕಂಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′.

ಪೂರ್ವಕಡೆ

[1]ವ್ಯಯಸಂವತ್ಸರಪುಷ್ಯಬ

[2]ಹುಳದಬಾರಸಿಯಕುಜ

[3]ನವಾರದೊಳ್ಸದುವಿನಯುನಿ

[4]ಧಿಬಾಳಚಂದ್ರಂಸುಸಮಾಧಿ

[5]ಯಂಮುಡುಪಿನಾಕಮೆಯ್ದಿದ

[6]ನೀಗಳು ॥ ಅತಿಥಿಗಮು . . .

[7]ಗತಗ್ಗಪ್ರತಿಭಃಪ್ರಾಗಲ್ಭ್ಯ . .

[8]ನ್ನಿಪಮನುಮುನಿಗ . . ಗ

[9]ಮ್ರಿತವಾದಿಗಳದಾನಮವತಿಕ

[10]ಯಮಿಬಾಳಚಂದ್ರನಾಳ್ವನ್ನೆವರಂ

[11] . ಳಲೀ . ಬುಧಸಮಿತಿಪ್ರಷ್ಟ

[12]ರಬಳಗಂಮೆಲ್ಕೆಲ್ಲನೆವಃಱು

[13]ಗೆದಾನವಿನೋದಪ್ರಳಿಯ

[14]ಪ್ರಕ್ಷೋಭದವೊಲುಕ . .

[15]ಶ್ರೀಬಾಳಚಂದ್ರನಭಿನವ

[16]ಚಂದ್ರ ॥

ಪಶ್ಚಿಮಕಡೆ

[17]ಮನವಂನಿಯಮಿಸ

[18]ಲರಿಯತ್ತ್ರನುಮಂಪಿ .

[19]ದ್ಯನೆತೋಪ್ಪವುನಿಯುಂ

[20]ವುನಿಯೆಮನವುಂತ

[21]ನುವಂನಿಯಮಿಸಲನುದಿ

[22]ನಮೀನೇಮಿದೇವನೋರ್ವ್ವನೆ

[23]ಬಲ್ಲಂ ॥

## 67

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಡೆ ಮಾಸ್ತಿಕಲ್ಲಿನಲ್ಲಿ.

[1]ಯೀಶ್ವರಸಂವತ್ಸರದಪ್ರಥಮಜೇಷ್ಠ ಶು । [2]ಂಆದಿತ್ಯವಾರದಂದುಹೊಂನೆನಾಯ

[3]ಕನಮಗತಿರುಮಲನಾಯಕನಕೂಡೆವಾ
[4]ಯಕ್ಕನೂಭಯ . ಯಕ್ಕೆ ಹೋದರಾಗಿನಿಲ್ಲಿ

[5]ಸಿದವೀರಲೋಕಕ್ಕೆ ಐಸವಾಹ . .

## 68

ಅದೇ ಸೋಬಳ ಕೂಡ್ಲಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ತೊಲೆಮೇಲೆ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಹೊಯಿಸಣಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರ್ಸರುಸುಖರಾಜ್ಯಂಗೆಯುತ್ತ ಮಿರೆತುರಕವಿಗ್ರಯಾದಲ್ಲಿಡ್ಡಿಳಿಯಿಂ
[2]ದಮಕಳುವೀರಬಲ್ಲಾಳರಾಯಪಟಣಪ್ರವೇಸವಾಡುವವಸರದಲ್ಲಿ । ಪ್ರಮಾದಿ(ಶಂ)ತ್ಸರದೆಜೇಷ್ಟಸುಧದಸಮಿಯಲ್ಲಿಕೂಡಲಿಯ
[3]ರಾಮನಾತದೇವರಿಗೆಆಗುವಚಿಕಕೂಡಲಿಯಹನಸವಾಡಿಪುಸೂರ್ವ್ವಾಯಃಆಪೂರ್ವ್ವಯಆಳುಯನ್ಯಾಯಯೀನುಯಿಲ್ಲದುಧಾರಾವೂರ್ವ್ವ
[4]ವಾಡಿದಧರ್ಮ । ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧದರ್ಸಷ್ಟಿರ್ವರ್ಸಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

## 69

ಅದೇ ದೇವಾಲ್ಯಕ್ಕೆ ದಕ್ಷಿಣಪಾರ್ಶ್ವದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 6″.

[1]ನಮಸ್ತುಂಗಸಿರಚ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
[2]ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
[3]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷದಂ೦೫೦ನೆಯ
[4]ರೌದ್ರಿಸಂವತ್ಸರದಆಸ್ವಿಯುಜಬಹುಳಶ್ರೀಸೋಮವಾ
[5]ರದಂದು ॥ ಶ್ರೀಮತ್ಪ . . . . . ತೆಪ್ಪುವರೊಳುಗಂ
[6]ಡಯೂ(ದ)ನನಾರಾಯಣ . . . . . ದೆಸಂಧ
[7]ಅಪೂರ್ವ್ವರೂಪ । ರೂಪಕಂದರ್ಪ । . ಳಜಕೋಳವಾ
[8]ಳವಗೌಳಗೂರ್ಜ್ಜರ । ಭಯಜ್ವರ । ಸಪ್ತ . ವಿಷ್ಣುವರ್ದ್ಧ
[9]ನ । ತೆಂಕಣಾದಿತ್ಯ । ತೆಂಕಣಚಕ್ರವರ್ತ್ತಿ . . . ಯಪ
[10]ರರಾಯಗಂಡಭೀರುಂಡ । ಸನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗವೆಲ್ಲ । ವೀರ
[11]ಬಲ್ಲಾಳದೇವರಸರು । ನಿಜಸಕಲರಾಜ್ಯವನಪ್ಪುಕೆಯ್ಯುವ
[12]ವೀರಭೈರವ । ತಾರಪುತ್ರ । ಗಜಭೀಮ । ಸಿಂಗಾರಹಾರ । ವೀರಪ .
[13]ಟ । ವೀರಡೌಡುಂ . । ಮಾ . ಮಾಡುವರಾವುತ್ತರಗಂಡಪ್ರ
[14]ಧಾನಬೆಂಬೆಯದಂಣ್ಣಾಯಕಂ । ಉರಸೊಪ್ಪುತ್ರಂ । ವಿರೋಧಿ
[15] . ॥ ಕ ॥ ತಾರ . ರೆಯಬೆಂಬನಗುಣವಾ . . . . . ಧಿತಿ .
[16] . . ಗೋವವಾಧವನುಪಚಾರಿಸಿಕೂಡಲಿರಾಮ . . . . . .
[17] . . . . ಗರ . . . ಭಾಗವನೆಸೆದಂ ॥ ಮುಂದಣಧರ್ಮ್ಮವಧರ್ಮ್ಮಗಳಿಂದ
[18]ನಿಲಲ್ಕದುನು . . . . . , ಸಂದ . . . . . ನಾ
[19]ನಂದದಿ । ಮಾಧವನಳುವರಾಯನಪುತ್ರಂ ॥ ಅಂತಾಮಾಧವ . . .
[20] . . . . ಇಗೋವಾಳಗೆಂಡ . . . . ಉದ್ದಂಡಮಂಡಳಿಕರಗಂಡ
[21]ಪ್ರಜೆವೆಚ್ಚಿಗೆಂಡಂ । ಆಗಂಗನನಾಡುಪುರದಲಿಆಗಂಗನ

[22]ನಾಡಿಂಗೆಆರುದೆಱೆಬಂದಲಿಕೂಡಲಿಯವೋರುದಾರಿಂಗೆಆ
[23]ಱುವತುಹೊಂನುಆಱುವತ್ತುಹೊಂನಿನಕಾಳವನುಭವಿಸಿಆ
[24]ಮಾದಂಣ್ಣನವರುಂ । ಆಱುವತ್ತುಗೌಡುಂ । ನೂಱಿಪ್ಪತ್ತುಸ್ವಾ
[25]ನಮಂಮುಂತಾಗಿ । ಆರಾಮೇದೇವರಂಗಭೋಗಕ್ಕೆ ಕೊಟ್ಟಧರ್ಮ
[26]ವಿದಕೆಪೂರ್ವ್ವಾಯವಪೂರ್ವ್ವಾಯವುಂದಿಲ್ಲ । ನಂದಾವುಳ . . ದು
[27]ಗಾಣದವಾನೆಣ್ಣೆ ಸಲುವುದು ॥ ಈಧರ್ಮವನಾವನಾನಿದವನೂ
[28]ನಿಸ್ಸಂತಾನವಹನು । ಪಡೆವೂತೇನೀಧರ್ಮ್ಮವತೊ
[29]ಡದವ । ರವಿರವಿನರಕದ । ಕಡೆಲೊಳ್ಕಿಡದವ । ಬಿಡದುಜೀವಿಸಿ
[30]ದವನವ । ಮ್ಮುಡನೆಂದೆತ್ತಿದೆನುನೀಮ್ಮಿದಹಸ್ತಧ್ವಜವನು ॥
[31]ಇದುಬರಸಿದಾತಕವಿವರ . . . ವರಸ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೆತ್ತೊಂದು ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.

[1]ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಜಂದ್ರಚಾಮರಚಾರವೇತ್ರೆಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
[2]ಭವೇ । ರುಕ್ಮಾಖೀಶಿವಭಕ್ತಿಪಲ್ಲವ . . . . . ಪುಷ್ಪೋದ್ಗಮ . . . . . ಯಃಪಂಡಿತ
[3] . . . . . ನೋದ್ವಿಜೈಃ । ಸಂತೋಷ . . . . . ಮಾಖ್ಯಾಪನೇಚ್ಛಾಯಯಾಶ್ರೀಮಾನ್ವಿಶಲಮಂ
[4]ತ್ರಿ . . ರಾಜಾ . . . . . ಕವರ್ಷ (೧) ಶಿಂಸಂದುವರ್ತ್ತಮಾನಸ
[5]ರ್ವ್ವಧಾರಿಸಂವತ್ಸರದಪಾಲ್ಗುನಶುದ್ಧ . . . . . ॥ ಶ್ರೀ . . . ಧಿರಾಜರಾಜಪರಮೇ . . ಶ್ರೀವೀರಪ್ರತಾಪಹ
[6]ರಿಹರಮಹಾರಾಯರಬಿಂಬಪ್ರತಿಬಿಂಬಭೂತ . . . . . ದೇವರಾಯಮಹಾರಾಯರುವಿಜಯನಗರಿಯಲಿಶ್ರೀವಿ
[7]ರುಪಾಕ್ಷದೇವರಸಂನಿಧಿಯಲಿನರ್ಣಾಶ್ರಮ . . . . . ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯವಪಾಲಿಸು
[8]ತ್ತಿಹಕಾಲದಲುತದೀಯರಾಜ್ಯಸಾಮ್ರಾಜ್ಯದ . . . . . ಸಮಾನಸಂಭಾವನ . ಖ್ಯತಿ
[9] . . ದಷ್ಟಾ . ರಾದಿ . . . . . ದಧಿಸುಧಾಕರೋದಯಶ್ರೀಭಾಂ
[10] . . . . . ತ್ಯಗಭೀರ . . . . . ಸಹಿತಸಾಹಿತ್ಯಕಳಾಕಳಾನಿಧಿ
[11] . . ಅನುದಿನಂಹೇಮ . . . . ಸಕಲದಾನ . . . . ಸಕಸಾಗರ . ವಿತತ್ರತ್ಯ . . . ಸ್ವನವಮಂ . ತಿದಿ
[12] . ಮನಾಸ್ತಂಗೀಯಮಾ . . ಮೂರ್ಧ್ವಜಕೀರ್ತ್ತಿ . . . . . ಯಾಜನಅಧ್ಯಯನಆ
[13]ಧ್ಯಾಪನದಾನಪ್ರತಿಗ್ರಹಷಟ್ಕರ್ಮನಿರತರು . . . . . ಯಜುಃಶಾಖಾಧ್ಯಾಯಿಗಳುಗಾಯಿತ್ರೀಮಂತ್ರಪ್ರ
[14]ಸಾ . ಪ್ರಮುಖರಹ . ಕೋಟೀಶ್ವರದೀಕ್ಷಿತರಕುಲ . ಷಕರುನರಸಿಂಹ . . . . ಕಂಣಭಟ್ಟರಿಗೆಕೊಟ್ಟಲಾ
[15]ಶಾಸನದಕ್ರಮವೆನೆಂತೆಂದರೆಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯ[ಮಹಾರಾಯ]ಮಹಾರಾಯರನಿರೂಪದಿಂದವಿತ್ತಂಣ್ಣ
[16]ಒಡೆಯರುಆರಗದರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮತ್ತುಂಗಭದ್ರಾಸಂಗಮದಕ್ಷಿಣವಾರಣಾಸಿಮಹಾ
[17]ಪ್ರಯಾಗವಾದಕೂಡಲಿಯರಾಮನಾಥದೇವರಲಿಪುರಾಣವಹೇಳುವವೆಂಕಂಣ್ಣಉಪಾಧ್ಯರಿಗೆಆರ
[18]ಗದರಾಜ್ಯದಕೂಡಲಿನಾಡೊಳಗೆಆರಾಮನಾಥದೇವರಅಮ್ರುತಪಡಿಗೆಸುಲುವಹನಸವಾಡಿಯಂ(ಬ)
[19]ಗ್ರಾಮದಲುಅರಮನೆಯಭಂಡಾರಕ್ಕೆ . ಕ . . . . . ಗದ್ಯಾಣಂಗೀಅಕ್ಷರದಲೂಹದಿನೈ
[20]ದುಹೊಂನ . . . . . ಗ್ರಾಮಗದ್ಯಾಣಅಬಲಿ . . . ಸರ್ವ್ವಮಾನ್ಯವನುಆವಿಠಂಣ್ಣಒಡೆಯ
[21]ರುಆವೆಂಕಂಣ್ಣಉಪಾಧ್ಯರಕೂಡ . . . . . ಗ್ರಾಮವಾನಸಿಂ . ಸುಕರಜೀವಿತವಾಗಿ . .

[22]ಎಂ . ನಡವಹಾಗೆಕಟ್ಟಲೆಯಾಗಿ . . . . . ಮುಚುಕುಂದಾಶ್ರಮವಿಶ್ವರೂಪದೇವರಸಂನಿಧಿಯ
[23]ಲಿದೇವತೋದ್ದೇಶಪಿತ್ರುದ್ದೇಶವಾಗಿ . . . . . ಕಇಂಗ್ಗ . . . ಹಿರಂಣ್ಯೋದಕದಾನ . .
[24]ಪೂರ್ವಕವಾಗಿಆವಿಠ್ಠಂಣ್ಣವೊಡೆಯರುಆವೆಂಕಂಣಉಪಾಧ್ಯರಿಗೆಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿಕೊ
[25]ಟ್ಟೆವಾಗಿಆವೆಂಕಂಣ್ಣಉಪಾಧ್ಯರುಅಹ . . . . ಸುಂಕದಕುಲದಗಂಗ್ಗ . . . . ಸು
. ಆರಾಮನಾಥದೇವರಲಿಪುರಾಣಹೇಳುತ್ತಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರಿಗೆಆಯುರಾರೋಗ್ಯ
[27]ಅಯಿಶ್ವರ್ಯ್ಯಾಭಿವೃದ್ಧಿಗಳಹಹಾಗೆಈಧರ್ಮಕರ್ತೃಗಳುವಿಠಣಒಡೆಯರಿಗೆವೇದೋಕ್ತಾಯುಷ್ಯಾಭಿವೃದ್ಧಿಗಳ
[28]ಹಹಾಗೆಮುಂದೆಈಧರ್ಮವಪಾಲಿಸುವಪಾಲಕರಆಯುಷ್ಯಾಭಿವ್ರಿದ್ಧಿಅಹಹಾಗೆತ್ರಿಸಂಧ್ಯಾನುಷ್ಠಾನಸಮ
[29]ಯದಲುದೇವರಬೇಡಿಕೊಳುವಇವ . ಈಧರ್ಮಪಾಲಕರುಗಳಿಗೆವಾರಣಾಸಿಯವಿಶ್ವೇಶ್ವರದೇವ
ರಸಂನಿಧಿಯಲಿಸೋಮಸೂರ್ಯ್ಯೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲಿಅಲಂಕಾರಸಹಿತವಾಗಿಸಾವಿರಗೋವ
[1]ಕೊಟ್ಟಫಲವನೈದುವಸಾರ್ಧಕೋಟಿತ್ರಯಂವಿಷ್ಣುತತ್ಸಮಂಶಿವಮಂದಿರಂಏಕವಿಷ್ಣಂಪ್ರತಿಷ್ಠಾ
[32]ಪ್ಯತತ್ಸಮಂಲಭತೇನೃಪ।ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
[33]ಪಾಲನಾದಚ್ಚುತಂಪದಂ । ಈಧರ್ಮಕ್ಕೆ ಅಳುಪಿದವರುವಾರಣಾಸಿಯಲಿವಿಶ್ವೇಶ್ವರದೇವರಸಂ
[34]ನಿಧಿಯಲ್ಲಿಸೋಮಸೂರ್ಯ್ಯೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲಿಸಾವಿರಬ್ರಾಹ್ಮರುಸಾವಿರಗೋವುಗ
[35]ಳುಕೊಂದಪಾಪಕ್ಕೆಹೋಹರುತಮಮಾತಾಪಿತೃಗಳನುತುಂಗಭದ್ರಾತೀರದಲಿಹರಿಹರದೇವರ
[36]ಸಂನಿಧಿಯಲಿವಧಿಸಿದಪಾಪಕ್ಕೆಹೋಹರು । ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಬ್ರಹ್ಮದಾಯಂಹರೇತಯಃ । ಷಷ್ಟಿವರ್ಷ
[37]ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಸರ್ವೇಷಾಂಛರ್ದಿತಂಭುಂಕ್ತೇಶ್ವಾಪಿಸ್ವಚ್ಛರ್ದಿತಂನತು । ತತ(ಃ)
[38]ಕಷ್ಟತರೋನೀಚಃಸ್ವಯಂದತ್ತಾಪಹಾರಕಃ। ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭೃತಾಂ।ನಭೋಜ್ಯಾ
[39]ನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ। ಸಾಮಾಂನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
[40]ಭವದ್ಭಿಃಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ । ಶ್ರೀಮತುವಿಠಂಣ್ಣ
[41]ಒಡೆಯರುವೆಂಕಂಣಭಟ್ಟರಿಗೆಕೊಟ್ಟಸಾಸನಕ್ಕೆಮಂಗಳಂ ॥ *ವಿಠಂಣಗಳಬ
[42]ರಹ ॥ ಶ್ರೀ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′.

ನಾಗರಾಕ್ಷರ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಃಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ
[2]ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷ ೧೩೫೨ಸಂದುವರ್ತಮಾನಸಾ
[3]ಧಾರಣಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಆದಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ
[4]ವೀರಪ್ರತಾಪವಿಜಯರಾಯರಕುಮಾರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರುವಿಜಯನಗರಿಯಲಿಸಿಂಹಾಸನ
[5]ಸ್ಥರಾಗಿಶ್ರೀವಿರೂಪಾಕ್ಷದೇವರಸಂನಿಧಿಯಲುವರ್ಣಾಶ್ರಮಧರ್ಮಗಳನುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯವ
[6]ನುಪರಿಪಾಲಿಸುತ್ತಸಾಂಮ್ರಾಜ್ಯಧುರಂಧರರಾಗಿಯಿಹಕಾಲದಲುತುಲಾಪುರುಷಮುಖ್ಯಾನಿಮಹಾದಾನಾನ್ಯವ
[7]ತಾದೇವರಾಜೇನದೇವೇಂದ್ರೋನತುಲಾಮಧಿರೋಹತಿ । ಆಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರನಿರೂಪದಿಂದಅವರಮನೆ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ

[8]ಯಶ್ರೀವಮ್ಮಹಾಪ್ರಧಾನರು ॥ ಶ್ರೀವದ್ರಾಜಕಿರೀಟಜುಷ್ಟಚರಣಃಶ್ರೀಬುಕ್ಕರಾಜಃಪುರಾಪೂರ್ಣಾರ್ಥಃಪುರುಹೂತಕೀರ್ತ್ತಿವಿಜಿತೋ
[9]ಭೂಪಃಶ್ರಿಯಾಶ್ರೀಪತಿಃಆಸೀದ್ಬೈಚಪದಂಡನಾಯಕಮಹಾದೋರ್ದಂಡಸಜ್ಜೀಕೃತೈಃಕೋದಂಡೈರ್ಭುವಿಖಂಡಿತಾರಿನಿಕರಃಶ್ರೀಟೂಂ
[10] . ಮುಪೂಜಾಪರಃ । ರಾಜ್ಞಸ್ತಸ್ಯಸಮಸ್ತಭಾರಭರಣೋದಕ್ಷಸ್ಯಸೌಕ್ಷ್ಯಾವಿಧೌರಾಜ್ಞಾಂಚಾಪತರಕ್ಷಣಂಬುಧವರಃಸಂತನ್ವತಃಸರ್ವತಃ
[11]ಆಸೀದ್ಬೈಚಪದಂಡನಾಯಕಮಹಾಮಾತ್ಯಸ್ಯಪೂರ್ವಾಖಿಳಕ್ಷ್ಮಾಧೀಶಾಧಿಪಮಸ್ತಕಾರ್ಪಿತಪದೋಮಂಗಪ್ಪದಂಡಾಧಿ
[12]ಪಃ । ತತ್ಪುತ್ರಃಪುರುಪುಣ್ಯಲಬ್ಧಮಹಿಮಾಮಾಹಿಷ್ಮತೀರಾಜವತ್ಖ್ಯಾತಃಕ್ಷ್ಮಾತಳಮಂಡನಾಯಜನಿತೋಧೀತಾತ್ಯಾಧ
[13]ರಿತ್ರೀಪತಿಃ । ಧೀಮಾನ್ಬೈಚಪದಂಡನಾಯಕಮಹಾನಾಮ್ನಾಗುಣೈಶ್ಚಾನ್ವಿತೋದೇವೇಂದ್ರಾದಿಮರುದ್ಗಣೇಷುಗಣಿತಃಪೃಥ್ವೀಂಚಿರಾಯಾ
ನ್ವತಾ
[14]ತ್ । ತತ್ಪುತ್ರಃಸರಸಃಸಮಸ್ತಗುಣಯುಕ್ಸರ್ವಾರ್ಥಸಂಪತ್ಪ್ರದಃಸರ್ವೇಷಾಂವಿದುಷಾಂದ್ವಿಷಾಂಚಕುಧರಣೀದುರ್ವಾರದುರ್ಗಾಧಿಪಃಶ್ರೀಶ
[15]ರ್ವಾರ್ಚನತತ್ಪರಃಪ್ರತಿದಿನಂಸರ್ವೈರ್ಗುರುಣೈರ್ದೇವರಾಟ್ಪಿಭೂಪಾಲಾವಳಿಪೂಜಿತೋವಿಜಯತೇರಾಯಣ್ಣರಾಜಃಕ್ಷಿತೌ । ಜಯತಿಜಿತವಿ
[16]ನೋಜಃಶಂಭುಪಾದಾಬ್ಜಪೂಜಃಸ್ಮಿತವದನಸರೋಜಃಸಂಪದಾರಾಜರಾಜಃಫಲಿತಸುಕೃತಬೀಜೋಲಾಲಿತಾಶೇಷರಾಜೋ
[17]ಜಿತರಿಪುಕೃತಪೂಜೋವೀರರಾಯಂಣ್ಣರಾಜಃ । ಆರಾಯಂಣಬಡೆಯರುಆರಗದರಾಜ್ಯಆನವೇರಿಯನಾಡಹನಗವಾಡಿಯ
[18]ಭಾಗದನಾಡುಹೊಳೆಯಹೊಂನೂರನಾಡನುಸಧರ್ಮದಿಂದಪಾಲಿಸುತ್ತಇಹಕಾಲದಲೂಆರಾಯಂಣೊಡೆಯರಿಗೆಆನವೇರಿಯನಾ
[19]ಡೊಳಗಣಹನಗವಾಡಿಯಭಾಗದಸಮಸ್ತಗೌಡಪ್ರಜೆಗಳುಹೊಳೆಯಹೊಂನೂರನಾಡಸಮಸ್ತಗೌಡುಪ್ರಜೆಗಳುತಂವೊಳು
[20]ಸರ್ವೇಕಮತ್ಯವಾಗಿಕೊಟ್ಟಭೂದಾನಸಾಸನದಕ್ರಮವೆಂತೆಂದರೆಸುಧಾರಣಸಂವತ್ಸರದಪುಷ್ಯಬಹುಳಅಆರ್ದೋದ
[21]ಯಪುಣ್ಯಕಾಲದಲುಶ್ರೀವತ್ತುಂಗಭದ್ರಾಸಂಗಮದಕ್ಷಿಣವಾರಾಣಾಸಿಮಹಾಪ್ರಯಾಗಾದಿಹರಿಹರವಾದಕೂಡಲಿಯಸಮಸ್ತದೇ
[22]ವತಾಸಂನಿಧಿಯಲುಶ್ರೀ . . ಮಹೇಶ್ವರಶ್ರೀಲಕ್ಷ್ಮೀನಾರಾಯಣಪ್ರೀತಿಯಾಗಿಸರ್ವಮಾನ್ಯವಾಗಿರಾಯಂಣ್ಣೊಡೆಯರು
[23]ಮಾಡುವಧರ್ತ್ರಧರ್ಮಗಳಿಗೆಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರೆಯನೆರದುಚತುಃಸೀಮೆಗೆವಾಮನಮುದ್ರೆಯ
[24]ಕಲ್ಲುಗಳನೆಟ್ಟುಆದಂಣ್ಣಯಕಪುರವನುಸರ್ವಮಾನ್ಯನಾಗಿರಾಯಣ್ಣೊಡೆಯರುಮಾಡುವಧರ್ತ್ರದಧರ್ಮಂಗಳಿಗೆನಂಮಸುಕೃತಸಾಕ್ಷಿ
[25]ಯಾಗಿಕೊಟ್ಟಿವು । ಆದಂಣ್ಣಯಕಪುರದಗ್ರಾಮಬಂದಕ್ಕೆ ಹಿರಿಯಮನೆಯವರುಆಲಕಟ್ಟಲೆಗೆಬರಿಸಿಕೊಟ್ಟುಹಪ್ರಮಾ
[26]ಣರೇಖೆಂಗಳಿಗೆಹೊಂನಿಗೆಆರಗದನಾಡನಾಯಕವಾಡಿಗಳುಪೂರ್ವಭೂ . ಹಾನುಭವಿಸಿಬಹಹುಟ್ಟುವಳಿ . ಕುಪ್ರಮಾಣು
[27]ಹೊಂನು । ಆದಂಣ್ಣಯಕಪುರಕೆಸಲುವಚತುಃಸೀಮೆಯೊಳಗುಳ್ಳತೋಟತುಡಿಕೆಗದ್ದೆಬೆದ್ದಲುಪತಪರಿಕಲುನೀರಾರಂಭ
[28]ಕಾಡಾರಂಭಅಡಕೆಯಮರತೆಂಗಿನಮರಹಲಸುಮಾವುನೇರಿಲಹುಣಿಸೆಬಾಳೆಬದಣವುಂತಾದಪಿನುಳ್ಳಕೀಳುಪಚ್ಚೈತೃಣಕಾಷ್ಠಮುಂ
[29]ತಾದಧಾನ್ಯದಮೋ . . . . . ಹಿರಿಯರಮನೆಯಿಂದಬಂದಬಿಟ್ಟಬೀಷ್ಠಾರಮರದಬಿಟ್ಟಕ್ರಯಕಷ್ಟಾಯಆನಾಡುಗಳ
[30]ಬಗೆಯಿಸರ್ವಸರ . . . . ದು ॥ ಸುಂಕಕಾರುಕಗ್ರಾಮಗದ್ಯಾಣಪಂಚಕಾರುಕಗಾಣವೆಜಿಪೆಆವೆದೆಜಿಪೆವುಗ್ಗ ಮುದ್ರೆಬಳ
[31]ವಾಜುಹೊರವಾಜುಮದುವೆ . ಣಗೆಮುಂತಾದಪಿನುಳ್ಳಸುಂಕತಳವಾರಿಕೆಗೆಸಲುವಆಂಬಲಿವೊಡುಗೊರೆಗೌಡುಂಬಳಿಸಹವಾಗಿಆನಾಯಕ
[32]ವಾಡಿಗಳುಕೊಡುವಹಹುಟ್ಟುವಳಿಪಾ್ರಕುಪ್ರಮಾಣವರಹಗ ೫೫ಅಕ್ಷರದಲುಮೂವತ್ತೈದುಹೊಂನನುತೆತ್ತು ಬಹಆದಂಣ್ಣಯಕಪುರದ
ಚತುಃ
[33]ಸೀಮೆಯವಿವರಬಡಗಲುಸಾಲುವಾವುಹೆದ್ದಾರಿಯಹೊಳೆಯತಡಿಯಸಮಿಾಪದಲಿನಟ್ಟವಾವುನವುದ್ರೆಕಲ್ಲಿಗಡಿಅಲ್ಲಿಂದೆಂವೂಡಲು
[34]ಪೂರ್ವತೀದೇವಿಯರದೇವಾಲ್ಯವೇಗಡಿಅಲ್ಲಿಂದೆಂವೂಡಲುದ್ರೋಣಪರ್ವತದಭೈರವದೇವರಪಾದವೇಗಡಿಆದ್ರೋಣಪರ್ವತದಆಗ್ನೆಯದಗು
[35]ಡ್ಡವಳಗಾಗಿಆದ್ರೋಣಪರ್ವತದವೂಡಣಗುಡ್ಡೆಯಪರಿಕಲ್ಲೀಗಡಿಅಲ್ಲಿಂದೆಂವೂಡಲುಕೊಲ್ಲದೊಳಗಣವಾವುನವುದ್ರೆಯಕಲ್ಲೀ
[36]ಗಡಿಅಲ್ಲಿಂದವೂಡಲುದೊಡ್ಡಗುಡ್ಡೆಯಪರಿಕಲ್ಲೀಗಡಿಅಲ್ಲಿಂದೆಂವೂಡಲುಗುಡ್ಡದಪರಿಕಲ್ಲೀಗಡಿಯಾಗಿಯಿಶಾನ್ಯದಲು
[37]ಅಕ್ಕತಂಗೆಯಕಟ್ಟೆಯಬಳಗೆರೆಯೊಳಗಣಗುಡ್ಡದಪಡುವಣಕೋಡುಗಲ್ಲೀಗಡಿಆಕೋಡುಗಲ್ಲಿಂತೆಂಕಲುಆದಣಾ
[38]ಯಕಪುರದಿಂವೂಡಲುಅಕ್ಕತಂಗೆಯಕಟ್ಟೆಯಬಳಗೆರೆಯೊಳಗಣಪಳ್ಳದಸಾಗರವೇರೆಯಾಗಿನಟ್ಟವಾವುನವುದ್ರೆಯ
[39]ಕಲ್ಲೀಗಡಿಯಾಗಿಆಗ್ನೆಯದಲುಅಕ್ಕತಂಗೆಯಕಟ್ಟೆಯಪಡುವಣಕೋಡಿಯವಾವುನವುದ್ರೆಯಕಲ್ಲೀಗಡಿಯಾಗಿತೆಂ
[40]ಕಲುಗೌಡುಗೆರೆಯಬಳಗೆರೆಯವೂಡಣವೊರಡಿಯನಮಿಾಪದಲಿನಟ್ಟವಾವುನವುದ್ರೆಕಲ್ಲೀಗಡಿಅಲ್ಲಿಂದೆಂನೈಋ
[41]ತ್ಯದಲುಗೌಡಗೆರೆಯೊಳಗೆರೆಯೊಳಗಣಕಟ್ಟೆಯಪಡುವಣಕೋಡಿಯಬಿಲಿದೊಜೆಗಡಿಯಾಗಿಆಗೌಡಗೆರೆಯಪ

[42]ಡುವಣಕೋಡಿಯಲ್ಲಿನಟ್ಟವಾಮನಮುದ್ರೆಯಕಲ್ಲೇಗಡಿಅಲ್ಲಿಂದಂನೈಋತ್ಯದಲುಹೊಂನೂರಿಂದಬಂದಹೆದ್ದಾರಿಯರಂಗವೊಲಿಯಹಳ್ಳ
[43]ದತಡಿಯಲ್ಲಿನಟ್ಟವಾಮನಮುದ್ರೆಕಲ್ಲೇಗಡಿಯಾಗಿಆರಂಗವೊಲಿಯಹಳ್ಳದಸಾಗರವೇಮೇರೆಯಾಗಿಪಡುವಲುತುಂಗಭದ್ರಾ
[44]ದೇವಿಯರಗಡಿಯಾಗಿಇಂತೀಚತುಃಸೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷಿಣಿಆಗಾಮಿಸಿದ್ಧಸಾಧ್ಯವೆಂಬ
[45]ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಸಹವಾಗಿದಣ್ಣಾಯಕಪುರವನುಬೈಚೆಯದಣ್ಣಾಯಕಒಡಯರಮಕ್ಕಳುರಾಯಣ್ಣೊಡೆಯರುಕೂಡಲಿಯಲಿಮಾ
[46]ಡುವಧರ್ಮಗಳಿಗೆನಾವೆರಡುನಾಡಗೌಂಡಪ್ರಜೆಗಳುನಮ್ಮನಂಮಸ್ತ್ರೀಪುತ್ರಜ್ಞಾತಿದಾಯಾದ್ಯಸಾವಂತಾನುಮತವಾಗಿಆದಂಣ್ಣಾಯಕ
[47]ಪುರದಮೂವತ್ತೈದುಹೊಂನ್ನನುನಮ್ಮನಮ್ಮಗ್ರಾಮಗಳಮೇಲೆ . ದಿರುಕೊಂಡು . . ಸಂತಾನಪರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
ಯಾಗಿ
[48]ಆಧರ್ಮನಡೆಯಬೇಕಾಗಿಧಾರೆಯನೆರದುಆದಂಣ್ಣಾಯಕಪುರದಗ್ರಾಮದಚತುಃಸೀಮೆಗೆವಾಮನಮುದ್ರೆಯಕಲ್ಲು
[49]ನೆಟ್ಟುಸರ್ವಮಾನ್ಯವಾಗಿಕೊಟ್ಟೆವುಇಂತಪುದಕೆತಂಮಯರಡುನಾಡಸಮಸ್ತಗೌಡುಪ್ರಜೆಗಳಯಾವಜ್ಜೀವದಧರ್ಮಗಳೇ
[50]ಸಾಕ್ಷಿಈಮರ್ಯಾದೆಯಲಿಸರ್ವಮಾನ್ಯವಾಗಿಮಾಡಿಕೊಟ್ಟದಂಣ್ಣಾಯಕಪುರವನುಸ್ರೋತ್ರಿಯವಾಗಿಂವೃತ್ತಿಯಮಾಡಿನಿಂ
[51]ಮಕೂಡಲಿಯಮಹಾಜನಂಗಳಿಗೆಕೊಟ್ಟೆವಾಗಿಆದಂಣ್ಣಾಯಕಪುರಸರ್ಪ್ಪಬಾಧೆಪರಿಹಾರವಾಗಿಇರುವದುಮೂ
[52]ವತ್ತಐದುಹೊಂನುಕೆಱೆಯಕಟ್ಟಿಕೊಂಡುತೋಟವನಿಕ್ಕುವಸಮಂಧಎಂಟ್ಟುಹೊಂನುಉಭಯಂನಾಲ್ವತಮೂರ್ಹೊನ್ನನುನಂಮಛತ್ರದ
[53]ಧರ್ಮವನಡಸುವರಿಗೆತೆತ್ತುಸಂತಾನಪರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಬಹಿರಿ ॥ ಇಂತಪ್ಪುದಕ್ಕೆಆರಾಯಣ್ಣವೊಡೆಯರಸ್ವಹಸ್ತವೊಪ್ಪ
[54]ಶ್ರೀತ್ರಿಯಂಬಕ । ಆದಣಾಯಕಪುರದಧನಸಾಲದಕಡೆಮೆಗೆನರಸಿಂಹದೇವರಬಳುಗಲಿಯಸುಂಕಕಾರುಕಸಹಯೇಳುವರಹಉಭ
[55]ಯಂಐವತ್ತುಹೊಂನನುನಾವುಕೂಡಲಿಯಲ್ಲಿಮಾಡುವಧರ್ಮ್ಮಗಳಿಗೆಅರ್ಧೋದಯಪುಣ್ಯಕಾಲದಲುಧಾರೆಯನೆರದುಕೊಟ್ಟೆವು । ಆಧರ್ಮವಿ
[56]ತ್ತದವಿವರರಾಮನಾಥದೇವರನೈವೇದ್ಯಕ್ಕೆಗ೨'೧। — ಅಭಿಷೇಕದಚೆಂನಿದೀಕ್ಷಿತರಿಗೆಗ೨'೪ನಾರಸಿಂಹದೇವರನೈವೇದ್ಯಕ್ಕೆ೨'೧। —
[57]ಅಭಿಷೇಕದಚಂದ್ರಭಟ್ಟರಿಗೆ೨'೪ಬ್ರಹ್ಮೇಶ್ವರದೇವರನೈವೇದ್ಯಕ್ಕೆಗ೨'೧। — ಅಭಿಷೇಕಲಿಂಗಂಣ್ಣಭಟ್ಟರಿಗೆ೨'೪
[58]ಹರಿಹರದೇವರನೈವೇದ್ಯಕ್ಕೆ'೭ದ್ರೋಣಪರ್ವತದಬೈರವದೇವರನೈವೇದ್ಯಕ್ಕೆಗ೧'೨ಛತ್ರಕೆಪ್ರತಿವರ್ಷ೧ಕಂಸಮ
[59]ಸ್ತವೆಚ್ಚದಲೆಕ್ಕಭತ್ತ'೧ಕ್ಕಂಮಂಣುಂ . ಲೆಪ್ರತಿವರ್ಷ . ಕಂಭತ್ತ೧೫'೮ತುಪ್ಪಕ . ದಿನ೧ಕ್ಕೆಪಡಿಂ।।ಲಿವರ್ಷ ೧ಕಂ
[60]ಬಗ೪'೫ಹೆಸರುದಿನ೧ಕಂಪ೧ಚಿ೧ಲೆವರ್ಷ೧ಕ್ಕಂ'೭ಉಪ್ಪಿಗೆ'೭ಮೆಣಸಿಗೆ'೭ಹುಣಸೆಯಹಂಣಿಗೆ'೩।।ಮೇಲೋಗರ
[61]೨ಕ್ಕಂದಿನ೧ಕ್ಕಂವರಹತಾರಂ।। — ಲೆವರ್ಷ೧ಕ್ಕವರ೨'೧ಮಜ್ಜಿಗೆಫಳಿದ್ಯಸಹವಗ೨'೧ಮಡುಗುವಿನಕ್ರಯವಗ೨' .
[62]ವುಪ್ಪಿನಕಾಯಿ೨ಕ್ಕಂವುಪ್ಪಿನಕ್ರಯ'೬ಮಡಕೆಯಕ್ರಯ'೨ಛತ್ರದಮನೆಯಹೊದುಸುವದಕ್ಕೆ'೬ಅಡಿಗೆಯಬ್ರಾಹ್ಮಣನಜೀವಿ
[63]ತವಗ೨'೪ಈಕಟ್ಟಲೆಯಹೊಂನನೂಯೆತ್ತಿಕೊಂಡುಈಧರ್ಮ್ಮವನಡಸುವದಕ್ಕೆನಿಮಗೆಜೀವಿತದಗ೨'೪ದಣಾಯಕಪು
[64]ರದಮಹಾಜನಂಗಳುಕೂಡಲಿಯಚಂಡಿದೀಕ್ಷಿತರುರೇಕಂಣಂಗಳುಅನಂತಭಟ್ಟರುಲಿಂಗಂಣಂಗಳುಚಂಡಭಟ್ಟರುಮೊದ
[65]ಲಾದ೨ಂವ್ರಿತ್ತಿಮಂತರುತೆರುವದುವಗ೪೩ಬಳುಗುಲಿಯಸುಂಕ್ಕದಿಂದಗ೭ಉಭಯಂಐವತ್ತುಹೊಂನನುಎತ್ತಿಕೊಂಡುದೇವತಾ
[66]ಸ್ಥಾನಗಳಧರ್ಮಛತ್ರಕ್ಕೆಪ್ರತಿದಿವಸ೧೪ಬ್ರಾಹ್ಮರಕಟ್ಟಲೆಯಬಳಗೆನ್ಯೂನಾತಿರಿಕ್ತವಿಲ್ಲದಹಾಗೆ
[67]ನಿಂಮಯಾವಜ್ಜೀವದಸುಕೃತಸಾಕ್ಷಿಯಾಗಿತಪ್ಪದೆನಡುಸುತ್ತಬಹಿರಿಯಂದುಕೊಟ್ಟಧರ್ಮಶಾಸನರಾಯಂ
[68]ಣಒಡೆಯರಬಪ್ಪ । ಶ್ರೀತ್ರಿಯಂಬಕ

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### ಅದೇ ದೇವಾಲ್ಯಕ್ಕೆ ದಕ್ಷಿಣದ ದಾರಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 6″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನ
[2]ಗರಾರಂಭಮೂಲ . . . . . ಸ್ವಸ್ತಿ

3 ಶ್ರೀಜಯೂಭ್ಯುದಯಶ್ಚ ॥ ಶಕವರುಷದ೧೨೦೪ನೆ
4 ಯಖರಸಂವತ್ಸರದವಯಿಶಾಖಸು೧೫ಲು ಶ್ರೀಮತುಪ್ರವುಡಪ್ರತಾಪ
5 ಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಣಶ್ರೀವೀರನಾರಸಿಂಗದೇವರ್ಸರರಾಜ್ಯಾಭ್ಯುದ
6 . . . . . ರಾಯ
7 . . . . . ಯೆಂದುನ
8 . . . . . ಯಿಮ್ಮಡಿ
9 . . . . . ಮದನೆಯ
10 . . . . . ಲಿಯನಾರಣ
(7 ಪಂಚ್ತಿಗಳು ಹೋಗಿವೆ)
18 . . ಶ್ರೀರಾಮನಾಥದೇವರಅಮ್ರುತಪಡಿಗೆಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಮಹಾದೇವರ
19 . . . . ಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಬರಸಿ . . ಕೊಟ್ಟಧರ್ಮಈಧಂ
20 . . . ಆವನಾನುಬಬ್ಬನುಅಳುಪಿದವನುಗಂಗೆಯತಡಿಯ
21 . . . . . ದೋಶ ॥ . . . ದೇವಿಯಸುತವಿ
22 . . . . . ರತ್ನಂಚಾತುರ್ಯ್ಯ . . ರನಾಡ
23 . . . . . ಸ್ವದತ್ತಂಪರದತ್ತಂ
24 . . . . . ರ್ವರ್ಷಸಹಸ್ರಾಣಿ
25 . . . . . ಗಳಮಹಾಶ್ರೀಶ್ರೀ
26 . . . . . ಣ್ಣಾಯಕರೂತಂ
(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆಯದ್ದಿಧೆ).

## 73

### ಅದೇ ದೇವಾಲ್ಯದ ಮಹಾದ್ವಾರದ ಹೊರಬಾಗಿಲ ಕಂಭದಲ್ಲಿ.

1 . . . ಸಂವತ್ಸರದಕಾರ್ತ್ತಿ . .
2 . . . ಣವಾರಣಾಸಿ . . . .
3 . ರಾಮನಾಥದೇವಪುರಪಟ್ಟಣ
4 . . . . . ಶ್ರೀವೀರ
5 . . . . ನುಮಹಾಪ್ರ . . .
6 . . . . ಕೇಸರಿ . . . .
7 . . . ರಾಯಮದನೆಯದ . .
8 . . . ಗಂಗನನಾಡಿಂಗೆ
9 . . . ನಿಸಿಪಾಳನ
10 . . . . . .
11 . . . ವಿಟ್ಟಹಣ
12 . . . . . .
13 . . . . ಸಮಸ್ತಸ್ತಾನಾಧಿಪತಿ . .
14 . . . . ದಂಡಂಗಳಿ
15 . . . . ವೆಂತೆಂದಡೆ
16 . . . . . .
17 . . . ವೊಡೆಯ . . . .
18 . . ಆಪಟ್ಟಣಸು
19 . ರುಆಸಂಥೆಯನುಬ್ರ
20 . . . ದಿಕಾಱನನಾವಭ .
21 ಸಂಥೆಯಹೂ . . ಹಿಡಿ .
22 . . ಮಂಗಳಮಹಾಶ್ರೀ
23 ಶ್ರೀಶ್ರೀರಾಮನಾಥದೇವರಿಗೆ
24 ಶ್ರೀನಾರಸಿಂಹ್ವದೇವರಿಗೆಶ್ರೀಗವಱೇ
25 ಶ್ವರದೇವರಿಗೆಶ್ರೀಬ್ರಹ್ಮೇಶ್ವರದೇವ
26 ರಿಗೆಯಿಾಧರ್ಮಆರುಅಳುದವರುಕುಂ
27 ಭಿಪಕ . ಸೊ . ಯಕನರಕ ॥

## 74

ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಮಹಾದ್ವಾರದಲ್ಲಿ ನಿಲಿಸಿರುವ ಕಲ್ಲು.

(ಉಭಯ ಪಾರ್ಶ್ವಗಳು ಹೋಗಿವೆ).

ಪ್ರಮಾಣ 2′ 6″ × 6″.

1 . . . . ಮಸ್ತುಂಗಶಿರ . . . .
2 . . . ಸ್ತಂಭಾಯ . . . .
3 . . . ತಾಡಿಗಾಶಿಳಲ . . .
4 . . . ರಪುಂಡರೀಕದ . . .
5 . . . ದುದುಧಾತ್ರಿಗೆ . . .
6 . . . ಕವರುಷದಂಗ . . .
7 . . . ನನಾಜೊಳಗೆಶ್ರೀಕ . . .
8 . ದಾಹನಿಯ . . .
9 . . . ರಗೆಅವರುಂನೆ . . .
10 . . . ಭರಿತರುಂ . ಪ . . .
11 . . . ತಿಗೆ . ದೇವರ . . .
12 . ದನಮಗ . .
13 . . . ಗೌಡನುಯಿಱಿ . . . .
14 . . . ತ್ತವಿರಿಬಲ್ಲಾಳಂ . . .
15 . ರಗಾಬದಂ . . . .

## 75

ಅದೇ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 9″.

1ಸ್ವಸ್ತಿಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾ . . .
2 . .ಮನ್ಮಥಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಂಶುಬ್ರಿಪ್ರತಾ . . .
3 . . . ರನಾರಸಿಂಗದೇವನಮನೆಯಹಿರಿಯಪ್ರಧಾನ . . .
4ದಂಣ್ಣಾಯಕರಮನೆಯಬಲೆಸೋವೆಯನಾಯಕನವಾ . . .
5ನಾಯಕನುಳುವುಖಡಿಲೆಗಂಡುಬಹಲ್ಲಿಮಲೆಯ
6 . . ಕೂಡೆಕಾದಿತಳಿತಿಱಿದುಬಿದ್ದಲ್ಲಿಅವರಂಣ್ಣಹರಿದೆ
7 . . ಯನೆನಿಲಿಸಿದಬೀರಗೆಲುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

## 76

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮುರುಕು ವೀರಕಲ್ಲು.

1 . . . .
2 . . . ಸು . ಪನಮತಲೊಂಮೆಯಾ . . .
3 . . ಮಸರ . ನುಬಂಧುಮುತ್ತಿದಲಿಕೂಡಿ . .
4 . . ಪ್ತನಾಪ ॥ ಮಂಗಳಮಹಾಶ್ರೀ . . .

## 77′

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹನುಮಂತ ದೇವಾಲಯದ ಮೂಡಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 9″.

1 . ಮಸ್ತುಂಗಶಿರ . . ಚಕೆಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
2ಮೂಲಸ್ತಭಾಯಸಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀವನುಮಹಾಪಸಾಇ . .
3ಂಕಲಿಗಳಂಕುಸಬೀರಯನಾಯಕನಳಳುಅಂಗಜಾವ
4 . ಮೂರೆಯನಾಯಕಆತನಮಗಹಿಟೆಯಬಚೆಂದನಕೆಜೆಯಬಡ
5 . ರುಇಱಿದುದನವಕೊಂಡುಹೋಹಲ್ಲಿತುಳುಮೆರ್ಳ್ತಿದೇವಲೋಕಪ್ರಾ
6ಪ್ತರಾದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 78

ಅದೇ ಗ್ರಾಮದ ನರಸಿಂಹ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪೂರ್ವಕಡೆ ಇರುವದು.

ಪ್ರಮಾಣ 4′ × 1′ 2″.

[1]ಶ್ರೀನಮಸ್ತುಂಗಗಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯ
[2]ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
[3]ಭ್ಯುದಯಶ್ಚಕವರುಷದಂ೦೫ನೆಯಖರಸಂವತ್ಸರವೈ
[4]ಶಾಖಪುಂಳಲುಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪ್ರವೃಡಪ್ರತಾಪಚಕ್ರ
[5]ವರ್ತ್ತಿಹೊಯ್ಸಣಶ್ರೀವಿರನಾರಸಿಂಹದೇವರ್ಸರುರಾಜ್ಯ . .
[6]ಲ್ಲಿ । ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಅರಿರಾಯಗಜ
[7]ಕೇಸರಿ । ನ . . ರನ್ನವಂಡಲಾ . . ರಣವುಂನೂರ್ಮ್ಮ
[8]ಡಿಚಕ್ರವರ್ತ್ತಿ । ಮಹಾವುಂಡಳೇಸ್ವರಂಮಹಾ . ರ್ಸರ . ಜ
[9] . ದೇವರ್ಸರೂಸ್ವಸ್ತಿ ಶ್ರೀಮ . ರಾಯರು . . ಜಕೆರಿ
[10]ಯಿರ್ಮ್ಮಡಿ . ತ್ತಿರಾಯಶ್ರೀವಃನುಮಹಾಪ್ರಧಾನಂಮದನೆಮಾ
[11]ದೆಂಣಾಯ್ಕನೂಚಿಕವುದನೆಯದಂಣಾಯ್ಕನೂ । ಸ್ವಸ್ತಿ ಸ
[12]ಮಸ್ತಪ್ರಕಸ್ತಿ ಸಹಿತಂಪ್ರಜೆವೆಜ್ಜೆಗಂಡಗೆ . . . .
[13]ಮಗದಿಗೆಲಾಳಗುಂಡಿಗೆನ್ವಾಮಿವಂಜಕೆರಗಂಡಪರಿವಾ
[14]ರಸಂನ್ನಾಹನುಂಮದನೆಯದಂಣ್ಣಾಯ್ಕರಮಗಳಣ್ಣಿಯ
[15]ನಾಯ್ಕನನಿರೂಪದಿಂ । ಶ್ರೀಮತುಸರ್ವ್ವಾಧಿಕಾರಿಸತ್ಯ
[16]ರಾಧೇಯಸುಂಕದನಾರಣದೇವನೂಕಾಮಂಣ್ಣನೂ । ನ
[17]ಮೆಯಮಾಯಿನಾಯ್ಕನಸೋಯಿದೇವನೂಭಗವತ
[18]ಗರುಡಅ . . . ನಾಯ್ಕನಮಗವಿಳೆಯನಾಯ್ಕನೂಇ
[19]ಂತಿಯಿನಿಬರೂವುಖ್ಯಸಮಸ್ತಭಕತವೊತ್ತರೂ
[20]ನರಸಿಂಹ್ವಕ್ಷೇತ್ರದತುಂಗಭದ್ರಾಸಂಗವದದಕ್ಷಿಣ
[21]ವಾರಣಾಸಿಕೂಡಲಿಯಸ್ವಯಂಭುಶ್ರೀನರಸಿಂಹ್ವ
[22]ದೇವರನಂದಾದೀವಿಗೆಗೆಗಂಗಮಂಡಲಿಯರಾಜ್ಯದಸೂ
[23]ಗೂರಅನುಪುಸುಂಕದವೊಳಗೆದಿನಂಪ್ರತಿತಾರ .
[24]ಂದನೆಂಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟರು । ಆವುದನೆ
[25]ಯದಂಣಾಯ್ಕರೂ । ಚಿಕ್ಕವುದನೆಯದಂಣಾ
[26]ಯ್ಕರೂಂವುಗತಂಗನಾಡೊಳಗಣ । ಬೆಳು
[27]ಗಲಿಯವೊಳಸುಂಕಹೊಜಸುಂಕಸ್ತಳನಿ
[28]ಬಂಧಿಯಾಗಿ । ಅಮ್ರಿತಪಡಿಗೆಆಚಂದ್ರಾರ್ಕ್ಕತಾ
[29]ರಾಂಬರಸಿರಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಧಂ
[30]ರ್ಮ್ಮ ॥ ಯಿಧಂರ್ಮ್ಮಆವನುವೊರ್ಬ್ಬನುಅಳು
[31]ಪಿತಂದವನುಗಂಗೆಯತಡಿಯಲುಕವಿ
[32]ಲೆಯನುಬ್ರಾಹ್ಮಣರನೂಕೊಂದದೋಶ ॥ ಸ್ವದ
[33]ತ್ತಂಪರದತ್ತಂವ್ವಾ । ಯೋಹರೇತಿವಸುಂ
[34]ಧರಾ । ಶಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿ । ವಿಷ್ಟಾ
[35]ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಚಿತ್ತದೊಳಿ
[36]ಂತೀಧಂ . . ಮನೆತ್ತಾನುಂಕೆಡಿವೆನಿಂದೆವನದಂದಾ
[37]ನರಂಗಂಸುತ್ತಿರಕೊಟುಂಬಸಹಿತಂ । ತ್ರೊ .
[38]ಗೆಕೊಳೆರಮರಲೋಕೆಗಳಗಳನಿಳಿಗುಂ ॥ ಮಂಗ
[39]ಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ ॥

## 79

ಕೂಡ್ಲಿ ಶ್ರಿಂಗೇರಿ ಮೆಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಆರ್ಯಾಕ್ಷರ.

ಮುಂಭಾಗ.

[1]ಶ್ರೀವಿದ್ಯಾನವಮಸ್ತುಂ
[2]ಗಿರ
[3]ಶ್ಚುಂಬಿ
[4]ಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋ(ಕ್ಯ)ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ . . . . . .
[5]ಹರೇರ್ಲಿಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂತಾಸಪಾತುವ(ಃ)ಹೇವಾದ್ರಿಶಿಖರಾಯತ್ಕಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂಧಧ ೩ . .
[6]ಶ್ರೀಮತ್ಪರವುಗುರವೇಜಯಸಂಪದೋಗು . . . . . ಸಂದೇಶ . . ಅದ್ವಿತೀಯ

[7]ವಂದೇಗುರುಪಾದುಕಾಂ

[8]ಶ್ರೀಗಜಪತ್ಯನೇಕೋಸ್ತು ಶ್ರೀಶಂಕರಶಾಸನ

[9]ಅಸ್ತು ಸ್ವಸ್ತಿ ಮತೀಧರಾನುವಿದಿತಶ್ರೀಂಗೇರಿಸಿಂಹಾಸನಂತತ್ರಸ್ವಸ್ತಿ ಸ

[10]ರಸ್ವತೀಗುರುವರಶ್ರೀಶಂಕರಾಂಕೋದ್ಭವಃಶ್ರೀವಿದ್ಯಾನಗರೇಪ್ರತಿಷ್ಟಿತಮಹಾ

[11]ಭೂಮಂಡಲಾಧೀಶ್ವರೋವಿದ್ಯಾರಣ್ಯಮುನೀಶ್ವರೋವಿಜಯತೇಗಂಗಾಧರಃಪಾ

[12]ತುವಃ । ಪಂಚಾಶನ್ನಿತಕೋಟಿಯೋಜನಭುವ + ಗುರುಃ + ದ್ವಿಸಪ್ತಾಸತುಲೋಕಾಃ +

[13]ಜನೈಃ + ಅಷ್ಟಾದಶಸಹಸ್ರಾಣಿರುಷಯಶ್ಚಾನಕಾದಯಃ + ಶಂಕರಃ + ಜ

[14]ಯತಿವಿತತಕೀರ್ತ್ತಿಃ + ರುದ್ರಶಕ್ತಿಃ + ಸೋಯಂಸರ್ವೇಶ್ವರೋಭಾತಿ + ಶಂಕರೋವಿ

[15]ಜಯತೇ + ಇತಿಶಂಕರವಿಜಯೇತ್ವಾದ್ಯಮುಕ್ತಂ + ಸ್ವಸ್ತಿ ಸಮುಧಿಗತಪಂಚಮ

[16]ಹಾಶಬ್ದಪೃಥಿವ್ಯಪ್ತೇಜೋವಾಯುರಾಕಾಶಾದಿಪಂಚವಿಂಶತಿತತ್ವಾಂಶಜೀವಪರಬ್ರಹ್ಮೈ

[17]ಕ್ಯವ್ಯೋಂಕಾರಾಲಯಸ್ಯೇತರಬ್ರಹ್ಮಸ್ವರೂಪಜಂಬೂದ್ವೀಪಾವೃತಚತುಸಮುದ್ರಮಧ್ಯಮೇರು

[18]ಹಿಮಾಚಲವಿಲಯ . ದರಿಮಹೇಂದ್ರಕಂನ್ಯತ್ರಿಕೂಟವಿಂಧ್ಯಸಹ್ಯ . . . ಗೆ . . ವರಾಹ

[19]ಭದ್ರಬ್ರಹ್ಮನೀಲಾವರುಣಕಂನ್ಯಶೃಂಗಅಗಸ್ತ್ಯಾಚಲಾದಿ . . . . . ಚತುರ

[20]ಆಂದ್ರದ್ರಾವಿಡಹೈವತುಳುಮಲಿಯಕೇರಳಕಲಾಮೂಲತ್ರಿಗರ್ತಕುರುಗಾಂಧಾರ . ಣಂ . .

[21]ಕರ್ಣಾಟವಿಷ್ಣಯಮತ್ರಲಾಟಪಾಂಡ್ಯಪ್ರಳಕ . ಕುರುತುರಷ್ಕಸಿಂಹ್ವಳಗೌಡಕೇರಳ . ಕೊಂಕಣ . ಅಂ

[22]ಗಕರಾಟಣೋಢ್ರಪಾರಸಿಂಧುಮುಖ್ಯಸಹಸ್ರದೇಶಭೂಪಜ್ಞಾರಾಜಮಾನ್ಯಪ್ರಚಾತುರ್ಯ .

[23] . ಮುಸ್ತಕಪ್ರಕಟಸತ್ಯ . ಪ್ರಮಾಣಕಲಾಕೋಲಾಹಲಸತ್ಕಲಾರಾಜದ . . .

[24] . ಭಾರತೀಂದ್ರಗುರುಸ್ಥಾನಾಚಾರ್ಯವಸಿಷ್ಟವಿಶ್ವಾಮಿತ್ರಕಾಸ್ಯಪಾತ್ರಿದೇವಲನಾರದಾದಿದೇವ

[25]ಸ್ಥಾನಾ[ನಾ]ನುಷ್ಠಾನಾತ್ತಪೋಗಾದಿರಿಷಿಮುನಿಗಣಸ್ತುತಪ್ರಸ್ತುತಲಲಾಮತರದೇವ

[26] ತಾದ್ವಾತ್ರಿಂಶದಾಸನವಿದಿತಪ್ರಾಜ್ಞಸ್ವಾಧಿಷ್ಠಾನಾದಿಸಹಸ್ರಾರಾಂತರ್ವೃತ್ತಿಬಲಪ್ರತಾ

[27]ಪಜ್ಞಪುರಾಣಕಾಲಾದಿಕಗಣಯೋಗವಮಹಾಯೋಗಬ್ರಹ್ಮಯೋಗಪರಿಣತದೇವ

[28]ದಾನವಾದಿಶಕ್ತಿಗಣೈಹ್ರೀಶ್ರೀವಾತುಸ್ಥಾನಸ್ಥಿತಿಪ್ರದನಿಜಸ್ವರೂಪಜ್ಞನಿಗಮಾಗ

[29]ಮಕೂಟದೋಷಜ್ಞ ವೇದಾಂತಪ್ರಭಾಕರನ್ಯಾಯಗಣಿತಗಾಂಧರ್ವಛಂದೋನಿಘಂಟುಕಾವ್ಯನಾಟಕಾಲಂ

[30]ಕಾರಅಕ್ಷರಲಕ್ಷಣಕಾಯಧಾರಣತಂತ್ರಮತರಕ್ಷಣಸಾವುದ್ರಿಕಕುನಸೂಪಶಾ

[31]ಸ್ತ್ರಭರತಗಾಯನವಾದತರತಪರಾಜಚಿತ್ರಕಾಲಾದ್ಯನೇಕಪ್ರಶಾಧಿಸಕಲಶಾಸ್ತ್ರ

[32]ಶ್ರವಣಪಾರಂಗತಪರಕಾಯಪ್ರವೇಶವಶ್ಯಾದ್ಯಾಕರ್ಷಣಾದಿಚತುರಶೀತಿವಿದ್ಯಾಪ

[33]ತಿಶ್ರೀವಿಜಯಶಂಕರಭಾರತೀಗುರುಭಟ್ಟಾಚಾರ್ಯವಿಶ್ವರೂಪಾಚಾರ್ಯವೈಷ್ಣವಪ್ರಣ

[34]ವದಾಚಾರ್ಯರಾಮಾನುಜಾಗಮಶ್ರೀಭಗವದಾರಾಧ್ಯನೀಲಕಂಠಾರಾಧ್ಯವಜ್ರ

[35]ನಖರದೇವಾರಾಧ್ಯಪರಮಾಹಾಯಂತ್ರ . . . ಶ್ರೀವಿಮತಸಂಮತಸಮಂತಾ

[36]ರಾಧ್ಯಕಾಶೀವಾಸಬ್ರಹ್ಮಾಂಕಸರಸ್ವತೀಗುರುಮಂಡನಮಿಶ್ರಕಲಕಾಲ

[37]ಜ್ಞಸರಸ್ವತೀವಾಗ್ವಿಜಯಶಂಕರಭಾರತೀಂದ್ರಸ್ವತಂತ್ರಸ್ವೀಛಾವಿಹಾರಪರಪಾರಂಗತ

[38]ವದವಮಹಾಶಂಕಾಪರಾಹತಾಕಾರಿರುದ್ರಾಲಯಾದಿಅಷ್ಟಪಷಿಷ್ಟಶಿವಕ್ಷೇತ್ರವಿ

[39]ಷ್ಣುಕ್ಷೇತ್ರಶಕ್ತಿ . ಗಣಪತಿಸ್ಥಾನಂ . ಆದಿತ್ಯಚೌಪಷಿಷ್ಟಯೋಗಿ

[40]ನೀಮುಖ್ಯಸ್ಥಳಕೋಭೈರವಪಿಕಾಂಕರುದ್ರಕೋಟಿರಾವೇಶಲಕ್ಷ್ಮಕ್ಷೇಕ

[41]ರುದ್ರಪಾದವಿಷ್ಣುಪಾದಹರಿಹರರಹಿರಣ್ಯಗರ್ಭಶ್ರೀವಿದ್ಯಾದೇವತಾಪಾದಪದ್ಮಾರಾಧ

[42]ಕಆದಿಶುದ್ಧಮಿಶ್ರಶೈವಾಚಾರಜ್ಞವಿಭೂತಿರುದ್ರಾಕ್ಷಮತೋದ್ಧಾರರುದ್ರಾಚರಣಪರ
[43]ಕಾಷಾಯವಸ್ತ್ರದಂಡಕಮಂಡಲಾಲಾಂಛನಶ್ರೀಸ್ಥಾನಮಠಸಹಸ್ರನಿಲಯ
[44]ಸ್ಥಾನಾಚಾರ್ಯಮಾನ್ಯಸರ್ವದೇಶಪೂಜ್ಯಪಾದುಕ . ಅಶನತೃಷಾಯಾಚಿತ
[45]ಯಾದವಶೃಂಗವರ್ಯರಕ್ಷದಕ್ಷಕಾದಂಬರರಾಯಭರಣದೇವರಾಜರಾಜಪರಮ

ಹಿಂಭಾಗ.

[46]ಶ್ರೀಪೃಥ್ವೀಉದ್ಧಾರಕತರಶ್ರೀವರಹಯುಕ್ತಉಭಯಾಂ
[47]ಕಿತಸಾಕ್ಷಿನಾಗಮುದ್ರಾ
[48]ಆರಗಂಚಂದ್ರಗುಪ್ತಾಗತಾ
[49]ರಾಜಪೂಜಿತಪಾದುಕಾಸಮೇತಸ್ವಾನುಭವಪರ
[50]ತರಶ್ರೀಷ್ಟಕಾದಂಬವಂಶಾನ್ವಯಪುರಂದರರಾಯಶಾಲಿವಾ
[51]ಹನಶಕಗಂ೩೫ನೆಯಾಶ್ರೀಮುಖಮಾಘಬಂ೪ಸೋಮ
[52]ವಾರಪುಣ್ಯಕಾಲದಲು + ದ್ವಾದಶಸಂವೃತದೇಶ
[53]ಮಧ್ಯದೇಶರಾಮಚಂದ್ರ + ಶ್ರೀ + ಬೆನೂರಕಂಪಣ
[54]ದಲ್ಲುಸಾಂಬಪುರೇವೃತ್ತಿ೧೩ತ್ರಯೋದಶಭೂಸಂಕೇತಶಿಲಾ
[55]ಸ್ಥಾಪಿತಶ್ರೀವಿದ್ಯಾಶಂಕರಾರ್ಪಿತಧರ್ಮಾಭಿಷೇಕಂ +
[56]ಲಿಂಗಶೈಲಸಂಜ್ಞೆಯವೃತ್ತಿ೨ದ್ವಯಸ್ಯವರದಾದಕ್ಷಿಣಸ್ಥಿತಾನಾ
[57]ಗಮುದ್ರಾ + ಬ್ರಹ್ಮರುದ್ರಆಡಿಗೆಬಹಿಗ್ರಾಮೈಶಿವಪುರಭದ್ರನಗ
[58]ರೇಪ್ರತ್ಯೇಕಂನಿಷ್ಕದ್ವಾದಶಾಃಕಮಠಕ್ಷೇತ್ರೇಕತಶಾನ್ವಯ
[59]ಕಪುತ್ರಬಹ್ಮಪೂಗಾರಾಮಚನ್ನೆಹರುವುಗದ್ಯಾಣಂಂಆದಾ
[60]ಪುರವೃತ್ತಿ೨ನಾಗಮುದ್ರಾ + . . . . + ಪುರಂಧರಭಾರ್ಯಾವಹಾಮ + ಶ್ರೀಗು
[61]ರುಆದಿಕೈಟಭೇಶ್ವರಸನ್ನದ್ಧಸತ್ರಧರ್ಮ್ಮಭಾರತೀಯೋಗಾನ್ವಯಮಾಹಿಷಾಪುರಚಾ
[62]ಟಿಗುಂಡಿಯಲ್ಲುವೃತ್ತಿ೧೨ಉಭಯನಾಗಮುದ್ರಶಿಲಾಮೂಲಗುರುಕಾಗಿನೆಲತಿಲವಳಿ
[63]ತಡಸವುರುಗಾಲಹಸ್ತಿನಾವತೀಭೀಮೇಶಪಾಂಡುರಂಗಮುಖ್ಯಸತ್ರಮಾನ್ಯ
[64]ಪುರ . . . ನಗರಗೌರೀಪುರವೃತ್ತಿ೧೨೮ಆಡಿಗೆಸುಧಾಪುರಶಿವಪುರ
[65] . . . . . ಗೋಕರ್ಣಾದಿಗೋಮಂತಕಾಶೀಪುರತತ್ರಸ್ಥಾನೇಮಾ
[66] . . . . . ಕಸರದಾಪುರಶ್ರೀಶೈಲದೇಶರಾಮಸೇತುಅನಂತಮುಖ್ಯಪದ್ಮನಾ
[67]ಭನಗರಪತ್ತೂರಕಪಟ್ಟಣಅರ್ಗಲಾಪುರಪುಲೀಕೊಪ್ಪಮೊದಲಾದಅಗ್ರಪೂಜಾಆ
[68]ರಾಧನಶಿವಾಮಂ೫ಜಾತಿಂಂಂಕುಲಸೈರೆಸಂಮತಭೂತಿರುದ್ರಾಕ್ಷ
[69]ಕಾಷಾಯವಸ್ತ್ರಕದೇಹಶ್ರೀಭಾಗೀರಥೀಮುಖ್ಯಸಹನದೀತೀರ್ಥಕಮಂಡ
[70]ಲುಜಲಸುಮಾತ್ರದೇಹಪವಿತ್ರೀಕೃತವಾಮಜಿತಕುಲವಿದ್ಯಾಗುರುಶ್ರೀಮತ್ಪರಮ
[71]ಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣಯಮನಿಯಮ
[72]ಮೌನತಪಶ್ಚಕ್ರವರ್ತಿಅನಾದಿಗುರುಪರಂಪರಾಪ್ರಾಪ್ತಷಡ್ಡರ್ಶನಸ್ಥಾಪನಾಚಾ
[73]ರ್ಯವೇದಾಂತವ್ಯಾಖ್ಯಾನಸಿಂಹಾಸನಧೀಶ್ವರಸಾಂಖ್ಯತ್ರಯಪ್ರತಿಪಾಲಕಸ
[74]ಕಲವಿದ್ಯಾ . ವಿಶಾರದನಿಗಮಾಗಮಸಾರಹೃದಯವೈದಿಕಮಾರ್ಗಪ್ರವರ್ತಕಭೂಮಂಡ
[75]ಲಾಚಾರ್ಯರುಷ್ಯಾಶ್ರಮನರಸಿಂಹಕ್ಷೇತ್ರವಿದ್ಯಾನಗರಸ್ಥವಿದ್ಯಾಶಂಕರಸರಸ್ವತ್ಯಾರಾಧಕ

[76]ಸರ್ವದೇಶಸಾಲಮೂಲಗೆಪರತರಶ್ರೀಸಚಿವ್ಯವೈಭವಕ್ಕೆ ಗುರುಸ್ಥಾನವಾನ್ಯಮಠವು

[77]ದ್ರಾಕಾರಆಂದೋಳಿಕದ್ವಯಸಂಮುಖಾಶ್ವಪದಾತಿಛತ್ರಚಾಮರಾದಿತಾಳನೃತ್ಯತೋರಣ

[78]ಧ್ವಜಶಂಖಜಕಕ್ರಪಂಚವಾದ್ಯಡಕ್ಕ ಡಿಂಡಿಮಝಲ್ಲರೀಪಟಹಘಾಪಟಿಕಾದಿವಾದ್ಯಭಾಟ್ಟ

[79]ಸ್ತೋತ್ರಸ್ವರ್ಣರಜತಕರಾಂಕಿತನಿಜಸೇವಕಭಕ್ತ ಪಾಲನಮನೋಭೀಷ್ಟಪ್ರದಹರಿಹರಹಿರ

[80]ಣ್ಯಗರ್ಭಾದಿಶ್ರೀಮದ್ವಿಜಯಶಂಕರಭಾರತೀಶ್ರೀಪಾದಪೂಜ್ಯಕಶ್ರೀಗುರುಪರಂಪರಾದಿ

[81]ಗಳಿಗೆ + ಸೋಮಾಂಶಕಾದಂಬಕುಲತಿಲಕಪರಂದರರಾಯ . . . . . .

[82]ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ + ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ(ಜೆ)ಸಂಧ್ಯೇ

[83]ಧರ್ಮ(ಶ್ಚ)ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ + ಧರ್ಮೇಣಪರ್ವತೇಪುತ್ರ + ಧರ್ಮೇಣಪುಣ್ಯವರ್ಧನಂ

[84]ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತಾದತ್ತಾಸ(ಹೋ)ದರೀಅನ್ಯದತ್ತಾಸ್ವಯಂಮಾತಾತಸ್ಮಾದ್ದಾನಂಚಪಾಲಯೇತ್

[85]ಶ್ರೀಗುರುದೇವಧರ್ಮರಾಜಪಾಲ್ಯತೇ . ಜನೈಃ . ಹಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

ಸುತ್ತಲೂ ಬರೆದಿರುವದು.

[86]ಪುರಾದಿತ್ಯಸಿಂಧುಕೃತಪಾತ್ರಂಚಕ್ರೇಕ್ಷಿತಿವಿಂಶತಿಕೃತಧರ್ಮಕೀರ್ತಿಃಸಾಂ . ವಿಲಾಆಹರಿಹರಕರನಿತ್ಯಂಪರಿಪೂರಿತಧರ್ಮಕೀರ್ತಿಶ್ರಯಂಭವತು ॥ ಶ್ರೀಗುರು

[87]ಸಾವಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯಶ್ಚ ಧೀಃಸರ್ವಾನೇತಾಭಾವಿನಃಪಾಂಜಲಿಃಸನ್ಭೂಯೋ ಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಶ್ರೀಗುರುವಿದ್ಯಾಶಂಕರಸರಸ್ವತೀಶ್ರೀ

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### ಕೂಡಲಿ ಗ್ರಾಮದ ಶ್ರಿಂಗೇರಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ವರಾಹಮುದ್ರೆ—ಆರ್ಯಾಕ್ಷರ.

ಮುದ್ರೆಯ ಹಿಂಭಾಗದಲ್ಲಿ—ಶ್ರೀವಿದ್ಯಾಶಂಕರ
ಶ್ರೀಂಕ್ಲೀಂಸಾಃಪ್ರಥಮಂ
ಸ್ಮರಾಮಿ
ಹರಿಹರ ಶ್ರೀಶ್ರೀವರಾಹಸ್ಯಕಿಖಾ

ಮುಂಭಾಗ.

[1]ಸ್ವಸ್ತಿತ್ರಿಪುರಸುಂದರೀಶ್ರೀಚಕ್ರನಾಯಕೀಂಭಾರತೀಂವಂದೇಶ್ರೀಗುರುಪೂಜ . .

[2]ಶ್ರೀನಮಸ್ತುಂಗಶಿರಃ = ಆ = ಅನನ್ಯಾಶ್ಲಿಷ್ಟಕತಯಂತೋವಮಾಂ = ವ್ಯೋಹಂ . × ಗೋತ್ರೇಣಷ

[3]ಷ್ವೈರಿಭೇದಚಕ್ರಂ = ಶೈವಾಗಮೇ × ಶಂಕರಾಚಾರ್ಯವಿಷಾಡೇ × ಬಿಂದುತ್ರಿಕೋಣ

[4]ಐಂಜನನೀಂಬ್ರಾಹ್ಮೀಂಜಗನ್ಮಾತರಂ × ಚಕ್ರರೂಪೀಂಭಜೇ × ಏಕಾರನಿಲಯೇದೇವೀ

[5]ಏಕಾಮರೂಪಿಣಿ + ಅಕ್ಷಮಾಲಾವೃತಕರಾ = ಸರಸ್ವತೀ = ಇತಿಶಂಕರವಿಜಯೇ = ದೇವೀ

[6]ರಹಸ್ಯೋಕ್ತಂ = ನವೋಬ್ರಹ್ಮಣೇ = ಮಮಾಯುಷ್ಯಶ್ರೀಂ = ಇತಿಮಂತ್ರಂ = ನಿಗಮೋಕ್ತಂ

[7]ಸ್ವಸ್ತಿಶ್ರೀಸಮಧಿಗತಪಂಚಮಮಹಾಶಬ್ದಮಹಾರಾಜರಾಜೇಶ್ವರೀ . ಭುವ(ನ)ನಾಯ

[8]ಕೀಭಗವತೀಪಾದಪದ್ಮಾರಾಧಕಸ್ವಾನುಭವಪ್ರಜ್ಞಾನುಗ = ದೀಕ್ಷಾ . . . . ಭಟ್ಟಾ

[9]ರಕಗೌಡಗೋವಿಂದಶಂಕರಪಾರಂಪರ್ಯಮುಖ್ಯಃಪ್ರಾಧಿ = ಶ್ರೀಮತ್ಪರಮಗ . . . .

[10]ಶ್ರೀಮತ್ಕಾ ಶೀವಾಸಮಂಡನಮಿಶ್ರಾಶ್ರಮಸ್ಥಿತಸರಸ್ವತೀನಿಜಪಾದಚ . . . . .

[11]ವಿದ್ಯಾಸಕಲಶಾಸ್ತ್ರೇಷುಜಯಂಪ್ರದಶ್ರೀಗುರುವಿಜಯಶಂಕರಭಾರತೀಶ್ರೀವಿದ್ಯಾರಾಧಕಸಂಪ್ರದಾಯಿ

[12]ಕಶ್ರೀವಿದ್ಯಾರಾಧಕಸ್ಯೇಸ್ವರ್ಣವೃಷ್ಟ್ಯಾಗಮನಕಾಲೇತಸ್ಯೈಶ್ರೀಮುಕಾರುಣ್ಯಯಾದವನಾರಾಯ

[13]ಣಂಬುಜಬಲಪ್ರತಾಪಚಕ್ರವರ್ತಿ = ಸಮಸ್ತಭುವನಾಶ್ರಯಂ = ಪೃಥ್ವೀ = ಅಷ್ಟಾ
[14]ದಶಪೀಠಾಚಾರ್ಯಮತಸಂಮತಪ್ರತಿಷ್ಟಾಪನಾಚಾರ್ಯ + ಶ್ರೀ + ಸಪರ್ಯಾ
[15]ದಿದ್ವಾದಶಕಾಲನಿಯಮಾರಾಧನಚತುಷಷ್ಟ್ಯುಪಚರ್ಯದ್ವಾತ್ರಿಂಶತ್ಸೇವಕಾದಿರಾಜೋಪ
[16]ಚರ್ಯವೈಭವಬ್ರಹ್ಮಪ್ರಾಣಾದಿಗಳಿಗೆ ದತ್ತಂ . ಹಿಮವದ್ಗಿರೀಂದ್ರದಕ್ಷಿಣಸ್ಥಿತಸಹ್ಯಾ
[17]ದ್ರಿದೇಶಮಧ್ಯೆ + ಮಹಾರಾ = ಶ್ರೀಪ್ರತಾ = ಕದಂಬರಾಯರು = ಸಾಮಂತದುರ್ಗ = ಬ
[18]ನವಸೆ = ಆರಗಕಂಪಣದಲು = ಸುಖ = ಪ್ರತಿಶ್ರೀಶಾಲಿಸಂಜ್ಞೇ
[19]ವಿಂಶತಿಮನ್ಮಥೇಮಾಸಿಮಾಘೇಶಿವಸೇಂದುಚಸಂಯುಕ್ತೇ ॥ ಶ್ರೀಶೃಂಗಪುರ್ಯಾದಿಮಹಾ
[20]ಗ್ರಹಾರಾನ್ಇಷ್ಟಾನಿಪೂರ್ತಾನಿಮನೋರಥಾಪ್ತಿಂ + ಹರಿಹರಹಿರಣ್ಯಗರ್ಭ . . . .
[21]ಕರ + ಇಷ್ಟಾಪ್ತಿ . ನಾದಿಗಳಿಗೆ = ಅಗ್ನಿಹೋ . . . . . ವೇ
[22]ದಾನಾಂಚಾನುಪಾಲನಂಇಷ್ಟಮಿತ್ಯಭಿಧೀಯತೆ = ವಾಪೀಕೂಪತಟಾಕಾ(ದಿ)ದೇವತಾಯತನಾ
[23]ಇತಿಶಂಕರವಿಜಯೋಕ್ತಂ = ಸರ್ವದೇಶದೇವಗುರುಸ್ಥಾನವರ್ಣಾಶ್ರಮಹರಿಹ . . .
[24]ಯುತಸಂಸ್ಥಾನ = ದರ್ಶನಾದಿದೇಹಜನಿತವಿಷ್ಟುರಃ = ಭಟಾಚಾರ್ಯಾದಿ = ತಮತಪ್ರ .
[25]ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಕುಲಪೂಜಾರ್ಚನಾದ್ಯಂಗಭೈಕ್ಷಮಾಹಾತ್ಮ್ಯಜಪಪಾರಾಯ
[26]ಣಅಂಗರಂಗನಿತ್ಯನೈಮಿತ್ತಿಕೋತ್ಸವತಂತ್ರಕ್ರಿಯಮಾನ್ಯ = ಕಸ್ಯಪಗೌತಮಭಾರದ್ವಾ
[27]ಜವಸಿಷ್ಟಕೌಶಿಕವಿಶ್ವಾಮಿತ್ರಕೌಂಡಿನ್ಯಜಮದಗ್ನಿಜಾಬಾಲಿಅತ್ರಿ . . . . ದ್ವಾದಶೋ
[28]ತ್ತರಶತಾನ್ಗೋತ್ರಿಣಾಃಶೃಂಗಪುರವಿದ್ಯಾರಣ್ಯಪುರಪದ್ಮನಾರಾಯಣಪುರ . . ವೃತ್ತಿ
[29]ನಿಷ್ಕಪ್ರತ್ಯೇಕಪ್ರತ್ಯೇಕಕ್ಷಿಂಸಂಖ್ಯಾಪ್ರಥಮಾದಿಕ್ರಮೇಣಸಹಿರಣ್ಯೋದಕಧಾರಾ
[30]ಪೂರ್ವಕಶ್ರೀವಿದ್ಯಾರಣ್ಯಸ್ಯದತ್ತಂ = ವಸಿಷ್ಟಃಕಾಸ್ಯಪೋತ್ರಿವಿಶ್ವಾಮಿತ್ರೋಥಗೌತಮಃ . ತಸ್ಯ
[31]ಮುಖ್ಯಾಗ್ರಹಾರಾತಥಾಗಣಪುಂಗವಾ ॥ . . ಶ್ರೀಗುರುಶ್ರೀಗುರುದೇವನರಾಯಣಗೌಡಗೋವಿಂದ
[32]ದತ್ತಾತ್ರೇಯದರ್ಶನಾನಂತರಂಸ್ವಭವನಸ್ಥಾಪನಸಂಪ್ರದಾಯಸ್ಥಾನ = ರಾಜಗಣಾಧೀಶ್ವ
[33]ರಸಾಕ್ಷಿಣಃಹಿರಣ್ಯಗರ್ಭಚಂದ್ರಶಿಖಾಶಾರದಾಶ್ರೀವಿದ್ಯಾಶಂಕರವರದವಿಭಾಂಡಕಾಶ್ರಮಮಹಾ
[34]ಲಕೇಶ್ವರ = ಶ್ರೀನರಶಿಂಹ = ಶ್ರೀತುಂಗಭದ್ರಾ = . . . . ಶೃಂಗಲೇಶ್ವರ = ಭೈರವಾದಿಮುಖ್ಯದೇವತಾ . . . . .
[35]ಶ್ರಿಂಗಸ್ಥಾನಾದಿ = ಅಂತರಾಳೇ = ಶ್ರೀಶ್ರೀಮಹಾರಾಜಃ ॥ ೧೮ ॥ ೧೦೧ . . . . . .
[36]ಮ್ಮೇಣಪಾಲ್ಯತೇ = ವರ್ಧತೇ = ಶ್ರೀಭಗವತೀದೇವಿವರದೇಶ್ರೀ = ಐಶ್ವರ್ಯಸ್ಯಸಮಗ್ರಸ್ಯ = ಶ್ರಿಯಃ = ಸಾಲಮೂಲಗೆ . . . . .
[37]ವೃಧ್ಯಾದಿ = ಗಜಾಂತ = ಗುರುಪ್ರಸಾದಾಭಿಮಾನದೇಹಜನಾಃ = ಮಹಾಲಕ್ಷ್ಮೀಪ್ರಾಪ್ತಿ = ಸಪರ್ಯಾ . . . ಸಂಕೇತ
[38]ಶೃಂಗಪುರವಿದ್ಯಾರಣ್ಯಪುರ = ಅಮೃತ = ಸಚಿದಾ = ಶಿವಪು = ಶಾತವಳ್ಳಿ = ನರಸಿಂಹ = ಹಾರವಲೀ ॥ ವುಡವಾ ॥ ಬೆಲ
[39]ಗುದಿಹಳಿ = ಗೌಡವ = ಬೇಲುಪುರ = ಆಲವಾ = ಭಾಗ್ಯಪುರ = ಸರಸ್ವತೀಪುರ = ಹರಿಯಟ್ಟೆ = ಸೈಗಲಹಳ್ಳೀ = ವೀರಾಪುರ
[40]ಸಿದನಲ = ತುಂಗಾಪು = ಪರ್ವತ = ಸಾಂಬಪುರ ॥ ಬೆಲುಕು = ಶಂಕರೀಕೊ = ಮಹ = ವಿದ್ಯಾಪು = ಚಕ್ರನಗರ = ವರದ =
[41]ಮೂಲಗ್ರಾಮಾದಿದ್ವಾದಶಸಹಸ್ರನಿಷ್ಕಪರಿಮಿತಭೂಸಂಕೇತಭೂರಾಶಯಸ್ವರ್ಣರಾಶಯಃಸ್ವರ್ಣಾಶಯ . . . . ಸಹಿರಣ್ಯೋದಕಶೇಕಾ
[42]ದಿಶಿಲಾಸ್ಥಾಪಿತವಾಮನಮುದ್ರಾದಿಶಂಖಚಕ್ರಲಿಂಗಲಾಂಛನಭೂಸಂಧಿ = ನಗರಪಟ್ಟಣಾಗ್ರಹಾರಪುರಪಲ್ಲೀಕೊಪ್ಪಸ
[43]ರ್ವಜನಪದಾದಿಸರ್ವದೇಶಮಠಸ್ಥಾನಗುರುರಾಜದ್ವಿಜಾದಿ = ೧ = ೧ ॥ = ೧೦೧ = ಕುಲಾದಿಛಪಂನದೇಶದೇಶಸ್ಥಾ
[44]ನಮಧ್ಯೇ = ಗಜಾಶ್ವಸಮ್ಮುಖಾಂದೋಳಿಕಛತ್ರಚಾಮರತೋರಣಕಲಶಧ್ವಜಪತಾಕರಥಾಯುಧಪದಾತಿಸ
[45]ಮೇತವೀಥಿಪ್ರಸ್ತಾರಕುರಜುಮರಗುಡಿಮಕರ . ಚಕ್ರತ್ರಿಶೂಲಾಯುಧಉಭಯಪಾರ್ಶ್ವಸ್ವರ್ಣವೇತ್ರಾಂಕಿತಭಟಪಂಚಮಹಾವಾದ್ಯ
[46]ಝಲ್ಲರಿಡಿಂಡಿಮಡಮರುಢಕ್ಕಪಿನಾಕಪಟಹಶಂಕಚಕ್ರಉಭಯತಾಲಕಾಹಲಸಮ್ಮೇಲಾದಿಜಾಘಟಕಾದಿ
[47]ವಾದ್ಯರಾಜೋಪಚರ್ಯವೈಭವದೇಶದೇಶದೇವಗುರುರಾಜಸ್ಥಾನಾಚಾರದೋಷಪ್ರಾಯಶ್ಚಿತ್ತವ್ಯವಹಾರಾದಿಅಗ್ರತಾಂಬೂಲಅ
[48]ಗ್ರಪೂಜಾಪಾರೋಹಿತ್ಯಾದಿಮಹಾಜನಸರ್ವಯಜಮಾನಮುದ್ರಾವಿಚಾರಣಕಾರಣಶ್ರೇಷ್ಠ ॥ ಶ್ರೀಗುರು

ಹಿಂಭಾಗ.

[49]ಶ್ರೀವಿಜಯಶಂಕರಭಾರತಿಸ್ವಾಮಿ

[50]ಸ್ವಾನುಗ್ರಹಕಟೂಕ್ಷದೇಹಪವಿತ್ರೀಕೃತಭವಾಬ್ಧಿ

[51]ಮಗ್ನದೇಹಪವಿತ್ರೀಕೃತ ॥ ಽವಶಕ್ತಿವಿಷ್ಣುಲಾಂಛನವು

[52]ಖ್ಯಪಟ್ಟರ್ಧನಾಧಿಪತಿಕೋತ್ತರಕತಸ್ಥಲಾದಿಪಷಿಟ್ಟಶಿವ

[53]ವಿಷ್ಣುಶಕ್ತಿಮುಖ್ಯವಿಕಾಶೀತಿಸಂಸ್ಥಾನಾಧಿಷ್ಟಿತಜಂಬೂ

[54]ದ್ವೀಪಾವೃತವುದಕ್ಷಿಣದೇಶ — ಭಟ್ಟಾಚಾರ್ಯಶತಸ್ಥಳಾದಿ

[55]ಆಂಧ್ರಾಶ್ಚದ್ರಾವಿಡಾಜಕೋಳಾಕರ್ಣಾಟಾ . . . . . ಕಳಿಂ

[56]ಗಾಶ್ಚತುರುಷ್ಕಾಶ್ಚ ಕೇರಳಾಬರ್ಬರಾದಯಃಗೂರ್ಜರಾಪಾರ್ಶ್ವಕಾಶ್ಚೈವಮಳಯೋಕೊಂ

[57]ಕಣಾದಯಃಗೌಲಪಾಂಚಾಲಪಂಮ್ಲಿರಶೂರಸೇನಸ್ಯಸಂಹಕಃಕುರುಕ್ಷೇತ್ರಂಚಕಾ

[58]ಶ್ಮೀರಂಯೌವನಃಕಾರಕಾದಯಃದಕ್ಷಿಣೋತ್ತರಮೆಧ್ಯೇತುಜಂಬೂದ್ವೀಪೋವಿಶಿಷ್ಯತೇ

[59]ಆಸೇತುಹಿಮಯೋರ್ಮಧ್ಯೇಶಂಕರಾರ್ಯಗುರುಂಭಜೇ + ಶ್ರೀದ್ವಾತ್ರಿಂಶದ್ವಿಸಹಸ್ರದೀಕ್ಷಿತವರಾಚಾರಾನ್ಮಹಾಬ್ರಾಹ್ಮಣಾನ್

[60]ಇತಿಶಂಕರವಿಜಯೋಕ್ತಂ

[61]ಶ್ರೀಗುರುವಿದ್ಯಾವಿಜಯಶಂಕರ

[62]ಶ್ರೀವಿದ್ಯಾರಣ್ಯ . . . ತೀರ್ಥಾಶ್ರಮ

[63]ವನಾರಣ್ಯಕುಲಪರ್ವತಸಾಗರಂ

[64]ಸರಸ್ವತೀಭಾರತೀಂದ್ರಚಕಾರವಸುಧಾ

[65]ತಳಂ . . . . . .

66 . . . . . .

67 . . . . . .

[68]ದೇವದ್ರವ್ಯಗುರುದ್ರವ್ಯವಿಪ್ರದ್ರವ್ಯೇವಾರ್ಚನೇ

69 . . . . . .

[70]ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾಸಹೊದರೀಅನ್ಯದತ್ತಾಸ್ವಯಂಮಾತಾತಸ್ಯಾದ್ದಾನಂಕ್ರಪಾಲಯೇತ್ ॥ ಸಾಮಾ

[71]ನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯಶ್ಚಧೀಃ ॥ ಸರ್ವಾನೇ (ತಾ)ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾ

[72]ನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಸ್ವದತ್ತಂಪರದತಂವಾಯೋಹರೇತವಸುಂಧರಾ ॥ ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ

[73]ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಶ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾ

[74]ಲನಾದಚ್ಯುತಂಪದಂ *ಶ್ರೀಕರಂಚಶ್ರೀ + ಶ್ರೀಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ

[2]ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ

[3]ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ

[4]ರ್ಷಂಗಳ್ಗೆ ನೆಯಕೀಲಕಸಂವತ್ಸರದವೈಶಾಖ
[5]ಧಂಗಳ್ಗೆಲ್ಲೂಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾ
[6]ರ್ಯವರಿಯ್ಯಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾ
[7]ರೀಣಯವನಿಯವಾದ್ಯಷ್ಟಾಂಗಯೋಗನಿರತರಾ
[8]ದಕೂಡಲಿಮಠದಲಿಂವಾಜಿಸ್ವಾಮಿಗಳಸಂಪ್ರದಾ
[9]ಯದವಿದ್ಯಾರಣ್ಯಭಾರತೀಸ್ವಾಮಿಗಳ್ಕರಕಮಲ
[10]ಸಂಜಾತರಾದಶ್ರೀನರಸಿಂಹಭಾರತೀಸ್ವಾಮಿಗಳಿಗೆ।
[11]ಶ್ರೀಮದ್ದೆಡವಮುರಾರಿಕೋಟೆಕೋಳಾಹಳವಿಶುಧವೈದಿ
[12]ಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಟಾಪಕಾವಗುರುಭಕ್ತಿಪರಾಯಣರಾ
[13]ದಕೆಳದಿಸದಾಶಿವರಾಯನಾಯಕರವಂಶೋದ್ಭವರಾದಸಂ
[14]ಕಣ್ಣನಾಯಕರಪ್ರಪೌತ್ರರುಸಿದಪನಾಯಕರಪೌತ್ರರು।ವ
[15]ಪ್ಪನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರುಕೊಟ್ಟಧ
ರ್ಮ
[16]ಶಾಸನದಕ್ರಮವೆಂತೆಂದೆರೆ। ಪ್ರಾಕುಹಿರಿವೆಂಕಟಪನಾಯಕರೂ
[17]ಆಂಮಾಜಿಸ್ವಾಮಿಗಳಿಗೆ। ಕೂಡಲಿಮಠಧರ್ಮಕೆ। ಬಿಟ್ಟಕೆರೆಹ
[18]ಳ್ಳಿಗಾವಟೂರಗ್ರಾಮಗಳೂ। ಮಧ್ಯದಲಿವಿಶಖಲಿತವಾಗಿದಲಿ।

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[19]ಪ್ಲವಂಗಸಂವತ್ಸರದವೂರ್ಗಶಿರಶುಧಂಗಳ್ಗೆಸೋಮ್ಯವಾರ
[20]ಸೋವೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲೂ। ಪುನರುದ್ಧಾರವಮಾಡಿ
[21]ತಿವಾರ್ಪಿತವಾಗಿಬಿಟಿದು । ಕೆರೆಹಳ್ಳಿಸೀಮೆವಳಗಣಕೆರೆಹಳ್ಳಿಗ್ರಾ
[22]ಮದಿಂದಪ್ರಾಕುರೇಖಾಹಾದಿಕೆಬೀಜವರಿಖಿಂಡಂಕೆರ್ಗ
[23]ಬಿಾಡಿಲುಗರ್ದ।। ಂಳುಭಯಯಂಗಂಂಂ।। ಂಪಾರ್ಥಿವಸಂ
[24]ವತ್ಸರದಲುಹೆಬ್ದುಗಂ।। ಂಳುಭಯಯಂಗಂಶಿರಂಶ್ರೀಂಗೇರಿ
[25]ಸ್ವಾಮಿಗಳ್ಗೆಗೆಳುತಾರವಾಗಿಹಗಾವಟೂರಗ್ರಾಮದಿಂದವಿಂಗಡಿಸಿ
[26]ಕೊಟ್ಟದುಗಟಂಳುಭಯಯಂಗಂಂಂಂಯಡತೊರೆಸೀಮೆವಳ
[27]ಗಣಮಾಜೇನಹಳ್ಳಿಗ್ರಾಮದಿಂದಲುರೇಖೆಗಳ್ಗೆಂಬಿರಾಡದಿಂದ
[28]ಲುಗಂಂಳುಭಯಯಂಗಟಂಳುಭಯಯಂಗ ಟಂಂಂಕೆವಿವರ।
[29]ನಂಮ್ಮಹೆಸರಲ್ಲೂ। ನೀವುಮಾಡಿದಸೋಮಶೇಖರಪುರದಲಗ್ರಾ
[30]ಹಾರದಬ್ರಾಂಹ್ಮರಿಗೆ। ನೀವುಬರಿಸಿಕೊಟ್ಟಪಟ್ಟೆಪ್ರಮಾಣ॥
[31]ವಸಿಷ್ಟಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕುಶಾಖೆಯಕೂಡಲಿ
[32]ವೆಂಕಟಾದ್ರಿಭಟರಲಕ್ಷ್ಮೀನಾರಾಯಣಭಟರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂ
[33]ದಉತ್ತರ।। ಂಯೆಜುಶಾಖೆಯವರು। ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
[34]ತಗೋತ್ರದಘಟದಹಳ್ಳಿಬ್ರಹ್ಮೇಶ್ವರಭಟರಭೈರವಭಟರು
[35]ಸ್ವಾಮಿಭಟರಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದಲುಯಜಮಾನಿಕೆಉತ್ತರ
[36]ಹಿತಗೋತ್ರದಲತ್ಯೂರಮಯೂರನಾಥಭಟರಗೌರಿಪತ್ತಿಶಾಸ್ತ್ರಿ
ಗಳಿಗೆ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[37]ಗಾವಟೂರಿಂದಲುತ್ತಿಂಗಾರ್ಗ್ಯಶೈನ್ಯಗೋತ್ರದರಾಮಾಭಟರಕಂ
ಕರ
[38]ದೀಕ್ಷಿತರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂದಲುತಿಂಗಾರ್ಗ್ಯಗೋತ್ರದಜಟಲಿಂ
ಗಾಭಟ
[39]ರಲಿಂಗಾಭಟರಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದಲುತ್ತಿ।।ಂಭಾರದ್ವಾಜಗೋತ್ರದ
[40]ಲಕ್ಷ್ಮೀನರಸಿಂಹಭಟರನಾರಸಿಂಹಭಟರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂದಲುವೈ
[41]ತಿ ಂಭಾರದ್ವಾಜಗೋತ್ರದದಿವಾಕರಭಟ್ಟರನಾಗಾಭಟ್ಟರಿಗೆಕೆರೆ
ಹಳ್ಳಿ
[42]ಯಿಂದಲುತಿಂಭಾರದ್ವಾಜಗೋತ್ರದಲಪಾಜಿಭಟರಕುಪ್ಪಣ್ಣ
ಭಟರಿಗೆ
[43]ಕೆರೆಹಳ್ಳಿಯಿಂದಲುತಿ ಂಕೌಂಡಿಣ್ಯಗೋತ್ರದಶಂಕರನಾರಾಯ
ಣಭ
[44]ಟರನಾರಸಿಂಹಭಟರಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದಲುಉತಿಂಭಾರದ್ವಾಜ
[45]ಗೋತ್ರದಬಿದಿರೂಡಕುಪ್ಪಭಟರಶಂಕರಭಟರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂ
[46]ದಉತ್ತಿಂಭಾರದ್ವಾಜಗೋತ್ರದಶಂಕರಭಟರವಂಶಾವಧಾನಿಗಳಿ
[47]ಗೆಗಾವಟೂರಿಂದಲುತಿಂಕೌಂಡಿಣ್ಯಗೋತ್ರದರಾಮಾಭಟರ
[48]ಕೊಲೂರಭಟರಿಗೆ। ಗಾವಟೂರಿಂದಲೂಉತ್ತಿ ಂಭಾರದ್ವಾಜಗೋ
[49]ತ್ರದಹಾರನಳ್ಳಿಕಲಪವಾರಣಾಸಿಗಳತಿರುಮಲಭಟರಿಗೆ। ಗಾ
[50]ವಟೂರಿಂದಲುತ್ತಿ।।ಂಭಾರದ್ವಾಜಗೋತ್ರದದುಗಾಭಟರನಾಗಾಭಟ
[51]ರಿಗೆಗಾವಟೂರಿಂದಲುತ್ತಿ।।ಂಗಾರ್ಗ್ಯಶೈನ್ಯಗೋತ್ರದಕೂಡಲಿಶಂಕರ
[52]ದೀಕ್ಷಿತರಆಂಣಾವಧಾನಿಗಳಿಗೆಗಾವಟೂರಿಂದಲುತಿಂಚತ್ರೀ
[53]ಗೋತ್ರದದ್ರಾಹ್ಯಾಯನಸೂತ್ರದಸಾಮಶಾಖೆಯವೆಂಕಟಾದ್ರಿ
[54]ಪುರಾಣಿಕರತ್ತಿರುಮಲಪುರಾಣಿಕರಿಗೆಗಾವಟೂರಿಂದಲುತಿಂ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[55]ಅಂತುಬ್ರಾಹ್ಮರಿಗೆ। ಉತ್ತಿಂಕೆಗಂ ಲುಕೆರೆಹಳ್ಳಿಯಿಂದಲೂ।
[56]ಉತ್ತಿಕೆಃ।। ಂಕೆರ್ಗಂಗಾವಟೂರಿಂದಲುಬೈರಂಣನಪಾಲಿನಿಂದಲು
[57]ಉತ್ತಿಃಕೆಗಟಂಳುಭಯಯಂಮಹಾಜನಂಗಳೂಸಂತಾನಪ
[58]ರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬಹುಲಗ್ಗೆ। ಬಿಟದು
[59]ಉತ್ತಿಂಂ।। ಂಕೆಗಂಃಂಸೋಮಶೇಖರದೇವರಿಗೆ। ಅವೃತಪಡಿನಂ
[60]ದಾದೀಪ್ತಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದೆಗಂಂಕೊಲೂರಮೂಕಾಂಬಿಕೆಅಂಮೆ
[61]ನವರದೇವತಾಸೇವೆಗೆತಂಗಳಗೋವಿಂದಭಟರಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂ
[62]ದರ್ಗಂಅಂತುಗಂಃಂಕೂಡಲಿಯಮತದಧ
[63]ರ್ಮಸತ್ರಧರ್ಮಕೆ। ಮಾಜೇನಹಳ್ಳಿಯಿಂದಲು।ಗಟಂಕೆರೆಹಳ್ಳಿ
[64]ಯಿಂದಲುಗಂಂಂಳುಭಯಯಂಗಳಂಂಕಾಶಿಧರ್ಮಕೆ। ಕಾ
[65]ಶ್ಯಪಗೋತ್ರದಲಆಪಸ್ತಂಭಸೂತ್ರದಯಜುಶಾಖೆಯವಿಶ್ವನಾ

[66]ಥಶಾಸ್ತ್ರಿಗಳಲಕ್ಷ್ಮಣಭಟರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂದಲುಉತಿ೧೦
[67]ಕೆಗ೯ಉಭಯಂಗ೮೯೧ಉಭಯಂಗ೨೬೧೦ಯಿಂ
[68]ನೂರಅರುವತುವರಹನುವಂದುಹಣವಿನಭೂಮಿಯನು
[69]ಸೋಮಶೇಖರಪುರದಅಗ್ರಹಾರದೇವಸ್ತಾನಕೂಡಲಿಮಠ
[70]ದಧರ್ಮಸದ್ರಕಾಶಿಧರ್ಮಕೆಸಹಾ। ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟೆವಾಗಿ
[71]ಈಗ್ರಾಮದಭೂಮಿಗೆಸಲುವಚತುರ್ಗಡಿವಳಗುಳನಿಧಿನಿಕ್ಷೇಪ
[72]ಜಲಪಾಶಾಣಅಕ್ಷಿಣಿಆಗಾಮಿಸಿಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[73]ಭೋಗತೇಜಸ್ವಾಮ್ಯವನುಪೂರ್ವಮರಿಯಾದೇಲಿಆಗುಮಾಡಿಕೊ
[74]ಂಡುನಿಂಮಶಿಷ್ಯಪರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಗಳಾ
[75]ಗಿಅಗ್ರಾಹಾರಮಠಧರ್ಮವನುನಡಸಿಕೊಂಡುಸುಖದಿಂ
[76]ಅನುಭವಿಸಿಬಾಹದುಯೆಂದುಕೊಟ್ಟಧರ್ಮಶಾಸನದೇವಸಾ
[77]ಕ್ಷಿ । ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ರು
[78]ದಯಂಯಮಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ
[79]ಜಾನಾತಿನರಸ್ಯಉತಂ। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಛ್ರೇ
ಯೋ
[80]ನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪ
[81]ದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂಪ
[82]ರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಶ್ಪಲಂಭವೇತು । ಸ್ವದತ್ತಾಂಪರ
[83]ದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿರ್ವರ್ಶಸಹಸ್ರಾಣಿ
ವಿ
[84]ಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಯೇಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇ
[85]ಷಾಮೇವಭೂಭುಜಾಂ। ನಭೋಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವ
[86]ಸುಂಧರಾ ॥ ಶ್ರೀಸದಾಶಿವ.

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### ಅದೇ ಮಠದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

[1]ಶುಭಮಸ್ತು
[2]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
[3]ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ಥಿ
[4]ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಶ೧೬೦೫ನೆಯ
[5]ಸಂದವರ್ತ್ತಮಾನರುದಿರೋದ್ಗಾರಿಸಂವತ್ಸರದಶ್ರಾವಣಬ೧೦
[6]ಲ್ಲುಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯ್ಯವರ್ಯ್ಯಪದವಾ
[7]ಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣಯಮನಿಯಮಾದ್ಯಷ್ಟಾಂಗ
ಯೋ
[8]ಗನಿರುತರಾದಶೃಂಗೇರಿಶ್ರೀಆಂಮಾಚಿಸ್ವಾಮಿಗಳವರಸಂಪ್ರದಾಯ
[9]ಸ್ತರಾದನರಸಿಂಹುಭಾರತಿಸ್ವಾಮಿಗಳೈಯನವರಕರಕಮ
[10]ಲಸಂಜಾತರಾದಶ್ರೀಶಂಕರಭಾರತಿಸ್ವಾಮಿಗಳವರು।
[11]ತೂದಾವಿಯಲ್ಲಿನಂಮಮಠದನಿವೇಶನದಲ್ಲಿಸ
[12]ಬುಗಿಸಕ್ರುಷ್ಣಪಯನುನಿಂರ್ಮಾಣಮಾಡಿಸ್ತಶಿಲಾ
[13]ಮಯದೇವಸ್ತಾನದಲ್ಲಿಪ್ರತಿಷ್ಟೆಮಾಡಿದಚೆಂದ್ರಮಉ
[14]ಳೇಶ್ವರದೇವರಅಭಿಶೇಕಸಹಸ್ರನಾಮಮಂತ್ರಪುಷ್ಪ
[15]ಅಮ್ರುತಪಡಿನಂದಾದೀಪಕ್ತಿಪಂಚಪರ್ವವಾದ್ಯಮುಂ
[16]ತಾದವಿನಿಯೋಗಂಗಳಿಗೆನಾವುಶಿವಾರ್ಪಣವಾಗಿ
[17]ಕೊಟ್ಟಸ್ವಾಸ್ತೆಶಾಸನದಕ್ರಮವೆಂತ್ತೆಂದರೆಪೂರ್ವದ
[18]ಲಿನಂಮಮಠಧಂರ್ಮಕೆನಡದುಬಂದಂಥಾಹೊ
[19]ಂನೂರಸೀಮೆವಳಗಣಆನುವೇರಿಪಾಲಿಗೆಸಲು
[20]ವಕನಸಿನಕಟೆಗ್ರಾಮದಲಿಪ್ರಾಕುಉತಾರಚಉ
[21]ಡಪನನರಸಪಗೆಗ೬ಭಾರದ್ವಜಗೋತ್ರದಆಪಃ
[22]ಸ್ತಂಭಸೂತ್ರದಲಿಂಗಾದೀಕ್ಷಿತರಮಕಳುತಿಂಮ
[23]ಣಭಟ್ಟರಿಗೆಗ೬ಪಿಂನಸ್ವಾಮಿಭಟ್ಟರಿಗೆಗಳ

ಹಿಂಭಾಗ.

[24]ತಾರಿಕೆರೆವೆಂಕಟೇಶಭಟ್ಟರಿಗೆಗ೬ಅಂತ್ತುಉತ್ತಾ
[25]ರಗ೨೨ಯಿಪತ್ತೆರಡುವರಹನಭೂಮಿನುಳಿದು
[26]ಮೇಲಾದಭೂಮಿಆದ್ಯಂತಗ್ರಾಮವಂನುತತ್ಸಂವ
[27]ತ್ಸರದಆಷಾಡಬಿಳಿಂಯುಸ್ತಿರವಾರಸೂರ್ಯೋ
[28]ಪರಾಗಪುಂಣ್ಯಕಾಲದಲ್ಲಿಸಹಿರಂಣ್ಯೋದಕದಾ
[29]ನಧಾರಾಪೂರ್ವಕವಾಗಿಶಿವಾರ್ಪಣವಾಗಿಬಿಟ್ಟ
[30]ಧೇವೆಈಗ್ರಾಮದಚತುರ್ಗಡಿವಳಗೆಯೇನುಆಗಾ
[31]ಘಆದಂಥಾದ್ದನುದೇವತಸೇವೆಗೆನಡದುಬಾಹರೀತೀ
[32]ಬಿಟ್ಟದೇವೆಈಗ್ರಾಮಕೆಸಲುವಚತುಸೀಮೆವಳಗಣನಿ

[33]ಧಿನಿಕ್ಷೇಪಜಲಪೂಪಾಣಅಕ್ಷಣಿಲಗಾಮಿಸಿಧನಾ
[34]ದ್ಯಂಗಳೆಂಬಅಪ್ಪಭೋಗತೈಜಸವ್ಯಂವ್ಯವಂನುನಂ
[35]ಮಃಪ್ಯಪರಂಪರೆಯವಾಗಿಯಿಾಅರ್ಥಕ್ಕೆ ತಪ್ಪದೆ
[36]ನಡುಸಿಬಾಹರೀತಿಃವಾರ್ಪಣಮಾಡಿಬರೆಸಿಕೊ
[37]ಟ್ಟಧಂರ್ಮಶಾಸನ । ಯಿದಕೆದೇವಸಾಕ್ಷಿಗಳುಆದಿತ್ಯ
[38]ಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಮ । ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದ
[39]ಯಂಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇ । ಧಂ
[40]ರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯಶ್ರುತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
[41]ದಾನಾಚ್ರೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗಮವಾವ್ನೋತಿ
[42]ಪಾಲನದಚ್ಚಿತಂಪದಂ । ಯೀಕಯಿವಭಗಿನೀಲೋಕೇ । ಸರ್ವೇ
[43]ಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಗ್ಯನಕರಗ್ರಾಂಹ್ಯ ।
[44]ವದತ್ತ ವಸುಂಧರಾ।
[45]*ಶ್ರೀವಿದ್ಯಾಶಂಕರ.

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### ಆದೇ ಮಠದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ—ವರಾಹಮುದ್ರೆ—೫ ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಶ್ರೀವೇಂಕಟೇಶಾಯನಮಃ । ಯಸ್ಯಸಂಪರ್ಕಪುಣ್ಯೇನನಾ
[2]ೀರತ್ನಮಭೂತ್ಸಿಲಾ । ಯದುಪಾಸ್ಯಂಸುಮನಸಾಂತದ್ವಸ್ತು ದ್ವಂದ್ವ
[3]ಮಾಶ್ರಯೇ । ಯಸ್ಯದ್ವಿರದವಕ್ತ್ರಾದ್ಯಾಃಪಾರಿಷದ್ಯಾ[ಃ]ಪರಶ್ಶತಂ । ವಿಘ್ನಂ
[4]ನಿಘ್ನಂತಿಭಜತಾಂವಿಘ್ನಕ್ಸೇನಂತಮಾಶ್ರಯೇ । ಹರೇರ್ಲೀಲಾವರಾ
[5]ಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ । ಹೇವಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
[6]ಛತ್ರಶ್ರಿಯುಂದಧ್ರಾ । ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
[7]ಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಪಂಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಂ
[8]ಜಯತಿಕ್ಷೀರ(ಜಲಧೀ)ಜಲಧೀರ್ಜಾತಂಸವ್ಯೇಕ್ಷಣಂಹರೇಃ ।
[9]ಆಲಂಬನಂಚಕೋರಾಣಾಮಮರಾಯುಷ್ಕರಂಮಹಃ । ಪಾತ್ರಸ್ತ
[10]ಸ್ಯಪುರೂರವಾಬುಧಸುತಸ್ತಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃಸಂಜಜ್ಞೇನ
[11]ಹುಷೋಯಯಾತಿರಭವತ್ತಸ್ಮಾಚ್ಚಪೂರುಸ್ತತಃತದ್ವಂಶೇಭರತೋ
[12]ಬಭೂವನೃಪತಿಸ್ತತ್ಸಂತತಾಶಂತನುಸ್ತತ್ತುರ್ಯೋನಿಜಯೋಭಿಮನ್ಯು
[13]ರುದಭೂತ್ತಸ್ಮಾತ್ಪರೀಕ್ಷಿತ್ತತಃ । ನಂದಸ್ತಸ್ಯಾಪ್ಯವೋಭೂತ್ಸಮ
[14]ಜನಿನವಮಸ್ತಸ್ಯರಾಜ್ಞಶ್ಚಳಿಕ್ಕಕ್ಷ್ಮಾಕ್ರಪಸ್ತತ್ಸಪ್ತಮ
[15]ಶ್ರೀಪತಿರುಚಿರಭವದ್ರಾಜಪೂರ್ವೋನರೇಂದ್ರಃ । ತಸ್ಯಾಸೀದ್ವಿ
[16]ಜ್ವಲೀಂದ್ರೋದಕಮಇಹನೃಪೋವೀರಹೆಂಮಾಳಿರಾಯಸ್ತಾತ್ತಿರ್ಗ
[17]ಯಿಾಕೋವುರಾರಾಕೃತನತಿರುದಭೂತ್ತಸ್ಯಮಾಯಾಪುರೀ
[18]ಪಃ । ತತ್ತುಯ್ಯೋಜನಿತಾತಪಿಂನವಮ[ಮ]ಹೀಪಾಲೋನಿಜಾಲೋಕೆ
[19]ನತ್ರಸ್ತಾಮಿತ್ರಗಣಸ್ತತೋಜನಿಹರಂದುರ್ಗಾಣಿಸಪ್ತಾಹಿ
[20]ತಾತೆ । ಅನ್ಹೆಯಕೇನಸನೋಮಿದೇವನೃಪತಿಸ್ತಸ್ಯೆವಜಜ್ಞೇ

*ನಾಗರಾಕ್ಷರದಲ್ಲಿ.

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[21]ಸುತೋವೀರೋರಾಘು[ವ]ದೇವರಾಡಿತಿತಕಕ್ರಿಂ
[22]ನ್ನ ವೋಭೂನೃಪಃ । ಆರವೀಟನಗರೀವಿಭೋರಭೂ
[23]ದಸ್ಯಬುಕ್ಕ ಧರಣೀಪತಿಸ್ಸುತಃ । ಯೇನಸಾಳುವನೃಸಿಂಹರಾಜ್ಯ
[24]ಮಬೈ೯ಧವಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ । ಸ್ವಕಾಮಿನೀಶ್ಚ ತನುಕಾಂ
[25]ತಿಭಿರಾಕ್ಷಿಪಂತೀಂಬುಕ್ಕಾವನೀಪತಿಲಕೋಬುಧಕಲ್ಪಶಾಖೀ ।
[26]ಕಲ್ಯಾಣಿನೀಂಕಮಲನಾಭಯಿವಾಬ್ಧಿಕನ್ಯಾಂಬಲ್ಲಾಂಬಿಕಾವ್ಯು
[27]ದವಹದ್ಬಹುಮಾನ್ಯಶೀಲಾಂ । ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
[28]ಶಾಖುಗಂಮಾಧವಾತ್ಕು ಮಾರಮಿವಶಂಕರಾತ್ಕು ಲಮಹೀಭೃ
[29]ತಃಕನ್ಯಕಾ । ಜಯಂತಮಮರಪ್ರಭೋರಪಿಕಚೀವಬುಕ್ಕಾಧಿಪಾ
[30]ತ್ಸತೀಜಗತಿಬಲ್ಲಮೂಲಭತರಾಮರಾಜಂಸುತಂ । ಸಹಸೈ೨
[31]ಸ್ಸಪ್ತತ್ಯಾಸಹಿತಮಖಿಯಃಸಿಂದ್ಧುಜನಿಪಾಂಸಪಾದಸ್ಯಾನೀ
[32]ಕಂಸಮಿತಿಭುಜಶೌರ್ಯೇರ್ಣಮಹತಾ । ವಿಜಿತ್ಯಾದತ್ತೇಸ್ಮಾದವ
[33]ನಿಗಿರಿದುರ್ಗಂವಿಭುತಯಾವಿಧೂತೇಂದ್ರಃಕಾಸಪ್ರೌಢಯಮಖಿವಿ
[34]ದ್ರಾವ್ಯಸಹಸಾ । ಕಂದಂನವಾಳಿದುರ್ಗಮುರುಕಂಧ್ವನದಭ್ಯುದಯೋಭಾ
[35]ಹುಬಲೇನಯೋಬಹುತರೇಣವಿಜಿತ್ಯಕರೇಃ । ಸಂನಿಹಿತಸ್ಯತ
[36]ತ್ಪ್ರಚರಣಾಂಬುಮುಭಕ್ತ್ತಯಾಜ್ಞಾತಿಭಿರ್ಮತಂಸುಧಯತಿ
[37]ಸ್ಮ(ತಿ)ನಿಷೇವ್ಯವಿಷಂ । ಶ್ರೀರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯತಸ್ಯೇಚಿಂ
[38]ತಾಮಣೇರರ್ಥಿಕದಂಬಕಾನಾಂ । ಲಕ್ಷ್ಮೀರೀವಾಂಭೋರುಹಲೋಚನ
[39]ಸ್ಯಲಕ್ಷ್ಮಾಂಬಿಕಾಮುಪ್ಯಮಹೀಪ್ಯಲಾಸೀತ್ । ತಸ್ಯಾಧಿಕೈಸ್ಸಮ
[40]ಭವತ್ತನಯಸ್ತ್ಪಹೋಭಿ[ಃ]ಶ್ರೀರಂಗರಾಜನೃಪತಿಃಕಃವಂಶದೀ
[41]ಪಃ । ಆಸಂನ್ಸಮುಲ್ಲಸತಿಧಾವನಿಯಸ್ಯಚಿತ್ರಂನೇತ್ರಾಣಿವೈರಿ
[42]ಸುದೃಶಾಂಜನಿರಂಜನಾನಿ । ಸತೀಂತಿರುಮಲಾಂಬಿಕಾಂಚರಿತ
[43]ಲೀಲಯಾರುಂಧತೀಪ್ರಾಘಾಮಿತಿ[ತಿ]ಹ್ಯಯಾವಸುಮತೀಯ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[44]ಕೋರುಂಧತೀಂಹಿವಮಾಂಶುರಿವರೋಹಿಣೀಂಹೃದಯಹಾ
[45]ರಿಣೀಂಸದ್ಗಣೈರವೋದತಸಧರ್ಮಿಣೀಮಯಮವಾಪ್ಯವೀ
[46]ರಾಗ್ರಣೀಃ । ರಚಿತನಯವಿಚಾರಂರಾಮರಾಜಂಚಧೀರಂವರ
[47]ತಿರುಮಲರಾಯಂವೇಂಕಟಾದ್ರಿಕ್ಷಿತೀಶಂ । ಅಜನಯತಸಯೇ
[48]ತಾನಾನುಪೂರ್ವ್ಯಾಕುಮಾರಾನಿಹತಿರುಮಲದೇವ್ಯಾಮೇವರಾ
[49]ಜಾಮಹೌಜಾಃ । ಸಕಲಭುವನಕಂಟಕಾನರಾತೀನ್ಸಮಿತಿ
[50]ನಿಹತ್ಯಸರಾಮರಾಜವೀರಃ । ಭರತಮನುಭಗೀರಥಾದಿ
[51]ರಾಜಪ್ರಥಿತಯಶಾಃಪ್ರಕಾಸಚಕ್ರಮುರ್ವ್ಯಾಃ । ವಿತರಣಪ
[52]ರಿಪಾಟೀಂಯಸ್ಯವಿದ್ಯಾಧುರೀಣಾನಖರಮುಖರವೀಣಾನಾ
[53]ದಗೀತಾನಿಕಂವ್ಯ । ಅನುಕಲಮಯಮಾವಾಲಾಂಟುಪಿಂಬಾಪ

[54]ದೇಶಾದಮರನಗರಶಾಖೀಲಜ್ಜಯಾವಜ್ಜಶೀವ । ವ್ಯರಾ
[55]ಜತಶ್ರೀವರವೇಂಕಟಾದ್ರಿರಾಜ[ಕ್ಷ]ಕ್ಷಿತೌಲಕ್ಷ್ಮಣಚಾರುಮೂ
[56]ರ್ತ್ತಿಃ । ಜ್ಯಾಘೌಷಧೂರೀಕೃತವೈಘನಾದಃಕುರ್ವನ್ನುಮಿತ್ಯಾಕಯಹ
[57]ರ್ಷಪೋಷಂ । ತ್ರಿಪುಶ್ರೀರಂಗಕ್ಷ್ಮಾಪರಿಬೃಢಕುಮೂರೇವ್ವಧಿರ
[58]ಣಂವಿಜೆತ್ಯಾರಿಕ್ಷ್ಮಾಪಾಂಸ್ತಿರುಮಲಮಹಾರಾಯನೃಪತಿಃ
[59]ಮಹೌಜಾಸ್ಸುಮತಿರಭಿಷಿಕ್ತೋನಿರುಪವೇಪ್ರಶಾಸ್ತುರ್ವೀಂಸ
[60]ರ್ವಾಮಪಿತಿಶೃಮೂರ್ತಿಷ್ವಿವಹರಃ । ಯಶಸ್ವಿನಾಮಗ್ರ
[61]ಸರಸ್ಯಯಸ್ಯಪಟ್ಟಾಭಿಷೇಕೇಸತಿಪಾರ್ಥಿವೇಂದೋಃ । ದಾ
[62]ನಾಂಬುಪೂರೈರಭಿಷಿಚ್ಯಮಾನಾದೇವೀಪದಂಭೂಮಿರಿ
[63]ಯಂಧಧಾತಿ । ಯಸ್ಯಾತಿಪ್ರಾಢತೇಜಸ್ಸವಿತರವಿವು

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[64]ತದ್ಧ್ವಾಂತಭೇದಿನ್ಯುದೀತೇಕೀರ್ತಿಶ್ಚೀರಾರ್ಣವಾಂತಸ್ಫುಟ
[65]ತರವಿಕನತ್ಪುಂಡರೀಕೋಪವನ್ಯ । ಸ್ವೇತಛತ್ರಸ್ಯನುಧ್ಯೇ
[66]ಕನಕ[ಕ]ಲಶಕಾಭಾಸತೇಕರ್ಣಿಕಾಭಾ । ತಸ್ಯೋಪಾಂತೇಮರಾಳ
[67]ದ್ವಯಮಿವವಿಚಲಚ್ಚಾಮರದ್ವಂದ್ವಮಾಸ್ತೇ । ಕಾಂಚೀಶ್ರೀರಂಗಕೇಷಾ
[68]ಚಲಕನಕಸಭಾಹೋಬಲಾದ್ರೀಶಮುಖ್ಯೇಷ್ವಾವೈತ್ಯಾವೃತ್ಯಸರ್ವೇ
[69]ಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀ
[70]ರ್ಥೇಷ್ವಪಿಕನಕತುಲಾಪುರುಷಾದಿನಿನಾ[ನಾ]ದಾನಾನ್ಯೇವೋಪ
[71]ದಾನೈರಖಿಸವಮವಮಖಿಳ್ಳೈರಾಗವೋಕ್ತಾನಿತಾನಿ । ಅನಂತ
[72]ರಂತತ್ತನಯಃಪ್ರತೀತಕೃಷ್ಣಾಸ್ತಿಹಸ್ತಾಪಜಿತದ್ಯುಶಾಖೀ ।
[73]ಶ್ರೀವೇಗಲಾಂಬಾಚಿರಪುಂಣ್ಯರಾಸಿಶ್ರೀಚಿಕೆಂಗರಾಯಃಶ್ರಿತಭಾ
[74]ಗಧೇಯಃ । ಉದ್ದಗಿರೌಸ್ಥಿತಃಪರಿವಿಜಿತ್ಯೇಕದುರ್ಗಜಯಾ
[75]ನ್ಸರ್ಗವುಕೊಂಡವೀಡುವಿನಿಕೊಂಡಪುರಪ್ರಮುಖ್ಯಾನ್ಭೂವಲ
[76]ಯಕರತ್ನ ವೆನುಗೊಂಡಪುರೇನಿವಸಂನ್ರಾಜತಿಯಃಸನುಕ
[77]ರಾದಿವಲಾಂಛನತಃ । ಯಥಾವಿಧಿಮಹೀಸುರೋತ್ತಮುಕೃತಾಭಿ
[78]ಷೇಕೋತ್ಸವೇಯದೀಯಕರವಾರಿದೇಕನಕವೃಷ್ಟಿದೇಸರ್ವತಃ । ಯ
[79]ಕೋವಯತರಂಗಿಣೀದಶದಿಗಂತರೇಜೃಂಭತೇ । ಸತಾಂಪ್ರಕ
[80]ಮಿತೋಭವತ್ಕೃಪಣತೋರುದಾವಾನಲಃನೀತ್ಯಾನಿರಸ್ತಾದಿನೈ
[81]ವೇಸಪತ್ನಾನ್ಸಂಹೃತ್ಯಸಂರಕ್ಷಿತಸರ್ವಲೋಕೇ । ಶ್ರೀರಂಗರಾ
[82]ಯಕ್ಷಿತಿಪಾಲಕೇಸ್ಮಿನ್ಸದಂಮುರಾರೇಃಪರಮಂಪ್ರಪಂನೇ । ವಿ
[83]ದ್ವತ್ರಾಣಪರಾಯಣಸ್ತದನುಜಶ್ರೀವೇಗಲಾಂಬಾಪುರಾಪು
[84]ಣ್ಯೋತ್ಕರ್ಷಫಲಾಗಮಸ್ತಿರುಮಲಶ್ರೀದೇವರಾಯಾತ್ಮಭೂಃ ।

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[85]ಸಂತಾನದ್ರುರಿವಸ್ಥಿತಃಸುರಗಿರೌಸಾಂಮ್ರಾಜ್ಯಸಿಂಹಾಸನೇ
[86]ಸರ್ವಾಂಶಾಸ್ತಿನಯೇನವೇಂಕಟಪತಿಶ್ರೀದೇ[ವ]ರಾಯ[ಕ್ಷ]ಮಾಂ । ಯಥಾ

87ರಘುಕುಲೋದ್ವಹಸ್ವಯಮರುಂಧತೀಜಾನಿನಾಸ್ವಗೋತ್ರಗುರು
88ಣಾಸುಧೀತಿಲಕತಾತಯಾಯ್ಯೋರ್ಣಯಃ । ಯಥಾವಿಧಿಮಹೀಸು
89ರೋತ್ತಮಕೃತಾಭಿ[ಷೇ]ಕೋತ್ಸವೇ । ಯದೀಯಕರವಾರಿದೇಕನ[ಕ]
90ವೃಷ್ಟಿದೇಸರ್ವತಃ । ಯಥಾವಿಧಿಯಶಸ್ವಿನಾವಿರಚಿತಾ
91ಭಿಷೇಕಕ್ಷಣಾದ್ವಿಭಿದ್ಯಯವನಾಶರಾನ್ವಿಜಯತೇಸ್ಮಶಾ
92ಸನ್ಮಹೀಂ । ಶ್ರೀವೇಂಕಟೊಂಬಾವರರಾಘವಾಂಬಾ ದೋಭವಾಂಬಾಚಪಿನೋಬ
93ಮಾಂಬಾ । ನೀತ್ಯಾಸವೇತಾಯಿವಶಕ್ತಯೋಯಂದೇವ್ಯೋನುರುಂದ್ಧಂತಿಪವಿತ್ರ
94ಶೀಲಾಃ । ಯಸ್ಯಾತಿಪ್ರಥಿತೌಜಸೇರಣಮುಖೇಸೇನಾಭಟೈರುದ್ಭ
95ಟೈಸ್ಸಾಟೋಪಾಹೃತಸೈಂಧವದ್ವಿಷಘಟಾಶಸ್ತ್ರಾತಪತ್ರಾದಿಮಃ । ನಿರ್ವಿಣ್ಣೋ
96ಮಲುಕೀಭವಾಮುತನುಭೂತ್ಸಂಪ್ರಾಪ್ಯಗೇಹಂಮಹೌರ್ದ್ಧಸ್ಸನ್ಮಹವ
97ದಂಶಾಹುರಯತೇಸಾರ್ಥಾಭಿಧಾಮನ್ವಹಂ । ಯಸ್ಮಿನ್ನಂಗದನಿರ್ವಿಶೇಷ
98ಮಖಿಲಾಂವೃರ್ವೀಂಭುಜೇಬಿಭ್ರತಿ । ಪ್ರೀತಾಃಪನ್ನಗಮಂಡಲಾಧಿಪಕುಲೇಕ್ಷೋ
99ಣೀಭೃತೋನಿರ್ಭರಾಃಸೇವಂತೇವೃಷಶೈಲತಾಂಅಧಿಗತಾಃಶ್ರೀವೇಂಕಟಾ
100ಧೀಶ್ವರಂ । ವಾರಾಶಿಗಾಂಭೀರ್ಯ್ಯವಿಶೇಷಧುರ್ಯ್ಯಕ್ಷ್ಮಾಭೃರಾಃದುರ್ಗೈ
101ಶ್ಚವಿಭೂಷಲವರ್ಯ್ಯಃ । ಪರಾಪ್ಪದಿಗ್ಯಾಯವನಃಪ್ರಕಾಮಭಯಂಕ
102ರಶ್ಯಾರ್ಬರಧರಾಂತರಂಗಃ । ಹತರಿಪುರನಿಮೇಷಾನೋಕಹೋಯಾಚಕ
103ಶಾನಾಂಹೊಸಬಿರುದರಗಂಡೋರಾಯರಾಹುತ್ತಮಿಂಡಃ । ಕಪ್ಪ್ಯಸಂ
104ರಕ್ಷಣಪರೋದುಷ್ಪ್ಯಶಾರ್ದ್ದೂಲಮರ್ದನಃ । ಅರೀಭಗಂಡಭೇರುಂಡೋಹ

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105ರಿಭಕ್ತಿಸುಧಾನಿಧಿಃ । ಆತ್ರೇಯಗೋತ್ರಜಾನಾಮಗ್ರ
106ಸರೋಭೂಭುಜಾ . . . . । ಇತ್ಯಾದಿಬಿರುದೈರ್ವ್ಯಂಜಿತತ್ಯಾನಿತ್ಯವು
107ಭಿಷ್ಟುತಃ । ಜಯಜೀವೇತಿವಾದಿನ್ಯಾ(ಜನಿತಾಂ)ಜನಿತಾಂಜಲಿಭದ್ಧಯಾ । ಕಾಂ
108ಭೋಜಭೋಜಕಾಳಿಂಗಕರಹಾಟಾದಿಪಾರ್ತ್ಥಿವೈಃ । ಪ್ರತೀಹಾರಪದಂಪ್ರಾಪ್ತೈಃಪ್ರ
109ಸ್ತುತಸ್ತುತಿಶೋಷಣಃ । ಸೋಯಂನೀತಿಜಿತಾದಿಭೂಪತಿತತಸ್ಸತ್ರಾಮಶಾ
110ಖೀಸುಧೀಸಾರ್ಥಾನಾಂಭುಜತೇಜಸಾಸ್ವವಶಯಂಕರ್ಣಾಟಸಿಂಹಾಸ
111ನಂ । ಆಸೇತೋರಪಿಚಾಹಿವಾದ್ರಿವಿಮತಾನ್ಸಂಪೃತ್ಯಶಾಸನ್ಮುದಾ । ಸರ್ವೋ
112ರ್ವೀಂಪ್ರಜಕಾಸ್ತಿ ವೇಂಕಟಪತಿಶ್ರೀದೇವರಾಯಾಗ್ರಣೀಃ । ದಶಬಾಣೇಂದು
113ಸಂಖ್ಯಾಕಕಾಲೇತಶಕವತ್ಸರೇ । ಸರ್ವಜಿದ್ವತ್ಸರೇಶುದ್ಧಕಾರ್ತಿಕ್ಯಾಂ
114ದ್ವಾದಶೀತಿಥೌ । ಶ್ರೀವೇಂಕಟೇಶಪಾದಾಬ್ಜಸಂನಿಧೌಶ್ರೇಯಸಾಂನಿಧೌ । ವೇದವೇ
115ದಾಂತಸಿದ್ಧಾಂತಮಿಷಮಾಂಸಾಪಾರಬೃಶ್ವನೇ । ಸದಾಚಾರಧುರೀಣಾಯಸರ್ವವಿ
116ದ್ಯೈಕಬಾಂಧವೇ । ತ್ರಿಸ್ಕಂಧಜ್ಞಾನವಿದುಷಾಂಸೇಖರಾಯದ್ವಿಜನ್ಮನೇ । ನಿತ್ಯಾಂ
117ನದಾನಸಂತುಷ್ಟನಿಖಿಳದ್ವಿಜಸಂಸದೇ । ರಥೀತರಮಹಾಗೋತ್ರಪಾರಾ
118ವಾರಸುಧಾಂಸವೇ । ಆಶ್ವಲಾಯನಸೂತ್ರಾಯರುಕ್ಶಾಖಾಯಮ
119ಹಾತ್ಮನೇ । ಮಹರ್ಷಿಗ್ರಾಮಸ್ಥಹೊಂನೇಂದ್ರಪಾತ್ರಾಯಪ್ರಥಿತೌಜಸೇ । ಮ
120ತ್ರೋಮಯಾಜಿಪುತ್ರಾಯಸರ್ವಸಿದ್ಧಾಂತವೇದಿನೇ । ಜಾತಕಾದಿಪ್ರ

121ತ್ರಿಪ್ರಾಥಕುಳಲಾಯಜಕಧೀವಮತೇ । ಮಲ್ಲಜ್ಯೋಸ್ಯಾಯಜಾಂತಾಯ
122ಸೇಖರಾಯದ್ವಿಜನ್ಮನಾಂ । ಪೆನುಗೊಂಡಮಹಾರಾಜ್ಯೇವಾಟಸೀವೂ
123ಸಮನ್ವಿತಂ । ಪ್ರಖ್ಯಾತಂಚಕಮಹಾಗ್ರಾಮಂಮಾಲ್ಕೂರುಸ್ಥಳಶೋಭಿತಂ । ಕೊ
124ಡಗೆಹಳ್ಳಿಃಪ್ರಾಚ್ಯಸ್ಥಂ । ಗುಂಡಕಲ್ಲುಕಡಗತ್ತೂರಾಃದಕ್ಷಿಣಾಂದಿ
125ಶಮಾಶ್ರಿತಂ । ಚಾಳೂರೋಃಪ್ರಮಸ್ಥಂ । ಹಂಪಸಮುದ್ರಸ್ಯಚೋತ್ತರಂ ।
126ವಲಯವಾವನಕಂಭೈಃಪಲೀಭಿಶ್ಚ ಸಮನ್ವಿತಂ । ಪ್ರಖ್ಯಾತಂ
127ಶಲಿದೇವಪುರಂಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ । ಪೆನುಗೊಂಡಸೀಮಬಿ
128ಡುಗ್ರಾಮಹಂಪಸಮುದ್ರಾತ್ಪ್ರಾಚೀದಿಶಿಸ್ಥಿತಂತಿಂಗಳೂರಉ

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129ತಿನಾಮಾಸ್ಯಗ್ರಾಮಾದ್ದಕ್ಷಿಣತಸ್ಥಿತಂ । ಹಾಲುಗೊಂಡನ
130ಹಳ್ಳಿಃಪಶ್ಚಿಮಸ್ಥಂ । ಇಡುಗೂರೋರುದಕ್ಸ್ಥಿತಂ । ವಲಯವಾ
131ವನಗಂಭೈಶ್ಚ ಪಲ್ಲೀಭಿಶ್ಚ ಸಮನ್ವಿತಂ । ವಂದಣೂರುಮಹಾಗ್ರಾ
132ಮಂಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ । ಶ್ರೀವೇಂಕಟಮಹಾರಾಯಸಮು
133ದ್ರಾಪ್ರತಿನಾಮಕೌ । ಸರ್ವಮಾನ್ಯೌಚತುಸೀಮೂಳುಭೌಗ್ರಾಮಾವುಸ
134ಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತೌ ।
135ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಮೇಕಭೋಗೌಸಭೂರುಹೌ । ವಾಪೀಕೂ
136ಪತಟಾಕೈಶ್ಚ ಕಚ್ಚಾರಾಮೈಶ್ಚ ಸಂಯುತೌ । ಪ್ರತ್ರಪಾತ್ರಾದಿಭಿರ್ಭೋ
137ಗ್ಯೌಕ್ಷಮಾದಾಚಂದ್ರತಾರಕೌ । ದಾನಾಧಮನವಿಕ್ರೀತಿಯೋಗ್ಯಂ
138ವಿನಿವಮಯೋಚಿತೌ । ಪರೀತಃಪ್ರಯತೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪು
139ರೋಗವೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಚಾತಪಥಿಕೈರಧಿಕೈರ್ಗಿ
140ರಾ । ವೇಂಕಟೇಂದ್ರಮಹಾರಾಯೋಮಾನನೀಯೋಮನಸ್ವಿನಾಂ ।
141ಸಹಿರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ ।ಶ್ರೀ।

5ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

142ಶ್ರೀವೇಂಕಟಪತಿರಾಯಕ್ಷಿತಿಪತಿವರ್ಯ್ಯಸ್ಯಕೀರ್ತಿಧು
143ರ್ಯಸ್ಯ । ಶಾಸನಮಿದಂಸುಧೀಜನಕುವಲಯಚಂದ್ರಸ್ಯಭೂಮಜೇಂ
144ದ್ರಸ್ಯ । ಶ್ರೀವೇಂಕಟಪತಿರಾಯಕ್ಷ್ಮಾಪತಿದೇಶೇನಶಾಸನಶ್ಲೋಕಾನ್ ।
145ಕೃಷ್ಣಕವಿಕಾವುಕೋಟಿಸ್ಸರಸಮಭಾಣೀತ್ಸಭಾಪತೇಃಪಾತ್ರಃ । ಶ್ರೀ
146ವೇಂಕಟಮಹಾರಾಯಸೂಕ್ತ್ಯಾಗ್ರಣಿಪಯಾತ್ಮಜಃ । ಶ್ರೀವೀರಣಮಹಾ
147ಚಾರ್ಯೋವ್ಯಲಿಖತ್ತಾಂಮ್ರಶಾಸನಂ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾ
148ಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾ
149ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದ
150ತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ।
151ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ವಿಕೈವಭಗಿ
152ನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಞಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರ
153ದತ್ತಾವಸುಂಧರಾ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇ

[154]ಪೂಲನೀಂಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂ

[155]ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥೫॥

[156]ಶ್ರೀವೇಂಕಟೇಶ.*

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### ಆದೇ ಗ್ರಾಮದ ಕಲ್ಲುಮಠದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

[ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ॥ ನಮಸ್ತುಂಗಶಿರ(ಃ)ಶ್ಚುಂಬಿ

[2]ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ

[3]ವೇ ॥ ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಖರಾಯ

[4]ತ್ರಧಾತ್ರೀಫಲತ್ರಶ್ರಿಯಂದಧೌ ॥ ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿ

[5]ರಾಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಪರೇರಪಿಚಪೂಜ್ಯತೇ ॥ ಅಸ್ತಿಕ್ಷೀರವಾಯಾ

[6]ದ್ದೇವೈರ್ಮಥ್ಯಮಾನಮಹಾಂಬುಧೇ । ನವನೀತಮಿವೋದ್ಭೂತಮಮೃತನೀತತವೋಮಹಃ ।

[7]ತಸ್ಯಾಸೀಸ್ತನಯಃತಪೋಭಿರತುಳೈರನ್ವರ್ಥನಾಮಾಭಿದಃ । ಪುಣ್ಯೈಃರಸ್ಯಪುರೂರವಾಃಭು

[8]ಜಬಲೈರಾಯುರ್ವಿಷಾಂನಿಘ್ನತಃ । ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪುರುಷೋಯುಧೇಯಯಾತಿಸ್ಸೆ

[9]ತಾಖ್ಯಾತಸ್ತಸ್ಯತುತುರ್ವಸುರ್ವಸುನಿಭಃಶ್ರೀದೇವಯಾನೀಪತೇಃ ॥ ತದ್ವಂಶೇದೇವಕೀಜಾ

[10]ನೇರ್ದಿದೀಪೇತಿವಿಖ್ಯಾಭೂಪತಿಃ । ಯಶಸ್ವೀತುಳವೇಂದ್ರೇಷುಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ । ತತೋಭೂ

[11]ಚುಕ್ತ ಮಾಜಾನಿಈಶ್ವರಃಕ್ಷಿತಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ತಾವೋದೇವಕೀನಂದನಾದಿ

[12]ವ । ವಿವಿಧಸು[ಕೃ]ತೋದ್ದಾವೀರಾವೀಶ್ವರಪ್ರಮುಖೇವಮುಹುರ್ಮು[ದಿ]ತಹೃ[ದ]ಯಃಸ್ಥಾನೇಸ್ಥಾನೇವ್ಯಧತ್ತ

[13]ಯಥಾವಿಧಿಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭುವಿಷೋಡಶತ್ರಿಭುವ

[14]ನಜನೋದ್ಗೀತಂಸ್ಫೀತಂಯಶಃಪುನರುಕ್ತಯನ್ । ಕಾವೇರೀವಮಾಶುಬಧ್ವಾಬಹಳಜಲರಯಾಂ

[15]ತಾಂವಿಲಂಘ್ಯೈವಶತ್ರುಂಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾಸಮತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ

[16]ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂತದಪಿನಿಜವಶೇಪತ್ತನಂಯೋವಭಾಸೇಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯ

[17]ತ್ರಿಭುವನಭವನಸ್ಯೂಯಮಾನಾಪದಾನಃ । ಚೋರಂಚಕೋಳಂಚಪಾಂಡ್ಯಂತದಪಿಚಮಧು

[18]ರಾವಲ್ಲಭಂಮಾನಭೂಷಂವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತದನ್ಯಾ

[19]ನ । ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತ ಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಃಕ್ಷೋ

[20]ಣೀಪತೀನಾಂಶ್ರಜಮಿವಸರಸಾಂಶಾಸನಂಯೋವ್ಯತಾನೀತ್ । ತಿಪ್ಪಾಜೀನಾಗಲಾ

[1]ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[21]ದೇವ್ಯಾಕಾಸಲ್ಯಾಶ್ರೀಸುಮಿತ್ರಯೋಃ । ದೇವ್ಯೋ[ರಿವ]ನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಟ್ಟಿರಥಾಭಿಧಃ ।

[22]ವೀರಾವಿನಯಿನಾರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ । ಜಾತೋವೀರನೃಸಿಂಹೇಂದ್ರಾಕೃಷ್ಣ

[23]ರಾಯಮಹೀಪತಿಃ । ವೀರಶ್ರೀನಾರಸಿಂಹಸವಿಜಯನಗರೇರತ್ನ ಸಿಂಹಾಸನ

[24]ಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾ[ನಿರಸ್ಯನ್]ನೃಗನಳನಹುಷಾನಪ್ಯ[ವನ್ಯಾವು]ಥಾನ್ಯಾನ್ । ಆಸೇತೋರಾಸುಮೇರೋರ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ.

[25]ವನಿಸುರನುತಸ್ವೇರಮಾಚೋಳಯಾದ್ರೇರಾಪಶ್ಚಾದಾಚಲಾಂತಾಂಅಖಿಳಹೃದಯಮಾವರ್ಜ್ಯ
[26]ರಾಜ್ಯಂಶಸಾಸ । ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವ
[27]ಸ್ಥಾನೇಶ್ರೀಕಾಳಹಸ್ತೀಶಿತುರಪಿನಗರೇವೇಂಕಟಾದ್ರೌಚಕಾಚ್ಯಾಂ । ಶ್ರೀಶೈಲೇಶೋಣ
[28]ಶೈಲೇಮಹತಿಹರಿಹರಅಹೋಬಲೇಸಂಗಮೇಚಶ್ರೀರಂಗೇಕುಂಭಕೋಣೇಹತತಮಸಿ
[29]ಮಹಾನಂದಿತೀರ್ಥೇನಿವೃತ್ತೌ । ಗೋಕರ್ಣೇರಾಮಸೇತೌಜಗತಿತದಿತರೇಷ್ವಪ್ಯಶೇಷೇಷುಪು
[30]ಣ್ಯಸ್ಥಾನೇಷ್ವಾರಬ್ಧನಾನಾವಿಧಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ । ಯಸ್ಯೋದಂಚತುರಂಗ
[31]ಪ್ರಖರಖುರರಜಃಶುಷ್ಯದಂಭೋದಿಮಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷಛಿದೋದ್ಯದ್ವರಕುಲಿಶಧರೋ
[32]ತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ಬ್ರಂಹ್ಮಾಂಡಂವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂರತ್ನಸಾ
[33]ನುಂಸಪ್ತಾಂಭೋಧೀಶ್ಚೇಕಲ್ಪಕ್ಷಿತಿರುಹತಿಲಕಂಕಾಂಚನೀಂಕಾಮಧೇನುಂ । ಸ್ವರ್ಣಕ್ಷ್ಮಾಂಯೋ
[34]ಹಿರಣ್ಯಾಸರಥಮಪಿತುಲಾಪೂರುಷಂಗೋಸಹಸ್ರಂಹೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಮಯರಥಂ
[35]ಪಂಚಲಾಂಗಲ್ಯತಾನೀತ್ । ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂರಾಜ್ಯಂದ್ಯಾಮಿವಶಾಸಿತುಂ । ತಸ್ಮಿ[ನ್]
[36]ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿತೇರಿಂದ್ರೇದಿವಂಗತೇ । ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯಶ್ರೀಃಕೃಷ್ಣರಾಯಮ
[37]ಹೀಪತಿಃ । ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಃನಿರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ । ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತತಃ
[38]ಪ್ರಸೃತಯಾರಿಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕ್ಯಪುರಾಪುರಾರಿರಭವದ್ಭಾಲೇಕ್ಷಣಃ
[39]ಪ್ರಾಯಶಃ । ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃಕಾಳೀಖ
[40]ಡ್ಗಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಚವಾಣೀಕರೇ ॥ ೨೦ ॥ ಶತ್ರೂಣಾಂವಾಸಮೇತೇ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[41]ದದತಇತಿರುಷಾಕಿನ್ನುಸಪ್ತಾಂಬುರಾಶಿಃನಾನಾಸೇನಾತುರಂಗತ್ರುಟಿತವಸುಮ
[42]ತೀಧೂಳಿಕಾಪಾಲಿಕಾಭಿಃ । ಸಂಶೋಷ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿ
[43]ಶ್ರೇಣಿಕಾಯೋವಿಧತ್ತೆ । ಬ್ರಂಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈ
[44]ರಮೇಯೈಃ । ಮದ್ದತ್ತಾಮರ್ಥಿಸಾರ್ಥೀಂಶ್ರಿಯಮಿಹಸುಚಿರಂಭುಜ್ಯತಾಮಿತ್ಯವೇತ್ಯ
[45]ಪ್ರಾಯಃಪ್ರತ್ಯೂಹಹೇತುಸ್ತಪ[ನ]ರಥಗತೇರಾಲಯಾನ್ದೇವತಾನಾಂ । ತತ್ತದಿ[ಗ್]ಜೈತ್ರವೃ
[46]ತ್ಯಾಪಿಚಬಿರುದಪದೈರಂಕಿತಾಂ ಸ್ತತ್ರತತ್ರಸ್ತಂಭಾನ್ಜಾತಪ್ರತಿಷ್ಠಾನ್ವ್ಯತನು
[47]ತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ । ಕಾಂಚೀಶ್ರೀಶೈಲಶೋಣಾಚಲಕನಕಸ
[48]ಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇಷ್ವಾವೃತ್ಯಾವೃತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯ
[49]ಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀರ್ಥೇಷ್ವಪಿಕ್ರತುತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾಪದಾ
[50]ನೈರಪಿಸಮಮಖಿಳೈರಾಗಮೋಕ್ತಾನಿಭೂಯಃ । ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃ ।
[51]ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ರಾಜಾಧಿರಾಜಇತ್ಯುಕ್ತೋಯೋರಾಜಪರಮೇಶ್ವ
[52]ರಃ । ಮೂರುರಾಯರಗಂಡಶ್ಚಪರರಾಯಭಯಂಕರಃ । ಹಿಂದುರಾಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾ
[53]ರ್ದೂಲಮರ್ದನಃ । ವೀರಪ್ರತಾಪಇತ್ಯಾದಿಬಿರುದೈರುಚಿತೈರ್ವೃತಃ । ಆಲೋಕಯಮ
[54]ಹಾರಾಜಜಯಜೀವೇದವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾದ್ಯೈರಾಜಭಿಃಸೇವ್ಯತೇಚ
[55]ಯಃ । ಸ್ತುಯೌದಾರ್ಯಃಸುಧೀಭಿಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ।
[56]ಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ಯನೀತ್ಯಾನೃಗಾದೀನ್ । ಆ.
[57]ಪೂರ್ವಾದ್ರೇರಧಸ್ತಾಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿಸಾ
[58]ರ್ಥಶ್ರಿಯಮಿಹಬಹಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಶಂಮಿಧೇ ॥ ೨೮ ॥ ಶಕಾಣ್ದೇಶಾಲಿವಾಹ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[59]ಸ್ಯಸಹಸ್ರೇಣಚತುಃಶತೈಃ । ನವಾಭ್ಯಧಿಕಯಾಚತ್ವಾರಿಂಶದ್ಗಣಿತೇಕ್ರಮಾ
[60]ತ್ । ಸರ್ವಜಿನ್ನಾಮಕೇವರ್ಷೇಮಾಸಿಕಾರ್ತ್ತಿಕನಾಮನಿ । ಶುಕ್ಲಪಕ್ಷೇಚಪುಣ್ಯಾಯಾಂ
[61]ಉತ್ಥಾನದ್ವಾದಶೀತಿಥೌ । ತುಂಗಭದ್ರಾನದೀತೀರೇ[ತು]ಂಗತ್ಕಲ್ಲೋಲಶೀತಳೇ । ಸಂನ್ನಿ
[62]ಧೌವಿಠಲೇಶಸ್ಯಸರ್ವಸಂಪದ್ವಿಧಾಯಿನಿ । ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾ
[63]ಜೇಮಹಾತ್ಮನೇ । ಪದವಾಕ್ಯಪ್ರಮಾಣಾಖ್ಯಸರಸ್ವತ್ಪಾರದೃಶ್ವನೇ । ವೈಷ್ಣವಾಗ
[64]ಮಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಟಾಚಾರ್ಯಮೌಳಯೇ । ನಿಗಮಾಗಮನಿರ್ಣೀತನಿರ್ಜರಾಧೀಶ
[65]ಮಂತ್ರಿಣೇ । ನೃಪೇಂದ್ರಮುಕುಟೀರತ್ನನೀರಾಜಿತನಿಜಾಂಘ್ರಯೇ । ನಿರಹಂಕಾರಚಿ
[66]ತ್ತಾಯನೀತಿಮಾರ್ಗೋಪದೇಶಿನೇ । ಕುಡಲ್ಯಾರ್ಯಮಠೀಯಾಯಕಲುಷಾಸ್ಪೃಷ್ಟಮೂ
[67]ರ್ತ್ತಯೇ । ಶಿಷ್ಯಾಯಶ್ರೀರಘಪತೇಯತೀಂದ್ರಸ್ಯಮಹಾತ್ಮನಃ । ಶ್ರೀನಾರಾಯಣಯತೀಂ
[68]ದ್ರಾಯಶ್ರಿತಕಾಮಿತದಾಯಿನೇ । ಆರಗಾಖ್ಯಮಹಾಗ್ರಾಮವೇಂಠೇಯವಿಹಿತಸ್ಥಿ
[69]ತಂ । ಹ್ವಳೇಹಟ್ಯಾಭಿದಂಗ್ರಾಮಂಹುರುಳೀಹಳಿನಾಮಕಂ । ತಥಾಬುಳಾಪುರಂಗ್ರಾಮಂಬೀರ
[70]ನಹಳೀತಿನಾಮಕಂ । ಮೊಲೆನಹಳೀತಿನಾಮಾನಂಸರ್ವಸಸ್ಯೋಪಶೋಭಿತಂ ।
[71]ಸರ್ವಮಾನ್ಯಂಚತುಃಶೀಮಾಸಂಯುತಂಗ್ರಾಮಪಂಚಕಂ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿ
[72]ದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ । ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ ।
[73]ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕಛಾರಾಮೈಶ್ಚಸಂಯುತಂ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಕ್ರ
[74]ಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಾಧಿಮತವಿಕ್ರೀತಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ । ಪರೀತಃ
[75]ಪ್ರಯತೈಃಶಿಷ್ಯಪುರೋಹಿತಪುರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿವಿಧಶ್ರೌತಪಥಿಕೈರಧಿ
[76]ಕೈರ್ಗಿರಾ । ಕೃಷ್ಣರಾಯಮಹಾರಾಯಮಾನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಣ್ಯಾಪ
[77]ಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[78]ರಕಂ । ದಾರಾಧಿಮತವಿಕ್ರೀತಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ । ತೈಸ್ತೈಃಸಮ್ಯಕ್
[79]ತತಃಚಿನ್ಹೈಃದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ । ಸಮ್ಯಗ್ವಾಮನಮುದ್ರಾಂಕಶಿ
[80]ಲಾಯಾಃಪರಿವರ್ತನಂ ॥ ದೇವಸಾಕ್ಷಿಣಃ ॥ ಆದಿತ್ಯಚಂದ್ರಾವನಿಳೋನ
[81]ಳಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧ
[82]ರ್ಮಸ್ಯಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಛ್ರೇಯೋನುಪಾ
[83]ಲನೀ । ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾಪುತ್ರಿಕಾ
[84]ಧಾತ್ರೀಪರದತ್ತಾಸಹೋದರೀ । ಅನ್ಯದತ್ತಾಚಮಾತಾಚದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇ
[85]ತ್ ॥ ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇನ್ಯೇನೃಪಾಃಸತತಧರ್ಮವಿ
[86]ಚಾರಚಿತ್ತಾಃ । ಮದ್ಧರ್ಮಮೇವಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪಾದಪದ್ಮಯುಗಳಂ
[87]ಶಿರಸಾವಹಾಮಿ ॥ ಗ್ರಾಮಾಣಾಂರೇಖಾ ॥ ಹ್ವಳೇಹಟೀರೆಖಾ
[88]೧೧೦।ಮಾಳೇನಹಳೀ೨೪।।ಬೀರನಹಳೀ೨೩ಬುಳಾಪುರ೪೦ಹುರಳೆ
[89]ಹಳೀ೧೨।।ಉಭಯಂ೨೧೦।।
[90]*ಶ್ರೀವಿರುಪಾಕ್ಷ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ.

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### ಆದೇ ಮಠದಲ್ಲಿ ಇರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
[2]ಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಹರೇ
[3]ರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಜೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
[4]ಛತ್ರಶ್ರಿಯಂದಧೌ । ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಭವುಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ । ಯದ್ಗಜೋ
[5]ಪ್ಯಗಜೋದ್ಭೂತಂಹರಿಣಾಪಿಚಕಪೂಜ್ಯತೇ । ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮ
[6]ಹಾಂಬುಧೇಃ । ನವನೀತಮಿವೋದ್ಭೂತಮಖನೀತತವೋಮಹಃ । ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತು
[7]ಳೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಣ್ಯೈರಸ್ಯಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ವ್ಯಪಾನಿಷ್ಣತಃ । ತಸ್ಯಾ
[8]ಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪರುಷೋಯುದ್ಧೇಯಯಾತಿಕ್ಷಿತಾಖ್ಯತಸ್ತಸ್ಯತುರ್ವಸುರ್ವಸುನಿ
[9]ಭಃ(ನಿಭಃ)ಶ್ರೀದೇವಯಾನೀಪತೇಃ । ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ದಿದೀಪೇತಿಂಮಭೂಪತಿಃ । ಯ
[10]ಶ್ಚಿತುಳವೇಂದ್ರೇಪುಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ । ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾನಿರೀಶ್ವರಶ್ಚಿತಿ
[11]ಪಾಲಕಃ । ಅತ್ರಾಸವಮಗುಣಭ್ರಂಶಂವಾಶೆರತ್ನಂಮಹೀಭುಜಾಂ । ಸರಸಾದುದಭೂತ್ತಸ್ಮಾ
[12]ನ್ನರಸಾವನಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ಕಾವೋದೇವಕೀನಂದನಾದಿವ । ವಿವಿಧ
[13]ಸುಕೃತೋದ್ದಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುದಿತಹೃದಯಸ್ಥಾನೇಸ್ಥಾನೇವ್ಯೆಧತ್ತಯಥಾ
[14]ವಿಧಿ । ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭುವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂಸ್ಫೀ
[15]ತಂಯಶಃಪ್ರನರುಕ್ತಯನ್ । ಕಾವೇರೀಮಾಶುಬಧ್ನಾಬಹಳಜಲರಯಾಂತಾಂವಿಲಂಘ್ಯೈವಶ
[16]ತ್ರುಂಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾಸಮಿತಿಭುಜಬಲಾತ್ತಂಚಕಾರಾಜ್ಯಂತದೀಯಂ । ಕೃತ್ವಾಶ್ರೀರಂಗಪೂ
[17]ರ್ವಂತದಪಿನಿಜವಶೇಪಟ್ಟಣಂಯೋಬಭಾಸೇ । ಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯತ್ರಿಭುವನಭವ
[18]ನಸ್ತೂಯಮಾನಾಪದಾನಃ । ಚೋರೇಂಚೋಳಂಚಪಾಂಡ್ಯಂತಮಪಿಚವಧೂರಾವಲ್ಲಭಂಮಾನಭೂಷಂ
[19]ವೀರ್ಯೋದಗ್ರಂತುಲುಪ್ಕಂಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತದನ್ಯಾನ್ । ಆಗಂಗಾತೀರಲಂ
[20]ಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಕ್ಷೋಣೀಪತೀನಾಂನ್ಯಜಮಿವ(ಶ)
[21]ಶರಸಾಂಶಾಸನಂಯೋವ್ಯತಾನೀತ್ । ತಿಪ್ಪಾಜೀನಾಗಲಾದೇವ್ಯೋಃಕಾಸಲ್ಯಾಶ್ರೀಸುಮಿ
[22]ತ್ರಯೋಃ । ದೇವ್ಯೋರಿವನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಜ್ಜಿರಥಾದಿವ । ವೀರಾವಿನಯಿನೌರಾ
[23]ಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌಜಾತೌವೀರನೃಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ । ವೀ
[24]ರಶ್ರೀನಾರಸಿಂಹಸ್ಯವಿಜಯನಗರೇರತ್ನ ಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರೆ
[25]ಸ್ಯನ್ನೃಗನಳ[ನಹುಷಾ]ನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾನ್ । ಆಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತ
[26]ಸ್ಫೀರವಾಜೋದಯಾದ್ವೀರಾಪಾಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಳಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಕ
[27]ಶಾಸ । ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಯನೇ
[28]ಶ್ರೀಕಾಳಹಸ್ತೀಶತುರಪಿನಗರೇವೇಂಕಟಾದ್ರಾಚಕಾಂಚ್ಯಾಂ । ಶ್ರೀಶೈಲೇಕೋಣಶೈಲೇ
[29](ಕೋಣಶೈಲೇ)ಮಹತಿಹರಿಹರೇಹೋಬಲೇಸಂಗಮೇಚ । ಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇಕೃತತವ
[30]ಸಮಹಾನಂದಿತೀರ್ಥೇನಿವೃತ್ತೌ । ಗೋಕರ್ಣೇರಾಮಸೇತೌಜಗತಿಹರಿಹರೇಷ್ವಪ್ಯಶೇಷೇ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[31]ಪುಪುಣ್ಯಸ್ಥಾನೇಷ್ವಾರಬ್ಧನಾನಾವಿಧಬಹಳಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ । ಯಸ್ಯೋದಂಚತ್

[32]ತ್ತುರಂಗಪ್ರಕರಖುರರಜಃಶುಷ್ಯದಂಭೋಧಿಮುಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷಚ್ಛಿದೋದ್ಯ[ತ್ತ]ರಕುಲಿಕಭರೋ

[33]ತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ । ಬ್ರಹ್ಮಾಂಡಂವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂರತ್ನಧೇನುಂ

[34]ಸಪ್ತಾಂಭೋಧೀಂಶ್ಚ ಕಲ್ಪಕ್ಷಿತಿರು[ಹ]ಲತಿಕೇಕಾಂಚನೀಂಕಾಮಧೇನುಂಸ್ವರ್ಣಕ್ಷ್ಮಾಂಯೋಹಿರಣ್ಯಾಶ್ವ

[35]ರಥಮಪಿತುಲಾಪೂರುಷಂಗೋಸಹಸ್ರಂಹೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಕರಿರಥಂಪಂಚಲಾಂಗಲ್ಯತಾ

[36]ನೀತ್ । ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂರಾಜ್ಯಂದ್ಯಾಮಿವಕಿಸಿತುಂ । ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿ

[37]ತೇರಿಂದ್ರೇದಿವಂಗತೇ । ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪತಿಃ । ಬಿಭರ್ತಿಮಣಿಕೇಯೂರ

[38]ನಿರ್ವಿಶೇಷಂಮಹೀಮಭುಜೇ । ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತತಃಪ್ರಸೃತಯಾವಿಶ್ವಂರುಜೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕ್ಯ

[39]ಪುರಾಪುರಾರಿರಭವತ್ಫಾಲೇಕ್ಷಣಃಪ್ರಾಯಶಃ । ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪ

[40]ದ್ಮಭೂಃ । ಕಾಳೀಖಡ್ಗಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕರೇ । ಶತ್ರೂಣಾಂವಾಸಮೇತೇದದತಇ

[41]ತಿರುಷಾಕಿಂನುಸಪ್ತಾಂಬುರಾಶೀನಾನಾಸೇನಾತ್ತುರಂಗತೃಟಿತವಸುಮತೀಧೂಳಿಕಾಪಾಲಿಕಾ

[42]ಭಿಃ । ಸಂಶೋಷ್ಯಸ್ವೈರವೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೇಬ್ರಹ್ಮಾಂಡಂಸ್ವರ್ಣಮೇ

[43]ರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈರವೇಯೈಃ । ಮದ್ದತ್ತಾವರ್ಥಿಸಾರ್ಥಶ್ರಿಯಮಿಹಸುಚಿ

[44]ರಂಭುಂಜತಾಮಿತ್ಯವೇತ್ಯ । ಪ್ರಾಯಪ್ರತ್ಯೂಹ[ಹೇತೋ]ಸ್ತ್ವಪನರಥಗತೇರಾಲಯಾನ್ದೇವತಾನಾಂ । ತತ್ತದಿ

[45]ಜ್ಞೈಃಕೃತ್ಯವೃತ್ಯಾಪಿಚಬಿರುದಪದೈರಂಕಿತಾಂಸ್ತತ್ರ[ತತ್ರ]ಸ್ತಂಭಾನ್ಪ್ರತಪ್ರತಿಷ್ಟಾನ್ವ್ಯತನುತಭುವಿಯೋ

[46]ಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ । ಕಾಂಚೀಶ್ರೀಶೈಲಶೋಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇ

[47]ಷ್ವಾವರ್ತ್ಯಾವರ್ತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವಚ್ಛ್ರಾಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀರ್ಥೇಷ್ವ

[48]ಖಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೋಪದಾನೈರಪಿಸವಮವಖಿಳೈರಾಗ

[49]ವೋಕ್ತಾನಿ[ಷ್ಟಾನಿ] । ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃಸೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ಭಾಷೆಗೆತ

[50]ಪ್ಪುವರಾಯರಗಂಡಸ್ತೋಷಕೃದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜಇತ್ಯುಕ್ತೋಯೋರಾ

[51]ಜಪರಮೇಶ್ವರಃ । ಮೂರುರಾಯರಗಂಡಶ್ಚ ಪರರಾಯಭಯಂಕರಃ । ಹಿಂದುರಾಯಸುರತ್ರಾ

[52]ಣೋದುಷ್ಟಶಾರ್ದೂಲಮರ್ದನಃವೀರಪ್ರತಾಪಇತ್ಯಾದಿಬಿರುದೈರುಚಿತೈರ್ಯುತಃ । ಆಲೋ

[53]ಕಯಾಮಹಾರಾಯಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾದ್ಯೈರಾಜಭಿಃ

[54]ಸೇವ್ಯತೇಚಕಯಃ । ಸ್ತುತ್ಯಾದ್ಯಾರ್ಯಃಸುಧೀಭಿಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾ

[55]ಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧರೇಕೃತ್ಯನೀತ್ಯಾನ್ಯಗಾದೀನ್ । ಆಪೂರ್ವಾದ್ರೇರಥಾ

[56]ಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇವಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿಸಾರ್ಥಶ್ರಿಯಮಿಹಬಹು

[57]ಶೀಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೇ । ಶಕಾಬ್ದೇಶಾಲಿವಾಹನ್ಯಸಹಸ್ರೇಣಚತುಃಶತೈಃ । ನ

[58]ವಾಭ್ಯಧಿಕಯಾಚೆತ್ವಾರಿಂಶತಾಗಣಿತೇಕ್ರಮಾತ್ । ಸರ್ವಜನ್ಯಾಮುಕೇವರ್ಷೇವಾಸಿಕಾ

[59]ತ್ರಿಕನಾವನಿ । ಶುಕ್ಲಪಕ್ಷೇಚಪೂರ್ಣಾಯಾಮುತ್ತಾನದ್ವಾ[ದ]ಶೀತಿಥೌ । ತುಂಗಭದ್ರಾನದೀ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[60]ತೀರೇತ್ವಂಗತ್ತಲ್ಲೋಲಶೀತಳೇ । ಸಂನಿಧೌವಿತಲೇಶಸ್ಯಸರ್ವಸಂಪದ್ವಿ

[61]ಧಾಯಿನಿ । ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಜೇಮಹಾತ್ಮನೇ । ಪದವಾಕ್ಯಪ್ರ

[62]ಮಾಣಾಖ್ಯಸರಸ್ವತ್ಯಾಪರದೈವ್ಯನೇ । ಷಡ್ದರ್ಶನಾವನೀಖೇಲದ್ವಿವೇಕಮಯಕೇಕಿ

[63]ನೇ । ವೈಷ್ಣವಾಗಮಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಟಾಚಾರ್ಯಮೌಳಯೇ । ನಿಗಮೋಗವನಿರ್ಗತ

64ನಿರ್ಜರಾಧೀಶಮಂತ್ರಿಣೇ । ನೃವೇಂದ್ರಮಕುಟೀರತ್ನನೀರಾಜಿತನಿಜಾಂಘ್ರಯೇ । ನಿರಹಂ
65ಕಾರಚಿತ್ತಾಯನೀತಿಮಾರ್ಗೋಪದೇಶಿನೇ । ಶೇಷಾಯನರವೇಷಾಯಶಿಕ್ಷಿತಾಂತರ
66ವೈರಿಣೇ । ಪುರಾಣಪುರುಷದ್ಧ್ಯಾನಪುಷ್ಯತ್ಪುಲಿಕಮೂರ್ತ್ತಯೇ । ಮದ್ಧ್ವಾಚಾರ್ಯಮತಾಂಭೋಜ
67ಮಾರ್ತ್ತಾಂಡಾಯಿತತೇಜಸೇ । ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥಶಿಷ್ಯಾಯಬ್ರಹ್ಮನಿರ್ಮಲಮೂರ್ತ್ತಯೇ । ವ್ಯಾಸ
68ತೀರ್ಥಯತೀಂದ್ರಾಯವಿದ್ವದಿಂದೀವರೇಂದವೇ । ಬಂಕಾಪುರಮಹಾಗ್ರಾಮವೇಂಠಯೇವಿಹಿ
69ತಸ್ಥಿತಿಂ । ಹಾನುಗಲ್ಲಮಹಾಸೀಮ್ನಿವಿಖ್ಯಾತಿಮಧಿಕಾಂಶ್ರಿತಂ । ಪ್ರಾಚಾಂಕಾಮನಹ
70ಳ್ಯಾಶ್ಚಕೊಡಕೊಪ್ಪಾಶ್ಚದಕ್ಷಿಣಂ । ಸಿರುಮಾಪುರನಾಮ್ನೋಪಿಸೀಮಾಪಶ್ಚಿಮತಃಸ್ಥಿ
71ತಂ । ಗಡಿಯಂಕನಹಳ್ಯಾಶ್ಚಸಂಪ್ರಾಪ್ತಂದಿಶಮುತ್ತರಾಂ । ಶ್ರೀಮದ್ವ್ಯಾಸಪುರಾಭಿಖ್ಯಾಮ
72ಪರಾಂಸಮುಪಾಶ್ರಿತಂ । ಗೌರಾಪುರಾಭಿಧಂಗ್ರಾಮಂಸರ್ವಸಸ್ಯೋಪಶೋಭಿತಂ । ಸರ್ವಮಾ
73ನ್ಯಂಚತುಸ್ಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜ
74ಲಾನ್ವಿತಂ । ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾ
75ಕೈಶ್ಚಕಚ್ಛಾರಾಮೈಶ್ಚಸಂಯುತಂ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಾ
76ಧಮನವಿಕ್ರೀತಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ । ಪರೀತಃಪ್ರಯತೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪು
77ರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ರೌತಪಥಿಕೈರಧಿಗೈರ್ಗಿರಾಂರ . ಮಹಾರಾಯೋಮಾ
78ನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಯಶಸ್ವೀಯಜಮಾ
79ನೋಸಾಯತಿನಾಸಪುರೋಗಮಃ । ವಿಧಾಯತಮಿಮಂಗ್ರಾಮಂತ್ರಿಂಶದ್ವಿತ್ತಸಮನ್ವಿತಂ । ವೃತ್ತೀಸ್ಸಂ
80ಸ್ಥಾಪ್ಯಪಂಚಾತ್ರಮಠಾವನಿಸುತಾಪತೇಃ । ನಾನಾಗೋತ್ರದ್ವಿಜಾತಿಭ್ಯೋವೃತ್ತೀರನ್ಯಾದದೌಮುದಾ ।
81ವೃತ್ತಿಮಂತೋತ್ರಲಿಖ್ಯಂತೇವಿಪ್ರಾವೇದಾಂತಪಾರಗಾಃ । ತಿರುವೇಂಕಟನಾಥಾಯದಾಸರೀಕೊ
82ಪ್ಪವಾಸಿನೇ । ಸುಧಾಹಾರೋಪಚಾರಾರ್ಥಂವೃತ್ತಿರೇಕಾತ್ರಕಲ್ಪಿತಾ । ಕೃಪಾಕೂಪಾರನೇತ್ರಾಯ
83ಗ್ರಾಮಸ್ಥಾಯಹನೂಮತೇ । ಕಲ್ಪಿತಾವೃತ್ತಿರೇಕಾತ್ರಸುಧಾಹಾರಾಯಸರ್ವದಾ । ಯತೇರಘುಪ
84ತೇಶ್ಶಿಷ್ಯಸ್ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ । ನಾರಾಯಣಯತೀಂದ್ರೋತ್ರವೃತ್ತಿಷಟ್ಕಂಸಮಶ್ನುತೇ ।
85ಶ್ರೀಸೋಮನಾಥಭಟ್ಟಸ್ಯಸೂನುರಾತ್ರೇಯಗೋತ್ರಜಃ । ಶ್ರೀನಾಗಿದೇವಭಟ್ಟಾಖ್ಯೋಬಹ್ವೃಚೋ
86ತ್ರದ್ವಿವೃತ್ತಿಕಃ । ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋಮಲ್ಲಿಭಟ್ಟಸ್ಯನಂದನಃ । ಬಹ್ವೃಚೋನಂತಭಟ್ಟಾಖ್ಯಸ್ಸು
87ಧೀಸ್ಸಾರ್ಧೈಕವೃತ್ತಿಕಃ । ಸಾಮಗಸ್ತುಕ್ಕಣಾರ್ಯಸ್ಯಸೂನುಖಾದಿರಸೂತ್ರಜಃ । ಮುದ್ಗಲಾರ್ಯೋ
88ತ್ರಸಾರ್ಧೈಕವೃತ್ತಿರಾತ್ರೇಯಗೋತ್ರಜಃ । ಸೂನುರೌಬಲಭಟ್ಟಸ್ಯವಸಿಷ್ಟಾನ್ವಯಸಂಭವಃ । ಸಾ
89ರ್ಧೈಕವೃತ್ತಿಮಾನ್ಲಕ್ಷ್ಮೀಧರಭಟ್ಟೋತ್ರಯಾಜುಷಃ । ನಂದನಶ್ಚೌಂಡಿಭಟ್ಟಸ್ಯಬಹ್ವೃಚೋಹರಿತಾ
90ನ್ವಯಃ । ವೃತ್ತಿದ್ವಯಮಿಹಾಪ್ನೋತಿಲಕ್ಷ್ಮೀಪತಿಸುಧೀರತಃ । ಹರಿತಾನ್ವಯಜಸ್ಸೂ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

91ನುಶ್ಚೌಂಡಿಭಟ್ಟಸ್ಯಬಹ್ವೃಚಃ । ವೃತ್ತಿದ್ವಯಮಿಹಾಪ್ನೋತಿವಿಷ್ಣುಭಟ್ಟೋವಿಚಕ್ಷಣಃ । ಚೌಂಡಭ
92ಟ್ಟಾತ್ಮಜೋಧೀಮಾನ್ಹರಿತಾನ್ವಯಸಂಭವಃ । ವೃತ್ತಿಮೇಕಾಮವಾಪ್ನೋತಿಸೂರಂಭಟ್ಟೋತ್ರಬಹ್ವೃಚಃ । ಶ್ರೀ
93ದೇವೋತ್ತಮಭಟ್ಟಾಖ್ಯೋಲಕ್ಷ್ಮೀಧರಸುಧೀಸುತಃ । ಸಾರ್ಧೈಕವೃತ್ತಿಮಾನತ್ರಬಹ್ವೃಚೋಗಸ್ತ್ಯಗೋತ್ರಜಃ । ಬ
94ಹ್ವೃಚೋರಂಗುಭಟ್ಟಸ್ಯನಂದನೋಗಸ್ತ್ಯಗೋತ್ರಜಃ । ಸಾರ್ಧೈಕವೃತ್ತಿಮಾನತ್ರವೊಡಯಂಭಟ್ಟನಾಮಕಃ । ಕೌಂಡಿನ್ಯೋ
95ಗೋತ್ರಜಸ್ಸೂನುಯಲ್ಲಂಭಟ್ಟಸ್ಯಯಾಜುಷಃ । ಶ್ರೀಚಿಂತಾಮಣಿಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಸೂನುರ್ದ್ದೇವಣಭ

[96]ಟ್ಟಸ್ಯಭೂರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ। ಸಾರ್ದ್ಧೈಕವೃತ್ತಿಃಕೋನೇರಿಭಟ್ಟನಾಮಾತ್ರಬಹ್ವೃಚಃ। ಗ್ರಾಮಸ್ಯಾಸ್ಯೈವ
ಸೀಮಾನೋ

[97]ದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ । ತತ್ತಚ್ಚಿನ್ಹಸಮಾಯುಕ್ತಾ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ। ಗೌರಾಪುರಕ್ಕೆ ಪ್ರತಿನಾಮವಾ

[98]ದರಾಮಾಪ್ರರದವಲಯದವಿವರ । ಮೂಡಲುಗಜ್ಜೀಹಳ್ಳಿತೋಟದಿಂದಬಂದುಧರ್ಮನದಿಯಕೂಡಿದಜೌಲಹ

[99]ಳ್ಳಆಗ್ನೇಯಕೋಣೆಯಿಂದಗಜ್ಜೀಹಳ್ಳಿತೋಟದಿಂದಪಡುವಲುತೆನವನಕಾಲುವೆಯಿಂದಂಮೂಡಲುನಡದಗ

[100]ದ್ದೆಮೇರೇಲಿಯಿದ್ದಅಶ್ವತ್ಥವೃಕ್ಷದಿಂದಂತೆಂಕಲುಕಾಲುವೆವೇಲೆಗೇರಮರನಕಟ್ಟೆಬೀಸುವೊಳತಾ

[101]ಗಿಗಡಿಯುಂಕನಹಳ್ಳೀವೇರೆಯಸುಂಕದವರಕಟ್ಟೆಅಲ್ಲಿಂದಂನೈರುತ್ತದಲ್ಲುದಾಸರಿಕೊಪ್ಪದಮುಂದೆ

[102]ಮೂಡಲುಹರಿದಹೆಳವನಕಾಲುವೆಮುಂದೆಬಡಗಲುಹರಿವಮೂಲೆಆಮೂಲೆಯಿಂದಂಬಡಗಲುವುಮುಂದೆಮೂ

[103]ಡಲುಹರಿದಮೂಲೆಯಲಿ ಪ್ರೌಢದುಹೋಹಕಾಲುವೆಪಡುವಲುಹೋಗಿದಾಸರೀಕೊಪ್ಪದಗದ್ದೆಜೌಲಹಳ್ಳ

[104]ವಕೂಡಿದ್ದವೇರೆಪಡುವಲುಕಾಮನಹಳ್ಳಿಗೆಹೋಹಬಂಡಿವೊಲಿವಾಯವ್ಯಕ್ಕುಂಕದೇಧರ್ಮನದಿಬ

[105]ಡ[ಗ]ಲಿಗುಧರ್ಮನದಿಈಶಾನ್ಯಕ್ಕುಂಧರ್ಮನದಿವೇರೆ ॥ ತದಿದಮವನೀವನೀಸಗವಿನುತಧಾ

[106]ಯಸ್ಯಕೃಷ್ಣರಾಯಸ್ಯ । ಶಾಸನಮುರುಕವಿವೈಭವನಿ[ವ]ಹನಿದಾನಸ್ಯಭೂದಾನಸ್ಯ । ಕೃಷ್ಣದೇವ

[107]ಮಹಾರಾಯಶಾಸನೇನಸಭೂಪತಿಃ । ಅಭೂತೇಂವೃದುಸಂದರ್ಭಂತದಿತಂತಾಮ್ರಶಾಸನಂ । ಕೃಷ್ಣದೇ

[108]ವಮಹಾರಾಯಶಾಸನಾನ್ನಲ್ಲಣಾತ್ಮಜಃ । ತ್ವಷ್ಟಾಶ್ರೀವೀರಣಾಚಾರ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ ।

[109]ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂ

[110]ಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫ

[111]ಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ

[112]ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ವಿಕ್ರೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರ

[113]ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ

[114]ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥

[115]ಶಾಂಡಿಲ್ಯೋಯಜವಾನಸ್ಯಪಂಚವೃತ್ತಿಷುಬಹ್ವೃಚಃ । ದ್ವಿವೃತ್ತಿಕಸ್ಸಹಾವಾಸಿತ್ರಿವಿಕ್ರಮಜಕೃಷ್ಣಪಃ ॥

[116]ನರಸಪ್ಪಃಪಾರ್ಥಿಸಾರ್ಥಿಯತೀಜಸ್ವಾಸುವೃತ್ತಿಷು । ಬಹ್ವೃಚಕ್ಕೋಪವನ್ಯಶ್ರೀಗೋತ್ರಜೋವ್ಯಾಸಯೋಗಿನಃ ॥

*ಶ್ರೀವಿರುಪಕ್ಷ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಅರ್ಚಕನ ವಶದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.†

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ನವಿಲುಮುದ್ರೆ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ

[2]ಮೂಲಸಂಭಾಯಸಂಭವೇಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಃ ಪೃಥ್ವೀವಲ್ಲಭಮಹಾ

[3]ರಜಾಧಿರಾಜಪರಮೇಶ್ವರಅಯೋಧ್ಯಾಪುರವರಾಧೀಶ್ವರಸೂರ್ಯ[ಕು]ಲೋದ್ಭವಸುವ .

[4]ಪ್ರಯೂರಲಾಂಛನಧ್ವಜವಿಕಾದಶೀಧುರಧವಳವೈಷ್ಣವಚಕ್ರವರ್ತಿರಿಪುರಾಯಮಸ್ತಕ

[5]ಶೂಲಸಾಚಕಗಾಂಗೇಯಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಸರಣಾಗತ

[6]ವಜ್ರಪಂಜರನಾಮಾದಿಸಮಸ್ತರಾಜಾವಲೀಸಮಾಲಂಕೃತಪೇಮುಚಕ್ಕ

*ಕನ್ನಡಪಕ್ಷರದಲ್ಲಿ.

†ಇದು ಸುಮಾರು ೫೦ ವರ್ಷಗಳ ಕೆಳಗೆ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದಂತೆ ತಿಳಿದುಬಂದಿರುತ್ತೆ.

[7]ವಾವಸುತರುಕುಮಾಂಗದಚಕ್ರವರ್ತ್ತಿರುಕುಮಾಂಗದಚಕ್ರವರ್ತ್ತಿಸುತಧಂಮಾಂ
[8]ಗದಚಕ್ರವರ್ತ್ತಿಅಯೋಧ್ಯಾಪುರಿಂಸುಖಸಂಕಥಾವಿನೋದೇರಾಜ್ಯಕರಿತಾಆ
[9]ನಂದಸಂವಛರೀದಕ್ಷಿಣದಿಸಾವರಾಸಿವಿಜ[ಯ]ಯಾತ್ರೆಬಿಜಯಂಕರಉನಪ
[10]ಲಡಬಾಂರೊಸಹಸ್ರಮಾನ್ಯಸಂಪಂಣವೀವಾಂಮುದಳೆಣಜಕಂವವಸ್ತಳೀರ
[11]ಮಪ್ಲಾರದರುಕರಉಮಾಪೃಚ್ಛಾರದಿಸಾರಗಭಾಗೇಗ್ರಾದ್ವಜವಭುಜ । ಸವಂ
[12]ಯಾಪ್ರಸತಾಕಹ । ಪತ್ಪಟಾಣುಮಛಣುವಾಚಣಕೇತಣತ್ತೀಮವಪ್ಲಾ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[13]ಣುಸಾಂತಣುರಾಮಣುಯಸಿದೊಉಮಸ್ಯವನಜಣೈಜುಚಿಭತುಹೋಉನಸರ್ವ್ವಾ
[14]ಲಂಕಾರಭೂಷಿತಹೋಉತೆವೈತ್ಯಾಸಿಸನುಮುಖಂಹಾಉನಆಪಣಪನರಸಂ
[15]ಡಮಂಡಿತಾತೆಯಾರಯಣಇತ್ಯುದಾಸಿವ-ವುವಏತಾಂವುಹ್ಮರೆಯಾಗ್ರಾಮಾಚೀಠವಾ
[16]ವವಿವಕರೀತುಹ್ಮೀಅಪ್ಪುಲಿಯೆಗ್ರಾಮಿಾಸುಖೆಅಛಾಮಹಾಉನತಿ
[17]ವಗ್ರ್ಯಮಿಚೀಅಧಿದೇವತಾಸತ್ತಕಬದೇಛೀತೇಥಾಟಾಉಚಾಸಕ
[18]ಧುವಿಘ್ನೇಸ್ವರಾಸಂನಿಧತಂ . ದೇತ್ಯೆಅಪ್ರಲೀಬ್ರಹ್ಮವಾಚಾ
[19]ವಿಷ್ಟುಗಮರುದ್ರವಾಚಾತ್ರಿಪಾಗದೇಉನತೆಸಮಸ್ತಾಪಟ್ಟಾರೆ
[20]ಧಾವೀರಾಪ್ರತಿಷ್ಟಾಕರಉತಂದೆತ್ಯುಗೆಲ್ಲೆಯಾಚಿಡವಯಿಸೋಲಾ
[21]ಜೆಣೈಮಿಲಉವಪಾನು . ವಸುದೇವಿಉಂಗ್ರಾಮುಅಹ್ಮೀಬಸಉಮಹ
[22]ತಂಗ್ರಾಸಾಸಿಆಲಾಯಾಚಾರೀರಿಘಾನದಿತವ್ವಿಡವೆಥಾಸೆಂಮಾ
[23]ಸ್ತಜಮತಿಯಗ್ರೇಯಾರ್ತದೆಸಿಚೆವೆಡಉತ್ತೆಮುಖ್ಯಹೋಉನಗ್ರ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[24]ಶಿಪದೆಸುಚೌಪಟ್ಟಣಿಚಾಮಿಲಉನದೊಂವರ್ಗಾಅನಘಂ
[25]ವಾರೂನಸರಗ್ರಕರಉನದೊಂವರ್ಗಾಸಿಧೀರಾಉಲಾಸಿ ।
[26]ನೇಉನರಾಉಲಾಕರವಿಯಾಸಖಾಕರವಿಯಲೆಯಾಉ
[27]ಪ್ಪರಿರಾಯೆತೇಯಾಸೋಲಾಜಣಾಬಿಡವೆಯಾಸಿಅಕರ
[28]ವಾತೋತ್ತರೆಗ್ರಾಮುಸರ್ವ್ವನಮಸ್ಯಕರಉನದಿಹ್ನಲಾ
[29]ತೇಯಾಪಟ್ಟಾರೆಯಾವೀರಾಅಡ್ಧಾಸಿತೆಯಾಚಿಗ್ರಾಮಾಮು
[30]ಧ್ಯೆಅಂಗಬಡೀಘರಟೆಛ್ಛಭೂಮಿಅಗವಡೀಬಾರಾಬಾ
[31]ರಾನಿವರ್ತನೆಕರಉನತೆಯಾಚೆಯಾಆವಿಹಡಾಮಧ್ಯೆ
[32]ಪಡಿಯದಣರಿಖಾಉಸಿಂಘವಟ್ಟಾಅಷ್ಟಭೋಗತೇಜ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[33]೩ ಸಾಮ್ಯಸಹಿತಘರಟೆಭೂಮಿಅಕರವಾತಾತ್ತರಸರ್ವಮಾ
[34]ನ್ಯಸರ್ಬಾಬಾಧಾಪರಿಹಾರಕರಉನದಿಹ್ವಲೆಪುನರಪಿತೇಯಾವೀ
[35]ರಾಮಧ್ಯೆನಂವಾವೀರುಶ್ರೇಧರದೇಉಮುಖ್ಯಬಾವನ್ನಾಚೆಭರಣಕರ
[36]ನಬ್ರಾಹ್ಮಣಾಭಾವಂನಾಸಿಛಿಂನಾಆವಿಹಡುಕರಉನಅಕರ
[37]ವಾತೋತ್ತರಭೂಮಿದಿಹ್ಲಲೀಎವಿತೀಂವರ್ಗಾರಾಯೆಛಿಂನಹಾನೇಕ
[38]ರಉನಕಾದನತಲ್ಲೀವೇಯಾಸಂಭ್ಯತದೇವಾಸಂನಿವಾನೆಷುಪು

[39]ತಥಾರಾಪೂರ್ವಕೆದತ್ತಹಾಧರ್ಮುಚೋಕಳುಣುಲೋಪಾತೋಸ್ವೌ
[40]ನಗರ್ದ್ಧಪುಚಾಂಡಾಲುಕರ್ಮುಚಾಂಡಾಲುಬ್ರಹ್ಮಹತ್ಯೆಚನಪಾಪೆ ।
[41]ಫೀಫೀ । ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರಂತಿವಸುಂಧರಾ ।
[42]ಷಷ್ಟಿವರಂಷಸಹಸ್ರಾಣಿ । ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ।

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### ಅದೇ ಹೋಬಳಿ ಇಸಲಾಪುರದ ಗ್ರಾಮದ ಪೂರ್ವಬಾಗಲಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 4′·6″ × 2′.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋ . . . . .
[2]ಸಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಸತ್ಯವಾಕ್ಯೈಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮ . . . . .
[3] . ಸ್ವರಕೋಳಾಲಪುರವರಾಧೀಸ್ವರಂನಂದಗಿರಿನಾಥಂದ . . . . .
[4]ನಂಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದವಿಜಕಿಳಾವೋದ . . . . .
[5]ಯದುತ್ತರಂಗಸದ್ಗುಣೋತ್ತುಂಗಪರಿಪಂತಿಪಾರ್ತ್ಥಗಂಡರತಿ . . . . .
[6]ಸಮೂಹಂಗಂಗಕುಲ . . ರಂಸವ್ಯಕ್ತರತ್ನಾಕರನುಮೆ . . . . .
[7]ಜಯದುತ್ತರಂಗಂರಕಸಗಂಗಭುಜಬಳಗಂಗವೀರಗಂಗನಂನಿಯಗಂಗ . . . . .
[8]ನ್ವಯದೊಳು . ಚಕೋಳನಜಾಬುವೂಳವನಗಾಳನ . ಚೇರನನಟ್ಟ . . . . .
[9] . ಚನಳೆಯಂ . . . . . ನಟಿಗೆಯಿನಡೆತಂದನೆವೀರವಿ . . . . .
[10] . ಳರಮಂಡಲಂ . . . . . ಆವಿಷ್ಣುವರ್ದ್ಧನತನೂಜನೆನ್ನಿದನಾರ . . . . .
[11] . ತ್ತಪುತ್ರಪ್ರಬಳತವ . . . . . .
[12] . . . . . .
[13] . . . . . ॥ ಅಂತುಸುಖ . . . . .
[14] . ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ . . . . ಳ್ಕೊಡೆಯ . . ಡೆಪ್ರಜ್ಞಿಕರ . . . . .
[15]ವಾರುಧಿಗ . . . . . .
[16] . . . . ನಲ್ತೆನೆಗರ್ದ್ದಪಂಬಲ್ಲಾಳಭೂಪಾಲಕಂ ॥ ಸ್ವಸ್ತಿಸಮ . . . . .
[17] . ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂ . . . . . .
[18] . ರಧ್ಯಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ . . . . . .
[19] . . . . . .
[20] . ಕಾದೆ . . . . . ಗವುದಾವೋ . . . . . .
[21] . . . . . ರಸೋವೇಶ್ವರದೇವ . . . . . .
[22] . . . . . .
[23] . . . . . ಬಪ್ಪ . . . . . .
[24] . ತಿಯೊ . . ಣದೆಸೋವು . . . . . .
[25] . ಪಸೋವೇಶ್ವರದೇವರಸರುಕಣ್ಣನೂರ . . . ಪ . . . . .
[26] . ರಾಜ್ಯಂಗೆಯುತ್ತಿರಲುಆತನಶ್ರೀಪಾದಪ . . . . . .
[27] . ಡಲನಪ್ರತಾಪವೆಂತೆಂದೊಡೆ ॥ . . . ವುದ . . . . .

[28]ಳದಿನಂದುವಾಮಕುಟರತ್ನಚಯಂಸಲೆಸಂದಭ . . . . . .

[29]ವರಕೀರ್ತ್ತಿಜ್ಯೋತಿಯಂತಪನನು . . . . . ಲಿಗ . . . . . .

[30]ಯಸಾಮ್ರಾಜ್ಯಬಾಹ್ತರನಿಯೋಗಾಧಿಪತಿಯ . . . . . .

[31]ರಳೆಯ . . . ದಿದಂ . ವ . ದ . ಮೇರುತೇಜ . . ತ್ತೆನು . . . . . .

[32] . . . . . ವ . ತಿಯಮಾನವಚಂ . . . ನಿಂನ . . . . . .

[33] . . . . . .

[34] . ನೊಡವುಟ್ಟಿದ . . . . . .

[35]ವಿದುವೆನಗಿರ್ದುದಂ . ನೊಡವುಟ್ಟಿಯಂಸಮಗು . . . . . .

[36]ದಳದೇನಬಣ್ಣಿಪೆಂ ॥ . ಪಳೆಂಣನನುಜ . . . . . .

[37]ತೆಂದಡೆ ॥ ಕರತೇಜಸ್ವಿಯಭಾಸ್ತರಪ್ರಿಯಸುತ . . . . . .

[38]ಶ್ರೀದೇವಿಯಾತ್ಮ . . ಸ್ಥಿರಸಲ್ಲಕ್ಷ್ಮಿಗುರಸ್ಥ . . . . . .

[39]ವಾತ್ಮಸದ್ಮನೆ . . . . . .

. . . . . .

[42]ಯಪಾಟಿನೊಪ್ಪುದೀನೀಲಲತಾಂಗಿಮಾ . . . . . .

[43]ಸಮಸ್ತಗೋತ್ರಪವಿತ್ರನೆನಿಸಿಯುಂ . . . . . .

[44]ನರಾಜ್ಯಸಮುದ್ಧರನಪ್ಪಪಳೆಯಂ . . . . . .

[45]ಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿ . . . . . .

[46]ದೇವತಾಪೂಜಾತತ್ಪರನಪ್ಪಧರ್ಮ್ಮರ . . . . . .

[47]ಯಹರಿಗೆಯಗ್ರಾಮದೊಳು . . . . . .

[48]ಣಿಪಾದಪಂಕಜಸದಾಸಂಸೇವೆಯಂಪೆ . . . . . .

[49]ತಪಚಕ್ರವರ್ತ್ತಿಬಸವ . . . . . .

[50] . ಶಿವಮೂರ್ತ್ತಿ . . . . . .

[51]ನಪ್ಪದಂಮಯನನಿ . . . . . .

[52]ತಾಂಪೆರ್ಮೆಯೊಳಾ . . . . ದಿ . . . . . .

[53]ರ್ತ್ತುತಸನ್ಮುನಿಯಂದಪಳ್ಗು . . . . . .

[54]ನಂದನನಿಜಗುಣ . . . . . .

(ಮುಂದೆ ಹೋಗಿದೆ).

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ಅದೇ ಹೋಬಳಿ ಸಂತೆಗಡೂರು ಗ್ರಾಮದ ಊರುಮುಂದೆ ಮಲ್ಲಪ್ಪನ ಗುಡೀಗೆ ದಕ್ಷಿಣಕ್ಕೆ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 6′ × 2′ 6″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ . . ರವೇ . . ಕ್ಯನಗರಾರಂಭ . . . . . ಶಂಭವೇ ॥

[2]ತ್ರಿಜಗದ್ಯಂತ್ರ . . . . . .

[3]ವಸುಧಾ . . . . . .

[4]ಪ್ರಥಿತನೃತ್ಯೋ . . . . ರ್ಮ್ಮಿಯಂ . . . . . .

[5]ಭಾಯ . . . . ವಿಜಿತಕೋಪ . . ವಾಯತು . . . . . .

[6]ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತಚೂಡಾಮಣಿ

[7]ವಾಸನ್ತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಮಳಯಜಲಸನ್ಮಲ್ಲಿಕಾಮೋದ . . ಜರಾಜ . ಮನುಜಮನೋ

[8]ಜಮಲೆಪರೊಳುಗಂಡ । ಕದನಪ್ರಚಂಡ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮ

[9] . . ಭೀಮನಸಹಾಯಶೂರರಣರಂಗಧೀರನಿಶಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಬಲ್ಲಾ . . . . . .

[10]ದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಲನಂಗೆಯ್ದುಸುಖಸಂ . . . ದದಿಂಪ್ರಿಥ್ವೀ

[11]ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ವ್ರಿತ್ತ ॥ ಕಳೆವಸತಬಾಳಸ . . . ದಲ . . . ತಾಳಿಗಾಬಳ . . . . .

[12]ಸುಸ್ಥಿರಪ್ರಣ್ಯೋಘದಮೆಯೆನೆಳಲು . . . ನುಮಿಳಿತ . . . . . ಜಯಲಕ್ಷ್ಮಿಗನೀಪತಿ

[13]ಬಲ್ಲಾಳನತೋಳಬಾಳನೆಳಲಾದುದುಧಾತ್ರಿಗೆವಜ್ರಪಂಜರಂ ॥ . . . . . .

[14]ಪಲವ . . ಸಮಾಕ್ರಾಂತಗನ . ಪ್ರುತನ . . . . . .

[15]ಹಳನಧಿಕ್ರಿತ . . ಜ್ವರಂಗೂರ್ಜ್ಜರಂ . . . . . .

[16]ಪರ್ಚ್ಚುವುದಾರ್ದ್ದ . . ಮಾಳನುಚ್ಚಂಗಿಯೆನಿಪ್ಪ . . . . . .

[17]ಮಾಳಂಕುಸಿದಿರ್ಕ್ಕುಂ ॥ ವಚನ ॥ ಅನ್ತುಸೊಗಯಿಸುವಯಾದವಚಕ್ರವರ್ತ್ತಿ . . . ಮವಿಷ್ಣುವರ್ದ್ಧನಮಹಾರಾಜರಾ

[18]ಜಮಲಪರೊಳುಗಂಡಯಾದವವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರಪೊಯಿಸಣವೀರಬಲ್ಲಾಳರಾಯನದಿವ್ಯಶ್ರೀಪಾದಪ

[19]ದುಮೋಪಜೀವಿಯಪ್ಪಮಹಾಪ್ರಧಾನಹಿರಿಯಪಡಿಯ . . . . ನನ್ವಯಮೆಂ

[20]ತೆಂದೊಡೆ ॥ ಕಂದ ॥ ಚಾತುರ್ವ್ವರ್ನ್ನದೊಳಧಿಕಖ್ಯಾತಿಯನೂರ್ಜ್ಜಿತ . . ದುಗುಧವಾರಿಧಿಯೊಳುಲಕ್ಷ್ಮೀತನುವೊ

[21]ಗೆವಂತೊಗೆದಳುರ್ವ್ವೀತಳದೊಳುಲೊಕ್ಕಿಯಕ್ಕವನಿತಾರತುನಂ ॥ ಶ್ರೀಮಾರಸಿಂಘವಿಭುಗಂತಾಮರಸೇಕ್ಷಣೆ(ಯೆ)

[22]ಯೆನಿಪ್ಪಲೊಕ್ಕಾಂಬಿಕೆಗಂರಾಮಲಕ್ಷ್ಮಣರತೆಱದಿಂದೀಮಹಿಯೊಳೆಪುಟ್ಟಿದರು . . . ಗನು ॥ ಚಂ ॥ ಹರಿಬಲಭದ್ರ

[23]ರಾಗಿವೊಡವುಟ್ಟಿದಿವ್ಯ . . ದುಷ್ಟರಪರಿಹರಿಸಲೆಪುಟ್ಟಿದಮಲ್ಲಿದೇವ . . ವಿಭುಮಾರಿಸೆಟ್ಟಿಗಂಸರಸಿ

[24]ಜವಕತರೆ . . ಳಗೆಮಾರಯಕೆಂಚವೆಚಿಕತಂಮಮೂವರುಪದಪಿಂದೆಪು . . ವಾರಿಧಿಯೊಳ್ಸುಧೆಪುಟ್ಟುವಂ

[25]ತೆ ॥ ಅವರೊಳತಿಪ್ರಖ್ಯಾತಂವಿಮಳಯಶಂಸಾವಂತಮಾರಧೀರೋದಾತ್ತಂಕವಿಗುರು . . . . ಜನವಿನೂತ

[26]ಪ್ರಧಾನಚೂಡಾರತುನ ॥ ಮಾರಂವಾರವಿಲಾಸಿನೀಜನವತಂನಾಕಾರದಿಂಸೋಲಿಸಲು । ಧೀರಂ . . ಪ್ರಕಟ . ನಂತೆಪಗೆಯಂ

[27]ಕುಂದಿಸಲುಪ್ರಜೆಯೊಳು । ತಾರಂಬಂನಮಸೋಮೆಯಂಪತಿಹಿತವ್ಯಾಪಾರದೊಳುಕೂಡೆಗಂ । ಭೀರಕ್ಷೀರಸಮುದ್ರ

[28]ದಂತಿರೆಗೀತಸ್ಥಾನ . . ವೋತ್ತಮಂ ॥ ಶೃತಿಕರ್ನ್ನಂದಯೆನೇತ್ರವಪ್ರತಿಮದಾಕ್ಷಿಣ್ಯಂಮನಪ್ರಹುಢಿವಾಕುನುತಶೌ

[29]ರ್ಯ್ಯಂಪರಮತ್ಯಂತೋದಾರಮೆ . . . ತುದೆಂಬಂತಿರೂರ್ಜ್ಜಿತತೇಜಂಮಲೆರಾಜರಾಜಮಹಿಪಂಬಲ್ಲಾ

[30]ಳರಾಯ . . . ಯತಿರ್ದ್ದನೆಂತುನೋಳ್ಪಡಂ . . ಸಾಮಾನ್ಯನೋಗೌತುಮಂ ॥ ಕಡಗುವರಿಪುಗಳಶಿರಮಂ

[31]ಪೊಡೆಸೋಡಂಬಾಡಂ . . ಕಂದುಕಕ್ರೀಡೆಯನೆಱೆಗಳಿಸದೆರಣದೊಳಗಾಡುವಪಡಿಯಲುಸಾವಂತಮಾರಬೊಪ್ಪ

[32]ಲವೀರಂ ॥ ಏಳಿದರನಿಸುವ . . . ನಾಳಾಪದೆವೇಳಲಪ್ಪುದೇನವರಿಂಬಲ್ಲಾಳನಪಡಿಯಱಮಾರಂಪೂಳಿ . . .

[33]ಬೀರದೊಳರಿನ್ರಿಪ[ತಿ]ಗಳಂ ॥ . . . ತತಿಸುಖ್ಯಾತ . . ವೀರಬಲ್ಲಾಳರಾಯನಹಿರಿಯಹಡಿಯಂ . . . ರಯಂ

[34]ತಂನತಮ್ಮಂವೈಷ್ಣವ . . ಧಾಮಕಲಿಯುಗ . . . ಜಮಹಾಪಸಾಯ್ತುಬಲ್ಲಾಳದೇವನಪಾದಾರಾಧಕನಪ್ಪಪ

[35]ಡಿಯಱಚಿಕ್ಕತ . . . . . ದಾತಂಗೆಪ್ರಿಯ . . ತನಗಾಯುರಾರೋಗ್ಯೈಶ್ವ

[36]ರ್ಯ್ಯಾಬಿವ್ರಿದ್ಧಿತದರ್ತ್ಥವಾಗಿಯಾಪೆಸರಲಿದೇವಾಲಯಮನೆತ್ತಿಸಿಪುರಮಂಮಾಡಿಸಿದೇವ

[37]ರ್ಗ್ಗಿಪೂಜೆಪುನಸ್ಕಾರವಂಗಭೋಗ . . . ತ್ರಂಪ್ರತಿದಿವಸ . . . ತಪೋಧನರಾಹಾರೆದಾನಖಂಡಸ್ಫುಟಿತಜೀರ್ನ್ನೋದ್ಧಾ

[38]ರಕ್ಕಂಮಹಾನೈವೇದ್ಯಕ್ಕಂಮಾಱಗೋಡು . . ಯಕ್ರಮವೆಂತೆಂದಡೆ ॥ ಶ್ರೀಮ . . . . ಗನಾಡೊಳಗತಿಪ್ರಖ್ಯಾ

[39]ತಿಯಂತಾಳ್ದಿಭೂರಾಮಾಕಾಂತೆಗೆ . . . . ಸ್ವಜನಸ್ತೋಮಂಗಂಗಗಳುಂಡನಾಮ

[40]ಸಣಗಉಂಡಂಬಾಚೆಲೆಮಾಕನು . . . . . ನೆಯಚಿಕ್ಕಪ . . . . ಯಂ ॥ ನೆಱೆಯೊಂಮತರುಗಳ . .
[41]ಪ್ಪಹಳುಗಂಚಂದ್ರಾರ್ಕ್ಕರುಳ್ಳಂನಕೊಟ್ಟೆಱೆದಂ . . . . . ಪೆರ್ಗ್ಗೆಱೆಯಿಂದುತ್ತರದೇ
[42]ವಮಾತೃಕಮೆನಿಪ್ಪಾಭೂಮಿಯಿಂ . . . . . ಡಸಂದೋಹದಿಂ ॥ ವಚನ ॥
[43]ಅನ್ತುಗಂಗನನಾಡಸಕಳಗುಣ . . . . . ವಸುಧೆಯಹೊಟ್ಟೆ
[44]ಯ್ಯಹಡವಳಕಾಳಯ್ಯನುಂ । ಪಲವಳಿಯಿಂ . . . . . ಯಮಾಚಗಉಂಡನೊ
[45]ಳಗಾಧಯ್ನೂಱಯೆಪತ . . . . . ಸಾಯಿರದಸಮಸ್ತಪ್ರಭುಗಾಉಂಡುಗಳೊಡಂಬಟ್ಟುಚಿ
[46]ಕ್ಕೇಶ್ವರದೇವರಿಗೆಕೊಟ್ಟಸುಂಕದಕ್ರಮವೆಂತೆಂದಡೆ . . . . ಎಲೆಯಹೊಱೆಪರಿಹಾರಱಂ
[47]ಹಸುಂಬೆಪರಿಹಾರಱಂನಂದಾದೀವಿಗೆಗೆಗಾಣಂ . . ಆಪುರದ . . . ತರದೇವರಿಗೆತೆಱು
[48]ವರು ॥ ಆಪುರದೊಳಿಱಿದಡೆಪಡವಲಹೊಲ . . . . ॥ ಆಪುರದೊಳುಹುಟ್ಟಿದನ್ಯಾಯವನ್ಯಾಯವೆದೇವರಿಗೆ
[49]ಕುಡುವರುಚಿಕ್ಕೇಶ್ವರದೇವರಿಗೆಬ್ರಿಹವಾರದಸ . ಯತೆಱುವಪಡಿ ॥ ಹಸುಬೆಗೆ . . . ಎಲ್ಲಂ
[50]ತಲೆವೊಱೆಗೆಱಎಲೆಹೇಱಿಂಗೆಂಂಉಪ್ಪುಹೇಱಿಂಗೆಮಾನ೨।ಅಕ್ಕಿಬತ್ತಹೇಱಿಂಗೆಮಾನ೨।ಎ
[51]ಣ್ಣೆಕೊಡಕ್ಕೆ . ಳಸಿಗೆ೨ಪಟ್ಟಣಸಾಮಿಗೊಯ್ದಿಸೆಟ್ಟಿದೇವರ್ಗೆಯೆತ್ತದೋಪಾದಿಯೆಲೆಯೆತ್ತಿಕೊಂಬನ್ತು
[52]ಊರುಗಡವೂರಗಂಗರ . . . . ಬಾಚಗಉಡಬಮ್ಮಿಸೆಟ್ಟಿಕನುಲ್ವರುಂಗೊಯ್ದಿಸೆಟ್ಟಿಯ
[53]ಪಾದಿಯಸಂತೆಯಯೆತ್ತಿಕೊಂಬರುಅರಮ . ಯ . . . . ಸಾಮನ್ತಮಾರಯ್ಯ
[54]ಗಂಗನನಾಡಧಿಕಾರಿಯಾಗಟ್ಟುಮಾಡಿದಧರ್ಮ್ಮ ॥ ಶಕವರ್ಷದ . . . ದುಂದುಭಿಸಂವತ್ಸ
[55]ರದಪುಶ್ಯಸುದ್ಧಂಂಆದಿವಾರದುತ್ತರಾಯಣಸಂಕ್ರಮಾಣದಂದುಚಿಕ್ಕೇಶ್ವರದೇವಸ್ಥಾನಮಂಶ್ರೀಪ
[56]ರ್ವ್ವತದಪೂರ್ವ್ವದ್ವಾರದತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯ್ಯಂಸೂರ್ಯ್ಯಭರಣದೇವರಶಿಷ್ಯಂಮಲ್ಲಿ
[57]ಕಾರ್ಜ್ಜುನಪಂಡಿತರಿಗೆಸಾವಂತಮಾರಯ್ಯಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟ . . . .
[58]ತ್ತಿಚಿಕ್ಕೇಶ್ವರದೇವರಿಗೆಬಿಟ್ಟನೂಱೆತ್ತಿನೊಳಗೆಆಪಟ್ಟಣದಸಾಮಿಗೊಯಿಸೆಟ್ಟಿಗೆಎತ್ತಿಪ್ಪತ್ತು . . . .
[59]ಕಸರ್ವ್ವಬಾಧಾಪರಿಹಾರ೨ಂದೇವರಿಗೆಂಈಧರ್ಮ್ಮವಪರಿಪಾಳಿಸಿದವಂಗಂಗೆಯ . . . .
[60] . . ಸಾಸಿರಕವಿಲೆಯಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರರಕ್ಷಿಸಿದಫಲ ॥ ಇದನಾವನಾಳಿದಂಕೋಟಿಕವಿಲೆಯಂ . . . . .
[61] . . ಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂಧರಾ . . . . . ವಿಷ್ಟಾ
[62] . . ಜಾಯತೇಕ್ರಿಮಿ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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### ಅದೇ ಹೋಬಳಿ ಹೆಬ್ಬಂಡೆ ಗ್ರಾಮದ ಕೆರೆಯ ದಕ್ಷಿಣ ಕೋಡೀಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′.

[1]ಶ್ರೀಮತ್ಪರಮ . . . . . .
[2] . . . . . .
[3] . . . . . ಚಾಳುಕ್ಯಾ
[4]ಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧ
[5]ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥ . . . . . .
[6] . . . ಆತನಮಗಂಎಱೆಯಂಗ . . . . . .
[7] . . . . . .

[8]ನದಿಗಾರಂಧಿಕ್ಕುತ . . . . . .
[9] . . . . . .
[10]ಷ್ಣವರ್ದ್ಧನವು . . . . . .
. . . . . .
[13]ನೆನಿಸಿಕೇತವೆಗ್ಗಡೆ . . . . . ಸುರನದಿನೊದ . . .
[14]ತನ್ನೆಗುಳ್ದ . . . . . .
[15] . . . . . ಚಾರಿ
[16]ಆಸಿಧಾ . . . . . .
[17] . . . . . .
[18] . . . . . ಶ್ರೀಕುಭ
[19]ಚಂದ್ರದೇವಃ . . . . . ತುಂಡರುಂವಾ
[20]ದಿಕೋಳಾಹಳ . . . . . ಸ್ವಸಮಯ
[21]ರಕ್ಷಣಪಕ್ಷಪಾತಿ . . . . . ರವೆನಿಸಿದಕ
[22]ನಕ . . . . ತ್ರೈವಿದ್ಯಸಿಧಾನ್ತದೇವರಶಿಷ್ಯರಪ್ಪವುನಿಚಂದ್ರಸಿಧಾನ್ತ
[23]ದೇವರಗುಡ್ಡಿಕೇತವ್ವೆ
[24] . . . . . ಬಿಟ್ಟಿದೇವನುಂಭುಜಬಲಗಂ
[25]ಗವೆವ್ಮಾರ್ಡಿಯುಂಬುವ್ಮಗಾಳುಂಡನುನಾಳ್ಪ್ರಭುಚಾಳುಕ್ಯವಿಕ್ರಮ
[26]ಕಾಲದಕ್ಷಿಣೆಯವಿಕ್ರುತಸಂವತ್ಸರದಫಾಲ್ಗುಣಮಾಸದಸುದ್ಧಪಂಚ
[27]ಮಿಬ್ರಿಹವಾರದಂದು . . . . ಮುಖ್ಯಸ್ಥನವಾಗಿ . . . ಚಂದ್ರಕೇ
[28]ಕರವೆಗ್ಗಡೆಕಟ್ಟಿಸಿದಕೆಱೆಯಕೆಳಗೆಗಟ್ಟಿಕವ್ಮಮುವತ್ತು ಆಕೆಱೆಯ
[29]ತೆಂಕಣಕೋಡಿಯಲ್ಲುಬೆದ್ದಲೆಮತ್ತರೊಂದುಮನೆಆಱುಗಾಣವೊಂದು
[30]ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದಿಕಾವಪುರುಷಂಗಾಯುಂಮಹಾಶ್ರೀಯುಮುಕ್ಕೆಯಿದಂಕಾಯ
[31]ದೆಕಾಯ್ವುಪಾಪಿಗೆಕುರುಕ್ಷೇತೊರ್ವ್ವಿಯೊಳುಬಾಣರಾಸಿಯೊಳೇಳ್ಕೊ
[32]ಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದದೊಂದೆಯಸಂಸಗ್ಗ್ರಮಿದೆಂ
[33]ದುಸಾರಿದವ್ರದೀಕ್ಷೆಲಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ ಶ್ರೀಮತುಕನಕನಂದಿ
[34]ತ್ರೈವಿದ್ಯದೇವರಗುಡ್ಡಂಸೇನಬೋವಬೋಗದೇವನಬರಹ ॥ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಆದೇ ಹೋಬಳಿ ಬಿಳಕೀ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ದಕ್ಷಿಣ ಗೋಡೆಯೊಳಗೆ ನಿಲ್ಲಿಸಿರುವ ವೀರಕಲ್ಲು.

[1] . . . . . ತಾಪಚಕ್ರವರ್ತ್ತಿಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡ . . . . .
[2] . . . . . ರಾಜ್ಯನಿರ್ಮೂಳನ . . . . . .
[3] . . . . . ವೀರಬಲ್ಲಾಳರಾಯನಮನೆಯ . . . . . .

(ಮುಂದೆ ಪೂರಾ ಸವೆದು ಹೋಗಿದೆ).

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ಹೊಳಲೂರು ಹೋಬಳಿ ಹೊಳಲೂರು ಗ್ರಾಮದ ಪಟೇಲ್ ದೊಡ್ಡ ಚನ್ನಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 9″ × 1′.

[1]ಶ್ರೀಮನುಮಹಾಮಂಡಳೇ
[2]ಶ್ವರಅರಿರಾಯಗಜಕೇಸರಿ
[3]ವೀರಕೊಮಾರರಮಯಿದುನಮ
[4]ಹಾದೇವರಸರುಹೊಳಲೂರ
[5]ಭೂಮಿಪಂಚಕೋತ್ತರಮರಿಯಾದಿ
[6]ಯಾಗಿಹೊಇಸಳವಾದಿಗಳು
[7]ಡಗೆಸಲ್ವುಉಂಬಿಯಮ
[8]ತ್ತರುಂಕಂಬಿಂಳ್॥ಕೊಟ್ಟ
[9]ಭೂಮಿಮಂಗಳಮಹಾ
[10]ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಸ್ಥಾನದ ಮುಂದೆ ದೀಪಮಾಲೆ ಕಂಬದ ಜಗಲಿಗೆ ಸುತ್ತಲೂ ಚಪ್ಪಡಿಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀಮತು । ಪಟಿ । ಹೊಳಲೂರ । ಗೌಡುಗಳ । ಮುಂಮುಕ್ಕಳು । ಮುತ್ತ
[2]ಜ । ಬದ್ರಪ್ಪಗೌಡನಮಗ । ಕರೆಚಿಕ್ಕಪ್ಪನಮಗ ।
[3]ಮಸಣಿವೀರಪ್ಪಗೌಡನಮಗ । ಬದ್ರಪ್ಪಗೌಡನಮಗಕರೆಕೆಂಚಪ್ಪಗೌ
[4]ಡನಮಗಕಂಚಗಾರನಹಳ್ಳಿವೀರಪ್ಪನಮಗ
[5]ಮಸಣಿವೀರಪ್ಪಗೌಡನಮಗೆ । ವೀರಪ್ಪಗೌಡನುಮಾಡಿದ್ದುದೇ
[6]ವಸ್ಥಾನದೀಪಮಾಲೆಕಂಭಸಹಾ ॥ ಕೆರೆಸಹಾ೦

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಪೂಲದಾರ ಚಿನ್ನಪ್ಪನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇಗೆ ।
[2]ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚೆ . .
[3]ಚಮರಚರವೇತ್ರಲೋಕ್ಯನ[ಗರಾ]
[4]ರಂಭಮುಲಸ್ತಂಭಾಯಸಂಕವೇ
[5]ಜಯಭ್ಯುದಯನ್ಯುಪಸಾಲಿನಹ
[6]ವೆರು(ಸ)ಷಂಗಳಾ । ವೀರಭದ್ರದೇವ
[7]ಪದವೇಗತಿ । ರಳುದ್ರಿನಮಸಂಮಚೆ
[8]ದಲು । ರಜಶ್ರೀರರಜರುಸಲಿವೆಹನ
[9]ಕವರುಸಂಂ೦ರ್ಗವರುಸವಿರತಾ
[10]ಗೆಯಿಳ॥ಟುಆಂನವಿಂಲ್ಲಪೆಭಂಮು
[11]ವೀರರಜುಗೆವೀರವುಗೌಡಾರುನವಿ
[12]ಗೆಕೊಟದುಖಿಂಗಸಲೆಯಂನ
[13]ಯಿನುಕೊಂಡುವುಗಬಾಹುಳವು
[14]ಂಗಳವರದ । ಂಮಲ್ಲು । ವೀರಪ
[15]ಗೌಡಗೆಕೊಟದುಆಲಪಹಳ್ಳಿಬು
[16]ಯಿವಳಗಣಬುಮಿಗಂಳ್ಳವರಹ
[17]ಹರುಮಗಟಿವಳಗಣಬು
[18]ಮಿಗಂಳ್ಳವರಹ । ಬುಮಿಗೆವಿ॥

ಹಿಂಭಾಗ.

[19] . . ವರೆ । ಮಡು । ಖ೦ಕು .
[20] . . ಬೀಜವರಗಬುಮಿಯಂಗಾ .
[21] . . ಜಗೌಡ । ಭುವುಜಕೆಂದ್ರಯಿ .
[22] . . ಮತ್ತ । ಅನುಭವಿಸಿಭುರುದೆ

[23]ಂದುಭರಸಿಕೊಟರುನ . ಗಯಂ
[24] . ಸಾನಭಾವರಮಪ । ಕಸಭಿಕೆ
[25] . . ಮೆನೆ । ಸೀವೆಗೆಯಿರಪಗೌಡಹ
[26] . ರುಡುಕ್ಕೆವಡಮುಂತಗಿಸೀವೆ
[27]ನಹಿನುಮುಂತಗಿ । ದೊರೆವತರುಮು
[28]ಂತಗಿ । ಭುಮಿಗೆನಲ್ತು ಮುಲಿಗೆಕಲ್ಲುನ
[29]ಟುದುರಜಕ್ಕೆಯರುಕಟೊಕೆತಂ
[30]ಮಆಪಣಿಯುಕೊಟದುತಂಮ
[31]ವೀರಪಅವಿನನೋಡಿಮಹಕಿಲಿಹೆಗೆ
[32]ಸದರುತವಕೊಟದರಿಂದ । ನವಿಗೊಂಡನ
[33]ಹಂನ್ತಿಯಂದುಹಿಸರುನಡಿಯಃಭೀಕುಗ್ರಾ
[34]ಮದೆ । ಹೊಯಿದುಹಂನ್ಯರುಡುಕ್ಕೆವಡ
[35]ಮುಂತಗಿಹುಂಗಿಹೊಯಿದುಅವರಟಕಂಭ
[36]ಪರಿಯಲ್ಲಿಉಂಡುಭಾರುದು । ಯಿದಕೆಡಸಿ
[37]ರವೀರಭಾದ್ರದೇವರಪದಕೆತಪಿದ
[38]ಹಗೆ । ಸಾನಭವರಮಪ
[39]ಭರದಭರುಹು

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ಅದೇ ಹೋಬಳಿ ಸೂಗೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಮುರುಡೈಯ್ಯನ ಹೊಲದಲ್ಲಿ.
ಪ್ರಮಾಣ 2′ 6″ × 1′.

[1]ಪೂರ್ತಿಸಂವತ್ಸರಆಕಬಂಂಬು
[2]ಸೂಗುರಗೋಪಳದೇವನಮಗಗೆ
[3]ಯಂಣನುಪೈರವೋಜಂಗೆಅಕ್ಕ ಸಾ
[4]ಲೆಲಿಂಗನುಹೊಟ್ಟಯಿಸಿಕೊಟ್ಟಭು
[5]ಮಿಯಕ್ಕಮಬಮನಡಿಗ
[6]ದ್ದಿಕಂಬಂಂಬಡಗಣವಾಲನಎ
[7]ಜಿಕಂಬಂಂಪಡುವಣಹೊಲದಲಿ
[8]ಕಂಬಕ್ಕಿಂಅನುಬುಜೋಜಗುಕೊಟ
[9]ಕಂಬಕ್ಕಿಂಗೋಪಗಳುಡಪಂನೆರಡುಹಿಂ
[10]ಟುಮುಂದಿಟ್ಟುಕೊಟ್ಟನುಮಂಗಳಕ್ಕೀಕ್ಕೀ

## 95

ಅದೇ ಹೋಬಳಿ ಮಡಿಕೆ ಚೀಲೂರು ಗ್ರಾಮದ ಮಲ್ಲೀಶ್ವರದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 . . . . . ಮಂಡ್ಡಿಕರಗಂಡಚೋಳರಾಯ
2 . . . . . .
3 . . . . . ಯನಾಯಕ . . . .
4 . . . . . ಸಕವರ್ಷಂಂಳ್ವಿನೆಯಬಹು
5 . . . . . .
6 . . . . . ತುಟುಗೆಳಂಮಗುಬರ್ಕಾದಿಸತ್ತ . . .
7 . . . . . .
8 . . . . . ವೀರಗಲ್ಲು

(ಇದರಲ್ಲಿ ಅಕ್ಷರಗಳು ಸವೆದು ಹೋಗಿವೆ.)

## 96

ಆದೇ ಹೋಬಳಿ ಆಲಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′.

ಪಶ್ಚಿಮಕಡೆ.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ
[2]ಭುವನವಿಖ್ಯಾತನಮ
[3]ವಿನಯವಿನುತಗ
[4]ಗನನಿರ್ಮ್ಮಳಾಚಾರ
[5]ಚಾರುಚರಿ . ಕುಘಟ
[6] . ಮೂಜ . ಸಿ .
[7]ಬಳಪಟುಪಟುಪ .
[8]ಸ್ವಣನನ್ಪಗಿರಿನಾ
[9]ತಗಂಙ್ಗವಂಸೋದ್ಭವ
[10]ನತಿಸಯದರಸ
[11]ನಸಹಜಕನ್ದರ್ಪ್ಪ
[12]ಸಕಲೊಳ್ಳಿದೊಶ್ರೀಮ
[13]ತ್ತೆಬೂತುಗ
[14]ಎಜಿಯಪ್ಪಪೆ
[15]ರ್ಮ್ಮಾಡಿವಟ್ಟ
[16]ಜ್ಜಗಟ್ಟುವನ್ದು ಬೂತು
[17]ಗಂಮುಂಡಿಲಿನಾ

ದಕ್ಷಿಣಕಡೆ.

[18]ಡನಾಳ್ವನ್ದುತನ್ನರಸಿ
[19]ಚಿಕ್ಕಬ್ಬಗೆಬಡಗ
[20]ನ್ನಿಕೆಜ್ಜೆಯಬ

ಪೂರ್ವಕಡೆ.

[21]ಡಗಣಬದರಿ
[22]ಯಪಿನ್ತಣಕೆ
[23]ಜೆಯುಮ್ಬಿಟ್ಟದೇ
[24]ವಗ್ಗೆರಬಿಳ್ಳರ
[25]ಪೋಚ್ಚಸ .
[26]ರಾಳ್ವನ್ದು ಇಸಾ
[27]ನಸಿವಜ್ಜಿಬಿಟ್ಟ

## 97

ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ತಳವಾರನ ಉಂಬಳಿಯ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 9′ × 2′ 9″.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜೆನಶಾಸನಂ ॥
[2]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ
[3]ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾ
[4]ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ಕಲ್ಯಾಣಪುರನೆಲವೀಡಿನೊಳೆ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
[5]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತು ಗುಣಭೂಷಣನಭ್ಧಿ ಪರೀತಭೂತಳಪ್ರಸ್ತುತಕೀರ್ತ್ತಿ ಭಾವಭವಮೂರ್ತ್ತಿ ಜಯಾವನಿತಾಪ್ರಪೂರ್ಣ್ಣ ವೃತ್ತಸ್ತನಹಾ . .
[6]ವಾಂಛಿತಕಲ್ಪಕುಜಾನುಸಾರನಭ್ಯಸ್ತ ಕಳಾಗವಜ್ಞನೆನೆಗಂಗರಸಂಸರಸಂಧರಿತ್ರಿಯೊಳೆ ॥ ವಿನಯ . . ದಾರವುನ್ನತಿಕುಲಂಗಾಜಯಮೈ
[7]ಶ್ವರ್ಯ್ಯವೆಂಬಿನಿತುಂಶೋಭಿಸೆಕೋಭವೆತ್ತ ನೆನುತುಂಧಾತ್ರಿತಳಂಕೂರ್ತ್ತು ಕೀರ್ತ್ತನೆಗೆಯ್ದುಂ ಜಯದುತ್ತರಂಗನನಶೇಷಶ್ರೀವರ್ದ್ಧ . . ಪ್ರ
ಸಂಗನಿಂದ್ರ . . ತ್ಸ
[8]ಗನಂವಿತರಣವ್ಯಾಸಂಗನಂಗಂಗನಂ ॥ ಅಂತೆನಿಸಿನೆಗರ್ದ್ದನೀತಿವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾ
ಳಪು
[9]ರವರಾಧೀಶ್ವರನಂದಗಿರಿನಾಥಂಸಕಳಗುಣಸನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಛನಂಪರಿಷ್ಕೃತವಿಬುಧಜನವಮನೋವಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧವೆ
ರಪ್ರಸಾದಂವೃ

[10]ಗವುದಾವೋದಂಗಂಗಕುಳಕುವಳಯಕರಕ್ಕನ್ದ್ರಂಮಂಡಳಿಕಕೈಲೇನ್ದ್ರಂದಪ್ಪೋದ್ಧತಾರಾತಿಮಣ್ಡಳಿಕವನಜವನವೇದಣ್ಡರುದ್ದರಗಂ
ಡನಾವುಾದಿಸವುಸ್ತಪ್ರ

[11]ಕಸ್ತಿ ಸಹಿತಂಶ್ರೀವುನ್ಮಹಾಮಂಡಳೀಶ್ವರಂತ್ರಿಭುವನವಲ್ಲಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರಪಟ್ಟವುಹಾದೇವಿ ॥ ಪುಟ್ಟಿದ . . ನನುಜಂಪ
ಟ್ಟಿಗ

[12]ದೇವಂಗೆಗಂಗವಾಡಿಗೆತಳೆದಳೆಪಟ್ಟವುನೆಸೆದಿರೆಗಂಗನಪಟ್ಟವುಹಾದೇವಿಯುಂತುನೋನ್ತರುವೊಳರೆ ॥ ಪರಿವಾರಸುರಭಿಗಂತಲ್ಪುರವು

[13]ಖ್ಯನುಂಡನೆನೆಗಂಗವಾದೇವಿಗೆನಾಯಿಕಿಯರನದೇ . ಲೊಡಂಸತಿಬೊರೆಸವುಸ್ತನ್ರುಸಂಗೇಂಪಡಿಯೆ ॥ ಅನ್ತವರ್ಗ್ಗೆ ॥ ಗಂಗಕುಳತಿಳಕರೆ

[14]ನಿಸಿದಗಂಗನೃಪಂವೀರಸಿಂಗನೃಪಗೊಗ್ಗಿನೃಪಂತುಂಗಯಕನೆನಿಸಿದಾಕಲಿಯುಂಗನೃಪಂನೆಗದ್ದರೆಳೆಗೆಕುವೂರಾಗ್ರಣಿ . . . ಲಪುರವರೇಶ
ನೃಪಾ

[15]ಳಸುತಂಮದಗಜೇನ್ದ್ರಲಾಂಛನ . . ಭೂಪಾಳಕುಳವನಜವನಶುಂಡಾಳನ್ನೆರ್ಗದರ್ಸ್ಸವುಸ್ತಸಃಭಟೂಗ್ರಣಿಗಳೆ ॥ ಆಂತೆನಿಸಿನೆಗದರ್ಪ
ಗಂಗಪೆ

[16]ರ್ಮ್ಮಾಡಿದೇವರುಂಗಂಗವುಹಾದೇವಿಯರುಂಕುವೂರವರ್ಗ್ಗವುಂಮಂಡಳಿಸಾಸಿರಭೊಳಗಣಿಪೆಹಳ್ಳಿಯವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದ

[17]ದಿಂವಾಜ್ಯಂಗೆಯುತ್ತಮಿರಲಾವುಹಾಮಂಡಳೀಶ್ವರನದ್ಧರ್ಮಂಗಲಕ್ಷ್ಮಿ ॥ ಶ್ರೀವಧುಜಯವಧುಕೀರ್ತ್ತಿಶ್ರೀವಧುವಾಗ್ವಧುವೆನಿಪ್ಪವಧುಗಂಗನೃ
ಪಂಗೀ

[18]ವಧುವನಿಸಿನಬಾಚಲದೇವಿಯೊಳಿಣೆಯೆಂನ್ನೆನುಳಿದನೃಪವನಿತೆಯರಂ ॥ ಈಚತುರಂಬುಧಿವೇಷ್ಟಿತಭೂಚಕ್ರದಸತಿಯರೆನ್ನಲಾದಡ

[19]ವೇನೋಬಾಚಲದೇವಿಗೆಸವುನ . ಚವುಣಿಪ್ರತತಿದೊರೆಯೆಂಚಿಂತಾವುಣಿಯೊಳ್ ॥ ಕಾವುವುದೇಭಗಾಮಿನಿಗೆ . ನವೆಭೂಜ್ಯವೆಂನಿಪ್ಪೆಂಪಿ
ನಿಂದೀವ

[20] . . ವಂತಣುಪಿಕಳ್ಪಕುಜಕ್ಕೆಣೆ . . . ಸುದ್ಧವುತಿವರದಾನಗುಣಭೂಷಣೆದಾನವಿನೋದೆದಾನಚಿನ್ತಾವುಣಿದಾನಕಲ್ಪಲತೆಯೆಂಬಿದು

[21]ಬಾಚಲದೇವಿಗೊಪ್ಪದೇ ॥ ಎಱಿಗದರಾತಿಭೂಭುಜರನಃಜೆಯೊಳಂಜೆಸಿತಂನಿಜಾಂಘ್ರಿಗಳ್ಗೆ ಱಿಗಿಸುತಿಪ್ಪ್ರದಪ್ಪ್ರದಪೊಡ . . . ಗಣ್ಡನಪ್ಪತ
ನ್ನೆಜಿಯ

[22]ನನಾಟಕಂತನಗೆಗಂಗವುಹೀಭುಜನಂವಿಳಾಸದಿಂವೆಱಿಗಿಸಿ . . ಭಾಗ್ಯೇಭರದುಂನತಿಬಾಚಲದೇವಿಗೊಪ್ಪುಗುಂ ॥ ಅಂತುವುಲ್ಲದೆ ॥ ಅರಿಬಿರು
ದಪಾತ್ರಜಗದ

[23] . ಧರೆಗಲ್ಲಂನೀನೆರಾಯುಜಗದೆ . ನಾನೀಧರೆಗೆಲ್ಲವೆನ್ದುಪಿರಿದಾದರದಿಂವೆತ್ತಿಸಿಪಾತ್ರಜಗದಳೆ . . ಕುಡೆರಾಯುಜಗದಳೆವೆಸರ್ವಡೆದ . . . .

[24]ಡೆಯಕಡೆಯಬಡವುಗಿಳೆಯಲ್ಪಡೆದಳೆರಾಯರೊಳಪ್ಪುಕುಡೆಬಾಚಲದೇವಿಪಾತ್ರಜಗದಳೆ ವೆಸರಂ ॥ ವುತ್ತಂ ॥ . ಡಗಗೆಯ್ತುವೇವುದೆ . ನ್ನಡೆತ

[25]ನ್ನವುಹತ್ವವೃತ್ತಿಯಂ । . ಡದೆನೋಡಿದೇನೆಗಳ್ದಬಾಚಲದೇವಿಯಕೀರ್ತ್ತಿರಾಗದಿಂದಾಡಿದಿಗಂಗನಾನಟಿಯರೊಳ್ತ್ಯಣಿವಿಲ್ಲದೆವುತ್ತವೀ . . . .
ಡು . . . . ಳ್

[26]ಬೀರ . ಪಾತ್ರ . . ಗಿನವೋಲೆಪಾತ್ರವುಂ ॥ ವುತ್ತಂಸ್ವಸ್ತ್ಯನವರತಪರವುಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಫಳಭೋಗಭೂಗಿನೀಲಲಿತಕರಣಾಂ
ಗಹಿತಭೂ

[27]ವಪ್ರಯೋಗಿನೀಭುಜಬಳಗಂಗಭೂಪಾಳವಿಶಾಳವಕ್ಷಸ್ಥಳನಿವಾಸಿನಿ । ನೃತ್ಯವಿದ್ಯಾಪ್ರಭಾವಪ್ರಭೂತನಿರ್ಮ್ಮಳಯಶೋವಿಭಾಸಿನಿ . . .

[28]ಸ್ಥಾನಪಾತ್ರವುಖವುಣ್ಡನೆ । ಪ್ರತಿಪಕ್ಷಗಾಯಕಾಗಾನವುಾನಪರಿಖುಂಡನೆ । ಅನವರತದಾನಜನಿತವಿಬುಧಜನಹರ್ಷೆ । ದೇವಾದಿ . . । ಚ
ತುರವಿದ್ಯಾ

[29]ವಿನೋದೆ । ಕಸ್ತೂರಿಕಾವೋದೆ । ಅರಿಬಿರುದಪಾತ್ರಜಗದಳೆ । ಜಿನಗನ್ಧೋದಕಪವಿತ್ರೀಕೃತವಿನೀಳನೀಳಕುಂತಳೆ । ನಿಖಿಳಕುಳಪಾಳಿಕಾ
ಗೀಯವಾ

[30]ನವಿಶದಯಶೋಗೀತಿ . ಸ್ಥಾನ . . ಜಿನಶಾಸನಸಾವುಾಜ್ಯಯಶಶ್ಚಿತಾಕೆ । ಪರೋಪಕಾರಕವುಳಾಕರಚಕ್ರವಾಕೆ । ಸಾಭಾಗ್ಯಸಚೀದೇವಿ
[31]ಶ್ರೀವುದ್ಬಾಚಲದೇವಿಯರ್ಬನ್ನಿಕೆಜಿಯೆಯತ್ರಿಭೋಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದ . ಸುಖದಿನಿಪ್ಪ . . . ಬಾಚಲದೇವಿಯಜನನಿಗೆಸರಿದೊರೆ
[32]ಸವಾನವೆನಲ್ಕೆಕೇಳವನಿಯೊಳ್ಪಡವಳತಿ . . ಜನನಿಯ . . . . ಜನನಿಯರೆಣೆಯೆ ॥ ಪಡೆದೊಡವೆದಾನದವ್ರ್ಮಕ್ಕೊಡಲು
[33]ವಿಶೇಷವ್ರತಕ್ಕೀವೆನೆನೆಗಳ್ದಜಸಂಬಡೆದಡವಿ . . ವುತಿಗೆ . . . . ವಸುಧಾತಳದೊಳ್ ॥ ಆವುಹಾನುಭಾವೆಯೊ
[34]ಡಪುಟ್ಟಿದಂ ॥ ಜಿನಪಾದಾಂಬುಜಭೃಂಗಂಜಿನಸವುಯಸರೋಜಿನೀವುರಾ . . . . . ಪ್ರಭನೆನೆಸೆನೆಗದರ್ಪಬಾಹುಬಲಿಧರಾವುಂ

[35]ಡಲದೊಳ್ ॥ ಎಳೆಯಂಮೂಱಡಿಯಂಕೊಟ್ಟಳಿಪಿದನಜ್ಜೋ . . . . . ಣದಿಂದಿಳಿಸಿದಪಂನಂಮಬಾಹು

[36]ಬಲಿಯಾಬಲಿಯಂ ॥ ಅನ್ತೆನಿಸಿನೆಗರ್ದಶ್ರೀಮತ್ಬಾಚಲದೇವಿ . . . . . ಹಪಿರಿಯಂಣ್ಣನುಧರ್ಮ್ಮಕಾರ್ಯ್ಯಾ

[37]ಳೋಚನಮನಾಳೋಚಿಸಿ ॥ ಈಭುವನದೊಳೆಂದುಂಪರಿಶೋಭಿತಮಿಂ . . . . . ಲಿಸವೆನ್ದೆನ್ದಾಹಾರಾಭಯಬೈಷಬ್ಜಶಾ

[38]ಸ್ತ್ರದಾನಮನೆಸೆಯಲ್ ॥ ಮಾಡುವಬಗೆಯಿಂಮಣ್ಡಲಿನಾಡೊಳಗಣಬನ್ನಿ . . . . . ನುನಯದಿಂದಂಮಾಡಿಸಿದಳ್ಜಿನಗೃಹಮಂನಾಡಾಡಿ

[39]ಗಳುಂಬಮೆಂದುಧರೆಪೊಗಳ್ವಿನೆಗಂ ॥ ಸಂಗಙ್ಗಳೊಳಗಿದುತ್ತಮಸಂಗಂ . . ಮೂಲಸಂಗಮಾಸಂಗ . ತ್ತುಂಗಂದೇಸಿಗಗಣಮಾಸಂಗದೊ
ಳಾ . . . . . ಗುಡ್ಡಿಬಾ

[40]ಚಲದೇವಿ ॥ ದೇಸದೊಳುತ್ತಮಮೆನಿಸುವದೇಸಿಗಗಣದ . . . . ಮಾಡಿಸಿದಳ್ದೇಸಿಗಗಣಕ್ಕೆಮಣ್ಡಲಿಸಾಸಿರಕಂತಿಳಕಮೆನಿಪಚೈ

[41]ತ್ಯಾಲಯಮಂ ॥ ಅಲ್ಲಿಗೆದೇಸಿಗಗಣದ . . . ಮತ್ತಾವಗಣದಲಾಗ್ಗದಡೆಕೂಳಂದರೆಬಿಂಬದಸ . . ದದಿತ್ಯಂಬುಧಾಬ್ಜವನಕಳಹಂ

[42]ಸಾ ॥ ಸುರಮನುಜಭುಜಗಭುವನಾನ್ತರದೊಳ್ಮುನ್ದಾದವಿನ್ನುದಿಪ್ಪುವವಿನ್ತೀದೊರೆಯಜಿನಭವನಮಲ್ಲೆಂಬರಮಾತುದಿಟಂಬುಧಾಬ್ಜವನಕ
ಳಹಂ

[43]ಸಾ ॥ ಜಳಧಿಪರೀತಭೂವಳಯದೊಳ್ನೆಗರ್ದೊಪ್ಪುವಗಂಗವಾಡಿನಾಡೊಳಗೆನೆಗರ್ತ್ತೆವೆತ್ತೆಸೆವಮಣ್ಡಲಿನಾಳ್ಕೆಮುಖಕ್ಕೆಮೂಗೆನಿಪ್ಪಳವಿಯ

[44]ನಾನ್ತಬನ್ನಿಕೆಱೆಯೊಳ್ನೆಱೆದೊಪ್ಪುವಪಾರ್ಶ್ವನಾಥನೀಗಳಿಕುಳನೀಳಕುನ್ತಳೆಗೆಬಾಚಲದೇವಿಗಭೀಷ್ಟಸಿದ್ಧಿಯಂ ॥ ಅನ್ತೆನಿಸಿನೆಗರ್ದಶ್ರೀಪಾ
ರ್ಶ್ವನಾ

[45]ಥದೇವರ್ಗ್ಗೆಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಶಿತನೆಯನನ್ದನಸಂವತ್ಸರದಪಾಷ್ಯಶುದ್ಧಾಬ್ರಿಹವಾರದುತ್ತರಾಯಣಸಂಕ್ರಾತ್ತಿಯನ್ದುಮ

[46]ಣ್ಡಲಿಸಾಸಿರದಬಳಿಯಬಾಡಂಬೂದಂಗೆಱೆಯುಂಬನ್ನಿಕೆಱೆಯಲೆತಳವೃತ್ತಿಗರ್ದ್ದೆಮತ್ತರ್ಮೂಱುತೋಂಟಮತ್ತರೊನ್ದುಗಾಣವೆರಡುಪುರ
ದಕೊ

[47]ಲ್ಲಿಯೂರ . . . ಆಯೆರಡೂರತಳಭಣ್ಡದಸುಂಕವೊಳಗಾಗಿಯಿನ್ತಿನಿತುಮಂಭುಜಬಳಗಂಗವೆರ್ಮ್ಮಾಡಿದೇವರುಂಗಂಗಮಹಾದೇವಿಯರುಂ
ಪೆರ್ಗ್ಗಡೆಬಾಚ

[48]ಲದೇವಿಯರುಂಕುಮಾರಗಂಗರಸನುಂಮಾರಸಿಂಗದೇವನುಂಗೊಗ್ಗಿದೇವನುಂಕೆಲಿಯಂಗದೇವನುಂಸಮಸ್ತಪ್ರಧಾನರುಂನಾಡಪ್ರಭುಗಳಸನ್ನಿ
ಧಾ

[49]ನದಲುಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಸರ್ವ್ವನಮಸ್ಯಮಾಗಿದೇವರಶ್ರೀಪಾದಪದ್ಮಮೂಳದೊಳ್ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರು ॥

[50]ಧರೆಪುಸಿವೋಗದೆಬೆಳಗೀಧರೆಯಂಭುಜಬಳದಿನಾಳ್ದಭುಜಬಳಗಂಗಂಪರೆದಿರ್ಕ್ಕೆಜೈಸಧರ್ಮ್ಮಂಧರೆಯೊಳ್ಚಂದ್ರಾರ್ಕ್ಕತಾರಮುಳ್ಳನ್ನೆವರಂ ॥

[51]ಸಕಳೋರ್ವ್ಸೀಸ್ತುತಮಪ್ಪಧರ್ಮ್ಮಮನಿದಂಕಾದಂಚಿರೈಶ್ವರ್ಯ್ಯಭುಂಭುಕನಕ್ಕುಂವಿಪರೀತದಿಂನಡೆದವಂಗಾಗಂಗೆಯಾವಾರಣಾಸಿಕುರುಕ್ಷೇ
ತ್ರದೊಳೆ

[52]ಯ್ದೆಗೋದ್ವಿಜಮುನಿಸ್ತ್ರೀಯರ್ಕ್ಕಳಂಕೊನ್ದಪಾತಕನಕ್ಕುಂಬಿಡದಿರ್ಕ್ಕುಮಾಪುರುಷನೆನ್ತುಂರೌರವಸ್ಥಾನಮಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
ಯೋಹರೇತಿವ

[53]ಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಶಾಸನಮಿದಾವುದೆಲ್ಲಿಯಶಾಸನಮಾರಿತ್ತರೇಕೆಸಲಿಸುವೆನಾನೀಶಾ

[54]ಸನಮನೆಂಬಪಾತಕನಾಸಕಳಂರೌರವಕ್ಕೆಗಳಗಳನಿಳಿಗುಂ ॥ ದೇವರಶ್ರೀಪಾದದೊಳುಧಾರಾಪೂರ್ವ್ವಕದಿಂ

[55]ಪುರವರ್ಗ್ಗದಸುಂಕವಂದೇವರ್ಗ್ಗೆಬಿಟ್ಟರ್ । ಬನ್ನಿಕೆಱೆಯಲುಕಲುಕುಟಿಗಕಾಳೋಜದೇವದಾಸಿಗಳ್ಗೆಬಿಟ್ಟ

[56]ಬೆದ್ದಲೆಗಳೆಯಲುಮತ್ತರೊನ್ದು ॥ ಶ್ರೀದೇಶೀಗಣವಾರ್ದ್ಧಿವರ್ದ್ಧನಕರಶ್ಚಂದ್ರೋಕಳಕಾಂಕಿತಸ್ಥೇಯಾತುಶ್ರೀಮಲಧಾರಿದೇವ

[57]ಯಮಿನಃಪುತ್ರಃಪವಿತ್ರೋಭುವಿಸ್ಸದ್ಧರ್ಮ್ಮೈಕಶಿಖಾಮಣಿರ್ಜ್ಜಿನಪ . . . . ಚಿಂತಾಮಣಿಸಶ್ರೀಮಾನುಶುಭಚಂದ್ರದೇವಮುನಿಪ

[58]ಸ್ಸಿದ್ಧಾನ್ತರತ್ನಾಕರಃ ॥ ಶ್ರೀಲೊಕ್ಕಿಗುಣ್ಡಿಯಪ್ರಭುಎಱಕಣ್ಣಂಶ್ರೀಪಾರ್ಶ್ವದೇವರಂಗಭೋಗಕ್ಕೆಬಡ್ಡಿಯಿಂದಕ್ಷಯಮಾಗಿಕೊಟ್ಟಲೊಕ್ಕಿಯಗ
ದ್ಯಾಣಂ ॥

[59]ಮತ್ತಂಬಿಟ್ಟಗರ್ದ್ದೆಮತ್ತರೊನ್ದುಬೆರ್ದ್ದಲೆಮತ್ತರುಮೂಱು ॥

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### ಅದೇ ಹೋಬಳಿ ಸಾವಗೊಂಡನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯ ಓಣಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಪಿಂಗಳಸಂ । ಪುಶ್ಚಂಶ್ರೀಮತುಕೆಳದಿ | [2]ಸೋಮಸೇಕರನಾಯಕರುಕೂಡಲಿಕಲುಮತ

[3]ರಕ್ಷೋರಾಜತೀರ್ಥಸ್ವಾಮಿಗಳಿಗೆ । ಗಾಜ
[4]ನೂರಕೀವೆಯೆಲ್ಲು । ಒಕೆಂನಗೊಂಡನಕೊ
[5]ಪದಬದಲು । ಯಿಡತೊರೆಹರುವು
[6]ಗಟೆಯಲ್ಲಿನ । ಸಾವಗೊಂಡನಕಳ್ಳಿಸಿ
[7]ವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟುಯಿಧಾರೆ
[8]ಶ್ರೀ

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ಅದೇ ಹೊಂಬಳಿ ಬನ್ನಿಕೆರೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 6″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
[2]ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
[3]ಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭೂ
[4]ಲೋಕಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನನೂಚಂ
[5]ದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸತ್ಯವಾಕ್ಯ ಕೊಂಗುಣಿವರ್ಮ್ಮ
[6]ಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕೋಳಲಪುರವರೇಶ್ವರನಂದಿಗಿ
[7]ರಿನಾಥಂಸಕಳಗುಣಸನಾಥಂವಂದಗಜೇಂದ್ರಲಾಂಛನಂಚತುರವಿರಿಂಚನಂಪ
[8]ದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಂವೈರಿಮದಾವೋದಂಗಂಗಕುಳಕುವಳಯಸರಚ್ಛಂ
[9]ದ್ರಂಮಣ್ಡಳೈಕದೇವೇಂದ್ರಂನನ್ನಿಯಗಂಗಂಜಯದುತ್ತರಂಗಂದಪೌರ್ದ್ಧತಾರಾ
[10]ತಿವನಜವನವೇದಂಡಂದುಷ್ಟರಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ
[11]ಶ್ರೀಮದ್ಭೂಲೋಕಮಲ್ಲವೀರಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರಂಜಿಯಾತು ॥
[12]ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಗಣಾಳಂಕರಣಸತ್ಯಶೌಚಾಚಾರಚಾರುಚರಿತ್ರ
[13]ನಯವಿನಯಶೀಳಗುಣಸಂಪನ್ನ ಸುಜನಪ್ರಸನ್ನನಾಶ್ರಿತಜನಕಲ್ಪ
[14]ವೃಕ್ಷಸಕಳಕಳಾಸಿಕ್ಷೆದಕ್ಷನಖಿಳಸಾಮನ್ತಸನ್ತಾನಸಂದ್ಧಾರಣಜಿನಧ
[15]ರ್ಮ್ಮಹರ್ಮ್ಯರವ್ಯರತ್ನತೋರಣನಿಜಕುಲಕುವಳಯಸುಧಾಕರಸನ್ಯೈ
[16]ಕ್ಯರತ್ನಾಕರನಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನಕಳಜನಾ
[17]ಹ್ಲಾದರಾಯಶ್ರೀಷ್ಮಮುಖತಿಳಕಜಿನಪೂಜೋತ್ಸವಪರ್ವಪುಳಕಂಶ್ರೀ
[18]ಮನ್ಮಹಾವಡ್ಡವ್ಯವಹಾರಿಸಿದ್ಧಿಗೆಸೆಟ್ಟಿಯರವೀರಗಂಗರಸರಸ್ನೀಹವನವರೆ
[19]ತಂಸಲುತ್ತಮಿರೆ । ಶ್ರೀವೀರಗಂಗರಸರುಗಂಗವಾಡಿತೊಂಭತ್ತಾಸಾಸಿರದೊಳ
[20] . ಗೆಮಣ್ಡಲಿನಾಡೊಳಗೆಕನ್ನಕಾಪ್ರದಕೋಟೆಯಂವಾಡಿತ್ರಿಭೋಗಾಭ್ಯಂ
[21]ತರಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರಲುಸಿದ್ಧಿಗೆಸೆಟ್ಟಿಯ
[22]ರವಿಷಷ್ಟರಪ್ಪಅಂಕವಮಯ್ಯನಾಯಕರುಂಭಾಸ್ಕರಸಟ್ಟಿಯರುವಾಕೋಟೆ
[23]ಯಪೂರ್ವಭಾಗದಮೂಲಸ್ಥಾನದೇವರಮುಂದೆಬಾವಿಯನಗ್ಗಿಸಿದೊಡಾ
[24]ಬಾವಿಗಂದೇವಗ್ಗರವರನುದ್ದೇಶಿಸಿಗಂಗರಸರುಬನ್ನಿಕೆಜಿಯೂರೊಡೆ
[25]ಯರುದ್ರಮಯ್ಯನುಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ[೪೦]ನೆಯಪ್ಲವಂ
[26]ಗಸಂವತ್ಸರದವೈಶಾಖಶುದ್ಧ೧೫ಆದಿವಾರಬ್ಯತೀಪಾತಸೋಮಗ್ರಹಣ

[27]ದಂದುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಭೂಮಿದೇವಾಲಯದಿಂಮೂಡಲುಂ
[28]ಟಡಗಲುವಾಗಿಗದ್ದೆಕಮ್ಮ ವಯ್ವತ್ತಾ ಱುಬೆದ್ದಲಿಳೆಯಮತ್ತರೆರಱು
[29]ಕಮ್ಮವೆಪ್ಪತ್ತಯ್ದುಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದವರಿತೈ
[30]ಭುವನಾಧಿಪತ್ಯಮಕ್ಕುಮಿಾಧರ್ಮಮನಾವನೋರ್ಬ್ಬನಳಿ . ನಿನೆಪಾತ
[31]ಕಂಸಕುಟುಂಬಪೆಂಂತಲೆಯಱಿತೈಗಳುಂರೌರವಕ್ಕಿಳಿವರು ॥
[32]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪಷ್ಠಿವ್ವರ್ಷಸಹಸ್ರಾ
[33]ಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

## 100

ಅದೇ ಸ್ತಳದ ಮುತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

[1] . . . . . .
[2] . . ಱಿಯಮುಱು . . ವಿದ್ಯ . . .
[3] . . . . . .
[4] . ದುರ್ಗ್ಗತನ್ನಕೊಳಾಗಯ್ಯ . . .
[5]ನ್ಧವುಲಿವೆರಿಯಸಿರಿಯಮ್ಮನಕೆ
[6]ಱಿಗೆ . ಗೆಯ್ಯಱಮ್ಮತ್ತಲೆಕೊಟ್ಟ .
[7]ಮಟಿಕೆದೇಗುಲವಮಾಡಿಸಿದ .
[8]ದರುಜಾವಿನತಾಮರಾಸಿಭಟರಕಂಗೆ
[9] . . ಮಜ್ಗಳವಮಹಾಶ್ರೀ

## 101

ಅದೇ ಹೋಬಳಿ ಹೊಳೆಹಟ್ಟಿ ಗ್ರಾಮದ ರಂಗಸ್ವಾಮಿ ದೇವಾಲಯದ ದೀಪಮಾಲೆ ಕಂಭದ ಸುತ್ತಲು ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

*[1]ಶುಭಮಸ್ತುನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
[2]ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[3]ಶ್ರೀಮತುಹಟ್ಟಿಹೊಳಲುಪುರದಗವುಡರವೊಮ್ಮಕ್ಕಳುಮುತ್ತ
[4]ಜ್ಜಭದ್ರಪ್ಪಗೌಡನಮಗಕರೆಚಿಕ್ಕಪ್ಪಗೌಡನಮಗಮಸಳಿ
[5]ವೀರಪ್ಪಗೌಡನಮಗಭದ್ರಪ್ಪಗೌಡನಮಗಕರೆಕೆಂಚಪ್ಪ
[6]ಗೌಡನಮಗಕಂಚುಗಾರನಹಳ್ಳಿವೀರಪ್ಪಗೌಡನಮಗಪನ
[7]ಣಿಚಿಕ್ಕಪ್ಪಗೌಡನಮಗವೀರಪ್ಪಗೌಡನಧರ್ಮಪತ್ನಿ
[8]ಯರುಕೆಂಚಮ್ಮವಪುಣ್ಯಾರ್ಪ್ಪಣಳಕ್ತಿದೇವಸತ್ತ[ನ]ದೀಪ
[9]ಮಹಲಕಂಬ । ಕಲ್ಲುಕುಟಿಗಕಾನಸಾಬಿನಮಗ
[10]ಬಡೆಕಾನಕೆಲಸ

## 102

ಅದೇ ಹೋಬಳಿ ಆನವೇರಿ ಗ್ರಾಮದ ಮಹಂತಯ್ಯನ ಪಳ್ಳು ಮಠದ ಬಯಲಲ್ಲಿ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3′ 9″ × 1′ 9″.

(ಆರಂಭದಲ್ಲಿ ೂಳ್ ಪಙ್ತಿಗಳು ಹೋಗಿವೆ).

[26]ಲುಸಂತೆಯಆಯ . . . ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ
[27]ಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದ

*ಆರಂಭದಲ್ಲಿ ೂ ಪಙ್ತಿಗಳು ನಾಗರಕ್ಷರದಲ್ಲಿ ಇವೆ.

28ವಕುಳಂಬರದ್ವಿಮಣಿಸರ್ವ್ವಜ್ಯಾಚೂಡಮಣಿಮಲೆರಾಜರಾಜಮಲಿಪರೊ
29ಳುಗಂಡನಸಹಾಯಸುರನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾ
30ಮನಿಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಬಲ್ಲಳದೇವರೂಸುಕಸಂಕತವಿನೋದದಿಂ
31ರಾಜ್ಯಂಗೆಯ್ಯುತಿರಲುಬಲಾಳದೇವವರುಷದಭಾವಸವ್ವಂತ್ಸರದಪುಸ್ಯ
32ಮಾರ್ಗಶಿರಂಶಸೋಮವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಾಣಬ್ಯತೀಪಾತಪುಣ್ಯದಿನಂದೊ
33ರಕೊಳಲುಬಲ್ಲಾಳದೇವನಪಟ್ಟಸಾಹಣಿಕಳುಂ ಅಯಿಜಯಸಾಹಣಿಶ್ರೀಮಲ್ಲಿಕಾ
34ರ್ಜ್ಜುನದೇವರಜೀರ್ನೋದ್ಧಾರವನುತಂನಅಳಿಯಂದಿರುಬಲ್ಲಯ್ಯಕೇತಯ್ಯಮು
35ಕ್ಯವಾಗಿಸುವನ . . . . . ವಮಾಡಿಸಿಧರ್ಮ್ಮವಪ್ರತಿಪಾಳಿಸಿದರುಬಡಸೆಟ್ಟಿ
36ಮೊತ್ತದಸಮಸ್ತ . . . . . ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಿಗೆಮುತಗೆಪಹ
37ಳಿಯಮೂಡಣ . . . . . ಯನುದೇವರಿಗೆಬಿಟ್ಟರುಬಡಗಟ್ಟಮೊತ್ತದ
38ಸಮಸ್ತಸಾಹಣಿ . . . . . ಟ್ಟಸಾಹಣಿಕಳುಅಯಿಜೆಯ್ಯಶ್ರೀ
39ಮಲ್ಲಿಕಾರ್ಜ್ಜುನ . . . . . ಮುಕಅದಿಯಾಗಿಯೆರಡುಮಾಳದ
40ನಡುವ . . . . . ಸಿದರು ॥ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರ
41 . . . . . .

## 103

### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ರಂಗಪ್ಪನ ಕಣದ ಬೈಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 6″.

1ಸ್ವಸ್ತಿಶ್ರೀಮತುಶ್ರೀಯಣಂದಿಭಟ್ಟಾರಕದೇವರು . . .
2ದಅರಹಂತಬೋವಿಸೆಟ್ಟಿಶ್ರೀಮೂಲಸಂಗಸೂರಸೆ . .
3 . ಗಣಮಾರಸೆಟ್ಟಿಯಮಗಬಿಟ್ಟಿಸೆಟ್ಟಿದರ್ಮ್ಮವ . . .
4ನವಂಮಾಡಿಸಿದಪ್ರಜಾಪತಿಸಂವತ್ಸರದಚೈ
5ತ್ರಸುಧಂಂಸೋಮವಾರಶ್ರೀಮತುಹೋಶಣ
6ವೀರಬಲ್ಲಳದೇವಪ್ರಿಥ್ವೀರಾಜ್ಯಾಗೇವುತ್ತಿರಲುಕ
7ಳುರತಿಪ್ಪಯಂಗೆನಡಿ . . . . . ರ್ಮಂಕಂಬಕೆಯ್ಯ
8 . . . . . ಪೂರ್ವ್ವಕಂಮಾಡಿ
9ಭುಮಿ . . . . . ನಕೆ . .
. . . . . .
15 . . . . . ಛನಂ । ಜೀ
16ಯಾತ್ರೈಳೋಕ್ಯನಥಸ್ಯಸಸನಂಜಿನಸಸನಂ ।
*17ಸ್ವದತ್ತಂಪರದತ್ತಮ್ವವಾಯೋಹರಾತಿ
18ವಸುಂಧರಾಶಷ್ಟಿರ್ವ್ವರುಶಸಹಸ್ರಾ
19ಣಿಮ್ರಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ

## 104

### ಅದೇ ಹೋಬಳಿ ಅರಸನಕಟ್ಟೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದೊಡ್ಡ ಆಲದ ಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಸ್ತುಶಕವರುಷ
2೧೩೧೨ನೆಯಪ್ರಮೋದೋತಸಂವ
3ತ್ಸರದಆಶ್ವೀಜಸುಖಸುಹಗಱರಬೊಂಮಣ
4 . . . . ಕಾಮಗೊಂಡನುಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

*ಈ ೩ ಪಟ್ಟಿಗಳು ಮೇಲ್ಗಡೆ ಬರೆಯಲ್ಪಟ್ಟಿವೆ.

## 105

ಅದೇ ಹೋಬಳಿ ಬ್ಯಾಡರ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲ್ಯದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 4″ × 1′ 9″.

[1]ಸ್ವಸ್ತಿಶ್ರೀಚಾಳೊಕ್ಯವಿಕ್ರಮವರ್ಶದ೫೦ಸೆಯಪರಾಭವ
[2]ಸಂವತ್ಸರದಕಾರ್ತ್ತೀಕಸು೧೩ಆದಿವಾರದಂದು
[3]ಶ್ರಿ . . . ಮಹಾ . . . . . .
[4] . . . . . .
[5]ಡಿದೇವತಮ್ಮ . . . ದೇವರಸರತಂಮಕಲಿಯಂಗದೇವರ್ಸ
[6] . . . . . .

## 106

ಅದೇ ಹೋಬಳಿ ಅಬ್ಲಗೆರೆ ಗ್ರಾಮದ ಅಗಣೀಬಾಗಲ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′6″.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃಚಿಕಪೆ . ಗುರುಪಧದೇವರಿಗೆ
[2]ಅಬಲಿಗೆರೆಗವು . . ಭಾವಸಂವತ್ಸರದಮಗಬ೧೦ಲುಅ
[3]ಪ್ಪಣೆಆಗಿನಿರೂಪವಾಗಿದಲಿಃಲಸ್ತಾಪಿತಆಗದೆಯಿದ
[4]ದರಿಂದಾಯುವಸಂವತ್ಸರದಶ್ರಾವಣಬಃಲುಯಿಾ
[5]ಮಠದಚರಂತಿಹಿರೇರೂ . ಕಾವರದಗುರುಬಸವ
[6]ಪ್ಪಸ್ವಾಮಿಯವರುಹೇಳಿಕೊಂಡಲಿಃಲಸ್ತಾಪಿತಮಾಡಿ
[7]ಸುವಹಾಗೆಅಪ್ಪಣೆಆದ್ರಿಂಧಶಿಲಾಸ್ತಾಪಿತಆಯಿತೂ

## 107

ಅದೇ ಹೋಬಳಿ ನಾಗಸಮುದ್ರದ ಪಟೇಲ್ ಚನ್ನಬಸಪ್ಪನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

[1]ಶ್ರೀಗಣದಿಪತ
[2]ಯನಮಹ ॥
[3]ನಾಮಸ್ತುಂಗಸಿರಸು । ಂಬಿಚಿ
[4]ಂದ್ರಚವರವೇ । ತ್ರೈಲೋಕ । ನಾಗರರಂಭಮು
[5]ಲಾಸ್ಯಂಬೆವೆಶ್ರಿಜಯ । ಸ್ಯಲಿವಹನಸಕವೊ
[6]ರುಸ್ಯ । ೧೦೪೯೯ । ವರುಸ । ಸಿರ್ದತಿನಾಮಸಂ । ದಅಸಿವಿ
[7]ಜಿಸು೧೦ಲೂರ ॥ ಹಿರೆಹನುಮಪನಾಲ್ಕುಗರಿಹಭುಲ್ಲಿ
[8]ತಮರಮಆತನಕೊಮರರಂಗಪನಾಯಿಕರು । ಗಡಿಕಾ
[9]ತವರಕೆಮಯಗೊಂಡಗೌಹುಡ । ಕೊಡಮಗೆ । ಗೆಡೆಗೆನಾ
[10]ಭುವಾಡಿ । ಆತಮನಿಗೆ । ಭಂದು । ಯಿವರಹೊಣೆಕೊಡಿ
[11]ಯೆಂದುಕೆಳಿದಂಲ್ಲಿ । ಮಯಗೊಂಡಗೌಉಡನುತಿಂಮ
[12]ಪನುಹೊಣೆಕೊಟನು । ಕರಿಯಂಣನು । ಹೊಳೆಹೊಂನುರ
[13]ಗೌಡ । ಮಂಲಪನಹೊಣೆಕೊಟನು । ಅಪಣೆಕೇಳಿಕೊ
[14]ಂಕೊಡು । ಮಯಗೊಂಡಗೌಉಡನು । ಹಂಡೆಗೆಕೇಳಿಕೊ
[15]ಂಡುನು । ಸಾತೊರಿಗೆಗ೧೦೦ಗೆಪಾರಿಗೆಗ೫೦ಮಡಿಸಯುತ್ತು
[16]ರು । ಕುಳಿತು । ಹಂನ್ಯರಡು । ನಾವದನ್ಯವಕುಡಿಸಿಕುಳಿತು
[17]ಭಿಸಿ । ಹೆಂಡೆಮಡಿತುಕದಬಾಕಿತುಕದತುಪ । ಹರೊ
[18]ಂಡೆನು । ಮಯಗೊಂಡಮಂಗೊಟೆಗೌಉಡನಮೆನಮೊಳ
[19]ಗೆ । ಪುಜಿಗಿ । ಮಯಗೊಂಡಗೌಉಡನು । ತಂಮಭೊಂದುಭ
[20]ಬಳಗವಕುಡಿಕೊಂಡುಉಂಡುಸಿಮಿಗೌಉಡಿಕೆನುಉ
[21]ಟಮಿಡಿಸಿಉಟದಅಂಕಿ । ಮಗಂಡುಗ । ಕರುರ್ಚುಯಿ
[22]ಪೊಟರ । ಹೊಂಡೆಹೊತು । ಮಯಗೊಂಡ । ಗೌಉಡಹೊತುಮು
[23]ದೆಮುಂಳುಆನೆಹಿಂದೆಆನವೆರಿಹನುಮಂತದೇ
[24]ವರುಹೊರಟು । ನಿಂಮಸಕರು । ಸಹವಗಿಹೊರಡಿಸಿ
[25]ಕೊಂಡು । ಹೆಂಡೆಹೊತುಮುಂದೆನಾಡವರು । ಆಹೆಂ
[26]ಡೆಮುಂಡಕೆ । ಸಾಗಿಹೋಗುವಗ । ನಾಡಿಗಯಂಕಪನು
[27]ಆಡಭಿದು । ವೆಡಿಕೊಂದುಗ । ಆಲಾದಮರಕೆ । ಗೊ
[28]ತುಮಡಿ । ಆಂಲ್ಲೆಸುರ್ಚಚೆಂದ್ರಮೆಲೆ । ಕಂಲುನೆಟು

[29]ಆಕಂಲು । ಸಲುಗಂಲು । ನೆಟು । ಯಿತಗೆ । ಹೆಂಡೆ
[30]ಹೊಲಕೆ । ಕಲುನೆಟ್ಟು । ಯಿವುಚೆಂದ್ರ
[31]ಯಿರಿತಆಭೊಪದು ॥

ಹಿಂಭಾಗ.

[32]ಹೆಂಡೆಹೊಲಾದಭಿವರೆಲಾ೨ಅಕ
[33]ಡಿ।।।೬ಂಮರು ।೫।।ಮಯಗೊಂಡ
[34]ಗೌಉಡಗೆ । ಪಲಿಸಿಕೊಟವುಡುಗೊರೆ
[35]ರೆ । ಮೆಳುವರಹದಹಚಡಕೊಟರು । ಯಿ
[36]ದಕೆತಪಿದರೆಗೋಪಿದೇವಿಯಪದಕೆತ
[37]ಪಿದಹಗೆ । ಕೊಟಂತದರರ್ಮತೆಪಿದರೆಭಿ
[38]ಮರಮಪದಕೆತಪಿದಹಗೆ । ಮಯ
[39]ಗೊಂಡಗೌಉಡನಮನಿದೇವರು । ಮಕಡಿಮ
[40]ಂಲೇಸ್ವರದೇವರು । ಯಿದಕೆಹೆಂಡೆಹೊಲುಸಅನು
[41]ಭವಿಸಿಭೊರುದು । ತಂನಆಉಸಪರಂಭಪರಿ
[42]ಯದಲ್ಲಿ । ಅನುಭವಿಸಿಭೊರುದು । ನಯಿಕರುಗು
[43]ನಿಕರರು । ಮುಂತಗಿ । ಯಿದಕ್ಕೆ ಸಕ್ಷಿಪೆಸಯಿತಿಂಮ
[44]ಪ । ಸಾಡಿಗಯಂಕಪ । ಸನಭವರಂಗಪ । ಕಾ
[45]ಸಭಿಗೌಉಡ । ತಿಂಮಪಮುಂತಗಿ । ಕಮರಗ
[46]ಟೆ । ಮಂಲಪಮುಂತಗಿ । ಹನ್ಯರಡುಕೈವಡ
[47]ಮುಂತಗಿ । ಸುಳಿಕೆರೆಸೀಮೆಗೌಉಡರುಮುಂತಗಿ
[48]ರಣೆದಬೆಂನುರಸಿಧಪಮುಂತಗಿ । ಪುಳೆಹೊ
[49]ಳೆಯಮಂಲ್ಲಪಮುಂತಗಿ । ತಂಸಂತೆಬೆಂನುರ
[50]ಸಿದಪಮುಂತಗಿ । ಹರೊಸ । ಗ್ರದಯಿರನಗೌಉ
[51]ಡಮುಂತಗಿ । ಕಗಿನೆಲೆ । ಭಸಪಮುಂತಗಿ । ಕೊ
[52]ಡಮಗೆಗೌಉಡಕರಿಯಂಣನುಸೊಕೆ । ತಂನ್ನಸ
[53]ಂನುಮತದಿಂದ । ವಪಿತಹಕಿ । ಬರಕೊಟಬ
[54]ರಹವು । ಸೀಮೆಗೌಉಡಿಕಿ । ಸಂನುಮತದಿಂ
[55]ದ । ಬರಕೊಟಂತಭರಹು । ಯಿಂತಿವರಸಂ
[56]ನುಮತದಿಂದಬರದಂತ । ಸ್ಯನಭೋ
[57]ಗಯಂಕಂಣನಬರಹು । ತಂಭ್ರ
[58]ದಸಸನಶ್ರೀಶ್ರೀ ॥

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### ಅದೇ ಪಟೇಲನು ಕೊಟ್ಟ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

[1]ಶ್ರೀಗಣದಿಪತ
[2]ನ । ಮಸ್ತತುಂಗ । ಸಿರಸ್ತು
[3]ಂಬಿಚೆಂದ್ರಚಮರವೆ । ನಾಗರರಂಭವೆ
[4]ಮುಲ । ಸಂಬವೆಶ್ರೀಜಯ । ಸ್ಯಲಿವಹನಸ್ಯ
[5]ಕವೊರುಶ।। ೧೦೨೦೯೯ನೆವರಸ । ಪಲುಗು
[6]ಣಸಾಮಸಮಂಚರದಲು । ಪಹಿವ
[7]ಂಗನಮಸಮಚರದಲು । ಸನಿವರದ
[8]ಸ್ಮಿಮಿಯಲು । ಅನಿವೆರಿಹಿರಿವೆಂಕಟಪ . .
[9]ಯಿಹಿರೆರಾಂಗಪನಾಯಿಕಮಂಮುಶ್ರೆಗೆಉರ್ಧ
[10]ಕೆಸರ್ಮಸಿಧಿಗಿರುಶಾನತಂಮ । ಸಮುದ್ರ
[11]ದಗಿರಿಸವಳಗೆಹದಮ . । ಅರಸಿಗೆಹಿ
[12]ರಿಯಂಕಟಪನಾಯಿಕಗೆ । ಕುಡಿಸಿದರಿಂದ
[13]ಹರ್ಸವಯಿತು । ಕರುಣದಿಂದ । ಅಂಕ
[14]ನುತಂನಮನಸು । ಹರುಸವಗಿ । ಯಕೊ
[15]ಡಲಿಯಂದು । ಕೇಳಿದರಿಂದ । ಬುಮಿ
[16]ಯನುಕೊಟದರಿಂದ । ಬುಮಿಯನುನನ
[17]ಗೆಪಲಿಸಿದರಿಂದ । ದೇವರಕೀರ್ತಿಬಹಳ ।
[18]ಕಲ । ಆನುಬವಿಸಿಭೊಹೆದು । ಕೀರ್ತಿಯ
[19]ರುತಯಿಧರಿಂದ । ತಂನಮನಸುಹರುಸವ
[20]ಗಿ । ಅ . ಮಂನೊಟೆ । ಗ್ರಾಮದವಳಗೆ । ಗ
[21]।೬ಂವರಹದಭುಮಿಯಂನು । ಕಂಲುನೆ
[22]ಟುಫಲಿಸಿಕೊಟದರಿಂದ । ಸೊಸ್ತಿಯಲಿ
[23]ಕೆಳುವನುಕಲುಕಟದುನಿಲಿಸಿ । ಅಹೊ
[24]ಲವಮೇರೆಯಂಲ್ಲಿ । ನಿಂದಿರಿಸಿ । ಯಿಂತ್ತು
[25]ತಂನಮತುನೆಡಸಬೇಕು । ಭಹಳ

[26]ಹರುಸವಗಿ । ಆಭಿಯವದರಿಂದ
ಹಿಂಭಾಗ.
[27]ಲುರುದಾಡಿ
[28]ತ್ತ ವಲಮೆಂದು । ಲಿಗ
[29]ನವನ । ಹೆಸರು । ನಡೆಯಬೇಕು
[30]ಯಂದು । ವಂದುಗ । ಮವಂನುಆ
[31]ವುಸ್ಸರದಹೆಸರು । ಹಾಕಿಜನರು । ಕುಡಿ
[32]ನೆಡೆಯಬೇಕುಯಂದು । ನಗನಮುದ್ರದ
[33]ಮೆಂಬೊಗ್ಯಾಮವಂನುಹೆಸರಗಿಕಟಿಸಿನು
[34]ರ್ಯಕೆಂದರು । ಯಿರೊಪರಿಯಂತ್ರ । ನೆ
[35]ಡೆಯಬೇಕುಯೆಂದು । ಅಗ್ರಮವನು
[36]ಹುಗಿನುಹೊಯಿಸಿಪಲಿಸಿಕೊಟರು । ಸರಿ
[37]ಯಂದುವೊಪಿಸಿ । ಗೌಡಮಂಲ್ಲಪ
[38]ಗೌಡನುತಂನವುಗಳಿಗೆ । ದಣಿ
[39]ರೂಕೊಟಂತ । ಸರಿಗ್ಯಾಮವರದ । ಗೌಳು
[40]ಡನುತಂನವುಗಳಿಗೆಯೊಕ್ತ್ತದಯಿ
[41]ಲ್ಲಬಂದು । ತಾನುತಂನ । ಸಾಂಮ್ಯತಆಂದ
[42]ವಆತವಂನುಹಕೆ । ಭರಕೊಟಭರ
[43]ಹು । ಯಿದಕೆಸಾಕ್ಷಿ । ದೆಸಯಿಕಿರ್ದತಪ
[44]ನಾಡಿಗಯಂಕಪಕಸಭಿಗೌಉತಿಂವುಪ
[45]ಆವುಗುರಬನವ । ನೈವುರೆಉಜಪ
[46]ನವೊಗೆಯಿರಂಣ । ಹಂನ್ಯರಡುಕ್ಕೈವ
[47]ಡವುಂತಗಿ । ನೀವೆಗೆ । ಉಡಿಕೆವು
[48]ಂತಗಿ । ತವರೆವುಪಿಯಗೆ . ದೊ
[49]ಕನಿಲು । ಉತ್ತವಿಕಿಲಿವಂದುಕಂ
[50]ಲುನೆಟು । ಹೊಳೆದಂಡೆಭಿದರ
[51]ಮೆಳೆಯಲ್ಲಿಗಿಡಿಕಲು । ನ್ಯಸಭಟ
[52]ನಾರಾಪನನೊಪಿಬರದಬರಪಂ
[53]ಭರಹು ॥ ಯಿದಕೆರೆದೇವರಪಕೆ
[54]ರಪಿದಹಗೆಶ್ರೀ

## 109

ಹೊಳೆಹೊನ್ನೂರಲ್ಲಿ ಜನಾರ್ದನದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 7′ × 2′ 6″

1 . . . . . .
2ಪಾತುತ್ರೀಣಿ . . . . . .
3 . . ರಾಜಾಧಿರಾಜ . . . . . .
. . . . . .
7 . . . . . ಶ್ರೀಮಂನುವೀರ . . .
8 . . . . . ಪಟ್ಟದಲುದೇವರಸಂನಿಧಾನದಲು . . . . . .
. . . . . .
11 . . . . . ಪ್ರತಿಬಿಂಬಭೂತಭೂ . . . . . .
12ಬವಮಹಾರಾಯರುವಿದ್ಯಾನಗರಿಯಲ್ಲಿ . . . . . .
13 . . . . . ಪ್ರಾಜ್ಯ
14ಸಾಮ್ರಾಜ್ಯಂಗೆಯುತ್ತಿರಲು . . . . . .
. . . . . .
27 . . . . . ಹೊಳೆಹೊನ್ನೂರಜನಾರ್ದನದೇವರಿಗೆ

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಪೂರಾ ಸವೆದು ಹೋಗಿವೆ.)

## 110

ಅದೇ ಹೋಬಳಿ ಕಲ್ಲಾಪುರ ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಜಯಾಭ್ಯುದಯಶಕವರುಷಸಾವಿರದಮುಂನೂರಯಿಪತೊಂಭತುಸಂದವ
[2] . . ಶುಭಕೃತುಸಂವತ್ಸರ . . . . . .
. . . . . .
[6] . . . . . ಆಯಿರಮಾಚಂಣ
[7] . . . . . ಶ್ರೀಬಳರನಾಯ್ಕ್ತಿಗೆ
[8] . . . . . ನಿಲಿಸಿನಿಃದಿಚಯಿತ್ರಬಹುಳಂ

(ಮುಂದೆ ಏನೂ ಬರೆದಿಲ್ಲ).

## 111

ಅದೇ ಹೋಬಳಿ ಹೊಲತಿಹಾಳು ಗ್ರಾಮದ ಊರಬಾಗಲ ಬಳಿ ನಟ್ಟಿರುವದು.

[1]ವಿಭವಸಂವ
[2]ತ್ಸರದಶ್ರಾವಣಬ
[3]ಹುರುವಾರದಲು
[4]ಹೊಲತೀಪುರಸ್ತಳದ
[5](ದ)ಗಳುಡಅರೆಯಂ
[6]ಣನುಪಾಲಿಹಿಸಿದಂತ್ತ
[7]ಶಾಸನ
[8]ಹೊಯಿಸಿದರೂ

## 112

ಅದೇ ಹೋಬಳಿ ಕೊಡವೊಗೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೋಟದಬಳಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 4′×2′.

[1] . . ವತ್ಸರದಮಾರ್ಗಶಿರಶುಂ
[2]ಲುವೇಡರಿಗ . . ನಿಲಪ
[3] . . . . . ಮಿತ . . ರಬ
[4]ರದು . . . . . ಬಗೆಕೊ
[5]ಡಿಂಗೆ . . . ಪಂಣತಂದೆಗೆ
[6] ವರಿದ . . . . . ದವರುಬಮಿನ
[7]ದಾನಪನವರುರಂಗಣನವರುಬಂ
[8]ದುನಿರ್ಣಯವಾಡಿದುಸಿರಿನೀಲ
[9]ಪಕಡಗಣ . . ಕರೆಹನುಮಪ್ಪಯನ
[10]ವರ . . . ಸೊಕಹೊಂನಕೊಡವೊಗೆ
[11] . . . . . ಡೆಭೂಮಿಗೆಕೋ
[12]ಡಿಹೊಲದಭೂಮಿಕಂಬ ।

## 113

ಅದೇ ಹೋಬಳಿ ಬೆಳಗೆರೆ ಗ್ರಾಮದ ಕಾಗೀಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವದು.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ.

## 114

ಕುಮುಸಿ ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ವುಗ್ರಾಣದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀ
[2]ಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ
[3] . . ರಹಂತನಗೆಂದುಜೀವ . ಯ . . . . ಣ್ಯ . . . .
[4] . . ನಂಪನುಪುತ್ರಂಗತಿಭೀತಿಯ . . ಮತಾವಪ್ಪಂ
[5]ಭದಿಂಮಾಡಿಕೊಂಡನಾಜಾಮದೆಸಂದುವೆತ್ತಿ ಪೊ
[6]ಳಲೊಳುಕುಂಬಿಕೆಯೊಳುಮಾಡಿದಂಜಿನಗೇಹಂಗಳ
[7]ವಾಕೆಯಿಂಪಲಱು . . ನಿರೂ . . ಪಳರಂನ
[8]ಗರಂಯಿಳೇಂದ್ರಾ . . . . . .
[9]ತುಂಗಾದ್ರಿಯದೊರೆಯ . . . . . ಭಕ್ತಿಮನದಿಂ
[10]ಪುಂಖುಚ್ಚ್ವಮಿಪಂನೆಗಂಪ . . . ಹದಿಲೊಕ್ಕಿ
[11]ಯಪೆಯಂಜೆನಗೇಹವುಂವೂಡಿದಂಧರೆಯೆ
[12]ಲ್ಲಂಪೊಗಳ್ವಂನೆಗಂಬೀರ . . . . . ಜಾವನಿಪಾಳಕಂ॥
[13]ಜಿನವತ್ತರಾಯಂಶ್ರೀವುಂನ್ಮಹಾ . . . . . ಧಿಪತಿಬೊಂವು
[14]ರಸಗೌಡರವುಕ್ಕಳು . . . . ವತಿವತ್ತತಂನಅನುಜವುನಿಭ
ದ್ರಗೌಡ
[15]ರವುಕ್ಕಳುರಾಯವಿಭಾಡರಾಜ . . . . . ರೇಗರೇವಂತನಡೆಗೌ
ಡಸುರಿ
[16]ತಂಣಿರಿಯತವ್ಮಗೌಡರುಮುಖ್ಯವಾದಆತನಅನುಜಪದ್ಮ
[17]ಯನುಆತನತವ್ಮಚಿಕ್ಕತಂವ್ಮಗೌಡರುಆತನಅನುಜಹೊಂ
[18]ನಣಗೌಡರುಧರ್ಮಶಸನವಂಸಾಧಾರಣಸಂವತ್ಸರದಕಾರ್ತ್ತೀಕ
[19]ಸುದ್ದಪುಂನವಿಸೋ ॥ . . . . . ನೆಟ್ಟಸೊಕ್ಕಿ ನೆಟ್ಟಪ
ದುವು
[20]ನೆಟ್ಟ . . . . . ಮುಖ್ಯವಾದಲದಿಬ್ಬ್ಯ
ಸ್ತಾನಕೆ
[21] . . ವರುನಂದಾಯವೆಂದುವಿ . . . . ದೆಱಿಗೆಯಿಂದು
[22]ಬಿಟ್ಟಿಯಂದುಕೇಳಸಲ್ಲದುಯಿಾಧರ್ಮ್ಮವನಡಸಿದವರಿಗೆಸ್ವರ್ಗಪ
ದ
[23]ವಪಡೆವರುಯಿಾಧರ್ಮ್ಮಕ್ಕೆತಪ್ಪಿದವರುಯೇಳನೆಯನರಕಕೆ
ಹೋಹರು
[24]ಹೋಹರುಹೋಹರು ॥
[25]ಜಿನರಬಿಸೇಕನಿಮಿತ್ತಂ । ಘನವಂನಕೆ
[26]ಕಂಖುಕೆಂದುಕುಂಬನೆಪ್ರರವುಂ
[27]ಜಿನದತ್ತರಾಯನಿತ್ತಂ । ಕನಕಕು
[28]ಳೋದ್ಭವರುಕಲಸೆರಾಜಾನ್ವಯವುಂ ॥
[29]ನಂನಕೊಪ್ಪದಬಸ್ತಿಯಿನ್ದಾಬಡ
[30]ಗಲುಬಾಳಲಕೊಪ್ಪದಕೆಱೆ . .
[31]ಕಲುಸರುಹನಹಬಿಟ್ಟರು
[32]ಮೂ . . . . . ಜೀವ
[33]ರಿ . ಕೊಟ್ಟರುಪ್ರತಿಪಾಲಿಸುವದು

## 115

ಅದೇ ಗ್ರಾಮದ ಕುಂಬೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 1′.

(ಮೇಲುಭಾಗ ಬಡೆದು ಹೋಗಿದೆ).

[1] . . . . . , . ಚಕ್ರ . .
[2] . . . . . ಕುಲಿಕಣ
[3] . . . ಕೇಸರಿಯಾ
[4] . . . . . .
[5]ದೇವಗೋ . . ನಿಸಿರಿಪಣ್ಡಿ . .
[6]ಯಕೆಱಗೆಮೂವತ್ತರೆ . . .
[7]ಯಕೆಱಗೆಪಱುವತ್ತರ . . .
[8]ಬ್ಬಗ್ಜೆಜ್ಜೆಜಿಯಕೋಡಿನಾಲ್ವತ್ತರ್ಊರಧ
[9]ರ್ಮ್ಮದೇಗುಲದಪೊಱಿಗೆಮೂ
[10]ವತ್ತರ್ರೇವನಕೆಱೆಯಕೆಳ
[11]ಗೊಮ್ಮತ್ತರ್ಗುಣ್ಡುವೊಗೆಯೊಮ್ಮ
[12]ತ್ತರ್ವುಣಲಿಯೊಮ್ಮತ್ತರ್
[13]ಕೇಸರಿಯೊಮ್ಮತ್ತರಮ್ಬಟ್ಟು
[14]ಕಮ್ಮಕುಱಿಯಪ . . ಮ್ಮತ್ತರ್

## 116

ಕುಂಸಿಹೋಬಳಿ ಒತಾಮೇನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಮೇಶ್ವರಗುಡಿ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 2′.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂ
[2]ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವ್ಯಾಯೋ
[3]ಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ
[4]ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ
[5]ಮಹಾಮಂಡಳೇಶ್ವರಪುರಾಧೀಶ್ವರಪಟ್ಟಪೊಂಬುಚ್ಚಪು
[6]ರವರಾಧೀಶ್ವರಪದ್ಮಾವತೀದೇವಿಲಬ್ಧವರಪ್ರಸಾದಂಕಾಂತ
[7]ರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂನೀತಿಸಬ್ಬ್ರಹ್ಮಣ್ಯಕಂದುಕಾಚಾ
[8]ರ್ಯ್ಯಂಗಣಿಕಾಮನೋಜಂಹಯವತ್ಸರಾಜಂಜಿ
[9]ನಪಾದಾಂಬು . ದಪಂಕಜಭ್ರಮರಂಮಂಡಳಿಕ
[10]ಭೀರುಂಡಂಜಗದೇಕದಾನಿನಾಮಾದಿಯಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿ
[11]ತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವೀರಸಾಂತರದೇವರವಿಜಯ
[12]ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
[13] . . . ಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳು
[14] . . . ಮನುಮಹಾಪ್ರಧಾನಂಕುಮಾರಂಎಜಿಯವು
[15] . . . ಪುತ್ರಗೋತ್ರಪವಿತ್ರಯಾಚಕಜನಚಿನ್ತಾ
[16] . . . ಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪಪಟ್ಟಸಾಹಣಿಬಮ್ಮಯ್ಯ
[17] . . . ಮಿಯಹಳ್ಳಿಯಮಸಣಗಾವುಂಡಂಗಂಕಾಳಬ್ಬಿಗಾ
[18] . . . ಪುಟ್ಟಿದಸಾಂತರಗಾವುಂಡ್ಡಅಂನ್ತಿನಿಬರುಂಬ್ರಹ್ಮೇಶ್ವರ
[19] . . . ಬಿಟ್ಟಿಭೂಮಿಸಕ . . ರ್ಮಟನೆಯವಿಜ
[20]ಯಸಂವತ್ಸರದಶ್ರಾವಣ . . . ಕ್ರವಾರದಂದುಕೊ
[21]ಟ್ಟಗದೆಕಂಮ್ಮಂಗಿಂತಿರುಳಿಗಕಂಮ್ಮಂಗಿಎಳ . . ಕ . . . ಕಮ್ಮಂಗಿ
[22]ಇನ್ತೀಧರ್ಮ್ಮಮಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗಗಂ . . . ಯಲುಸಾ
[23]ಸಿರಕವಿಲೆಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟ . . . . ದಪಾತಕಂ
[24]ಬ್ರಾಹ್ಮಣರಂಕವಿಲೆಯಂಕೊ . . ದೋಶ ॥ ಪಟ್ಟಸಾಣಿಬಮ್ಮಯ್ಯನುಂಮ
[25]ಸಣಗಾವುಂಡನುಂಆತನಮಗಸಾಂತರಗಾವುಂಡನುಂಮಲೆಯಜೀಯಂಗೆಕಾ
[26]ಲಂಕಚ್ಚಿರ್ದ್ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದ . . ಸಾಂತರದೇವರುಮಸಣಗಾ
[27]ವುಂಡಗೆ . . ಬಳಿಕರಡಿಕೆಜಿಯಕೆಳಗೆಗದ್ದೆಮತ್ತರುಂಅಸನೆಗಭೂಮಿ
[28]ಮತ್ತರುಂ . . ಗವಿನು . . ಮತ್ತರುಂ। ಮುಂಗಳಮಹಾಶ್ರೀ ॥

## 117

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮರಸ ಗ್ರಾಮದ ಗರಡಿಮನೆ ಹಿತ್ತಲಿನಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2′ × 1′ 6″.

[1]ಪ್ರಮೋದೂಳ್ಸರ
[2]ದಲ್ಲಿಕಲೂಬೆರಂ
[3]ಗನಾಥನಚಿಕ್ಕಮರ
[4]ಸಎಂಬಗ್ರಾಮನೂ
[5]ವೆಂಕಟಾದ್ರಿರಾಜೈಯ
[6]ನವರಕೊಮಾರರಂಗಪ್ಪ
[7]ರಾಜೈಯ್ಯನುಅಮ್ರುತ
[8]ಪಡಿಗೆಧಾರೆನೆರ್ದುಕೊ
[9]ಟರುಯದನುಅಳುಪಿದರೆ
[10]ಕಡೆಗಹಪತಕ

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ಅದೇ ಹೋಬಳಿ ಕುಣಿಹೊಸೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

[1]ಶ್ರಿಮತು . . . ದೇವರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ
[2]ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣ .
[3]ಜಪಸಮಾಧಿಶೀಲಸಂಪಂನರಪ್ಪನಾದಿಯಗ್ರಹಾರಕಣ್ಸವೂರಕಾಲು
[4]ಪಳಿಯಪ್ಪಸಿರಿಉರಮೂಡಗಾಉಂಡನಮಗಂ . . ಗವುಡನ . . ಕಲ್ಲಪ್ಪ
[5]ಬೊಪ್ಪಗವುಡನಮಗಸಣಿಯಮ . . . . . .
[6]ಧಾಳಿ . . . . . ತುಱುವನೂ . . .
[7] . . ತಾಗಿತಳುತಿಱಿದುಸ್ವರ್ಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಸಕವರಿಸ
[8]೧೧೧೦ನೆಯಪ್ಲವಸಂವತ್ಸರದಪುಶ್ಯಬಳಿಸೋಮವಾರದಂದು .

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ಅದೇ ಹೋಬಳಿ ಸನ್ನಿವಾಸಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟ ಶಾಸನ.

ಪ್ರಮಾಣ 3′ 6″ × 2′.

[1]ಬಂಟಪ್ಪ . . . . . .
[2]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ . . . . . .
[3]ಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಸಾಸನಂ . . . . . .
[4]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸಕವ . . . . . ಸುಸಂವತ್ಸರ . . . . . .
[5]ಷ್ಟಮಿಬ್ರಿಹಸ್ಪ . . . . . ಹಾಮಂಡಳೇಶ್ವರ . . .
[6]ಯಬ್ರಹ್ಮ . . . . . .
[7]ನಕಾಲಂ . . . . . .

[8] ರಲೋಕಪ್ರ . . . . . .
[9]ಧರ್ಮ್ಮವನೀಶ್ವ . . . . . .
. . . . . .
[19]ಡಾ . . . . . ರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಸಾ . .
[20]ಸ್ವಸ್ತಿ . . . . . ಣಸಂಪನರುಮಪ್ಪಬೋವಡೆಯ . . .
[21] . . . . . ಬುವಮೈಯನವರುಬಿಟ್ಟಧರ್ಮ್ಮಕ್ಕೆ ತಪ್ಪದ
[22]ನುಗಂಗೆ . . . . . ಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣನುಮಂಕೊಂ
[23]ದಪಾಪ ॥

## 120

ಅದೇ ಹೋಬಳಿ ಸಾಂತಗೆರೆ ದಕ್ಷಿಣಗುಡ್ಡದ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಂಭ.

ಪ್ರಮಾಣ 5′ 6″ × 8′.

[1]ಶ್ರೀಹರಿಹರ
[2]ದೇವರಪುರಇಧ
[3]ರ್ಮ್ಮಕ್ಕೆ ಸಹಾಇಗ
[4]ಗೆಲೇಸಾಗಲಿಇ
[5]ಧರ್ಮ್ಮಕ್ಕೆ ತಪಿದವ
[6]ನಸಂತಾನನಿಸ್ಸಂ
[7]ತಾನಇಸಾವಂತ
[8]ಗಜಿಗೆಹುಟಿರ್ವಪ್ರ
[9]ಭುರಮಗೇದ
[10]ಮಂಗಳಮಹಾ
[11]ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೇವನಗೆರೆ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 2′ 2″ × 9′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

[1] . . . . . ರಮಾ
[2] . . . . . ಹತ್ರಪರತ್ರಂಯು
[3] . . . ವಾನ್ಕೆಡಿಸುತಿನ್ನುವೆವೆ . .
[4] . .ತಕಸಂಯುಕ್ತನಕ್ಕುಂವಹು
[5] . . ಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
[6] . . ಯದಾಭೂಮಿತಸ್ಯತಸ್ಯೆ . .
[7] . . ದತ್ತಂಪರದತ್ತಂವಾಹೋಹರೇ .
[8] . . ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ . .
[9] . . ಜಾಯತೇಕ್ರಿಮಿಃ ಈಪರಿಹಾರ
[10] . . ಣ್ಣಸುರಾಸಿಗನುಮೊದಲ . .
[11] . . . . . ಧರ್ಮ

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ಅದೇಸ್ಥಳದ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

[1] . . ಯಿಂಪರಬಳವೆಂಬಕ್ಕರ್ಮಂಡಳಂಗಳ
[2] . ಡನು . . ಬರಿ . . . . ಬರಭೂಪಂಪರ
[3]ಮಾರ್ತ್ತಂಕುವರತ್ಯೆಲನಿಂದಂಕಿಜಿಯಂಪೊ
[4]ರದಾಳ್ವ್ಯ . . . . ಪರಬಳದವಿರಾಡಂ
[5]ಪರಬಳ . . . ಧರೆಯೊಳು ॥ . ಕ್ಷನನೇಕ
[6] . . ದೆಕೆಗೆವಿಜಕ್ಷಣನೆನೆರಾಜನೀತ್ಯೆಲನು
[7]ನಯದಿಂದಶಿಷ್ಟಿಸಲಭಿನವೆ . . ರಾ
[8]ಕ್ಷನನೆನೆಕುವರತ್ಯೆಲನೆನೆದಂಧರೆಯೊಳು ।

[9]ವರಹಿತಚರಿತದವಿಶ್ವಚರಿಯಸಿವಪಾ
[10]ದಪದ್ಮಸೇವನೆಯೊಳುರೆಕೆಳಿಯಿಯಜಗನ
[11] . . . . . ಪೊಗಳ . ಬಿರುದಪಾತ್ರ
[12]ಗಜಕೇಸರಿಯ ॥ ಕೊಟ್ಟಗರಲಿಟ್ಟಂವೊಟ್ಟನ
[13]ಲಟ್ಟಿದರಾಜಿಯಸರೀರವ . . . . .
[14]ಟ್ಟಾಸವರಸಿನದಿಂದನಿಟ್ಟಿಯ್ದಿ . ಪ್ಪದಿಯ
. . . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಮಹಾಪಬ್ದಮಂಡಳೀಸ್ವರ
[2] . . . . . .
[3] . . . . . ಕಥಾವಿ
[4]ನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿ . ಮುಡಲುನಾಡ
[5] . ಬಮಯಸಾಹಣಿ . . ಯಸಾಹಣಿ
[6] . ಹೊಯ್ಯಳ . . . . ಧಾಳಿ
[7]ಸೊ . ಣನಾಯಕರುಅ . . . . ಮರೆಯ .
[8] . . . ಯೊಳಬಂದು . . . . . .

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ಆಯನೂರು ಹೋಬಳಿ ಆಯನೂರು ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ಆಂಜನೇಯದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಆನೇಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

[1]ಕೆ . . . . . ಗಂಭು . . .
[2] . . ಟುಗಾನ . . . ಇ . ಕಣ್ಣ
[3]ಗೊಟ್ಟಿ . . . ಟುಪ್ಪದೊಡಂಕೊಟ್ಟೆ
[4] . . ವತ್ತರಂ . . ವಂಣ್ಡಿಂಗೆಯುಂ ವಿಟ್ಟು
[5] . . ಕ . . ನಾಲ್ವತ್ತುದಿ
[6]ವಸಂನೋನ್ತು ಮುಡಿಪಿದೊಡೆ
[7]ನಾಲ್ವರುಂಗಾವುಣ್ಡುಗಳಕಾ
[8] . . ನಧ . . . . . .

## 125

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಡೇವುರಿ ಚಿಕ್ಕಣ್ಣನ ಮನೆಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

[1] . . . . . ಕ್ಯವಿಕ್ರಮವರ್ಷ
[2]ಭ . . . . . ಸಂವತ್ಸರದ
[3]ಶ್ವೆತ್ರಸುದ್ಧಪಾಡಿ . ಆದಿವಾರದಂದು
[4] . . . . . ತ್ರಿಭುವನ
[5]ಮಲ್ಲ . . . . . ಬಿರಲದೇವಿಯಗ್ಗಂ
[6]ಆಯನೂರಗವುಂಡಮೈರಣ್ಣನತಂಮ .

[7]ನಯನಂನೆ . ವಂಪೆಡದೆತ್ತಿಪೆಲ್ಲುವ . .
[8] . ಈದುರೆಯುಂವೇಲಾಳನಿಱಿದುಸುರಲೋ
[9]ಕಪ್ರಾಪ್ತನಾದನೀಕಲ್ಲವಾಡಿನಿಲಸಿದವೈರಣ

## 126

ಅದೇ ಹೋಬಳಿ ಕಾಳಮ್ಮನ ಈಸರಾಪುರದ ಬಸವನ ಗುಡಿಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″.

(ಮೇಲ್‌ಭಾಗ ಹೋಗಿದೆ).

[1] . . ತ್ತರಕಾಲಂಕಚ್ಚಿರ್ದವುಟಕೆ . . . .
[2] . . ವುಣ್ಡಗೆಜಿಯಂದೆಱಿ . ಗಚೆಯಱ . .
[3]ಲಮ್ಮರ್ತ್ತಲನ್ನೆರ್ಲನುಂಬಿಚಲ್ತರಯ್ಯಗೆ
[4]ಱಿಯ . . . ಕಲುಬಿತ್ತರೆಯಂಬಟ್ಟ . . .
[5]ದೇವನು . . . . ಱಿ . . . . . .
[6]ಬೆತ್ತವೂರ . . . . . .
[7]ಕಟಹದ . . . . . .

## 127

ಅದೇ ಹೋಬಳಿ ರಾಮಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹುಣಸೆಮರದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″.

(ಮೇಲ್‌ಭಾಗ ಹೋಗಿದೆ).

[1]ನಮಗನುಯ
[2] . ಪನುಬವಿಸಿ
[3] . . ಯಿಜೋಳರಾಯ
[4] . ಣ್ಣಿಯಕರವು
[5]ಗಲಕ್ಕವೀರಆಸಿ
[6]ರಯಾಳಸಾಯ
[7]ರಕೆಪುಂಣಸೆ
[8]ಗಂದಯಗಾನಕೊ
[9]ಯಿವಸೀಗೆಬಗಲ
[10] . ಹಲರಿಗೆಕ್ಕ
[11]ಯವಕೊಟರು
[12]ಚಿಕಮಲಪ

## 128

ಅದೇ ಹೋಬಳಿ ಹಾರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ರಾಘವೇಂದ್ರರಾಯರ ಗದ್ದೆಯಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

[1]ವಿಳಂಬಿಸಂವತ್ಸರ
[2]ದಆಶ್ವೀಜಶುಂ
[3]ಲುಕ್ರಮೆತ್ತಿಳದಿಸೋಮಸೇಖರನಾಯ
[4]ಕರೂರಾಯಪ್ಪಗೆಬರಸಿಕಳುಹಿದನಿರೂ
[5]ಪಪ್ರಮಾಣಹೊಂನಾಳಿಕೊಟೆಸೇರೋಗಾರ
[6]ಗಳುಳೋಜಿಯುಹೊಂನಾಳಿಸೀವೆಂಬ
[7]ಳಊರಕಣುವೇಲುಹುಲಿಯುಬಹ
[8]ಳದಿವಸರಾಉಡಿವಾಡುತಿದಲಿಆಕು
[9]ಲಿಯನುಕಡಿದುಯಿವನುಮ್ಯುತವಾದ
[10]ನುಯಿವನವುಕ್ಕಳುಕಾನೋಜಮರುಸೋ
[11]ಜಗೆಸಹಉಂಬಳಿಗೆಆಪ್ಪಣೆ
[12]ಯಾಗಬೇಕೆಂದುಆಳಿಯ . .
[13] . . . ಯನುಹೇಳಿದ . ಯಂದಹಾ
[14]ರನಹಳಿಸೀವೆಹಾರನಹಳ್ಳಿಗ್ರಾಮ
[15] . . . . . ಉಂಬಳಿಗದ್ದೆ

# SHIKARPUR TALUQ.

## ಶಿಕಾರಿಪುರ ತಾಲೂಕು.

### 1

ಶಿಕಾರಿಪುರಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಬಸವನ ಕೋವಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರು
[2]ಶ್ರೀಕ್ರೋಧನಸಲುವಳ್ಸರದಮಾಘಸುಂ೫ಸೋಮು
[3]ಶ್ರೀಮತುತಾಯಿಗವ್ರುಡನನಾಗಗಳುಡನಮಗ
[4]ಮಾದಿಗವ್ರುಡಪಲಿವನವರಕೂಡೆಕಾದಿದೀವಲೋ
[5]ಕಕ್ಕೆ ಹೋದಸಂದಆತನತಂಮಾತಾಯಿಗ
[6]ಉಡನಮಗಚೆಂನಪ್ಪನುತಂಮಆಂಣಮೋದಿ
[7]ಗಳುಡನುದೀವಲೋಕಕ್ಕೆ ಸಂದನಂದುನಿಲ್ಸಿದಬೀರ
[8]ಕಂಲುಂಕಂ॥ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

### 2

ಅದೇ ಸ್ಥಳದ ೭ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀಕ್ರೋಧನಸಲುವಳ್ಸರದಮಾಘ
[2]ಸುಂ೫ಸೋಮವಾರ
[3]ತಾಯಿಗಳುಡನನಾಗಗಳುಡನಮಗವಾ
[4]ದಿಗಳುಡಪಲವನವನವರಕೂಡೆಕಾದಿ
[5]ಸ್ವರ್ಗಸ್ತನಹಕಾಲದಲುತಂದೆಯ
[6]ಕೂಡೆಕಾದುವರಕೂಡೆಹೊಂ . . .
[7]ಡಾದಾಡಿಹರಿಯಕ್ಕ ದೇವಲೋಕ
[8]ಕ್ಕೆ ಹೋದಡೆತಂವುಚಿಕ್ಕತಂದೆಜೆಂ
[9]ನನುನಿಲ್ಸಿದಬೀರಗಲುಂಕಂವುಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

### 3

ಅದೇ ಸ್ಥಳದ ೩ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 1′ 6″.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾ
[2]ಲಿವಾಹನಶಕವರ್ಷಂ೬೦೦ನೆಯಬ
[3]ಹುಧಾನ್ಯಸಂವತ್ಸರದಆಶ್ವೀಜಶುದ್ಧ
[4]ದಂ೦ಸೋಮವಾರವಾಳೀನಹಳ್ಳಿ
[5]ಸೀಮೆದೀಸಾಯಿಬೆಳುವಂದೂರ
[6]ಶಾಖೆಶಿವಪ್ಪನಾಯಕರುದೀ
[7]ವಲೋಕಪ್ರಾಪ್ತವಾದಸಮಾ
[8]ಧಿ

### 4

ಅದೇ ಸ್ಥಳದ ೪ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀಮತುಚಂಜಕೊಂಡಿಯ
[2]ಬಾಯಿರೆನಾಯಕನಾವು । ಗಾ
[3]ಮಾಲಿತಾವಂ . ತಾವಾದ
[4]ಡಿತಂವುಕಂಪಾಯನು । ಮಾ
[5]ಸ್ತಿಯರಾಮಾ . . .
[6]ಜಪ್ಪವುಣಿಸಿದಾ ॥

## 5

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಈಸೂರು ಗ್ರಾಮದ ಕೋಟೆ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ.

ಪ್ರಮಾಣ 3′ 10″ × 1′.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವ
[2]ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
[3]ಶ್ವರಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕು
[4]ಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮ
[5]ತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾ
[6]ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನ
[7]ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲುತ್ತಮಿರೆ
[8]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚ
[9]ಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿ
[10]ಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ ವೈರಿ
[11]ಭಯದಾಯಕಸತ್ಯರಾಧೇಯಂ
[12]ಶೌಚಾಂಜನೇಯಸುಜನಪ್ರಸನ್ನ ನುಡಿ
[13]ದುಮತ್ತೆನ್ನ ಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲ
[14]ದೇವಪಾದಾಬ್ಜಭೃಂಗಸಾಹಸೋತ್ತುಂಗ
[15]ನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿ
[16] . ಶ್ರೀಮನ್ಮ . ವೆಗ್ಗಡೆದಂಡನಾಯಕ
[17] . . ಸಮ . . ಸಿನ . ಮ
. . . . . .
[20]ಸ್ಸರೋಜನೀರಾಜ . . . . . ಣ್ನಾರ್ಣ
[21]ವತಂ ನರಿಪ್ರವಿಜಯದಪ್ಪೆ . . . . .
[22]ಣ್ಡಪೆಱಗೆಪಳ್ಳಿವರಪಣ್ಡತಿಗಣ್ಡ . . ದನ್ತಿ
[23] . . ಕಾಱರಣರಂಗನೀಱಪ್ಪುಸಿವರಬಾಯಂ
[24]ಸುಡುವಪಿಸುಣರರನೇಲ್ವ . ಳುವಜ
[25]ಯಲಕ್ಷ್ಮೀತೋರಣಂ ನಾಕಿಯಗನ್ಧವಾರ
[26]ಣನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ
[27]ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂ ಕೇಸಿರಾಜನುಂ
[28]ಸಮಸ್ತಗುಣವಿರಾಜಿತನಪ್ಪ ಶ್ರೀಮ
[29]ಪೆಗ್ಗಡೆಯಾಯ್ವುಮಯ್ಯಂಗಳುಸ
[30]ಕವರ್ಷ ೯೪೩ನೆಯಪ್ಲವಸಂವತ್ಸ
[31]ರದಭಾದ್ರಪದಸುದ್ಧ ಸೋಮವಾ
[32]ರದಂದಿನಕನ್ಯಾಸಂಕ್ರಾ

ಎಡಭಾಗ.

[33] . ತ್ತ . . . . ಹಾರ
[34]ದಿ . . . . . ಮ
[35]ನು . . . . . .
[36]ದೇವಗ್ಗ . . . . . .
[37]ಹಾ . . . . . .
[38]ವಿಗೆ . . . . . .
[39]ನಾಯ . . . . . .
[40]ಮಂತಪ್ಪ . . . . . .
[41]ಳ್ಳಿಸದವಗ್ಗೆವಾ . . . . .
[42]ಸಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಾ . . .
[43]ಸಿರಕವಿಲೆಯಂಸಾ
[44]ಸಿರ್ಬಬ್ರಾಹ್ಮಣಗ್ಗೆಳು
[45]ಭ[ಯ]ಮುಖವಿಗೊಟ್ಟದುದವು
[46]ಕ್ಕು ಮಿದನೆಯೆದವ
[47]ಗ್ಗೆಕುರುಕ್ಷೇತ್ರವಾರಣಾ
[48]ಸಿಯೊಳ್ಸಾಸಿರಕವಿಲೆ
[49]ಯುಂಸಾಸಿರಬ್ರಾಹ್ಮ
[50]ಣರುಮನಳಿದಪಾತ
[51]ಕಂಸಾಗ್ಗೆ ॥ ಸಾಮಾನ್ಯೋ
[52]ಯಂಧರ್ಮ್ಮಸೇತುನ್ರಿ
[53]ಪಾಣಾಂಕಾಳೀಕಾಳೀಪಾ
[54]ಳನೀಯೋಭವದ್ಭಿಃಸ
[55]ರ್ವಾನೇತಾನ್ಭಾಗಿನಃ
[56]ಪಾರ್ತ್ಥವೇನ್ದ್ರಾನ್ಭೂ
[57]ಯೋಭೂಯೋಯಾ
[58]ಚತೇರಾಮಸೆನ್ದ್ರಃ
[59]ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ .
[60]ಯೋಹರೇತಿವ .
[61]ಧರಾಪಸಿಷ್ಟವ್ರ್ವರ್ಷಸ
[62]ಹಸ್ರಾಣಿವಿಷ್ಠಾ
[63]ಯಾಂಜಾಯತೇ
[64]ಕೃಮಿಃ ॥

## 6

### ಅದೇ ದೇವಾಲಯದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 5″ × 1′ 8″.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವ . . .
[2]ಮೇಶ್ವರಪರಮಭಟ್ಟಾ . . . ಸತ್ಯಾಶ್ರಯಕುಳ . . .
[3]ಶ್ರೀಮತ್ತೈಳೋಕ್ಯಮಲ್ಲದೇವ . . . . . .
[4]ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂನ್ದ್ರಾರ್ಕ್ಕ . . . . . .
[5]ಡಿನೊಳಿಸುಖಸಂಕಥಾವಿ . . . . . .
[6]ದ್ಮೋಪಜೀವಿಸಮಸ್ತರಾಜ್ಯ . . . . . .
[7]ಸಮಾನೋನ್ನ . . . . . .
[8]ಸನ್ನವಿಭವ . . . . . .
[9]ನೀತಿಮಾಣಿಕ್ಯಂ . . . . . .
[10]ಳಕಮಳಾಕರ . . . . . .
[11]ದೀನಾನಾಥಚಿನ್ತಾಮ . . . . . .
[12]ಶ್ರೀಮನ್ನನಿವೆಗ್ಗಡೆ . . . . . .
[13]ವತ್ಸರದಪಾಷ್ಯಶು . . . . . .
[14]ಯನ್ದುಬನವಾಸಿ . . . . . .
[15] . . . . . .
[16]ಮಯ್ದ . . . . . .
[17]ದೊಳುಣ . . . . . .
. . . . . .
[23]ಶ್ರೀಮನ್ನ . ವಿಭು . . . . . .
[24]ಅವನೀನಾಥನಕಜ್ಜಮಂ . . . .
[25] . ಳೊದವಾರ್ದ್ಧಿಕ . . . . . ನಸತ್ಯ
[26]ಮಂನುಡಿವನಂಮುಂದೆಸವ . . ಜನತಾ
[27]ಭ . . ಸ . . ಪಟ್ಟನಂ ॥ . . . . .
[28]ಇನ್ತಿಟ್ಟೊಳೆತಾ . . . ನೆಗರ್ತ್ತ . ಯಿರ್ದ್ದು . . .
[29]ಬಿಯನ್ದೆಲ್ಲರ . . ರ . . ವಿನ್ನಿಪ . . ಸುಬಿ .
[30] . ಯ್ದೆದೊತ್ತಿಯ . . ಮುಟ್ಟ . . . . . ಅನ್ದಾತಂ
[31]ವಚನಿ . . ಚಂ . . ನೆಗ . . . . ತು
[32]ಮಾಣ್ಡವುಮುಟ್ಟಂಮನಿವೆಗ್ಗೆಡೆಯಾಗಲೆ . . ತಾಳ್ದನಮ . . .
[33]ವೃದ್ಧಿಯ . . . . ತಾದಿಗೆಯ್ವಸದ್ವೃತ್ತನೆನಿಪ್ಪಸ . .
[34] . ವ . . . . . .
[35]ವಳಿದರಭ್ರಮದಿನ್ದೆಸಪ್ಪರ . ತ್ತ . . . .
[36]ನೇಮವೆಗ್ಗಡೆಮು . . ಯೊಳೆಬಾಳನಗಳಯ್ಯಮಂಗಳ

## 7

### ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಜಿ . . ಮೂಲಸಂಘದ . ಸುರನೇ
[2]ಮಿದೇವರಗುಡ್ಡದೇವಿಸೆಟಿಸೋಮೊವೆ । ಲಂಗವೆ । ಯಿಂತೀ
[3]ಮುವರುಸಮಾಧಿಯಿಂದಂಮುಡಿಪಿಸ್ವರ್ಗ್ಗಸ್ತರದರು
[4]ಮಂಗಳಮಹಾಶ್ರೀ

## 8

### ಅದೇ ದೇವಸ್ಥಾನದ ಒಳಗೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 9″ × 2′.

[1]ಧಾರ್ಮ್ಮಿಕಪುಣ್ಡರೀಕಷಣ್ಡಮೋದನಕರಾಯಗುಣೋತ್ತರಾಯಸಂಸಾರಸಾಗರನಿಮಂ
[2] . . ಹಸ್ತಾವಳಂಬನವತೇಜಿನಶಾಸನಾಯ ॥ ಆದಿಬ್ರಹ್ಮನೆದಲು
[3]ಜಿನಂತಾವೆನುತಸಾಸಿರ್ವ್ವರು . ಬ್ರಹ್ಮಜಿನನಿಳಯಕರ್ತ್ತರುಬ್ರಹ್ಮಜಿನಾಲ
[4] . . . ಸರಂಮುದದಿಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾ
[5] . . ರಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳ
[6] . . ಕನೆಂತ್ರಿಭುವನಮಲ್ಲದೇವರವಿ . . . . . ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
[7]ರಂ . . . ಮನವರತಪರಮಕಲ್ಯಾ . . . . . ಲಕ್ಷ್ಮೀಸಮ

8 . . . ಮನವರತವಿತ್ತ . . . . . ಮುಖದರ್ಪಣ
9 . . . . ಭ್ಯುದಯಸೂಚನ . . . . . ಮೃದುಮಧುರ
10 . . . . . .
11 . ಸ್ವಸ್ತಿತ್ರಿಭುವನಮಲ್ಲ . . . . . ಸಂಕಥಾವಿ
12 . . . ಜ್ಯಂಗೆಯ್ಯುತ್ತಂಬನವಾಸಿ . . . . . ಳುತ್ತಮಿರಲು
13 . . ನಿಯಮಸ್ವಾಧ್ಯಾಯ . . . . . ಣಸಂಪ
14 . . . . . ಕುಳತಿಳಕ
15 . . . . . ಸಕರುಶಿಷ್ಟ
16 . . . ಕರಪ್ಪಾದ . . . . . ನ್ತಬಳಪರಾ
17 . . . . . ಳೋನ್ನತರ
18 . . . . . ಮತದ
19 . . . . . ಪ್ಪಮಹಾಪ್ರ
20 . . ತುಶ್ರೀ . . . . . ಮಭಟ್ಟಾ
21 . . . . . ಶಾಸ್ತ್ರಪಾರಾ .
22 . . . . . ನ್ವಾನ್ವಯದ . .
23 . . ಪರಮ . . . . . ಪ್ಪಶ್ರೀ
24 . . ದಪಾಸ್ತಕ . . . . . ತಜೈನಶಾ
25 . . ದೇವರ . . . . . ತನಿಜಕೀರ್ತ್ಯಿಮ
26 . . ನರಮಾಸ . . . . . ಯೋದಕಪ
27 . . ದಿತದಿಗನ್ತರ . . . . . ಬಿಣಿಯಬ
28 . . . . . ರಸಮೂ
29 . . . . . ರದಪುರ
30 . . ಶ್ರೀ . . . . . ಹತ್ತುಗದ್ಯಾಣ
31 ಕಯಂದು . . . . . ಬಡಗಣ
32 ಯಲತೋ . . . . . ಬಿಣಿಯಬ
33 . . ಸೆಟ್ಟಿತನ್ನ ಬಸದಿಗೆಬಿಡಿಸಿದಗಟ್ಟೆ ಗುಣಿ . . . . . ವಲುಕದ
34 . . . ದಬಡಗಣಜವಳಿಯ . . . . . ತನ್ನ ಬಸದಿಗೆಬಿಡಿಸಿದ
35 . ಟ್ಟೆ ಗುಣಿಗನಮತ್ತ ಲೊನ್ದುರಾಯಿ . . . . . ಗಟ್ಟೆ ಗುಣಿಗನಮತ್ತ
36 . . . . ಲೊನ್ದುಮತ್ತ ಬಿಣಿಯಬ . . . . . ಗುಣಿಗನಮತ್ತ ಲೊ
37 ನ್ದು ಇನ್ತೀನಾಲ್ಕು ಮತ್ತ ಲುಗಟ್ಟೆ ದೇವರ . . . . ಅಂಗಭೋಗಕ್ಕ ಂಪೂಜಾರಿಗ
38 . . . ಆಹಾರದಾನಕ್ಕ ಂಜೀಣೋ್ಧರ . . ಕರ್ಮ್ಮ . . . ಜೆಸಕ್ಕ ಂಯಿನ್ತೀನಾಲ್ಕು . . ಗಟ್ಟೆ ಯ
39 . . . . ಸಾಸಿರ್ವ್ವರಾಚಂದ್ರಾಕ್ಕ ರ್ನಸ್ಥಾಯಿವರಂ . . . . ಪ್ರತಿಪಾಳಿಸಿದವಂಗ್ಗೆ . . . ಸಿಕ
40 . . . . . ಕ್ಷೇತ್ರಂಗಳೊಳುಸಾಸಿರಕವಿಲೆಯಕೊ . . . ರತ್ನ ದಿಂಕಟ್ಟಿಸಿಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾರಗರ
ಪ್ಪಬ್ರಾಹ್ಮ
41 . . . . ಕೊಟ್ಟಪುಣ್ಯಮಕ್ಕು ಈಧರ್ಮಮನಾರೋರ್ವ್ವರಳಿದ . . . . ನಿತುಕವಿಲೆಯುವನಾಬ್ರಾಹ್ಮಣ .

42 . . ಕೊನ್ದಪಱ್ಱ್ವಮಹಾಪಾತಕನಕ್ಕು . . . . . ಮುದಿತೋದಿತವಾಗೆಪಾಳಿಪು .
43 . . . ಸ್ವದ . . . . . ತ್ತಂಪರದತ್ತಾಂವಾಯೋಹ
44 . . . ಸುನ್ದರಾಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿ . . . . . ಜಾಣನದೇಂಧರಿತ್ರಿ . .
45 . . ವಿಾಯದೆಂದಕ್ಷಿಣ . . . . . ನೊಪ್ಪಿತೋರ್ವ್ವಗೀರ್ವ್ವಾಣಪುಣ್ಯ .
46 . . ವೆಳ್ಳಂನೆಗಳ್ದಗ್ರಹಾರ . . . . . ನುತ್ಸವೋದಯ . .
47 ನಿರ್ಮ್ಮಿಸಿದೊಂದಅಕ್ಕಿತ್ತಿವುಜೆನೇಂದ್ರಾಗಾರಮಂ . . . . . ಸಂಜನಿತಪುಣ್ಯಕ್ಕ .
48 . . ತ್ತಮಸದ್ಧರ್ಮ್ಮನಷ್ಠಾರಿಸಂದೇಸಂ . . . . . ಗ್ರಸುಖೋದಯಂ
49 . . ವ್ಯಾನವಾಗಲ್ಕೆ . . . . ಗರಾಜನ್ಯ . . . . . ದ್ರಾಗಾರವುಂವಾಡಿಗೋ
50 . . ಮಾಡಲ್ಕೆ ಸಾಸಿರ್ವ್ವರುತವ್ಮಸತ್ರಂಬಿಣೆಯಬುಮ್ಮಿಸೆಟ್ಟಮಾಡಿಸಿದ . . . . . .
51 . . ದೋಂಟುಂಬೆಳುವೆಂದುಕಾರುಣ್ಯಂಗೆಯ್ದುಜಿನಾ . . . . ನಿಪ್ಪತ್ತನಾಲ್ಕು ೭೪ . . . .
52 . . ಜನಸಾಲೆಯಂಹ . ತ್ತೆಬಡಗಲು । ಸಾಸಿರ್ವ್ವರಬೆಸದಿಸವುಸ್ತ . . . . .
53 . . ಯಿಾಜಿನಾಲಯಂಗಳಧರ್ಮಂಗಳನಾರಯ್ದು ಪುರೋವೃದ್ಧಿಗೆ . .
54 . . ವರುಮಂಗಳವುಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 9

ಅದೇ ಹೋಬಳಿ ಗಾವುಗ್ರಾಮದ ಮಾರಿದೇವಸ್ಥಾನದ ಮುಂದೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 8″ × 2′.—ಹಳಗನ್ನಡಕ್ಷರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪೃತ್ವೀವಲ್ಲಭಂಜಂ
2 ಯಸಿಂಗ್ಹದೇವರರಾಜ್ಯಂಳು
3 ತ್ತರೋತ್ತರಕಲುಂತಿರೆಸ್ವಸ್ತಿ
4 ಶಮಥಿಗತಪಞ್ಚಮಹಾಮೆ
5 ಣ್ಡಳೇಸ್ವರಚಾವುಣ್ಡಲಬ್ದವರಪ್ರಕ
6 ತ್ತಿಶ್ರೀಕುನ್ದರಾಜಂಬನ[ವಸೆ]ಪನ್ನಿರ್ಚ್ಚಾಸಿರ
7 ಮುವುಪದಿನೆನ್ಟಗ್ರಹಾ . . . . ಶುಖಶಂ
8 ಖತವಿನೋದದಿರಾ . . . . ಸ್ವಸ್ತಿಶಖವರಿಷ
9 ರಷಿನೆಯದುಮ್ಮುಖಿಶಂವಚ್ಚರದವ್ಯಶಖಸುದ್ಧ
10 ಕ್ಷಿಶೋವುವಾರದನ್ದುವೃಡೆಯಳ
*11 . . . ಲೋಕಯ್ಯನಪರೋಕ್ಷದಗೋಕಸಿಭೂಮಿಗೆ
12 ಆಗಬಿಯ್ಯಕೇತಯನುನಿಱಿಸಿದಕಲ್ಲು
13 ಅವರದವರ್ಮ್ಮಚನಾದ್ರಿಕ್ಕರ್ತಾರಂಬ
14 ರಂಕಲು
15 ತ್ತಿರೆ
16 ಬರೆದಂಪೆ
17 ಗಂಖಣ್ಣರಿಸಿದಂ
18 ಪದುಯ್ಯವುಂಗಳ

## 10

ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಅನಾದಿತೊ . . . . . ಅಗ್ರಹಾರ . . . . . .
2 . . . . . ಪೊಲಿಕೇಸಿಅರಸರ . . . . . .
3 ಮಾಡಿಸಿದದೇಗುಲ . . . . . ಯ್ಯರ್ಗಳರ್ದ್ದ
4 ಟ್ಟಸನಿ . . . . . .

(ಮುಂದೆ ಹೋಗಿದೆ).

* ಈ ಪಙ್ತಿಯಿಂದ ಕಡೆವರಿಗೆ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

## 11

### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕುಮುದ್ವತೀ ಹೊಳೆಯ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 3″.

[1]ಶ್ರೀಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾ
[2]ಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳ
[3]ಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
[4]ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸ
[5]ಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮ
[6]ಣ್ಡಳೇಶ್ವರ ಬನವಾಸಿಪುರವರೇಶ್ವರ ಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧವರಪ್ರಸಾದೋತ್ತುಂಗವಿ
[7]ನೋದನಾಯಕಾಚಾರ್ಯ್ಯನಾವೂದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತ . . . . . ಶ್ರೀ
[8]ಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಚಾಮುಂಡನಾಯಕಸರ್ವ್ವ . . . . . ಪನ್ನಿಶ್ಯಾಸಿ
[9]ರಮುಮಂಸುಕಸಂಕಥಾವಿನೋದದಿಂನಾರಸುಗೆಯ್ಯುತ್ತಮಿರೆರಾಜಮಾನ
[10]ಸಮಸ್ತರಾಜ್ಯಭಾರ . . ಮಾಜಾನಂತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಸಕೀರ್ತ್ತಿಯಸಂಪನ್ನರಪ್ಪ
[11]ಶ್ರೀಮತ್ತ್ರೈಗ್ಗ್ರ್ಗ[ಡೆ]ಸೋವನನಾತೈಯ್ಯಗಣ . . . ಯಪೆದ್ದರಾಜ
[12] . . . . . .
[13]ತಮಿರೆಸಖವರ್ಷ ೯೮೪ ನೆಯ್ಯಯಶುಭ . . ತ್ಸಂವತ್ಸರದಪುಷ್ಯಸುಂ
[14]ಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿ ಆದಿತ್ಯವಾರ . . . . . ಮಾನಅಗ್ರಹಾರ
[15] . . ನಷವಣಪಾರ್ತ್ತನಪೊಳೆಯ . . . . . .
[16]ಸಿರಿಕಂಣ್ಡಂಧೂಪವೊದಲಾದದೇವರಆಸನಂಗಕ್ಕೆ . . . . . .
[17]ದದಕೆಯಿಕಪಲಕ್ಕೆ . . ವಡ್ಡರಾವುಳಪೆಂಜ್ಜುಂಕ . . . . .
[18]ಪಡಿವ್ಯೊಳಆತೀರ್ತ್ಥಸ್ಥಾಪಕ . . ಅಗ್ರಹಾರ . . . . . ಬ್ರಾಹ್ಮಣ
[19]ರುಂಸಾಸಿರ್ವ್ವರುಂ . . ಎಪ್ಪತ್ತೊಕ್ಕಲು . . . . ಸರ್ವ್ವರುಂ
[20]ಗುರಮು . . . . . .
. . . . . .
[29]ವರಿಂಗೆಸಾಸಿರಕವಿಲೆಯ . . . . . .
[30]ಮನೆಯ್ದುವರದನೆಳೆದಾತನಾಬ್ರಾಹ್ಮಣರುವಆತಪೋ
[31]ಧನರುವೆಂಆತೀರ್ತ್ಥದೆಲುಕೊಂದ ಪಳ್ಳಿವುಹಾಪಾ
[32]ತಕನಕ್ಕು ॥ ಕಾವನಸೀಳ್ಪ್ರಲಿಕಿತ ॥ ಅಸಗರಪಾವನನಮೂ
[33]ಕನುಜಾಜನುಕೊತಳೆಎಲ್ಲರುಂಕೂಡಿವಿನಾಯಕಂಗಂಸೊಡ
[34]ರೆಣ್ಣುಗಂಸಿರಿಖಿಣ್ಡಕೆಬುಕ್ಕಲಲುಂಪಣವಕೊಡುವರು ॥

## 12

### ಅದೇ ಹೊಲಬಳಿ ಬೇಗೂರು ಅಗ್ರಹಾರದ ತಾಮ್ರಶಾಸನ.*

೩ ಹಲಿಗೆ.—ವರಾಹಮುದ್ರೆ.

ಶ್ರೀಗಣೇಶಾಯನಮಃ । ಜಯತ್ಯವಿಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷ್ಮೋದ್ಧರ್ತ್ತಾರ್ಣವಂ । ದಕ್ಷಿಣೋಂನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭುವನಂವಪುಃ ।
ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತಿನಾಪುರವರಾಧೀಶ್ವರಆರೋಹಭಗ

*ಈ ಶಾಸನ ಎಲ್ಲಿಯೂ ಶಿಕ್ಕದೆಹೋದ್ದರಿಂದ ಸ್ಥಳದವರು ಕೊಟ್ಟ ಪ್ರತಿಯಿಂದ ಅಚ್ಚು ಹಾಕಿಯಿದೆ.

ದತ್ತರಿಪುರಾಯಕಾಂತಾದತ್ತವೈಧವ್ಯಪುಂಡವಕುಲಕಮಲಮಾರ್ತ್ತಾಂಡಯೇಕಾಂಗವೀರರಣರಂಗಧೀರಅಶ್ವಪತಿರಾಯದಿಶಾಪಟ್ಟಗಜಪತಿರಾ
ಯಸಂಹ್ಮಾರಕನರಪತಿರಾಯಮಸ್ತಕತಳಪ್ರಹಾರಿಸಾಮಂತಮೃಗಬಹಾಮೂರಕೊಂಕಣಚತುರ್ದಿಶಾಭಯಂಕರಚಕ್ಕೆಪುಟಚಾಚಪುಟಈಶ್ವರ
ಮುಖಕಮಲವಿನಿರ್ಗತಶುದ್ಧಸಾರಂಗಬ್ರಹ್ಮವೀಣಾವಾದಿಭರತಶಾಸ್ತ್ರಪ್ರಸಧಾನೇಕಶಾಸ್ತ್ರಪ್ರವೀಣಕೊರಂಟಕವ್ಯಾಳನಾಗಾರ್ಜುನಾದಿಮಂತ್ರ
ಶಾಸ್ತ್ರಪ್ರಸಧನನುದಯನಮಿತಪಾದಾರವಿಂದಆರಿರಾಯಕುಲವಿಲಯಕಾಲಾನಲನೀತ್ಯಾಕರಪರಾಂಗನಾಪುತ್ರಸುವರ್ನವರಹಾಲಾಂಛನಧ್ವಜಿ
ಸಮಸ್ತರಾಜ್ಯಾವಳೀವಿರಾಜಿತಸವಾಲಂಕೃತಶ್ರೀಸೋಮವಂಶೋದ್ಭವಶ್ರೀಪರೀಕ್ಷಿತಚಕ್ರವರ್ತ್ತಿಸತ್ಪುತ್ರಜನನೇಜಯಚಕ್ರವರ್ತ್ತಿಪಸ್ತು
ನಾಪುರೇಸುಖಸತ್ತ ಥಾವಿನೋದೇನದಕ್ಷಿಣದಿಶಾಪಕ್ರಮಂರಾಜ್ಯಂದಿಗ್ವಿಜಯಂಯಾತಿವಿಜಯಂಕರೋಮಿತುಂಗಭದ್ರಾಹರಿದ್ರಾಸಂಗಮೇಶ್ರೀಹರಿ
ಹರದೇವಸನ್ನಿಧೌಕಟಕಮುತ್ತ ಲಿತಂಚಕಯಿತ್ರಮಾಸಕೃಷ್ಣಾಪಕ್ಷೇಸೋಮದಿನೇತ್ರಿತೀಯಾಯಾಂವಿಶಾಖನಕ್ಷತ್ರೇಸಂಕ್ರಾಂತೇವ್ಯತೀಪಾತತ್ರಂ
ನಿಮಿತ್ತೇಸರ್ಪಯಾಗಂಕರೋಮಿಬನವಸೆಪನ್ನಿಚ್ಛಾಸನಸಹಸ್ರತಂನಿಧ್ಯೇಬಡಗಣಾಯಡನಾಡಯಪ್ಪತ್ತರತಂನಿಧ್ಯೇಶ್ರೀಅನಾದ್ಯಗ್ರಹಾರಬೇ
ಗೂರಗ್ರಾಮತ್ರಿಬ್ರಾಹ್ಮಣಾರ್ಚ್ಕಂನಡಶಾಖೆಯಃಶ್ರೀವತ್ಸಗೋತ್ರದಸೋಮೇಶ್ವರಭಟ್ಟವರ್ಧನರುಕಂನಡಶಾಖೆಯವಪ್ಪಗೋತ್ರದಮಾಧವ
ಭಟಪಟವರ್ಧನರುಕಂನಡಶಾಖೆಯಗೌತಮಗೋತ್ರದನಾರಾಯಣಭಟವರ್ಧನರುಕಂನಡಶಾಖೆಯವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದವಿಷ್ಣುದೀಕ್ಷಿತರುಚ
ಉಷಮುಖ್ಯನಾನಾಗೋತ್ರದಸಹಸ್ರದಮುಂನೂರವರುಬ್ರಾಹ್ಮಣಾಃಸರ್ಪಯಾಗಆರಂಭಸವುಯೇಆಶೀರ್ವಾದಪೂರ್ವಕಂಚಕ್ರವರ್ತ್ತಿವೆಟ್ಟಿ
ಪಂಚಾಂಗಪಸಾಯಃಛತ್ರಸುಖಾಸನಬಲರಗದ್ದಿಗೆಅಂಕಟಿಂಕದಂಡಖಂಡನೊಅಷ್ಟಭೋಗತೇಜಸ್ವಾವ್ಯವೆಂನ್ನುಸರ್ವನಮಸ್ಕೃತನಾಗಿಕು
ಮಬ್ಬತೀನದೀತೀರಸ್ಯಪೂರ್ವದಿಗ್ಭಾಗೇಶೇಬೇಗೂರಗ್ರಾಮತುನ್ನಧ್ಯಪ್ರವಿಷ್ಟಗೋಕರ್ನ್ನಪಳ್ಯಂಬಸವಾಪುರಜಶ್ವರ್ಯಪುರನಲುವಾಗಿಲುದ್ವ
ಯವುಗಳಿಕೆರೆಕೇತತ್ತಿಕೊಪ್ಪಚಂಪಕಾತೀರ್ಥಕೆಂಚಾಪುರಧೂಪಾಪುರಯೇವಂದಶಗ್ರಾಮತ್ರಿಧಾರಾಪೂರ್ವಕಂದತ್ತಂತಸ್ಯಗ್ರಾಮಸ್ಯತೀ
ಮಾಂತರಾಣಿಕಥಂಯಿಶಾನ್ಯದಃಮೆಯಜೇಗೂರಗೋಕರ್ನ್ನಪಳ್ಯಾದ್ವಿಸಂಧಿಃಶೋತ್ರಂಪ್ರಾಪ್ಯಪೂರ್ವ್ವಮವಲೋಕೇಗೋಕರ್ನ್ನಪಳ್ಯಾಭೈ
ರವಾಪುರದತ್ರಿಸಂಧಿಃಆಗ್ನೆಯಮವಲೋಕೇಬೇಗೂರಭೈರವಾಪುರದಕೆಂಚಾಪುರದದ್ವಿಸಂಧಿಃಸೂಕ್ಷ್ಮಪರ್ವತಂತಥಾದಕ್ಷಿಣಮವಲೋಕೇಬೇ
ಗೂರಕೆಂಚಾಪುರದಮುದೇನಪಳ್ಯಾತ್ರಿಸಂಧಿಃ । ಸೂಕ್ಷ್ಮತಟಾಕಂನೈರುತ್ಯಮವಲೋಕೇಬೇಗೂರಮುದೇನಪಳ್ಯಾ ಧೂಪಾಪುರಸ್ಯತ್ರಿಸಂಧಿಃಪಾ
ಷಾಣಪರ್ವತಂತಥಾಪಶ್ಚಿಮವಮವಲೋಕೇಬೇಗೂರಪಾಷಾಣಪರ್ವತಸ್ಯಲಕೇನಪಳ್ಯಾದ್ವಿಸಂಧಿಃಬಿತಗಟಿವಾಯವ್ಯದಿಶಾಂಬೇಗೂರಬಿಳಿಗಟಿನ
ಲುವಾಗಿಲದ್ವಯಸ್ಯತ್ರಿಸಂಧಿಃವಲ್ಮೀಕವಟವೃಷ್ಟಂ । ತಥಾಉತ್ತರಮವಲೋಕೇಬೇಗೂರನಲುವಾಗಿಲಮುಗಳಿಕೆರೆತ್ರಿಸಂಧಿಃ । ಭೀಮನಕೊಳ
ಲುಮುಗಳಿಕೆರೆಚಂಪಕಾತೀರ್ಥಂ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಶ್ಲೋಕೋನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭೂ
ವಿನಃಸಾರ್ತಿವೇಂದ್ರಾಂಸ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ೧ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾ
ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ ॥ ೨ ॥ ಯೇಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದ
ತ್ತಾವಸುಂಧರಾ । ಅರಿರಾಯತಳಪ್ರಹಾರಿಯಂಬವೊಪ್ಪ । ಸ್ವದತ್ತಾದ್ಬ್ಯಗುಣಂಪುತ್ರೀಪರದತ್ತಾಸಹೋದರೀ । ಅನ್ಯದತ್ತಾಸ್ವಯಂಮಾತಾದ
ತ್ತಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ । ಈಶ್ವರಾರ್ಪಣವಾಗಿಕೊಟ್ಟುಂತವಾಗಿ

## 13

### ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಕ್ಕೆ ಆಗ್ನೆಯದಲ್ಲಿ ಅಶ್ವತ್ಥಮರದ ಬಳಿ.

ಪ್ರಮಾಣ 3′ 4″ × 1′ 4″.

[1]ನಮಸ್ತಸ್ಮೈವರಾಹಾಯಲೀಲಯಾಭರತೇಮಹೀಂ
[2]ಖುರಾಂತರಗತೋಯಸ್ಯಮೇರುಃಕಣಕಣಾಯತೇ ॥
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
[4]ಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು
[5]ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವ
[6]ರುಕಲ್ಯಾಣದೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತ
[7]ಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮ
[8]ಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕನನನ್ತಪಾಳನಾ
[9]ಬೆಸದಿಂಬನವಾಸಿಪನ್ನಿಚ್ಛಾರ್ಥಸಿರದವಡ್ಡರಾವುಳದಸುಂಕದಧಿ
[10]ಷ್ಠಾಯಕಂಶ್ರೀವುದ್ದಣ್ಡನಾಯಕಂಮೊದಿರಾಜಂಚಾಳುಕ್ಯವಿಕ್ರ
[11]ಮವರ್ಷದ೦೦ನೆಯಈಶ್ವರಸಂವತ್ಸರದಪಾಷ್ಯಸುದ್ಧಂಲಿ
[12]ದಿತ್ಯವಾರದನ್ದಿನುತ್ತರಾಯಣಸಂಕ್ರಮಣನಿಮಿತ್ತಂಶ್ರೀವು
[13]ದಗ್ರಹಾರವುಸಿಂಗನಬೇಗೂರವಿಷ್ಣುದೇವಗ್ಗೆರ್ಧಾರಾಪೂರ್ವ್ವಕ
[14] . . ಡಿಆಗ್ರಾವುದಅಡಕೆಯವಡ್ಡರಾವುಳದಸುಂಕದೊಳಗೆಮೂ . .
[15]ಲಕ್ಕಡಕೆಯಸುಂಕವುನುಂಮತ್ತಂತವುಗೆನಡೆವಕಿಱುಕುಳಸುಂ
[16]ಕದೊಳಗೆಬಿಲ್ಲಡೆಯಎಲೆಯಪೇಱುಂಗೆದಸವನ್ದವುಮಂಮತ್ತಂಕ
[17] . ಯಂಪಣವಿಂಗೆಸುಂಕವೀಸವುಮಂ । ದವಸಾಯದೊಳ
[18] . . ನವುಮಂಬಿಟ್ಟು ॥ ಮತ್ತವಾತಿಥಿಯಂದುಶ್ರೀವುನ್ಮಹಾ

19 . . . . ಹಿಗ್ಗಡೆದಣ್ಡನಾಯಕಂಮಹಾದೇವಭಟ್ಟರಬೆಸದಿಂಪ
ನ್ನಾಯ
20 . . . . ಕಂವಿಟ್ಟರಸನಾಗ್ರಾಮದಪನ್ನಾಯದಸುಂಕದೊ
21 . . . . ಟ್ಟಂ ॥ ಮತ್ತಮಾತಿಥಿಯನ್ದುಪನ್ನಿಚ್ಛಾಸಿರದ
22 . . . . . ಯ್ಯರ್ಪ್ರಮುಖಕರಣಂಗಳಬೆಸದಿಂ
23 . . . . . ವರಾನಾನಾಗ್ರಾಮದಬೆಜ್ಜರ್ಂಕದೊಳ
24 . . . . . ಮುವುಂ । ಎಲೆಯದವಸಾಯದ
25 . . . . . ದವುವುಂಬಿಟ್ಟಂ ॥ ಇನ್ತೀಧೆರ್ಮ್ಮ
26 . . . . . ವಂಗೆವಾಣರಾಸಿಕುರು
27 . . . . . ಗಳೊಳಿಸಾಸಿಬ್ಬಬ್ರಾ
28 . . . . . ಕೊಳಗುವುಂಪಂಚರತ್ನ
29 . . . . ಪುಣ್ಯಮಕ್ಕುಂ । ಇದನಳಿದವಂಗನಿಬಬ್ರಾರ್ಹ್ಮಣ
30 . . . ರುಂಕವಿಲೆಯುವನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳಳಿದವುಹಾ
31ಪಾತಕಮಕ್ಕು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತುವಸುಂ
32ಧರಾಂಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ॥

## 14

### ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′.

1ವಿಶುದ್ಧಜ್ಞಾನದೇಹಾಯತ್ರಿವೇದೀದಿವ್ಯಚಕ್ಷುಷೇ । ಶ್ರೇಯಃಪ್ರಾಪ್ತಿನಿಮಿತ್ತಾಯನಮಃಸೋಮಾರ್ದ್ಧಧಾರಿಣೇ ॥
2ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ
3ಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿ
4ಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧ
5ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲಿಸುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಯುವನಿಯ
6ಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪನಮಾ
7ಧ್ಯಾದಿಸಂಪಂನರುಮಿಾಮಾಂಸಕಲೋಕಾಯತಬೌದ್ಧಸಾಂಖ್ಯ
8ವೈಶೇಷಿಕಾದಿಶಾಸ್ತ್ರಾಗಮಕುಶಲರಗ್ನಿಷ್ಟೋಮಾದಿವಿಶಿಷ್ಟೇಷ್ಟವಿದ್ವಜ್ಜ
9ನಪೂಜಿತರುದ್ಯಾತ್ರಿಂಶತ್ಸಹಸ್ರಸಮಯಾಗ್ರಗಣ್ಯರನೇಕಶ್ರುತಿಸ್ಮೃತಿಶೈ
10ತ್ಯಾರ್ತ್ಥಕೀರ್ತ್ತಿತ್ರಯಸಂಪಂನರಪ್ಪಶ್ರೀಶ್ರೀಮದಗ್ರಹಾರಬೇಗೂರಮ
11ಹಾಜನಂಸಾಸಿರದಮೂನೂರ್ವ್ವರುಮಂಸಮಸ್ತಗುಣಸಂಪಂನರಪ್ಪಶ್ರೀ
12ಮದಂಬುದಕಾಳಗಾವುಂಡನಮಗಂಬಟ್ಟಗೋಸಿಪಾದಪೂಜೆಯಂಕೊಟ್ಟೊಡಂಬಡಿಸಿಜಾ
13ಳುಕ್ಯವಿಕ್ರಮಕಾಲದಂಶಿನೆಯಕುಕ್ಲಸಂವತ್ಸರದಜೇಷ್ಠ ಮಾಸದಅಮವಾ
14ಸ್ಯೆಸೋಮವಾರದಂದುದೇಸಿಗಪ್ರವಾಸಿಗರಆಹಾರದಾನಕ್ಕೆ ಬಿಟ್ಟಸತ್ತ್ರಂಸಬ್ಬ
15ನವುಶ್ಯಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರ್ಪಂತಾಗಿಕಡಂಬುಗಟ್ಟಿದಕೆಳಗೆಮು
16ಟ್ಟವಯಲೊಳಗೆಬಿಟ್ಟುಗಚ್ಚೆದಕಚ್ಚವಿಯಗಳೆಯಲುಕವ್ಮಂಎಳಬಂದುಮನೆಯನಿ
17ವೇಕನಂಸಬ್ಬಬಾಧಾಪರಿಹಾರಈಧರ್ಮ್ಮವಂತಪ್ಪದೆಪ್ರತಿಪಾಲಿಸಿದವರು
18ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ . . ತೀರ್ತ್ಥಂಗಳಲುಸೂರ್ಯ್ಯಗ್ರ
19ಹಣದಂದುಪನ್ನಿಚ್ಛರ್ವ್ವ . . . . . .

## 15

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 8″.

1ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
2ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರ

[3]ಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜೆ
[4]ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರ[ವ]ರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥
[5]ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರಶೇಷದಿಕ್ಪ್ರ
[6]ಕಾಸಕೀರ್ತ್ತಿಸಂಪನ್ನರುಂಚತುರ್ವ್ವೇದಪಾರಾವಾರಸರ್ವ್ವಹಿತಸಮಾಗಮಮತಿಗಳ್ತರ್ಕ್ಕವ್ಯಾಕರಣಪೋಧಾಳಂ
[7]ಕಾರಛಂದನಿಘಂಟು . . ಶ್ರುತಿಸ್ಮ್ರಿತಿಮಂತ್ರತಂತ್ರಜ್ಯೋತಿರ್ಜ್ಞಾನಾದಿಸಕಳಚೌಷಷ್ಟಿಶ್ರುತಾವತಾರರುಂ
[8]ಮೀಮಾಂಸ . . . . . ರ್ಹತಸಮಯಷಡ್ದರ್ಶಣಾಧಾರಸಮೇತರಗ್ನಿಶ್ಟೋ
[9]ಮಾದಿವಿ . . . . . ಶಸಹಸ್ರಸಮಯಾಗ್ರಗಣ್ಯರಸಿಕಚತುರ್ಬ್ಭಾ
[10]ಷಾವಿಶ . . . . . ಸಾಸಿರದಮೂನೂರ್ವ್ವಗ್ಗೆಪಾದ

(ಮುಂದೆ ಹೊಗಿಧೆ).

## 16

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 2″ × 2′ 4″.

[1]ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವ
[2]ಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತ್ಯುಭ್ಯಂನಮಃತ್ರಿಭುವನ
[3]ಪ್ರಭವೇಶಿವಾಯ ॥
[4]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ
[5]ಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲ
[6]ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲು
[7]ತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತ್ಯಖಿಳಜಗದುತ್ಪತ್ತಿಸ್ಥಿತಿಪ್ರಳಯಸಂಹಾರಕಾಲಕಾರಣ
[8]ಗರುಡಧ್ವಜಪನ್ನಗಶಯನನಾಭೀಕಮಳಾಸನಬ್ರಹ್ಮಲಕ್ಷ್ಮೀವಿಶಾಳವಕ್ಷಸ್ಥಳ
[9]ಹ . . ತಿಸರೋಜವಿರಾಜಮಾನರುರುಗ್ಯಜುಸ್ಸಾಮಾಥರ್ಬ್ಬವೇದಾಂಗೋಪಾಂಗಲಕ್ಷಣಲ
[10]ಕ್ಷಿತರುಯಜನಯಾಜನಾಧ್ಯಯನಾಧ್ಯಾಪನಪಾರಗರುಅಗ್ನಿಷ್ಟೋಮಾದಿಸಪ್ತಸೋಮ
[11]ಸಂಸ್ಥಾವಭೃತರುರಕ್ತಸರಸೀರುಹೋದರದಳನಿಭಚತುರ್ವ್ವಕ್ತ್ರಶಾಸ್ತ್ರಷಡಂಗಾಷ್ಟಾದಶಸ್ಮ್ರಿತಿ
[12]ಪುರಾಣಕಾವ್ಯನಾಟಕಾರ್ತ್ಥಗ್ರನ್ಥಪ್ರಯೋಗಪದವಿನ್ಯಾಸಲಲಿತಾಂಗೋಪಾಂಗರ್
[13]ಮಾಹೇಶ್ವರವೈಷ್ಣವೇತ್ಯಾದಿಸಮಯನಿಯಮಸ್ಥರುನ್ಯಾಯವೈಶೇಷಿಕಲೋ
[14]ಕಾಯತಸಾಂಖ್ಯಬೌದ್ಧಮೀಮಾಂಸಾದಿತರ್ಕ್ಕಶಾಸ್ತ್ರಾಗಮಪರಿಣತರುಸಪ್ತರಿಷಿಸಮಾನರೇ
[15]ಕವಾಕ್ಯರಶೇಷದಿಕ್ಪ್ರಕಾಶಿತಕೀರ್ತ್ತಿಧ್ವಜರುದ್ವಾತ್ರಿಂಶತ್ಸಹಸ್ರಸಮಯಾ . . . ರು
[16]ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುದೇವಲಬ್ಧವರಪ್ರಸಾಧಿತಪುಣ್ಯರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಂ
[17]ಬೇಗೂರಸಾಸಿರದಮೂನೂರ್ಬ್ಬರುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಂಂನೆಯಕ್ರೋಧನಸಂ
[18]ವತ್ಸರದಚೈತ್ರಬಹುಳಂಂಆದಿತ್ಯವಾರಮೇಷಸಂಕ್ರಮಣದಂದು ॥ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ
[19]ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿನಿಷ್ಠಿತರುಕಪಿಗೋತ್ರಪ್ರತಿಷ್ಠಿತರುಕೊಳ್ಳಗರ
[20]ಧಿಷ್ಠಿತರಪ್ಪಶ್ರೀಮತುಸೋವಿಯಣಭಟ್ಟರಮಗಂನಾರಣಭಟ್ಟರಮಗಂಗೋತ್ರಪವಿತ್ರಂ
[21]ಅಪ್ಪಣಭಟ್ಟರುಪಾದಪೂಜೆಗೊಟ್ಟದೇಸಿಗಪ್ರವಾಸಿಗರಾಹಾರಸತ್ರಕ್ಕೆದೆವಸಲುಂಬ್ರಾಹ್ಮಣರುಣ್ಬಂ
[22]ತಾಗಿನಱಿಲಕೆಱೆಯಕೆಳಗೆಕಚ್ಚವಿಯಗಡಿಂಬದಲುಬಿಟ್ಟಗಟ್ಟೆಕಮ್ಮಅಯ್ವತ್ತುಳಿಂ

[23]ಸತ್ರಕ್ಕೆ ಮನೆಯೊಂದು ೧ ಈದರ್ಮನಾಕೆಲಂಬರುತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಕು
[24]ರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಅಗ್ನ್ಯರ್ಕತೀರ್ಥದಲುಪನ್ನಿಚ್ಚಾಸಿರಕವಿಲೆಯಂವೇದಪಾರಗಬ್ರಾಹ್ಮಣಗ್ಗೆಗೂ
[25]ರ್ಯಗ್ರಹಣದಲುದಾನಗೊಟ್ಟಪಲವುಕ್ಕು ಈದರ್ಮವನಾರಾನುವೆಳಿದವರುಆತೀರ್ಥದಲಾ
[26]ತಿಥಿಯುಲೀಕವಿಲೆಯನು . . ಮನೀಬ್ರಾಹ್ಮಣರುಮನೆಳಿದಪಞ್ಚಮಹಾಪಾತಕನಕ್ಕು ॥
[27]ಸ್ವದತ್ತಾಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿವರ್ಷಸಹಾಸ್ರಾ
[28]ಣವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಸವಿಷ್ಠಾಂವಿಷಮಿತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ವಂ
[29]ವಿಷವುಚ್ಯತೇವಿಷವೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಸಾವಾನ್ಯೋಯಾ
[30]ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾಂಭಾವಿನಃ
[31]ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಃಕೆಂದ್ರಃ ॥ ಮದ್ವಂಶಜಾಪ್ಪಿ
[32]ರಮಹೀಪತಿವಂಶಜಾವಾಪಾಪಾದವೇತವನಸೋಭುವಿಭಾವಿಭೂಪಾಃಯೇಪಾಲ
[33]ಯನ್ತಿ ಮಮಧರ್ಮಮಿಮಂಸಮಸ್ತಂತೇಭ್ಯೋಮಯಾವಿರಚಿತಾಜಂಲಿರೇ
[34]ಪಮೂರ್ದ್ಧ್ನಿ ॥

## 17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

3′ × 1′ 6″.

[1]ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯ ।
[2]ಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯಸ್ತುಭ್ಯನ್ನಮೋಸ್ತುಭುವನಪ್ರಭವೇಶಿವಾಯ ॥
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
[4]ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಃಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
[5]ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
[6]ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾ
[7]ಯಧ್ಯಾನಧಾರಣಾಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಕೀಲನಂಪನ್ನರಶೇಷದೆ . ಕಾ
[8] . . . ರುಗ್ಯಜುಸ್ಸಾಮಾಥರ್ವ್ವಪಾರಗರಗ್ನಿಪ್ಪೋತ್ರಾದಿವಿಃಪ್ಪ್ರೇಷ್ಯ . ವಿದ್ವ
[9]ಜ್ಜನರು . . . . . ರಸೀರುಹೋದರದಳನಿಭಚತುರ್ವ್ವಕ್ತ್ರಶಾಸ್ತ್ರಪಡಂಗಾ
[10] . . . . . ಕಾರ್ತ್ಥಗ್ರನ್ಥಪ್ರಯೋಗತತ್ವವಿನ್ಯಾಸಲಲಿ
[11] . . . . . ಸಂಪಂನರಪ್ಪಶ್ರೀಮದ
[12] . . . . . ಸವಃಸ್ತಗುಣಸಂಪಸರಪ್ಪಆಂಗಿರ
[13] . . . . . ನಾಕ್ಯದಿಂತರುಆ
[14] . . . . . ಚರಿತ್ರಭಾರದ್ವಾಜಕುಳ
[15] . . . . . ತ್ತಮುಣಧಾರಣಿಯೊಳ್
[16] . . . . . ರಣವಿವೇಕಿವಿಮಳ
[17] . . . . . ರಾಜ . . . . . ಸವ್ಯಕ್ತುಳಾಬ್ಧೀಂದ್ರ
[18] . . . . . ನೆಡು . . . . . ಮಾದಿಯಂದ್ಯುನದೀ
[19] . . . . . ತಾಶಾನ್ತನ ॥ ಆತಂಪಾದಪೂಜೆಯಂ

[20] . . . . . ಬಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದಂಕನೆಯವಿಭವಸಂವತ್ಸರದಲಿ

[21] . . . . . ಸೆಬ್ರಹಸ್ಪತಿ . . . . ದಿನಸೋಮಗ್ರಹಣತಿಥಿನಿ

[22] . . . . . ಸರ್ಬ್ಬನಮಸ್ಯಂಚದ್ರಾರ್ಕ್ಕತಾ

[23]ರಂಸಲುತ್ತಮಿ . . . . . .

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.)

## 18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ ತ್ರಿಲೋಕ್ಯನಗ

[2]ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ವಿಶುದ್ಧಜ್ಞಾನದೇಹಾ

[3]ಯತ್ರಿವೇದೀದಿಬ್ಯಚಕ್ಷುಶೇಶ್ರೀಯಪ್ರಾಪ್ತನಿಮಿತ್ತಾಯನಮಸೋಮಾರ್ದ್ಧಧಾರಿಣೇ ॥ ಗಣ

[4]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಮಹಾಸಬ್ದ ಮಹಾಮಂ

[5]ಡಳೇಶ್ವರಂಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಸುವರ್ನ್ನವಿಷಭಧ್ವಜಜಯಮರುಗತೂರ್ಯ್ಯನಿ

[6]ರ್ಘೃಷ್ಣಕಳಚೂರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂ

[7]ಕುಸಗಜಸಾಮಂತ ಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರನನಿವಾರಸಿದ್ಧಿ

[8]ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಬಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವನಿಸ್ಸಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ

[9]ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋ

[10]ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂಕೋಳಾಲ

[11]ಪುರವರಾಧೀಶ್ವರಂನನ್ದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಮಿಗ

[12]ಮದಾಮೋದಗಂಗಗಾಂಗೇಯಜಯದುತ್ತರಂಗವಾಕ್ಕೊರ್ತ್ತಲಭೈರವಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸ

[13]ಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂನೆನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರಸರುಯೆಡೆವಟ್ಟಿಯಿಪ .

[14]ಬಳ್ಳವೆಯಪ್ಪತ್ತು ಮಂನರುವೆಳೆಗೆಯುಮಂಳನಾದಿಯಗ್ರಹಾರಂಶೇಗೂರಂಸುಖದಿ

[15]ನಾಳುತ್ತಮಿರೆ ॥ ವಿ ॥ ಶೇಡಿದಡಲ್ಲಡೀಯದುನಿಳಿಂಪಕುಜಂಕರದೀವದಾನದಿಂನೋಡಸುರಾವನ್ನೀಜ

[16]ಮದುವೇಳುದೊರೆಯೇಮಣಿಚಿಂತಿಸಲ್ಕೆ ಕೈಗೂಡುವೆದಲ್ಲದಿದ್ದೊಡದುತಾಂಕುಡದತ್ತಿಜನಕ್ಕೆ ರಾಗದಿಂನೀಡಿ

[17]ರದೀವನಿವನೀವಸುಧೆಯೊಳುಸಲೆನಂನಿಯಗಂಗಭೂಭುಜಂ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ಯಾಧ್ಯಾ

[18]ಯಧ್ಯಾನಧಾರಣಾಮೋನಾನುಷ್ಠಾನಜಪಸವಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರ

[19]ಹಾರಬೇಗೂರಸಾಸಿರದಮೂನೂರ್ವ್ವರೆಂತೆನೆ ॥ ಮತ್ತೇಭ ॥ ಶರಣಾಯಾತರಿಪು

[20]ಬ್ರಜಾಕುಳಕುಭ್ರಿತುಗಂಭೀರನೀರಾಕರದ್ದುರಿತದ್ರೋಹವಿರೋಧಿವಾರಣಘಟಾಬ್ಯೂಹಕ್ಕೆ ಪಂ

[21]ಚಾನನರ್ದ್ಧರೆಯೊಳುವಾಕ್ಕೊಳುವುಗ್ರವೈರಿರಜನೀಸಂಘಾತವಿಂತೊಳ್ವಭಾಸುರಸೂರ್ಯಾಂ

[22]ಶುವೆನಲ್ಕೆ ಸಾಸಿರದಮೂನೂರ್ವ್ವರುಯೆಕೋಮೊತ್ತಿಗಳು ॥ ಕಂ ॥ ಪ್ರತ್ಯೇಕವೂಥರಾವು

[23]ರಸತ್ಯದಸೌಚದಕುಲಾಭಿವಾನದಜಸದೊಂದತ್ಯಂನತಿಕೆಯನಜನುಂನಿತ್ಯಸ್ಥಿತವೆಯ್ದಿ

[24]ಪೊಗಳಲೀಂನೆಲವಿದಸನೇ ॥ ಆಗ್ರಾವುದಲಿ ॥ ವಿ ॥ ಶ್ರೀಸುರಸಿದ್ಧಕಿಂನ್ನರನರೋರಗಕಿಂಪುರುಷಾ

[25]ದಿವಂದ್ಯನಬ್ಜಾಸನಸಂಸ್ತುತಂನಗಧರಾಚ್ಚಿರ್ತನಿಂದುಧರಂಸುರೇಶ್ವರಂವಾಸವಪೂಜಿತಂರವಿಶ

[26]ಶಾಂಕಹುತಾಶನನೇತ್ರನೊಲ್ದುದೇವೇಶನುಮೇಶನೀಗೆಸುಖಸಂಪದಮಂನಲೆವುಲ್ಲಿ

[27]ಕಾಜುರ್ಜ್ಜನಂ ॥ ಆತ್ರಿಭುವನಸಪ್ತಮಿಯಪಾದಾರಾಧಕಂಕಣಂಗಿಯರಸೇನಬೋವನುಂ
[28]ದಿವಯ್ಯನೆಂಬೆಡೆ ॥ ಚಂಪ ॥ ಸಕಳಕಳಾಕಳಾಪಬಹುವಿದ್ಯೆವಿಚಾರದೊಳಿಂದ್ರಮಂತ್ರಿ
[29]ಯಂಪ್ರಕಟಿತಕೀರ್ತ್ತಿತತ್ವನಯಕೋವಿದಕಾಬ್ಯಪುರಾಣನಾಟಕಪ್ರಕರಮು
[30]ಹತ್ವದೊಳುಮನುವನೇಳಿಸುವಂಚತುರಾಸ್ಯವಂಶವರ್ದ್ಧಕನಿವನೆಂದುವಾದಿಯಣನಂ
[31]ಪೊಗುಳ್ಗುಂಧರೆಯೊಳುಜಗಜ್ಜನಂ ॥ ಆವಿಭುವಿನಸತಿಯಂತೆನೆ ॥ ರತಿಗವುರುನ್ಧ
[32]ತಿಗಂವಾಕುಸತಿಗಂನೂರ್ಮ್ಮಡಿವಿಳಾಸದುಂನತಿಯಿಂದಂಪತಿಭಕ್ತಿಯಿನಾಚಿತ್ಯಸ್ಥಿತಿಯಿಂ
[33]ಕೀತಬ್ಬೆಯಿಸದಳ್ವೇಸುವುತಿಯೊಳು ॥ ಆದಂಪತಿಗಳಿಂಗೆ ॥ ಕಂ ॥ ಹ್ಲೇರಾಂಭೋಧಿಯೊ
[34]ಳುದಿಯಿಪತಾರಾಧಿಪನಂತೆವಾದಿವುಯ್ಯನಗರ್ಭ್ಭಾಂಭೋರಾಶಿಯೊಳುದಿಯಿಸಿದಂರಾ
[35]ಜಿತವಿಪದಕೀರ್ತ್ತಿಧಾವುಂನೋವುಂ ॥ ವುತ್ತಂ ॥ ಶವಪಾದಾಂಬುಜಸೇವೆಸೇವೆಃವಧವ್ಮಂಧವ್ಮವಾಪ್ತಂಶಿವಂ
[36]ಬ್ಯವಸಾಯಂಶಿವಪೂಜೆವುಂತ್ರವೆಮೆಮಹಾಪಂಚಾಕ್ಷರಂಬಾಣನಿಂದವನೀಚಕ್ರದೊಳಗ್ಗಳಂವು
[37]ಪಿವೆಂಯೊಳುಮಾಹೇಶ್ವರಂನೋವುನಂಭುವನೋದ್ಧಾವುನನೊಂದೆನಾಲಗೆಯೊಳಿಂನೇವ
[38]ಣ್ಣಿಪಂಬಂಣ್ಣಿಪಂ ॥ ವುತ್ತಂ ॥ ಆತನಗುರುವಿನಪ್ರಭಾವವೆಂತೆನೆ ॥ ವುನಿಸಿಂದಂಕಡಳಂಕಡಂಗಿಕುಡಿ
[39]ವಂತಾತಾಪವಾತಾಪೆಯಂಘನವುಪ್ಪೊಂದುದರಾಗ್ನಿಯಿಂಕಿಡಿಸಿವಿಧ್ಯಾದ್ರೀಂದ್ರವುಂತ
[40]ದ್ವಿಳೋಚನದಿಂನೋಡಿನಿಜಾಜ್ಞೆಯಿಂನಿಲಿಸಿದಾಕುಂಭೋದ್ಭವಂಕೋಪಸಂಜನಿತಂಭೂಸ್ಥರದೇವನೊಳು
[41]ಸವುನೆಸಾಚಾಚಾರನಿಃಕೋಪಿಯೊಳು ॥ ಕ ॥ ಗುರುಭೂಸ್ತರದೇವಂಸುರಗುರುಗೆಸವುಂ
[42]ತಂದೆವಾದಿವುಯ್ಯಂದೆಯ್ವಂಪರವಾರ್ತ್ಥಂಹರನೆನಲೀಧರೆಯೊಳುನೋವೆಯನದೊರೆಗೆಧ
[43]ನ್ಯರುವೊಳರೇ ॥ ಆತನಸಹಜಾತಯುಗನ್ನಿತಿವಿದಮ್ಮರ್ಲ್ಲಿಯಂಣ್ಣನುಂವುಸಣಿಯನುಂ
[44]ಭೂತಳದೊಳಾತಸಹಜಾತಂಗಂಭಕ್ತರವಸಿಂಪೆಱರೊಳರೇ ॥ ಆಸೇನಬೋವಸೋವ
[45]ಗೌಡವಾದಿವುಯ್ಯಂಗೆಕ್ರೀಯಾರ್ತ್ಥವಾಗಿಸ್ವಸ್ತಿ ಸಕವರ್ಷಂಂಂಬಹುಧಾನ್ಯಸಂವತ್ಸರದಭಾ
[46]ದ್ರಪದದವುವಾಸಿಸೂರ್ಯಗ್ರಹಣದಿನತ್ರಯಸಂಕ್ರವುಣಬ್ಯತೀಪಾತವು
[47]ಣ್ಯತಿಥಿಯಂದುಸಾಸಿರದವೂನೂರ್ವ್ವರಿಂಗೆಪಾದಪೂಜೆಯಂಕೊಟ್ಟೊಡಂಬಡಿಸಿಉತ್ತರವುಲ್ಲಿಕಾ
[48]ಜ್ಜ್ವನದೇವಗ್ಗೆಸ್ನಾನನೈವೇದ್ಯಖಂಡಸ್ಫುಟತಜೀನ್ನೋರ್ದ್ಧಾರಕ್ಕೆಹುಳಿಚವಯಲವೊನ್ಯದಕೆ
[49]ಯ್ಯೋಳಗೆದೇವರಗಡಿಂಬಡ . . ಗದ್ದೆಕವ್ಮಂಗಳೂರಿಂಹಡುವಲುತೆಲ್ಲಿಗ
[50]ಕೆಜುವೆಯಕೆಳಗಣವೊನ್ಯದ . . ದೊಳಗೆಳಗಡಿಬೆದಲುಕವ್ಮಂಗಳಿನ್ತೀಧವ್ಮರ್ಮವ
[51]ನಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಕ್ರಿಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವವುನುಜಗ್ಗಾರ್
[52]ಯುಂವುಹಾಶ್ರೀಯುವುಳ್ಳು ಮಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಳುರುಕ್ಷೇತ್ರಂಗಳೊ
[53]ಳುವಾರಣಾಸಿಯೊಳಿಕ್ಕೊಟೆವುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಷ್ಯರೆಂಕೊಂದುದೊಂದಯಸಂಭೋದ್ಭರ್
[54]ಗುವೆಂದುಸಾರಿದಪುದೀಸೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹ
[55]ರೇತಿವಸುಂಧರಾಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಈಸಾಸನ
[56]ದಕಲ್ಲವುಂವೂರವಳಿಯ . ಡೆಯುಯವಿಯಣ್ಣ ॥ . ಸುವರಿಯನಾದಿವುಯ್ಯನಲಿಖಿತಂ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

### ಪ್ರವಾಣ 4′ 6″ × 2′ 3″.

[1]ಓಂಪ್ರತ್ಯಹ್ಷವಸ್ತು ವಿಷಯಾಯಜಗದ್ಧಿತಾಯಃವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರ
[2]ಣಾಯನಿರ್ವ್ಯಾತ್ಮನೇವಿಜಿತಕೋಪವುನೋಭವಾಯತುಭ್ಯಂನವುಃತ್ರಿಭುವನ(ಃ)ಪ್ರಭನೇಃವಾಯ ॥

[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವ
[4]ರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯ
[5]ಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
[6]ರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮಹಾ
[7]ಮಣ್ಡಳೇಶ್ವರನುದಾರಮಾಹೇಶ್ವರಂಚಲಕೆಬಲ್ಗಣ್ಡಂಸಾರ್ಯ್ಯಮಾರ್ತ್ತಣ್ಡಂಪತಿಗೇಕದಾಡಂಸಂಗ್ರಾಮಗ
[8]ರುಡಂಮನುಜಮಾನ್ಧಾತಂಕೀರ್ತ್ತಿವಿಖ್ಯಾತಂಗೋತ್ರಮಾಣಿಕ್ಯಂವಿವೇಕಚಾಣುಕ್ಯಂಪರನಾರೀಸಹೋದರಂಬೀರ
ವೃಕೋ
[9]ದರಂಕೋದಣ್ಡಪಾರ್ತ್ಥಂಸಾಜನ್ಯತೀರ್ಥಂಮಣ್ಡಲಿಕಕಣ್ಠೀರವಂಪರಚಕ್ರಭೈರವಂರಾಯದಣ್ಡಗೋಪಾಳಮಾ
[10]ಲೆಯಮಣ್ಡಲಿಕಮೃಗಶಾಲ್ದೂಲಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವಪಾದಪಂಕಜಭ್ರಮರಂಶ್ರೀ
[11]ಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಲಕ್ಷ್ಮರಸರ್ಬನವಾಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹವಿಶಿಷ್ಟಪ್ರ
[12]ತಿಪಾಲನದಿಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ಎಡೆವೆಟ್ಟೆರ್ಪ್ಪತ್ತರ್ಕ್ಕಂಜ್ಯೋಗಯ್ಯಂಮನ್ನೆಯ
ನಾಗಿ
[13]ಸುಖದಿನಾಳುತ್ತಿರೆ ॥ ಕನ್ನ ॥ ಕರಿಘಟೆಗಳೊಡ್ಡನೊಡೆಯಿಱಿದರಿಬಳಮಂಗೆಲ್ದುಚಕ್ರಿತೈಲಪನಸಂಗರದೊಳ್ಮೆಚ್ಚಿಸಿ
[14]ದದಟಂಪರಬಳಮಲ್ಲಂಪ್ರತಾಪಿಕೊನ್ತದಬೀರಂ ॥ ಶ್ರೀಮದ್ವೈಶ್ಯಾನ್ವಯದೊಳ್ಸಾಮಾನ್ಯಮೆಬಲ್ಚಿಕು
[15]ಲದಕೊನ್ತದಬೀರಂಗಾಮಹಿಮೆಯುತ್ತವಂಮಗನೀಮಹಿಯೊಳ್ನೆಗಲ್ದನವನತನೆಯಂಸೋಮಂ ॥
[16]ಆತನಸುಪುತ್ರನಹಿತವ್ರಾತಭಯಂಕರನುದಾರಿಗೋತ್ರಪವಿತ್ರಂನೀತಿವಿದಂಧರ್ಮ್ಮನ್ಯಂಭೂತ
[17]ಳದೊಳ್ನೆಗಲ್ದಂಬಿರುದಸರ್ವ್ವನ್ಯಾಂಕಂ ॥ ಹರಚರಣಕಮಳಭ್ರಿಂಗಂಧುರದೊಳ್ಪೆಱಪಿಂಗನನ್ಯವನಿತಾಪು
[18]ತ್ರಂಸ್ಥಿರವಾಕ್ಯಂಬುಧಮಿತ್ರಂಸುರತರುವೆರೆದವರ್ಗ್ಗೆಬಿರುದಸರ್ವ್ವನ್ಯಾಂಕಂ ॥ ಆತಂಮಾರಸಿಂಗನಬೇಹೂ
[19]ರಲಿಱ್ದುಬಿರುದಸರ್ವ್ವಜ್ಞಗಟ್ಟಮೊದಲಾಗೆಪಲವುಂಕೆಱೆಗಳಂಕಟ್ಟಿಸಿತನ್ನಕಟ್ಟಿಸಿದಸರ್ವ್ವಜ್ಞ
[20]ಗಟ್ಟಿಂಗಮಲ್ಲಿಯಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಮಠದವಿದ್ಯಾರ್ತ್ಥಿಗಳಾಹಾರದಾನದಶತ್ರಕ್ಕಂಪಾವಟ
[21] . ಂಱಮನ್ನೆಯಂಜ್ಯೋಗಯ್ಯನ್ಮಂಬೇಹೂರಸಾನ್ತಗಾವುಣ್ಡನುಂಕೇತಗಾವುಣ್ಡನುಮನೊಡಂಬಡಿಸಿಶ್ರೀ
[22]ಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಲಕ್ಷ್ಮರಸರಲ್ಲಿಸರ್ವ್ವನಮಸ್ಯಮಾಗೆಪಡೆದುಸಕವರ್ಷ ೯೮೮ನೆಯಪರಾಭವಸಂವ
[23]ತ್ಸರದಭಾದ್ರಪದದಪುಣ್ಣಮೆಸೋಮವಾರದಸೋಮಗ್ರಹಣಪರ್ವ್ವನಿಮಿತ್ತದಿಂಶ್ರೀಮತ್ಕ
[24]ಶ್ಮೀರಪಣ್ಡಿತದೇವರಶಿಷ್ಯರ್ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಜಪಸಮಾಧಿಷ
[25]ಡಂಗೋಪಹಾರಾದಿಸಮ್ಪನ್ನರಪ್ಪಶ್ರೀಮತ್ತ್ರಿಳೋಚನಪಣ್ಡಿತದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಲ್ಲಿಕಾ
[26]ರ್ಜ್ಜುನದೇವರಗಟ್ಟೆಯಿಂಪಡುವಲುಪೊಕ್ಕರಣಿಯಿಂಬಡಗಲುಬಿಟ್ಟಗಟ್ಟೆ . . . . . .
[27]ಬಿರುದಸರ್ವ್ವಜ್ಞಗಟ್ಟಿಂಗೆಕೆಱೆಗೊಡಂಗೆಗೆಕೆಱೆಯಕೆಳಗೆಲ . . . . . .
[28]ಮತ್ತರೊಂದುಂ ಈಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವರ್ಪ್ರತಿಪಾಳಿಸಿದವರ್ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ
[29]ಯರ್ಘ್ಯತೀರ್ತ್ಥಂಗಳೊಳಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯಂಪನ್ನಿರ್ಚ್ಛಾಸಿರಚತುರ್ವ್ವೇದಪಾ
[30]ರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಮನೆಯ್ದುವರೀಧರ್ಮ್ಮಮನಳಿದವರಾತೀರ್ತ್ಥಂಗಳೊಳನಿತು
[31]ಕವಿಲೆಯುಮನಾಬ್ರಾಹ್ಮಣರುಮನಳಿದಮಹಾತಕಮನೆಯ್ದುವರ್ ॥ ಶ್ಲೋಕ
[32]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ
[33]ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾ . . .
[34]ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂ . . . . . ಯೋಭವ . . . . . .
[35]ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂ . . . . . .

## 20

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 2′ 6″.

1ಪ್ರತ್ಯಕ್ಷವಸ್ತು ವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪ
2ಮನೋಭವಾಯತುಭ್ಯಂನಮಃತ್ರಿಭುವನ(ಃ)ಪ್ರಭವೇಃಶಿವಾಯ ॥ ಪ್ರಚಳಿತರವೀನ್ದುಮಣ್ಡಳಮಾಕುಂಚಿತಶೇಷಮು
3ಚ್ಚಳಜ್ಜಳಧಿ(ಃ)ಉದ್ಧೂಳಿತಶ್ಯಸಂಭೋರುಭಯಕರಾಸ್ಫಾಳನಂಜಯತಿ ॥
4ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಶತ್ಯಾಶ್ರಯ
5ಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಸಾಹಸಾಳಂಕರಣಗಣ್ಡರೊಳ್ಗಂಣ್ಡಂತೇಜಮಾರ್ತ್ತಣ್ಡಂಶೌರ್ಯನಾರಾಯಣಂಚತುರ
6ಚಾರಾಯಣಂಚೌವಾಣಸಹಸ್ರಬಾಹುರಿಪುರಾಜರಾಹುಕೀರ್ತ್ತಿವಿದ್ಯಾಧರಂವಿಕ್ರಮಶ್ರೀಧರಂಕೋದಣ್ಡರಾಮಂ
7ಮಾರ್ಪ್ಪಡೆಭೀಮಂಮಲ್ಲಿಕಾಮೋದಂತ್ಯಾಗವಿನೋದಂಅರಿರಾಯತಲೆಯಕರವೆತ್ತಂರಾಯಪ್ರತಾಪಾದಿತ್ಯಂಗಣ್ಡಬಂಗಾಱ
8ಕಲಿಯುಗನೀಱರಿಪುನೃಪತಿಹೃತ್ಸೆಲ್ಲಂಜಗದೇಕಮಲ್ಲಂಶ್ರೀಮಜ್ಜಯಸಿಂಹದೇವರ್ನಿಜವಿಜಯಕಟಕಸಮ
9ನ್ವಿತಂಲೀಳಾವಿಳಾಸದಿಂದೆತಗಿರಿಱನೆಲೆವೀಡಿನೊಳ್ಸಕವರ್ಷ ೫೩೩ನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರದಪಾಷ್ಯಶುದ್ಧಪಂ
10ಚಮಿಬೃಹಸ್ಪತಿವಾರದನ್ದುಬನವಾಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರದಕಂಪಣಎಡೆವೆಟ್ಟವೆಪ್ಪತ್ತಱಬಳಿಯ ೇಹೂರಮಾರಸಿಂ
11ಗಗಾವುಂಣ್ಡಂಜಗದೇಕಮಲ್ಲಗಾವುಣ್ಡವೆಸರುಮಂಸಮಸ್ತರಾಜ್ಯಚಿಹ್ನಮುಮಅಂಕಗಾಭಿನವತೇಜಮುಮಂಪ
12ಡೆದುತನ್ನತಮ್ಮಂದೇಕಗಾವುಣ್ಡಂಮಾಡಿಸಿದಶಿವಾಲಯಕ್ಕೆಖಣ್ಡಸ್ಫುಟಿತನವಕರ್ಮ್ಮಪೂಜಾನಿಮಿತ್ತಂವೃತ್ತಿವೇಳ್ಕು
13ಮೆನ್ದುಬಿನ್ನಪಂಗೆಯ್ಯೆತದ್ವರ್ಷಾಭ್ಯಂತರದುತ್ತರಾಯಣಂಸಂಕ್ರಮಣದನ್ದುದೇವತಾರ್ಚನಾನನ್ತರಂದೇವದ್ವಿಜಗುರುಸಾಕ್ಷಿಯಂ
14ಅಣ್ಣಂವಿಜಯಾದಿತ್ಯದೇವನಪ್ರಧಾನಪದ್ಮನಾಭಯ್ಯನಗುಣವರ್ಮ್ಮಯ್ಯನನಾರಿಯರದೇಗುಲದಕೆಱೆಯಕೆಳಗೆ
15ಕಚ್ಚವಿಯಂಗೆದಿಂಬದೊಳೆಬಿಟ್ಟಗಡ್ಡೆಗಳೆಯಮತ್ತರ್೫ಬೆದ್ದಲೆಮತ್ತರ್೫ಅಡಕೆಯತೋಟದಲುವರ್ಷಕ್ಕೆಮರದಲೊಂದಡ
16ಕೆಎಲೆಯಸುಂಕಮನೆಯನೆಲಸಣಂಮೂಡಣವೆರ್ಬಾಗಲಿಂಪೊಱಗುತೆಂಕಸೇತುವಿನಬಡಗಣಕೋಡಿಂಮೂಡದೇ
17ವಾಲಯಂ । ಬಡಗನೇಱಿಲಕೆಱೆನಂದಾದೀವಿಗೆಗಾಣಂಮಱಱುಮತ್ತಮಾನಾಡಮಂನ್ನೆಯಂಅರಿನೃಪಮದೇಭಕುಂ
18ಭಿಕುಂಭಸ್ಥಳಸ್ಫಾಳನಕಿಸೋರಕೇಸರಿಪರಬಳಕೇಸರಿ । ವೈರಿಬಳಜಳಧಿಬಡವಾನಳಂ । ದ್ರೋಹಕಾಳಾನಳಂ । ವಿಕ್ರಾ
19ನ್ತತುಂಗಂ । ಚವ್ವನಸಿಂಗಂ । ಪರಿವಾರಚಿನ್ತಾಮಣಿ । ಸುಜನಚೂಡಾಮಣಿ । ರಿಪುನೃಪತಿನಿಕ್ಷತ್ರಂ । ಗೋತ್ರಪವಿತ್ರಂ । ಪ್ರತಿ
20ಪಕ್ಷರಾಕ್ಷಸಯುದ್ಧಸಮಕ್ಷನುಂ । ನುಡಿದನ್ತೆಗಣ್ಡಂ । ಗಣ್ಡಪ್ರಚಣ್ಡಂ । ಶ್ರೀಮತುಮನ್ನಿಯಜೋಗಯ್ಯಂಸಕವರ್ಷ ೭೦೧ನೆ
21ಯವಿರೋಧಿಸಂವತ್ಸರದಮಾಘದಮಾವಾಸ್ಯೆಮಂಗಳವಾರಂವ್ಯತೀಪಾತಸೂರ್ಯ್ಯಗ್ರಹಣದನ್ದುಬೇಹೂರಮಲ್ಲಿಕಾ
22ರ್ಜ್ಜುನದೇವಗೆಅಲ್ಲಿತನಗೆನಡೆವಮಾನ್ಯದಕೆಯ್ಯೊಳಗೆಬಿಟ್ಟಗರ್ದ್ದೆಗಳೆಯಮತ್ತಂಆಕಂಪಣದಬಳಿಯನವಿಲೆ
23ಯಲೆಬೆಳ್ದಲೆಮತ್ತರ್ತಂದೇವಂಗೇರಿಯಮನೆಜನಇನಿತುಮಂಪ್ರತಿಪಾಳಿಸುವರ್ । ಈಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿ
24ಪಾಳಿಸಿದನಾತಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೊಳಂಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯಂಪನ್ನಿರ್ಚ್ಛಾಸಿ
25ರಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಂಇದನಳಿದಂಗೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯುಂಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾ
26ತಕಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂದರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥
27ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಸಾಮಾನ್ಯೋ
28ಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋ
29ಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಮದ್ವಂಶಜಾಱ್ಪರಮಹೀಪತಿವಂಸಜಾವಾಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃ ।
30ಯೇಪಾಳಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಭ್ಯೋಮಯವಿರಚಿತಾಂಜಳಿರೇಷಮೂರ್ಧ್ನಿ ॥ . . . . . .
31ಕ್ಕಾಳಮುಖಿಸಮಯಸಮುದ್ಧರಣರ್ಶಕ್ತಿಪರಿ . . . . ಜಗ . . . . . .
32ಕಶ್ಮೀರಪಣ್ಡಿತದೇವಃಷ್ಯರ್ . . . . . .

[38]ಪಸವಾಧಿಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮ . . . . . .

[34]ನುಂಕಾಲಂಕಟ್ಟಿರ್ದಧಾರಾಪೂರ್ವ್ವಕಂಮಾ . . . . . ;

[35]ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನ . . . . . .

## 21

ಅದೇ ದೇವಸ್ಥಾನದ ಪೂಜಾರಿಮನೆ ಭೂಮಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ).

[1] . . . . . ನದಕಟ್ಟೆ . . . . . .

[2] . . . . . ಆದಿವಾರ . . . . . .

[3] . . . . . ಗಳುಕೊಟ್ಟರು . . . . . .

[4] . . . . ನಕೆಜೆಯಕೋಡಿಯಿಂಬಡಗಲುಕಚ್ಚವಿಯಕೋಲಗ

[5] . . . . . ಯಲುಗಚ್ಚೆವುತ್ತಂ॥ಈಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವರುಪ್ರತಿಪಾಲಿ

[6] . . . . . ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಪುಣ್ಯತೀರ್ತ್ಥಗಳೊ . . . . . .

[7] . . . . . ನ್ನಿಚ್ಛಾಸಿರಮುಭಯಮುಃಖಿಕವಿಲೆಯಂಪನ್ನಿಚ್ಛಾಸಿರವೇದಪಾರಗರಪ್ಪ

[8]ಬ್ರಾಹ್ಮಣಗ್ಗೆಕೊಟ್ಟುಫಲಮಕ್ಕುಂ ॥ ಈಧರ್ಮ್ಮಮನೞಿದವನನಿತುಕವಿಲೆ

[9]ಯುಮಂನನಿಬಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದ ಮಹಾಪಾತಕನಕ್ಕುಂ

## 22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀ

[2]ವರ್ಷ . ೩ನೆಯ . . . . . ಪ . . . . ತ್ಸ

[3]ಹೆಯಲ . . . ಹ . . .

[4]ಲದಅಣ್ಣಿಮ . . . . . .

[5]ಪುತ್ರಂಮಸೆಣಿ . ಸಪರನಾರಿ . . . .

## 23

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ.)

[1]ಪ್ಪ . . . . . .

[2]ವೇದೋಕ್ತಿ . . . . . .

[3] . . . . . .

[4] . . . . . ಗಂಗೆಯ . . . .

[5]ಮಯ್ಯ . . . . . ಮಾಕ . . .

[6]ಗೋಸಿತಿ . . . . . .

[7]ದರ್ಧರ್ಮ್ಮದೊಳುಧರ್ಮ್ಮಪುತ್ರಸುಜನ . . . .

[8]ವೇಗಣಗೆಜೆಯನತ್ತೆಯಂವಾಡಿ . . . . .

## 24

ಅದೇ ಹೋಬಳಿ ನೆಲವಾಗಿಲು ಗ್ರಾಮದ ಪಟೇಲನ ಹೊಲದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ . . . . . .

. . . . . .

[5]ಗಾವುಣ್ಡಗೆಯ . . . . . ಕಾದುವಲ್ಲಯ್ಯ

[6]ಸುಟ್ಟಿಱಿದುಸು . . . . . ಱಿವಿಣ . ಳಲಿಸಿತಾಗಿತಟ್ಟಿಱಿದು

[7]ಬಿಱ್ದುಸುರಲೋಕಕ್ಕೆ ಸಂದಕಚ್ಚಿಗಾವುಣ್ಡನಮಗಕಚ್ಚಿಗಾವುಣ್ಡನಿಱಿಸಿದಮಂಗಳಮ . .

## 25

ಅದೇ ಹೋಬಳಿ ಅರಸನಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ದೂದಿಹಳ್ಳಿ ಚನ್ನಪ್ಪನ ಮನೆಮುಂದೆ ಇರುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 4″.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚೆಂದ್ರಚಾಮ
[2]ರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
[3]ವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಂಃ
[4]೩೬ನೆಯಯುವಸಂವತ್ಸರದವೈಶಾಖಶುಕ್ಲೂಶ್ರೀಮತು
[5]ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿತಗೋತ್ರದಕೋಠೀಶಾನ್ವಯದಮಾದ
[6]ವಾರಾಧ್ಯಬಡೆಯರಕುಮಾರರುಹರಿಹರಾರಾಧ್ಯರಿ
[7]ಗೆಆಶ್ವಲಾಯನಸೂತ್ರದವಶಿಷ್ಟಗೋತ್ರದಹಂಣಿಮಾದರಸ
[8]ರಮಕ್ಕಳುಶಿವನಸಮುದ್ರದತಿಪ್ಪರಸರಮಕ್ಕಳುತ್ರಿಯಂಬಕ
[9]ರಸರುಕೊಟ್ಟಅಗ್ರಹಾರದಶಿಲಾಶಾಸನದಕ್ರಮವೆಂ
[10]ತೆಂದರಕ್ರುಷ್ಣರಾಯಮಹಾರಾಯರುಸುಖದಿಂರಾಜ್ಯವನಾ
[11]ಳುತಂಯಿದ್ದಲ್ಲಿಆರಾಯರುನಮಗೆನಾಯಕತನಕೆಪಾಲಿಸಿ
[12]ದಮಾಳೇನಹಳ್ಳಿಸೀಮೆಗೆಸಲುವಮಾದರವಳ್ಳಿಗ್ರಾಮದೊಳಗಣಬ
ಯಿರಾ
[13]ಪುರವೆಂಬಗ್ರಾಮವನುಪ್ರಾಕಲಿಸೂರ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲ
[14]ದಲ್ಲಿಶ್ರೀಹರಿಹರನಾಥಪ್ರೀತಿಯಾಗಿಹರಿಹರಪುರವಾದಬಯಿರಾ
[15]ಪುರವನುನಿಮಗೆಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ
[16]ಕೊಟ್ಟೆವಾಗಿಆಗ್ರಾಮಮಂಡಲಹೊಳೆದಂಡೆಯಾಗಿವಾಸಕ್ಕೆಸಂಕೋ
[17]ಚವಾಗಲಾಗಿಅರಿಸಿನಗೇರಿಸೀಮೆಬಳಗಗ್ರಾಮಮಂಡಲಕ್ಕೆತಕ್ಕಷ್ಟು
[18]ಭೂಮಿಯನುಧಾರೆನೆಱದುವಾಮನಮುದ್ರೆಕಲ್ಲನುನೆಟಿಸಿಕೊ
[19]ಟ್ಟೆವಾಗಿಆಬಯಿರಾಪುರದಹೊಲದಚತುಸೀಮೆಯವಿವಿರಮೂ
[20]ಡಲುಹಿತ್ತಳದಸೀಮೆಯಸೂಗೂರತಿಪಣಗೊಂಡನನರುಹಿನಿಂದ
[21]ಲುಪಡುವಲುತೆಂಕಲುಮಾದನವಳೆಯಸೀಮೆಯಯೇಳುಕಡಹಿ
[22]ನಗದೆಯಿಂದಲುಬಡಗಲುಪಡುವಲುಅರಿಸಿನಗೇರಿಯಹು
[23]ಣಿಸೆಯಕಟೆಯಹಳ್ಳದಿಂದಲುಮೂಡಲುಬಡಗಲುಗೋಣಿಹೊ
[24]ಳೆಯಿಂದಲುತೆಂಕಲುಯಿಂತೀಚತುಃಸೀಮೆಬಳಗುಳನಿಧಿ
[25]ನಿಕ್ಷೇಪಜಲಪಾಶಾಣಅಕ್ಷೀಣಿಆಗಾಮಿಸಿಧಸಾಧ್ಯಂ
[26]ಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜಸಾಂಮ್ಯಗಳನುಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
[27]ಗಳಾಗಿನಿಂಮಸಂತಾನಪಾರಂಪರೆಯಾಗಿಸುಖದಿಂಭೋ
[28]ಗಿಸಿಬಹಿರಿಯೆಂದುನಾಉನಂಮಸ್ವನುರುಚಿಯಿಂದಬಡಂ
[29]ಬಟುಕೊಟಹರಿಹರಪುರವೆಂಬಪ್ರತಿನಾಮಧೇಯವಾದಬ
[30]ಯಿರಾಪುರದಆಗ್ರಹಾರದಶಿಲಾಶಾಸನ ॥
[31]ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾ
[32]ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
[33]ವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
[34]ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸರ್ವೇಷಾಂಭರ್ದತಂಭುಂ
[35]ಕ್ತೆಶ್ವಾಪಿಸ್ವಭರ್ದತಂನತು । ತತಃಕಷ್ಟತರೋನೀಚಃಸ್ವದ
[36]ತ್ತಸ್ಯಾಪಹಾರಕಃ ॥ ತ್ರಿಯಂಬಕದ್ಸಾಬರಹ
[37]ಶ್ರೀಶ್ರೀಶ್ರೀ

## 26

ಅದೇ ಹೋಬಳಿ ಹಿತ್ತಲ ಗ್ರಾಮದ ಕೆರೆಕಟ್ಟೆ ತೂಬಿನ ಗುಂಡಿ ಮೇಲು ಭಾಗದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ . . . . . ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕು
[2] . . . . ಕ . . . . . ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ

[3] . . . . . ಸಕವರ್ಷ ೯೯ . . ವಿರೋಧಿಸಂ

[4]ವತ್ಸರಮಾರ್ಗಸಿರಬಹುಳ . . . . . .

. . . . . .

[8]ಸ್ವಸ್ತಿನಾಗವಾಡಿಯದೇವರಾಸಿಜೀಯರಬರೆದ . . . . . .

[9]ನಕಾಚರಿಯಸಿಂಗಲೋಕೋಜನಕಣ್ಡರಣೆಮಂಗಳಮಹಾ . . . . . .

## 27

### ಅದೇ ಹೋಬಳಿ ಮಾದರವಳ್ಳಿ ಗ್ರಾಮದ ಹನುಮಂತರಾಯನ ಗುಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

[1]ಶೋಭಕ್ರುತುಸಂವತ್ಸರದ

[2]ಮಾರ್ಗಶಿರಶುಂಲಶ್ರೀ

[3]ಮತುಕೆಳದೀವೆಂಕಟಪ್ಪನಾಯ

[4]ಕರಭಕ್ತಿಲಿಆನಂದಪುರದಚಂಪಕಾ

[5]ಸರಸಿಮಹಾಮಹತ್ತಿನಮಠದದಂರ್ಮ

[6]ಕೆಶ್ರೀಮತ್ತುಕೆಳದೀಸೋಮಶೇಖರ

[7]ನಾಯಕರು । ತಂಮ್ಮಭಕ್ತಿಯಲಿಚಾತು

[8]ರ್ಮಾಸ್ಯದಶಿವಾರ್ಪಿತದಬಗ್ಗೆಉತ್ತಾರಾಕೊ

[9]ಟದು । ಮಹದೇವಪುರದಸೀಮೆವಳಗ

[10]ಣಮಾದರವಳಿಗ್ರಾಮಂನುಶಿವಾರ್ಪಿತ

[11]ವಾಗಿಬಿಟಗ್ರಾಮಕೆನಿರ್ವಿಘ್ನಮಸ್ತು

## 28

### ಅದೇ ಹೋಬಳಿ ತರಲಗಟ್ಟ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಮುಂದೆ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 9″.

[1]ಶುಭಮಸ್ತುಸ್ವಸ್ತಿಶ್ರೀವಿಜ

ಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ೧೪೯೨

[3]ನೆಯಪ್ರ . . . . . ಸರ

[4]ಶೂಲ . . . . . ಪರಿವ್ರಾಜಕಾ

[5]ಚಾರ್ಯರಾದ . . . . . ಪಾದ .

[6] . . . . . ಂದತೀ

[7]ರ್ತಶ್ರೀಪಾ . . . . . ರಾಮಚಂ

[8]ದ್ರದೇವರ . . . . . ಳದಿಯಸ

[9]ದಾಶಿವ . . . . . ರಾಮರಾಜ

[10]ನಾಯಕ . . . . . ಪುಣ್ಯವಾಗ

[11]ಬೇಕುಯಂದು . . . . . ಮೇಗೆಸಲು

[12]ಹತಯ . . . . . ಲಾಶಾಸನಕ್ಕೆ

[13]ಶುಭಮಸ್ತು

## 29

### ಬೆಳಂದೂರು ಹೋಬಳಿ ಕೂಡಗೆರೆ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು.—ಪೂರ್ವದ ಹಳಗನ್ನಡ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಸಿದ್ಧಮ್ ॥ ಶ್ರೀವಿಜಯವೈಜಯನ್ತ್ಯಾಂಧರ್ಮ್ಮಮಹಾರಾಜಃ

[2]ಸ್ವಾಮಿಮಹಾಸೇನಮಾತೃಗಣಾನುಧ್ಯಾತಾಭಿಷಿಕ್ತಃ

[3]ಮಾನವ್ಯಸಗೋತ್ರೋಹಾರಿತೀಪುತ್ರಃಪ್ರತಿಕೃತಸ್ವಾಧ್ಯಾಯ

[4]ಚರ್ಚ್ಚಕಃಕದಮ್ಬಾನಾಂಶ್ರೀವಿಜಯಃಶಿವಮಾನ್ಧಾತೃವರ್ಮ್ಮಾ
ನೇ ಪತ್ರದ ಮುಂಭಾಗ.
[5]ಅನೇಕಸುಚಿರೇಣೋಪಚಿತವಿಪುಲಪುಣ್ಯಸ್ಕನ್ಧಃ
[6]ಆಹವಾರ್ಜ್ಜಿತವಿಪುಲಪರಮದೃಢಸತ್ವಃಸವಸ್ಸರೇ-
[7]ದ್ವಿತೀಯೇವೈಶಾಖಪಾರ್ಣಮಾಸ್ಯಾಂಕೊದ್ಮಾಲಗ್ರಾಮೇಸೀಮ್ನಿ
[8]ಸಪಾನೀಯಪಾತಂಸದಕ್ಷಿಣಂಸುಖಟ್ವವಾಸಾದನಂ
ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.
[9]ಅಭಟಪ್ರವೇಶಂಅತ್ತಪ್ಕರವಿಷ್ಟಕಂಕೌಣ್ಡಿನ್ಯ
[10]ಸಗೋತ್ರಾಯದತ್ತಾನುಯೋಗಾಯತೈತ್ತಿರಿಯಸಬ್ರಹ್ಮ
[11]ಚಾರಿಣೇದೇವಶರ್ಮ್ಮಣೇಮೊಡೆಕರನಿನಾಮಪಾಲಂ
[12]ರಾಜಮಾನೇನವಿಂಶತಿನಿವರ್ತ್ತನಂಕೇದಾರಂದತ್ತವಾನ್
ನೇ ಪತ್ರದ ಮುಂಭಾಗ.
[13]ಪ್ರಮಾದಾತ್ಅಧರ್ಮ್ಮಾದ್ವಾಯೋಸ್ಯಾಭಿಹರ್ತ್ತಸಪಾತಕಸಂಯು
ತೋ
[14]ಭವತಿಉಕ್ತಞ್ಚಸ್ವದತ್ತಾಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂ
[15]ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿನರಕೇಪಚ್ಯತೇತುಸಃ ॥ ಯೋಸ್ಯ
[16]ಅಭಿರಕ್ಷಿತಾಸತತ್ಫಲಭಾಕ್ಉಕ್ತಞ್ಚಬಹುಭಿವಸುಧಾಭುಕ್ತಾ
[17]ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಃಭೂಮಸ್ತಸ್ಯತಸ್ಯ
ತದಾಫಲಂ
[18]ದಾಮೋದರದತ್ತೇನರಹಸ್ಯಾಧಿಕೃತೇನಲಿಖಿತೇಯಂಪಟ್ಟಿಕಾ

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### ಅದೇ ಗ್ರಾಮದ ಸಿದ್ದೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 6′ × 1′ 10″.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
[2]ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
[3]ಶ್ರೀಮಜ್ಜಯಸಿಂಘದೇವರವಿಜಯರಾಜ್ಯಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಮುತ್ತ
[4]ರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಗೆಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚ
[5]ಮಹಾಶಬ್ದಮಹಾಮಂಣ್ಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರೇಶ್ವರಂಚಾಮುಣ್ಡಾಲಬ್ಧ
[6]ವರಪ್ರಸಾದಂವೈರಿಘಟಾಕೇಸರಿಸುಜನಕೈವಾರವಾರೋಹಕತ್ರಿ
[7]ನೇತ್ರಂಮದದುನೀಧವಳಂಗಜರಾಜಮಲ್ಲಂಕಟಕದಗೋವಂಅರಿಬಳತಿಮಿರಮಾ
[8]ರ್ತ್ತಣ್ಡಂಸರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುಕುಂಜರಾಂಕುಶನಾಮಾದಿಸಮಸ್ತಪ್ರ
[9]ಸಸ್ತಿಸಹಿತಂಶ್ರೀಮದಿಱಿವಬೆಡೆಂಗದೇವರಮಗಂಶ್ರೀಮತ್ಕುಂನ್ದಮರಸರ್ಬನವಾ
[10]ಸಿಪನ್ನಿರ್ಭ್ಭಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಬಿಳವೃತ್ತಿಯಿಂತ್ರಿಭೋಗಾಭ್ಯಂ
[11]ನ್ತತರಸಿದ್ಧಿಯಿನ್ದಮಾಳುತಮಿರೆತತ್ಪುತ್ರಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ
[12]ಸಾಮನ್ತಂವಿಜಯಲಕ್ಷ್ಮೀಕಾನ್ತನಯ್ಯನಸಿಂಗಸಿಂಗನಣುಗಂ । ಸಮರಪ್ರಚಣ್ಡಂಕೊ
[13]ಮರಮಾರ್ತ್ತಣ್ಡಂ । ಮಣ್ಡಳಿಕಕುಮಾರಗಣ್ಡಗಳಗತ್ತರಿಯಾರೋಹಕಗಜಕೇಸ
[14]ರಿಕಟಕಮಾಭೀಶಂ । ವಿರೋಧನಾಶಂ । ಸಾಮನ್ತಬಿರುದಭೇರುಣ್ಡಂ । ಮೂಱುರಾಯಸಾ
[15]ಮನ್ತಬಿರುದಗಣ್ಡಮುಖದರ್ಪ್ಪಣಂ । ದುಷ್ಟೇಭಮಲ್ಲಂ । ಧೂರ್ತ್ತಜನಹೃತ್ಸೆಲ್ಲಂ । ನಿಟ್ಟೆ
[16]ಲ್ವುಳ್ಳಬಿರುದಪೆಣ್ಡತಿಗಣ್ಡಂ । ಸಾಮನ್ತಗರುಡಂತಿವುಳಬಳಜಳಧಿಮಥನಮನ್ಥನೋ
[17]ದ್ಭವಜಯಾಂಗನಾಲಿಂಗಿತವಿಶಾಳಭುಜದಣ್ಡಂ । ಎತ್ತಗಾಳಿಬೀಸಿತತ್ತಣಬಿರು
[18]ದಪೆಣ್ಡತಿಗಣ್ಡಂ । ಕಲಿಯುಗನೀಱಂಕುನ್ದಮನಂಕಕಾಱನಾಮಾದಿಸಮಸ್ತ
[19]ಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರಿಮತ್ಸತ್ಯಾಶ್ರಯದೇವಸ್ಸಾನ್ತಳಿಗೆಸಾಸಿರ
[20]ಮಂಸುಖಸಂಕಥಾವಿನೋದದಿನ್ದಮಾಳುತ್ತುಂ ॥ ಸಕವರ್ಷ ೯೫೩

[21]ನೆಯಪ್ರಮಾದೋತ್ಸಂವತ್ಸರದಪಾಷ್ಯಬಹುಳಂ೩ಮಂಗಳವಾರ
[22]ಮುಮುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುಕೊಡಲತೀರ್ತ್ಥಮಂಮಿನ್ದಲ್ಲಿಯ
[23]ಮೂಲಸ್ಥಾನಂಪಿಂಗಳೇಶ್ವರದೇವರ್ಗ್ಗಂಸಯಂಭುದೇವರ್ಗ್ಗಂನಿತ್ಯನಿ
[24]ವೇದ್ಯಂಸ್ಥಾನಕ್ಕಮೆನ್ದು । ತೀರ್ತ್ಥದಿಂತೆಂಕಗಾಂಗೆಱೆಯೇರಿಯಕೆಳಗೆ
[25]ಸತ್ತಿಗಾಲಬಯಲೊಳೆಬಾಳಚನ್ದ್ರಜೀಯರಸಿಷ್ಯಸಾನ್ತಸಿ
[26]ವಭಳಾರರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಕೊಟ್ಟಗಟ್ಟೆಗಳೆಯಮತ್ತ
[27]ರೆರಡುಅಂಕದೊಳಂಮತ್ತ೩ಇನ್ತೀಕೆಯ್ಗೆಮೇರೆಯಾವುದೆನ್ದಡೆಮೂ
[28]ಡಕುಡಿಂಗೆರಿಯಸೀಮೆಯೆಮೇರೆ । ತೆಂಕಲಾದಿಯಬಟ್ಟೆಯಮೇ
[29]ರೆ । ಪಡುವಸವಣನಕೆಯ್ಯೆಮೇರೆ । ಬಡಗಲುರಿಯೆಮಯ್ಯಾದೆ ।
[30]ಇನ್ತೀಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವರ್ಪ್ಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆಶ್ರೀಪರ್ವ್ವತದೊಳೇ
[31]ಳುಕೋಟಿಲಿಂಗಕ್ಕೆನಿತ್ಯನಿವೇದ್ಯಮಿಟ್ಟಫಳಂಸಾಸಿರ್ವ್ವಬ್ರಾ
[32]ಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕವಿಲೆಯಕೊಟ್ಟಫಳಂ । ಇನ್ತಿದನಾರೋರ್ವ್ವರ
[33]ಳಿದರಸನಕ್ಕೆಗಾವುಣ್ಡನಕ್ಕೆವಾರಣಾಸಿಪ್ರಯಾಗೆಅರ್ಘ್ಯತೀ
[34]ರ್ತ್ಥಂಕುರುಕ್ಷೇತ್ರದೊಳೆಸಾಯಿರತಪೋಧನಮುಂಸಾಯಿ
[35]ರಬ್ರಾಹ್ಮಣರುಮಂಸಾಯಿರಕವಿಲೆಯುಮನಳಿದಪಞ್ಚ
[36]ಮಹಾಪಾತಕನಪೋದಲೋಕಕ್ಕೆಪೋದನಧೋಗತಿಗಿಳಿದಂ ॥ ಶ್ಲೋಕ ॥
[37]ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳ
[38]ನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪ್ಪಾರ್ತ್ಥಿವೇಂನ್ದ್ರಾ
[39]ನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಂ
[40]ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಸಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿ
[41]ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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### ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮ ಕಡೆ.

ಪ್ರಮಾಣ 4′ 8″ × 1′.

[1]ಶ್ರೀಮತುಸ್ವಸ್ತಿವಿಜಯಾದ್ಭುದಯಶಾಲಿವಾ
[2]ಹನಶಖವರುಶಂ೪೫೩ನೆಯವಿಕ್ರತು
[3]ಸಂವತ್ಸರದಶ್ರಾವಣಶುಧಂಲುತಟೆ
[4]ಯಮಾಧರಸನಾಯಕರುಸಿದೈದೇವರಿಗೆ
[5]ಹಗಲುನೈವೇದ್ಯಕ್ಕೆಬಿಟಭೂಮಿಅರಗದ್ದೆಅಯಿ
[6]ಗಂಡುಗದಹೊಲಮಳದತೋಟದ
[7]ವೊಳಗೆನೂಱುಮರಯಿಷ್ಟಕೆಅಳುಪಿ
[8]ದವರುತಂಮತಾಯಿತಂದೆಂಂಂ
[9]ಗೋಉಶಾವಿರಬ್ರಾಂಹರನುವಾರಣಾಶಿ
[10]ಯಲಿಕೊಂದದೋಶಕ್ಕೆಹೋಹರು ॥
[11]ಕಲಿಸೆಯಬಸವನಬರಹ

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### ಅದೇ ದೇವಸ್ಥಾನದ ಪೂರ್ವಕಡೆ.

ಪ್ರಮಾಣ 2′ 4″ × 1′.

[1]ಶ್ರೀನಮಸ್ತುಂಬಿಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾ
[2]ಮರಚಾರವೇತ್ರೈ ಲೋಕ್ಯನಗರರಾಂಭೆಮೂ
[3]ಲಸ್ತಂಬಾಯಶಂಭವೇ ॥ ಸಲಿವಹನಸಕವ
[4]ರುಸಂಕಿಪರಿವ(ರ್ತ)ನೆಗೆಸಲುವಪರಿಧವಿಸ
[5]ವಂಶ್ಚರದಕಾರ್ತಿಖಿಕುಂಲುರಾಜಪು
[6]ರದಜೆಂನವೀರಂಣವಡೆಯರು
[7]ಕುಡಿಗೆರಿಯಸಿಬೈದೆವಾರಿಗೆತಟ್ಟಿಗಿ
[8]ರಿಯಪ್ಪನಾ[ಯ]ಕರುತವುಗೆಕೊಟಕುಡಿಗೆ
[9]ರಿಯವೊಳಗನಭುಮಿಖ್ಯೀಅಕ್ಷರ
[10]ದಲುಅಯಿಖಂಡುಗದಗದೆಯನಾಉದಿನ
[11]ವಡೆಯಃಕಜ್ಜಯಕೆಕೊಟೆಉಯಿಭುಮಿ
[12]ಗೆನಂವಃವಸೋದರಕಿನ್ಯರುಆರೊಬ್ಬ
[13]ರುಆಳ್ಳಿಪದರೆರಾಜಪುರದವೈಡೇರುದೇ
[14]ವರಪದಕೆತಪದರುಯಿಧರ್ಮ್ಮಕೆಆಪದ
[15]ವರುತಂವುತಾಯಿತಂದೆನುಂಂಂಗೋ
[16]ಉತ್ರೈವೆ-ತಃಕಾಸಿಯಲ್ಲಿಕೊಂದಪಾಪ
[17]ಕೆನೋಹರುಶ್ರೀವಿರುಪಕ್ಷ
[18]ಕಲಿಸೆಯಬಸವನಬರಹ

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### ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 1′ 10″.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
[2]ರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳು
[3]ಕ್ಯಾಭರಣಂಶ್ರೀಮಜ್ಜಯಸಿಂಘದೇವರವಿಜಯ . . . . . ಮಾಚನ್ದಾರ್ಕ್ಕ
[4]ತಾರಂಬರಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೆಸಲು . . . . . ದಪದ್ಮೋ
[5]ಪಜೀವಿಸವುಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ . . . . . ಳೇಶ್ವರಂಬನ
[6]ವಾಸೆವುರವರೇಶ್ವರಂಚಾಮುಣ್ಡಾಲಬ್ಧವರ . . . . . ರಿಘಟೂ
[7]ಕೇಸರಿಸುಜನಕೈವಾರನಾರೋಹಕ . . . . . ದಾನ
[8]ಧವಳಂಗಜರಾಜವುಲ್ಲಂಮತ್ತಮಾತಂಗಭಿ . . . . . ವಜ್ರಪಂ
[9]ಜರಂರಿಪುಕುಂಜರಾಂಕುಶಂಅರಿಬಳತಿಮಿರಮಾ . . . . . ದತೆಗೆ
[10]ಣ್ಡಂಸಂಗ್ರಾಮರಾವನಭಿಮಾನಮೇರುಜನ . . . . . ಪರವಿದ್ಯಾಧೆ
[11]ರಕಟಕದಗೋವನಚಳಿತಧೈರ್ಯ್ಯ . . . . . ದಳನಿತ್ಯೋ
[12]ಜ್ಜ್ವಿತಜ್ವಳನ . . . ಮದವಿಸ್ಫುಳಿ . . . . . ರಾಜಶಿ
[13]ಟಸರ್ಪ್ಪಂಮೆಲೆಯ . . . . . ಳಪ್ರಹಾ
[14]ರಿಅನೇಕಕ್ಷ್ಮಾಪಾಳಚೊಡಾವುಣಿ . . . . . ಮಣ್ಡಳಿಕ
[15]ನಾಗದೇವಗ್ಗಾಮಣ್ಡಳಿಕಬನ್ದಿ . . . . . ಸ . . .
[16]ವೈರಿಘೆರಟ್ಟವುಣ್ಡಳಿಕಅ . . . . . .
[17]ಪುರದಿಶ್ರೀಮದಿಖವೆ . . . . . . ಶ್ರೀ
[18]ಮತ್ತುನ್ದವುರಸಬ್ಬ್ರ . . . . . ಮುಂ
[19]ಸಾನ್ತಳಿಗೆಸಾಸಿರಮುವುಂ . . . . . ಭೋಗಾಭ್ಯ

[20]ನ್ತರಸಿದ್ಧಿಯಿನ್ದಮಾ . . . . . ನೆಯ
[21]ಪ್ರಭವಸಂವ . . . . . ವಾರಮು
[22]ಮುತ್ತರಾ . . . . . ತಡಿ
[23]ಯಕಪಿಲೆ . . . . . ಮೊದಲ
[24]ಕಂಪಣ . . . . . ದಮೂ
[25]ಲಸ್ಥಾನಪಿಂಗ . . . . . ಲಿಯಸ್ಥಾ
[26]ನದಬಾಳಚನ್ದ್ರ . . . . . ಯರಕಾಲಂಕ
[27]ಚ್ಚಿರ್ಧಾರಾಪೂರ್ವ್ವಕಂ . . . . . ಯಕೆಯ್ಯ
[28]ಮಂಆಲಿಪುದು . . . . . ಗಳಬೆಯಬ
[29]ಯಲೊಳಗೊನ್ದು . . . . . ಮತ್ತಗೆ . .
[30]ದುಆ . ದೊಳಮತ್ತ . . . . . ಸಿದ
[31]ವರ್ಗ್ಗೆಶ್ರೀಪರ್ವ್ವ . . . . . ಟ್ಪಪ
[32]ವಾರಣಾಸಿಯ . . . . . .
[33]ವಿಲೆಕೊಟ್ಟಪಳಂ . . . . . ಸರಕಾ
[34]ಸಿಪ್ರಯಾಗೆಅರ್ಘ್ಯ . . . . . ಸಾಯಿರ
[35]ತಪೋಧನಮಂಸಾಯಿ . . . . . ಕವಿಲೆ
[36]ಯುಮನಳಿದಪಞ್ಚ . . . . . .
[37] . . . . . ಮಾನ್ಯೋಯಂ

(ಮುಂದೆ 2 ಪಟ್ಟಿಗಳು ಹೋಗಿವೆ).

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ . . . . . .
[2]ರ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡ
[3] . . . . . ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿ . . . . . .
[4] . . . . . ಬ್ರಿಹವಾರದಂದು . . . . . .
. . . . . .
[8] . . . . ಸುಜನೈಕಬಾನ್ಧವಂವೀರಾವತಾರಂಸಂಗ್ರಾಮ . . . .
[9] . . ತಟ್ಟಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ . . . . . .

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### ಅದೇ ಗ್ರಾಮದ ಮಜರೆ ಬೇಚಿರಾಕ್ ಸಾದಗಳಲೆ ಗ್ರಾಮದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 6″ × 1′ 2″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

[1]ಶ್ರೀಮತುಹರಿಹರ . . .
[2] . . . . ನುಸುಖಸಂಕಥಾವಿನೋದದಿಂ
[3]ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದಲ್ಲಿಶ್ರೀ
[4] . . . . ಪ್ರಧಾನಮಾದರಸಬಡೆಯರು

[5]ಆರಗಗುತ್ತಿವೊದಲಾದಮಲೆದೇಶದರಾ
[6]ಜ್ಯವನಾಳುತ್ತಮಿದ್ದಕಾಲದಲ್ಲಿಕವರು
[7]ಷರ್ಮ್ಮನೆಯಖಿಂಗಳಸಂವತ್ಸರ
[8]ದಕಾರ್ತ್ತಿಕಶುದ್ಧಂಸೋಗುರುವಾ
[9]ರದಲುಶ್ರೀಮತುಹಾಖಿಹಳಿನಾ
[10]ಡೊಳಗಾದಕಂಣೂರುಯಿರಡಳ್ಳಿಹಾ
[11] . . ಡೆಹಳ್ಳಿಗಾವಲೂರುಎರಡುಮಂ
[12]ಯಿಪ್ಪತ್ತುಹಳ್ಳಿಒಳಗಾದಆಅಗ್ರ
[13]ಹಾರದಆಶೇಷಮಹಾಜನಂಗಳೂಆ
[14]ನಾಡಸಮಸ್ತಗೌಡಪ್ರಭುಗಳೂಗೌತಮ
[15]ಗ್ರಾಮದಬೆಟ್ಟದನಾರಸಿಂಹ್ವದೇವರಗೆಆ
[16]ಗೌತಮಗ್ರಾಮದಕಟ್ಟುಬಯಲಗುಟ್ಟ
[17]ದನಾಲೆಯಗದೆಯನುಕೊಂಡವುನೀರಾವು
[18]ಯನಾಯ್ಕನವುಗತಳ್ಳನಾಯ್ಕನುಆಹಾ
[19]ಖಿಹಳ್ಳಿನಾಡವುಮಹಾಜನಂಗಳಆಸವುಸ್ತನಾ
[20]ಡವರಿಗೆಬಿನಹಂಮಾಡಿನಾರಸಿಂಹ್ವದೇ
[21]ವರಅಮ್ಮುತಪಡಿಗೆಹಿ[ರ]ಹ್ಯೋದಕಸಹಿತಧಾರೆಯನೆಖಿ
[22]ಸದನು । ಯಿಾದಂರ್ಮವಂಸವುಸ್ತರುಂಪ್ರತಿಪಾಲಿ
[23]ಸುವದೂ । ದಾನಫಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾತ್ಸ್ರೇ
[24]ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗವೆವಾವ್ನೋತಿಪಾ
[25]ಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
[26]ಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿವ್ರ್ಷಸಹ
[27]ಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಅದೇ ಹೋಬಳಿ ಹಿರೆಹಾರಕದಲ್ಲಿ ಬೋರೇಶ್ವರದೇವರ ಮಠದ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಮೂಸ್ತಿಕಲ್ಲು.

[1]ಶ್ರೀನವುಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇತ್ರಯಿ
[2]ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇಯಿಂಮಿಡಿಪ್ರ
[3]ತಾಪದೇವರಾಯರುಸುಖರಾಜ್ಯಂಗೆಯಿವಕಕವರುಕಸಾವಿರದವು
[4]ನುಖಆಖವತ್ತ ಏಳನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದವೂಷಬಹಳಂ
[5]ಹಾರಿಕದರಾವುಗಳುಡರವುಕ್ಕಳುಭಯಿರವಗಳುಡರುಸ್ವರ್ಗ್ಗಸ್ತರಾದಲ್ಲಿಅವರ
[6]ಮದವಳಿಗೆಭಯಿರಿಗಳುಡಿಯುಕೂಡಿಸಹಗವುನವವುಮಾಡಿದರುಗೋವೆಬಕಂದ್ರ
[7]ಗುತ್ತಿಯವುಲ್ಲರಸಬಡೆಯರಕಾಲದಲಿಮುಕ್ತರಾದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಮೂಸ್ತಿಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಯುದಯಕಕವರುಶ
[2]ಂಸ್ಕರ್ಮನೆಯವತ್ತರ್ಮಾನಹೇವುಳಂ
[3]ಬಿಸಂವತ್ಸರದಭಾದ್ರಪದಸುಳ್
[4]ವುಂಶ್ರೀವುನ್ಮಹಾರಾಜಾಧಿರಾ
[5]ಜಪರವೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ
[6]ದೇವರಾಯರುವಿಜೆಯಾನಗರಿಯಸಿಂ
[7]ಹ್ವಾಸನದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಸವು
[8]ಸ್ತರಾಜ್ಯವುಂಪ್ರತಿಪಾಲಿಸುತ್ತಿದ್ದಲ್ಲಿದೇವರಾಯ
[9]ಒಡೆಯರನಿರೂಪದಿಂಗೋವೆಗುತ್ತಿಯರಾಜ್ಯ
[10]ವನುವಿರುಪದಣಾಯಕರುಇಂದ್ರಗುತ್ತಿಯಲಿಯಿ
[11]ದ್ದಲ್ಲಿಅವರಸಂವುಖವಿಗರಾವುಗಳುಡರೂಹೋಗಿ
[12]ಯಿದ್ದುಅಲ್ಲಿದೇವರಪಾದವಕೂಡಿದನುಆಸ್ತಿತಿ
[13]ಯನುಯಿರುಗ್ವವೊಡೆಯರುಚಿತ್ತಯಿ
[14]ಸಗುತ್ತಿಯಿಂದಹಾರಿಕಕೆಳಳುಹಿದಲ್ಲಿರಾವುಗಳು
[15]ಡಸ್ರ್ತ್ರೀಬೊವ್ಮಗಳುಡಿಆರಾವುಗಳುಡರಕೂಡಿ
[16]ಸಹಗವುನವುಮಾಡಿರಾವುಗಳುಡಬ್ಮೊಕನೂಸ್ವ
[17]ರ್ಗ್ಗವಸೂಖಿಗೊಂಡರುಎಂದುಬರದಶಿ
[18]ಲಾಶಾಸನಕ್ಕೆವುಂಗಳವುಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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### ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚಂನೈಯನ ಕಟ್ಟೆಗೆ ಪೂರ್ವ ಲಿಪಿಕಲ್ಲು ಭೂತಪ್ಪ ಎಂಬ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 3′.

[1]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಸ್ವರಂಪಟ್ಟಿಪೊಂಬುಚ್ಚಪುರವರಾಧೀಸ್ವರಂಪದ್ಮಾ . . .
[2]ಬ್ಧವರಪ್ರಸಾದಂಸಾಂನ್ತರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂಸ್ರೀವೀರಸಾಂನ್ತರದೇವರು . ಖ . .
[3]ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯಂತ್ತಿರಲುಅರಸಂಕಗಾಳಂಕೊಂಡೆಯರಗಂಡಂಸ್ರೀಮನ್ಮದ . . . ಂತ್ಯೆ . .
[4]ಸಾಹಣಿರಾಜ್ಯಂಗೆಯ್ವುತ್ತಿರಲುಆಯಂನದಾನಿಬೀವಣಂಸ್ವಸ್ತಿ ಸಕವರಿಷ ೧೧೧೪ ನೆಯ . . . . ಕ್ರತು . . . .
[5]ರ್ತ್ತಿಕಸು೧೦ । ಬ್ರಿ । ಉದ್ದರೆಯಎಕಲರಸಂಜಂಬೂರಠಾಣಾಂನ್ತರವಾಗಿದ್ದಲಿಹಡವಳಮಾಬಿಂ . . ಣ . .
[6]ಗಾಳಗೌಡಂನಾಡಾಳನೆರಹಿಕೊಂಡುಹರಿದುಮುತ್ತಿದಲಿಎಕ್ಕಲರಸಂಹೊಱವಟ್ಟುಕಾದಿಕೆಡಿಸಿಕಟ್ಟೋಡಿಬ. . ಗಜಱಿ
[7]ಬೀರಣಂತಗುಳ್ದುಕುದುರೆಯಂತಿವಿದುಹಣಕಳಿಗೊಂಡುತಾಗಿತಳ್ತಿಱಿದುಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾದಅವರ . . ಜಟಿಬಿ
[8]ಯವ್ವೆಕಲ್ಲನಿಱಿಸುವಲ್ಲಿಕೂಡೆಸತ್ತುಸ್ವರ್ಗ್ಗವಂಸೂಱೆಗೊಂಡಳು ॥ ಸೂಳಿಯಭೂಷಣದಂನ್ತೆಕಪಾಳ . . ಯಂಪ್ರಿ
[9]ಥ್ವಿಯಂನ್ತೆನವಖಂಡಮಯಂಲಾಳಬೀವಿಯಂನ್ತೆತಲೆಪರದಾಳಮಯಂಬೀಮನಿಱಿದಸಮರಾಂಗಣ . . ಳು ॥

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### ಅದೇ ಹೋಬಳಿ ಅಬ್ಬಿಕೊಪ್ಪದ ಚನ್ನಬಸವಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 7′.

[1]ಮಂಮಥಸಂ । ಆಶಾಸು
[2]ಉಲ್ಶ್ರೀಮತೂಬಾಳೆ
[3]ಯಹಳ್ಳಿಯಸಿಂಹಾಸನ
[4]ಕರ್ತುಮಾನಚಂನವೀರಣೊ
[5]ಡೆಯರುದೇವರು । ಅಬ್ಬೆಯದ
[6]ಲು . . . ಸಾಂದಗೆಲಿಸಿದನಂದ
[7]ಗಾರಗೆಯಪಾಲಿಯಕ್ರಮಉ
[8]ವೆಂತೆಂದರೆನಮಗೆಪುರವರ್ಗ್ರಾದೊ
[9]ಳಗೆಸಲುವಅಬ್ಬೆಯಕುಪ್ಪಗ್ರಾಮ
[10]ದೊಳಗಣಅವಕೈಯಿಂದನಿನಗೆ
[11] . . . . . ಗದ್ದೆಯನುನಾವುನಿನಗೆ . .
[12] . . . . . ಯಾಗಿಶಿಲಾಲೇಕಂ . .
[13]ಗಿಪಾಲಿಸಿದೇವಾಗಿನೀನುಆಗೆದ್ದ
[14]ಯಸರ್ವಫಲವನುಅನು
[15] . . . . ನೀನುನಿಂನಸಂತಾನಪರಂ
[16]ಪರೆಯಾಣಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿ
[17]ಯಾಗೆಸುಖದಿಂಭೋಗಿಸಿಬಸ್ರಾ
[18]ಯಉಗೆಸಾಖಿಯಕಾಲಕ್ಕೆನ
[19]ಮ್ಮಪಲಕ್ಕುಪಡೈಊಎಂದುಸಾ
[20]ಮರ್ಪಿಶಿದೆವುಆರೊಬ್ಬರುಯಿನ್ತಿನಾ
[21]ಡಾಸೇನರಪಾರುಪತ್ಯಕರ್ತುರು . . .
[22]ಈಂತಪ್ಪದಂಮಾವಾರಣಾಸಿಲಿಗೊ

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

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### ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಬೆಳುಗುಂಜಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಸ್ಥಾನದ ಮಾಳಗೆಗೆ ಕಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾ
[2]ರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸಕವರುಷಸಾ

[3]೧೩೩೫ನೆಯಸಾಧಾರಣಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬ೧೩
[4]ಸ್ವಸ್ತಿಶ್ರೀರಾಜಾಧಿರಾಜಾರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
[5]ತಾಪವಿಜಯರಾಯಮಹಾರಾಯರ
[6]ಕುಮಾರದೇವರಾಯಮಹಾರಾಯರುವಿಜಯನಾಗ
[7]ರಿಯಪಟ್ಟಣದಲ್ಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
[8]ಜ್ಯಂಗೆಯಉತ್ತಮಿರ್ದ್ದಗೋವೆಚಂದ್ರಗುತ್ತಿಯರಾ
[9]ಜ್ಯವನೂಭಂಡಾರದಆರ್ಸಪ್ಪಗಳಮಗಹಂದಿಯರಾಯ
[10]ನಆಳುತ್ತಮಿರ್ದಲ್ಲಿಪೊಸಗುಂದದಸೋಮಯಿದೇವರಸ್ತಾ
[11]ನಿಕಮೂ . . ದಿಂದೆಸೋವಿರಸನುಮಱೆಮಾರಿಬಿನ್ನಹಂಮಾ
[12]ಡಿಆಪೊಸಗುಂದಕ್ಕೆ ಧಾಳಿಯಮಾಡಿದಲ್ಲಿಆಪೊಸಗುಂದದದಾ
[13]ನಮೂಳಿಹಂನೆಕೆಱೆಯಸಾತಗಉಡನಮಗಕೆಂಚೆಗಉಡ
[14]ಸೆಱೆಸೂಱೆಹೋಹಲ್ಲಿಕಾದಿಬೆದಕಲುಈಕಲುನಡುವಲ್ಲಿ
[15]ಆಕೆಂಚೆಗಉಡನಗುರುಶಿವರಾತ್ರೈಯಬಡಿಯರಿಗೆಸೆಜ್ಯಗೊ
[16]ಡನೆಯಲ್ಲಿಖೞದಪೊಲನಧಾರೆನೆಱದುಆತನಸ್ವರ್ಗಕ್ಕೆ ಸಳಿಸಿ
[17]ಬರದುಕಡಿಸಿನಟ್ಟಕಲ್ಲೂರುಭೂಮಿಯಧಾರೆನೆಱೆ
[18]ದವರುನಾಗಗಊಡಕಾಮಿಗಊಡನಾಗರಸಿಯಾಯೆಱ
[19]ದುನಟ್ಟವೀರಗಲ್ಲೂಈಕಲ್ಲಕಡಿದಾತತಮ್ಮೋಜನಮಗಕಲಿಕೋಜ
[20]ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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### ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಲಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
[2]ಮಹಾದೇವರಾಯನದಳವಯಬಲಿಗೆದೇವನುಕಾವದೇವನಮೇಲೆತ್ತಿನಡವಲ್ಲಿ
[3]ಶ್ರೀಮತುಕಲ್ಲಿಗಣಂಕುಸವಿಠಲದಂಣ್ಣಾಯಕರುಕೂಡೆಕೂಟಕ್ಕೆತಪುಕೆದ
[4]ಣ್ಣಾಯಕರಗಂಡಕೃತಕೆತಪು[ವ]ದಂಣ್ಣಾಯಕರಗಂಡವಿಠಲದಂಣ್ಣಾನಾಯಕ
[5]ರನಾಯಕರಾಯನಾಯನುಕಲಿಗಣಂಕುಸಕೊಂಡೆಯರಗಂಡಗರು
[6]ನಾರಾಯಣಂವಿಭವನವಛರವೈಸಾಖಸುದ್ಧತದಿಗೆಸೋಮವಾರದಲು
[7]ಯುಧದಲಿತಳ್ತಿಱರಿದುಮೆಱೆದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

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### ಅದೇ ಹೋಬಳಿ ಹಿರೀ ಬೆಳುಗುಂಜಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ವಿರಕ್ತಮಠದ ಹಾಳು ನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 9″ × 2′ 3″.

[1]ನಿರ್ವಿಘ್ನಮಸ್ತು
[2]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗ
[3]ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಬುದೆಯಶಾಲಿ
[4]ವಾಹನಶಕವರುಶಸಾ ೧೬೫೧ ನೆಯಪರಿವರ್ತನೆಗೆಸಲುವವಿ
[5]ಕಾರಿಸಂವತ್ಸರದಭಾದ್ರಪದಬ೨೦ಲೂಶ್ರೀಮತ್ಕೆಳದಿಸೋವಶೇಕರನಾ
[6]ಯಕರೈಯನವರಿಗೆಹೊಂನಪ್ಪಸೆಟ್ರಮಗ । ನಿರ್ವಾಣಯನವರುಅರಿಕೆಮಾಡಿ । ನಂಮಳಿ
[7]ಯಮಲಿಸೆಟ್ರುಬೆಳುವಂದೂರಸೀಮೆ । ಬ್ರಾಂಹಣಬಿಲುಗುಂಜಿಗ್ರಾಮದಲ್ಲುಕ
[8]ಟ್ಟಿಸ್ತವಿರಕ್ತಮಠಕ್ಕೆಧರ್ಮನಡೆಯಬೇಕೆಂದು । ಯಿವರಮೊಂಮಗ । ಕೊಳ
[9]ಟೂರಸೆಟ್ರು । ಹೇಳಿಕೊಂಡದರಿಂದ । ಯಿವರಕಾಯಕ್ರಯಗ ೮೫ನುಅ
[10]ರಮನೆಗೆತೆಗದುಕೊಂಡುಶಿವಾರ್ಪಿ[ತ]ವಾಗಿಬಿಡಿಸಿಕೊಟ್ಟದು೧೦।।ಂಗೆಗ

[11]ದೆವಿವರ । ಹಾನಂಬಿಆರಭ್ಯಕಂಚಿಕಟ್ಟೆಗದೆ । ತುಂಡುಃಕ್ಕೆಬೀ
[12]ಜಖಃ॥ಂಯೆಳುವರೆಖಂಡುಗಬೀಜವರಿಭೂಮಿಯನುಯಿಾಕೊಳ
[13]ಟ್ಟೂರಸೆಟ್ರಪತ್ನಿಚೆಂನಉಮಮಗಬಸವಪಸಹಬಿಡಿಸಿದಭಕ್ತಿ
[14]ಸ್ವಾಸ್ಥೆ

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### ಅದೇ ಹೋಬಳಿ ಗುತ್ತನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಶೀನಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 1′ 9″.

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ
[2]ಶಾಲಿವಾಹನಶಕವರುಸಸ
[3]೧೫೫೫ನೆಯಸ್ವಭಾನುಸಂವತ್ಸರ
[4]ದಮಾಘಬಹಳಃಂಗುರುವಾ । ಅಷ್ಟಗ್ರ
[5]ಹಯೋಗಕೂಡಿದಲಿಗದಿಗಿನಮಲಿಸೆ
[6]ಟಿಯರಮಗಸೋಮಿಸೆಟಿಯರಿಗೆಶ್ರೀ
[7]ಕಾರಣದತ್ರಿಯಂಬಕಅರಸರುನ
[8]ಮಗೆಅಂಬಟೆಕೊಪ್ಪದಸೀಮೆಯಮಾಗ
[9]ಣಿಯಾಗಿಪಾಲಿಸಿದಬರೂರಗುತ್ತನ
[10]ಹಳಿಯಲುಬರೂರಶ್ರೀಸಿದ್ದೇದೇವರ . . .
[11]ತ್ರಿಕಾಲಅಮ್ರುತಪಡಿಗೆಸಟಣ
[12]ಖಂಡುಗದಹೊಲಕೆಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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### ಅದೇ ಹೋಬಳಿ ಬರೂರುಗ್ರಾಮದ ಶಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2″.

[1]ಶ್ರೀಪರಮೇಶ್ವರನಕ್ಷಯರೂಪಕನಮರೋರಗೇಂದ್ರವನ್ದಿತ
[2]ಚರಣಂಪಾಪಹರನಪ್ಪಶಂಭುವನಾಪೊತ್ತುಂನೆನಿಯವ
[3] . ತ್ರಿಕಲೇಶ್ವರನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಪ್ರಿ . .
[4]ವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮ . . .
[5] . . ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಶ್ರೀ
[6]ಮತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತ . . .
[7]ಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂ
[8]ಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತ
[9]ಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡ .
[10]ಣ್ಡನಾಯಕವರಿಭಯದಾಯಕಂಸಕಳತ್ಥಿಕುವಳಯ
[11]ಚಂದರವಿಪ್ರವಿದ್ಯಾಧರಚತುರಚತುರಾನನಸಾರ್ಯ್ಯ
[12]ಪಞ್ಞಾನನಂಪತಿಹಿತಾಂಜನೇಯಸಾಹಸವೈನತೇಯಹರಚರಣ
[13]ಕಮಳಷಟ್ಚರಣಗುಣಗಣಾಭರಣದಣ್ಡನಾಥಮಣ್ಡನಮಾಣಿಕ್ಯಪುರಾ
[14] . ದಚಾಣುಕ್ಯವಾಗ್ವಧೂವದನಮಣಿದರ್ಪ್ಪಣವನ್ದಿವ್ರಿನ್ದಸನ್ತರ್ಪ್ಪಣ

15ಶರಣಾಗತವಜ್ರಪಂಜರನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ
16ಶ್ರೀಮನ್ಮಹಾಸೇನಾಧಿಪತಿಮಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವರ್ಸ
17ರ್ಬನವಾಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಸಾಸಿರಮುಮಂದುಷ್ಟ
18ನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನೆಯಿಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
19ಗೆಯ್ಯುತ್ತಮಿರೆಸಕವರ್ಷ ರ್ಗಯನಳಸಂವತ್ಸರದಶ್ರಾಹೆ
20ಯೊಳ್ಬಿದಿಯಬೆಬಿದಿಯಮಯ್ಯನಪುತ್ರಂದಾಯಮಗೋಸಾಸಿರ್ಬರ
21ಸಮೀಪದತೆಂಕಣಕೆಱೆಯಂಕಟ್ಟಿಸಿಕಾಲನಗಳೆಲೂಧರ್ಮ್ಮಮಂಮೆಚ್ಚಿ
22ಬರಿಯೂರಯೂರೊಡೆಯಂಬಿಟ್ಟಿಮಯ್ಯಪ್ರಮುಖಮಹಾ
23ಜನಮಶೇಷಂನೆರೆದಿಱ್ದಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದಾಯಿಮಗೋಸಾ
24ಸಿಗೆಕೊಟ್ಟಊರಸಮೀಪದಗುಣಿಗನನಾಲ್ಕುಮತ್ತ . . ಮನಾದಾಯಿಮ
25ಗೋಸಾಸಿಲ್ದಲಿಯಮೂಲಸ್ಥಾನದಸಿದ್ಧೇಶ್ವರ . . . ತ್ತರಾಯಣಸಂಕ್ರಾ
26ನ್ತಿವ್ಯತೀಪಾತಆದಿತ್ಯವಾರ . . . . ಪೂರ್ವ್ವಕಂಮಾಡಿ
27ಬಿಟ್ಟನಾಕೆಯ್ಯೊಳಗೆನಿವೇದ್ಯಕ . . . . ಪಕ್ಕಬಿಟ್ಟಮತ್ತ
28ರುಮೂಱುದೇವರನನ್ದಾದೀವಿಗೆಗೆಬಿ . . ಯಿನ್ತೀಧರ್ಮ್ಮಮನಾ
29ವನೋರ್ವ್ವಂಪ್ರತಿಪಾಲಿಸಿದ . . . ಕ್ಷೇತ್ರಮಗ್ಘ್ಯ
30ತೀರ್ತ್ಥಮನ್ತನಿತುಂಪು . . . . ಕವಿಲೆಯಕೋಡುಂ
31ಕೊಳಗುಪಂಚರತ್ನ . . . . . .
32ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆದಾನ . . . . . ವನೋರ್ವ್ವನಳಿ
33ದನಾಕವಿಲೆಯು . . . . . ತೀರ್ತ್ಥದಲಳಿದ
34ಪಾತಕನಕ್ಕುಸ್ರೀಸಾ . . . . . .
35ಯೋಭೂಯೋಯಾ . . . . . .

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### ಅದೇ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು.—ನಾಗರಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 . . . . ತ್ಯಾವಿಷ್ಕ್ರಿತಂವಿಣೋರ್ವಾರಾಹಂಕ್ಷೋ . . . . . .
2 . . ಭುವನಂವಪುಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಸ್ರಯಸ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ
3ರಾಜಪರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತಿನಾಪುರವರಾಧೀಸ್ವರಆರೋಹಕ
4ಭಗದತ್ತರಿಪುರಾಯಕಾಂತಾದತ್ತವೈರಿವೈಧಬ್ಯಪಾಂಡವಕುಲಕಮಲಮಾರ್ತ್ತಂಡಕ
5ದನಪ್ರಚಂಡಕಲೀಂಗಕೋದಂಡಗಂಡಮಾರ್ತ್ತಂಡಏಕಾಂಗವಿರರಣರಂಗಧೀರಅಸ್ವ
6ಪತಿರಾಯದಿಸಾಪಟ್ಟಗಜಪತಿರಾಯಸಾಂಹಾರಕನರಪತಿರಾಯಮಸ್ತಕ
7ತಲಪ್ರಹಾರಿಹಯಾರೂಢಪ್ರಾಢರೇಖಾರೇವಂತಸಾಮಂತಮ್ರಿಗಚಮಾರಕೊಂ
8ಕಣಚಾತುರ್ದಿಸಭಯಂಕರನಿತ್ಯಕರಪರಾಂಗನಾಪುತ್ರಸುವರ್ಣ್ಣವರಾಹಲಾಂಛನ

[9]ಧ್ವಜಸವುಸ್ತರಾಜಾವಲಿವಿರಾಜಿತಸವುಾಲಂಕೃತಶ್ರೀಸೋವುವಂಸೋದ್ಭವಸ್ರೀಪ
[10]ರೋಕ್ಷಿತಿಪಕಕ್ರವರ್ತ್ತಿತಸ್ಯಪುತ್ರಜನನುೀಜಯಚಕ್ರವರ್ತ್ತಿಹಸ್ತಿನಾಪುರಸುಖಸಂಕ
[11]ಥಾವಿನೋದೇನರಾಜ್ಯಂಕರೋತಿದಕ್ಷಿಣೀದಿಸಾವರೇದಿಗ್ವಿಜಯಯಾತ್ರೇಯಂವಿಜಯಂಕ
[12]ರೋಮಿತುಂಗಭದ್ರಹರಿದ್ರಾಸಂಗವೇುಸ್ರೀಹರೀಹರದೇವಸಾಂನ್ನಿಧ್ಯಾಕಟಕವುತ್ತಲಿ
[13]ತಚ್ಚೈತ್ರವಾಸೇಕ್ರಿಷ್ಣ . . . . . ಕರಣಉತ್ತರಾಯಣಸಂ . . .

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[14]ವ್ಯತೀಪಾತನಿಮಿತ್ತೇಸುರ್ಯ್ಯಪರ್ಬಣಿಅರ್ದ್ಧಗ್ರಾಸಗ್ರಸಿತಸವುಎನರ್ಪ್ಪಯಾ
[15]ಗಂಕರೋಮಿಬನವಾಸೆಪಂನಿಚ್ಛಾಹಸ್ರವುಧ್ಯೇಖಂಪಣಸಾಂತಲಿಗೆನಾಹಸ್ರವು
[16]ಧ್ಯೇಗೌತವುಗ್ರಾವುಾತುಬ್ರಾಹ್ಮಣಾಕಂನಡಪಾಖೆಯಗೌತವುಗೋತ್ರದಗೋವಿಂದ
[17]ಪಟ್ಟವರ್ದ್ಧನರುಂಕಂನಡಪಾಖೆಯವಸಿಷ್ಟಗೋತ್ರದವಾವುನಪಟ್ಟವರ್ದ್ಧನರುಂಕಂ
[18]ನಡಪಾಖೆಯಭಾರದ್ವಾಜಗೋತ್ರದಕೇಷವಯಜ್ಯದಿಕ್ಷಿತರುಂಕಂನಡನಾಖೆಯ
[19]ಸ್ರವಚ್ಛಗೋತ್ರದನಾರಣದಿಕ್ಷಿತರುಂಚತುರ್ವುಖನಾನಾಗೋತ್ರೇಭ್ಯೋದ್ವಾತ್ರಿಂಸತುನ
[20]ಹಸ್ರಬ್ರಾಹ್ಮಣಾಸರ್ವ್ವಯಾಗಪ್ರಾಣ್ಣಾಹುತಿತದಂಗನವುಎವುಂತಾಂಗಪ್ರಣ
[21]ವುಂಕರೋತಿಪಕಕ್ರವರ್ತ್ತಿವೆಚ್ಚಿಪಂಚಾಂಗಪಸಾಯಭತತ್ರಸುಖಾನನಬಲದಗ
[22]ದ್ದಿಗೆಅಂಕದಂಡಖಂಡಣಾನಾಡುಬಿಟ್ಟಗಆಲಿಯಸುಂಕಅಷ್ಟಭೋಗತೇಜಸಾವ್ಯ
[23]ಗೌತವುಗ್ರಾವುಾತನುವುಧ್ಯಪ್ರವಿಷ್ಟನಾಡವಲ್ಲಿಬಾಡಬಲ್ಲಿಚಿಕ್ಕಹಾರಿಕಡೊಣಂಡು
[24]ರುತಲಂಗೆಜಿಪೆಸುಲ್ಲಿಗೋಡುತೊಗರುಗೌಜಲಲುರುಬಾಜಕೆಯನಪಲ್ಲಿಚಿಂಪಗೋಡು
[25]ಕಿಜಿಸಂಪಗೋಡುಪಿವಂದ್ವಾದಸಗ್ರಾವುಾತುಸರ್ಬನವುಸ್ಯಧಾರಾಪೂರ್ಬಕಂದತ್ತತಸ್ಯೆ
[26]ಗ್ರಾವುಸ್ಯಸೀವುಾಂತರಾಣಿಕಥಂಈನಾನ್ಯದಸಿವೇಗೌತವುಗ್ರಾವುದಬಂನಿ

ಎನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[27]ಎುರಸಾಲಿಉರತ್ರಿಸಂಧೀಸಿವೇಸಂಚಕೀಸ್ರೋತಸಂಗವುತಥಾದಕ್ಷಿಣವುವಲೋ
[28]ಕೇಗೌತವುಗ್ರಾವುದಸಾಲಿಉರದ್ವೀಸಿವೇಅಬಲಿಗಾಲತಥಾಪಶ್ಚಿವುಗೌ
[29]ತವುಗ್ರಾವುದಸಾಲಿಉರದ್ವೀಸಿವೇಸ್ರೋತಪಾಪ್ಯತಥಾದಕ್ಷಿಣಗೌತವುಗ್ರಾವು
[30]ವುದಸಾಲಿಉರದ್ವೀಸಿವೇಉಯಿಗುಡ್ಡೆವಿರ್ದ್ಧತಟಾಕತಥಾದಕ್ಷಿಣಗೌತವುಗ್ರಾ
[31]ವುದಸಾಲಿಉರದ್ವೀಸಿವೇಸ್ರೋತೇಪಾಪ್ಯತಥಾದಕ್ಷಿಣಗ್ರಾವೂಆಗ್ನೇಯಗೌತ
[32]ವುಗ್ರಾವುದಸಾಲಿಉರಕಾಣ್ವಾಪುರದತ್ರಿಸಂಧೀಸೀವೇ-ೀವುಭಯಗಿರಿವುಧ್ಯವ್ಯ
[33]ಶ್ಚಿನಗೊಂದಿತಥಾಪಶ್ಚಿವುವಲೋಕೇಗೌತವುಗ್ರಾವುದಕಾಣ್ವಾಪು
[34]ರದದ್ವೀಸಿವೇಕಡಬದಕೊಲತಥಾಪಶ್ಚಿವುಗೌತವುಗ್ರಾವುದಕಾಣ್ವಾಪುರದ
[35]ದ್ವೀಸಿವೇಸಂಚಕೀಸ್ರೋತಪಾಪ್ಯತಥಾಪಶ್ಚಿವುಗೌತವುಗ್ರಾವುದಕಾಣ್ವಾಪುರ
[36]ದವುಲಿಯಂದುರತ್ರಿಸಂಧೀಸಿವೇಕೇತಕಿಕಟ್ಟತಥಾಪಶ್ಚಿವುಗೌತವುಗ್ರಾವು
[37]ದವುಲದರದ್ವೀಸಿವೇಕಗ್ಗಲ್ಲವೊರಡಿತಥಾಪಶ್ಚಿವುಗೌತವುಗ್ರಾವುದವುಲ್ಯೆದರಅಂ
[38]ಥಾಸುರದತ್ರಿಸಂಧೀಸೀವೇಲವಣಸ್ರೋತಪಾಪ್ಯತಥಾಪಶ್ಚಿವುಗ್ರಾವುಾನ್ಯೆರುತ್ಯಗೌ
[39]ತವುಗ್ರಾವುದಅಂಥಾಸುರದಹೊಸಗುಂದದತ್ರಿಸಂಧೀಸಿವೇಲವಣನದಿಯುಸ್ರೋತಸಂ
[40]ಗವೇತಥಾಉತ್ತರವುವಲೋಕೇಗೌತವುಗ್ರಾವುದಹೊಸಗುಂದದದ್ವೀಸಿವೇ

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[41] . . . . ತಪಾಪ್ಯತಥಾಉತ್ತರಗೌತವುಗ್ರಾವುದಹೊಸಗುಂದದಬಿದರುಗುಂಜಿಯುತಿಸಂಧೀಸಿವೇಪ .

42 . . . ಗುಡಿತಥಾಉತ್ತರಗೌತಮಗ್ರಾಮದಬಿದಿರುಗುಂಜಿಯದ್ವೇಸಿಮೇಕ್ಷಿರಕೊಲತಥಾಉತ್ತರಗೌ
43ತಮಗ್ರಾಮದಬಿದಿರುಗುಂಜಿಯತ್ರಿಗರ್ಥಾಪೊಲಲತ್ರಿಸಂಧೀಸಿಮೇಸ್ರೋತಪ್ರಾಪ್ಯತಥಾಉತ್ತರಗ್ರಾ
44ಮಾವಾಯಾವ್ಯಗೌತಮಗ್ರಾಮದತ್ರಿಗಥಾಪೊಲಲದ್ವೇಮಸಂಧೀಸೀಮೇಉರಿಯಹೊಲೆತಥಾ
45ಪುರ್ಬಮವಲೋಕೇಗೌತಮಗ್ರಾಮದತ್ರಿಗರ್ಥಾಪೊಲಲದ್ವೇಸೀಮೇಕೆದಗೆಯಕೆಟ್ಟಬಿಲಿಯಮತ್ತಿ
46ತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದತ್ರಿಗರ್ಥಾಪೊಲಲದ್ವೇಸಿಮೇಕೆಂಗೊಲತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಾತ್ರಿಗ
47ಥಾಪೊಲಲಬಿಲಿಉರತ್ರಿಸಂಧೀಮೇಕಣ್ಣಗುಡ್ಡೆತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಬಿಲಿ
48ಉರದ್ವೇಸಿಮೇಗಿರಿಪ್ರಾಪ್ಯತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಬಿಲಿಉರಮಡಬದತ್ರಿಸಂಧೀ
49ಸೀಮೇಗೀರೀಉತ್ತರಸುರಕೊಲತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಮಡಬದಬಂನೀಉರತ್ರಿಸಂಧೀ
50ಸೀಮೇಬಿದಿರಸರುತಥಾಪುಗೌತಮಗ್ರಾಮದಬಂನೀಉರದ್ವೇಸಿಮೇಮೊರಡಿಪುರ್ಬಸಂಚರೀಸ್ರೋತಪ್ರಾ
51ಪ್ಯತಥಾಪುರ್ಬಈಸಾನ್ಯಸಿಮಾಸಮಾಪ್ತಃ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ[ನೀ]
52ಯೋಭವದ್ಭಿಃಸರ್ಬಾನೇತಾಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭುಯೋಭುಯೋಯಚತೇರಾಮಚಂದ್ರಾ ॥ ದಾನಂವಾಪಾ
53 . . . ಥೀದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗ್ಗಮಮಾಪ್ನೋತಿಪಾಲನಾದಚ್ಚುತಂಪದಂಗಾಮ . .
54 . . . . . ಭೂಮಿಾರಪೋ . . . . . ಂಗುಲಂ . . . . . .

## 45

### ಅದೇ ಆಗ್ರಹಾರದಲ್ಲಿ ಗೌತಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪೂರ್ವದ ಹಳಗನ್ನಡ.—ಪ್ರಮಾಣ 4′ 5″ × 1′ 10″.

(ಮೇಲ್ಭಾಗಹೋಗಿದೆ).

1ಸ್ವಸ್ತಿಶ್ರೀಸಾಮನ್ತರಾಮದವಂ . .
2ಗೌತುಮೇಶ್ವರಾಭಟಾರರ್ಗ್ಗೆಕೊಟ್ಟದುಬಲಿಆಚ . .
3ತಾರಂನಿನ್ದದುಮೂನೂಹಾಱುವತುದೆವಸಕ್ಕೆಬಲಿ ॥ ಸೊಡರುಂಆ .
4ನ್ದ್ರತಾರಕಂಪ್ರಾಕಾರಮುಂಗೋವುರಮುಂಮಱವನ್ತುದತ್ತಿ ॥ ಸ್ವಸ್ರಿಶ್ರೀ .
5ತುಮಗ್ರಾಮದಾಸಾಸಿರ್ವ್ವರ್ಗುಂಕೊಟ್ಟವುಮೂಱುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕ
6ಕಪ್ಪುರಕೆಸಣ್ಣನಮಗಳ್ . ಲಚಿಬದಜಟ್ಟಿಪುವ್ವಶಾಲೆಕಂ
7ಮವಳ್ಳಿಆಮೂಸಾಸಿರ್ವ್ವರ್ಗುಂಸಾಲೆ । ಬ್ರಹ್ಮವುರದಾಮಹಾಜನಕ್ಕೆಶಾ
8ಲೆನಿರ್ವರೇರಾಮಹಾಜನಕ್ಕೆಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ ॥ ಪೊಱಲಸಾ
9ಸಿರ್ವ್ವರ್ಗುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಕುಪ್ಪುಟೂರಾಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂಸಾಲೆಆಚ
10ನ್ದ್ರತಾರಕಂತದಮೂರಾಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಮಿಟ್ಟಿಸೆ
11ಆಮಹಾಜನಕ್ಕೆಸಾಲೆಎಲೆಸೆಆಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂಸಾಲೆಮುಟ್ಟಗುಪ್ಪೆ
12ಆಸಾಸಿರ್ವ್ವರ್ಗುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ ॥ ತಾಗರತ್ತೆಆಮಹಾಜನಕ್ಕೆ
13ಸಾಲೆಆಚನ್ದ್ರತಾರಕಂವೆಳಿಯವೂರಾಮಹಾಜನಕ್ಕೆಆಚನ್ದ್ರತಾರಕಂ
14ಎರಡುಸಾಲೆ ॥ ಬನ್ನಿಊರಾಮಹಾಜನಕ್ಕೆಎರಡುಸಾಲೆಆಚನ್ದ್ರ
15ತಾರಕಂಕೆಸವೂರಮಹಾಜನಕ್ಕೆಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ ॥ ಸಾಱೆ
16ದೆಮಹಾಜನಕ್ಕೆಎರಡುಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಮುನ್ನಿಯುರಾಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂ

[17]ಸಾಲೆಱಚನ್ದ್ರತಾರಕಂವೇಳುವಾಯಾವಮಹಾಜನಕ್ಕೆ ಎರಡುಸಾಲೆಱಚನ್ದ್ರತಾ
[18]ರಕಂಪೆತ್ತಿಳದಾಮಹಾಜನಕ್ಕೆ ಸಾಲೆಱಚನ್ದ್ರತಾರಕಂಕಾಕಿಯದಾಮಹಾಜ
[19]ನಕೆಸಾಲೆಱಚನ್ದ್ರತಾರಕಂಪಾರ್ವ್ವನಕೋಳಾಲ್ಗೆ ಸಾಲೆಱಚನ್ದ್ರತಾರಕಂ ॥
[20]ಸ್ವಸ್ತಿಶ್ರೀದಿಗೆಱರಪೆಸುಗಿಕೊಟ್ಟದುಗೋಸಹಸನಾಲ್ಕಕೆಕಿಗಿನೆಱೆಯಿಗೋಸಂ
[21]ಶ್ರೀಆದಿಪಮುದಪ್ಪರಾಮಗನಎಱೆಕೇಸಿಗಳಾಣ್ಡರ್
[22]ಮದಕೆಗೌತುವೇಶ್ವರಕೆಕೊಟ್ಟದುಸೊಡರುವಸಿದ್ದ ಸಾಲೆಯುಂಆ
[23]ಱನ್ದ್ರತಾರಕಂಕವಿಜೆಕೆಸಿರಿಯಮ್ಮಉಯ . . . . . ಎಱೆಯಮ್ಮಕೊಟ್ಟದುಶಾಲೆ
[24]ಸ್ವಸ್ತಿಶ್ರೀಮೆದಕೊಣ್ಡ ವಾರಾಮಗನ್‌ಕವಡೆಕೊಟ್ಟದುಸೊಡರುಂ
[25] . ವರಮಗನ್‌ಸಿರಿದೇವನ್‌ಕೊಟ್ಟದುಸಾಲೆಗೌತ್ತವೇಸ್ವ . . . .
[26] . ಸ್ವಸ್ತಿಶ್ರೀ . . . . . ಪೆಮ್ಮರ್ಕ್ಕಳಸನ್ತಾನಪಾರ್ವ್ವನ್ತಿ
[27]ನಿಯೂರಾಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟದುಸಾಲೆಱಚನ್ದ್ರತಾರಕಂ . .
[28]ಶ್ರೀಕಡಬೆ . . . ಯಗಳೆಎಱೆಯವೆದೇಗುಲಮಾಡಿಸಿಮಱ್ಗೊಟ್ಟೊಳ್ಕಾ
[29]ಜನ . . . . ಸೊಡರುಂಸಾಲೆಯುಂಬತ್ತೀಸಸಾಲೆಱಚನ್ದ್ರತಾರಕಂ

(ಮುಂದೆ 2 ಪಙ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ).

*[32]ಸ್ವಸ್ತಿಶ್ರೀಸೆಳವಲದಶಾಲೆಯುಂಸೊಡರುಂಕೊಟ್ಟದುಱಚನ್ದ್ರತಾರಕ್ಕಂಕಾನ್ವೊನ್‌ಕೊಲ್ಯಾಣವಾಗಿಯಕ್ಕುಂಱಚಿವೊ
ನ್ . . .
[33]ಸ್ವಸ್ತಿಶ್ರೀಸಿರದದೆವೆಳೆಯರಮಗದಾವಣಗವೊದದವಮಹಾಜನಕೆಕೊಟ್ಟದುಶಾಲೆಱಚನ್ದ್ರ
[34]ಸ್ವಸ್ತಿಶ್ರೀ . . ದರಱಪ್ಪಡಿಗಳೆಕೊಶದುಪ್ಪುವ್ವಶಾಲೆಱಚನ್ದ್ರತಾರಕ
[35]ಸ್ವಸ್ತಿಶ್ರೀಸಾನ್ತರಶರ್‌ರಾಜ್ಯಂಗೆಯ್ವೊಬ್ಗಿಳನ್‌ಗವೊದದವಮಹಾಜನಕ್ಕೆ ಶಾಲೆಕೊಟ್ಟದುಱಚನ್ದ್ರತಾರಕಂ
[36]ಸ್ವಸ್ತಿಶ್ರೀಕ . . ಗೋಶಸಿಗವೊದದಱತಾರಬ್ಗೆ ಕೊಟ್ಟದುಸಾಲೆಱಚನ್ದ್ರತಾರಕಂ

ಹಿಂಭಾಗ.

[37]ಸ್ವಸ್ತಿಶ್ರೀಮಣರಾಪದುಮಡಿಗಳ್
[38]ಗೌತುಮಸ್ತನಕ್ಕೆ ಕೊಟ್ಟದುಸಾಲೆಱಚನ್ದ್ರತಾರಕಂ
[39]ಗೌತುಮಸ್ತನಕ್ಕೆ ಕೊಟ್ಟದುಸಾಲೆಱಚನ್ದ್ರತಾರಕಂ
[40]ಸ್ವಸ್ತಿಶ್ರೀಱಣಿಗಾರಾಕಣ್ಣಮ್ಮನ್‌ಪ್ರಥಿವೀಗೋಸಾಸಿ
[41]ಕಣ್ಣಪ್ಪರಸರಮಗನ್ದಿ .
[42]ಭಾಗಿಯಕ್ಕುಂಱಿನೊಪಱ್ಟ ಮಹಾಪಾತಕನ್
[43]ಶಾಲೆಱದುಱಚನ್ದ್ರತಾರಕಂಕಾವೋಂಕಲ್ಯಾಣ[ಭಾ]ಗಿ
[44]ಆರಸಿಮಕೊತ್ತಿಗಳ್‌ಗೌತುಮಸ್ಥನಕ್ಕೆ ಕೊಟ್ಟದು
[45]ಶ್ರೀಕದಮ್ಬರಾವಮಗನ್ದಿರ್‌ಆಜವಮ್ಮರಸರ್
[46]ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಥಿವೀಬಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವ . . .
[47]ಕಣ್ಣಚರಿಯಲಿಕಿತಂ
[48]ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಥಿವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕನ್ನರ

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* 32ನೆ ಪಙ್ತಿಯು 13 ಮತ್ತು 14ನೆ ಪಙ್ತಿಗಳ ಮಧ್ಯೆ, 33ನೇದು 14 ಮತ್ತು 15ರ ಮಧ್ಯೆ, 34ನೇದು 15 ಮತ್ತು 16ರ ಮಧ್ಯೆ, 35ನೇದು 21 ಮತ್ತು 22ರ ಮಧ್ಯೆ, 36ನೇದು 24 ಮತ್ತು 26ರ ಮಧ್ಯೆ ಬರಿಯಲ್ಪಟ್ಟಿವೆ.

[49]ಸಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆಬಾಣಿಗರಾಂವಮಗನ್ಕಣಪೊರಿಧಮ್ಮನಾಯಿ
[50]ಗಗೆಕೊಟ್ಟದುಎರಡುಸಾಲೆಆಟ್ಟಣ್ಣೊದುಆಚಕನ್ದ್ರತಾರಕಂ
[51]ಕಾವೋನ್ಕಲ್ಯಾಣಭಾಗಿಆಳಿದೊನ್ವಪ್ಪ್ವಮಹಾಪಾತಕನ್
[52]ಸ್ವಸ್ತಿಶ್ರೀಗೊಣ್ಡರಸರ್ಪ್ರಥಿವೀರಾಜ್ಯಂಗೆಯೆಕೊಳವರಕೊವಯನ್ಗೌತುವು
[53]ಸ್ತನಕೆಕೊಟ್ಟದುಸೊಡರುಂಸಾಲೆಯುಂಆಚಕನ್ದ್ರತಾರಕಂನಿನ್ದತುಕಾವೋಕಲ್ಯಾ
[54]ಣಬಾಗಿಯಕ್ಕುಂಆಳಿವೋನ್ವಪ್ಪ್ವಮಹಾಪಾತಕನಕ್ಕುಂ
[55]ಸ್ವಸ್ತಿಶ್ರೀಆತ್ತೆಯರಬಾಸಾದಿಗಳವೂಗಟ್ಟರಕವಗೇತಿಗೆ .
[56]ಗೌತುವುಸ್ತಾನಕೆಸೊಡರುಂಸಾಲೆಯುಕೊಟ್ಟದುಆಚಕನ್ದ್ರತಾರಂ
[57]ಸ್ವಸ್ತಿಶ್ರೀಕೊಡಲಾಜಕ್ಕರಪೊಲೆಯವ್ಮನಾಶಾಲೆಪದಿನೇಱುಧರಣಆಜಟ್ಟಿಆಚಕೆ
[58]ನ್ದ್ರತಾರಕಕಾವೋನ್ಕಲ್ಯಾಣಬಾಗಿಆಳಿವೋನ್ಪಪ್ಪ್ವಮಹಾಪಾತಕನ್
*[59]ಸ್ವಸ್ತಿಶ್ರೀನೆಕುಣ್ಡರಾವಾಜುವೇಯಾಜಿಯಾವಮಗನ್ಜನ್ನನ್ಕೊಟ್ಟದುಸಲೆಆಚಕನ್ದ್ರತಾರಕ್ಕಂ
[60]ಶ್ರೀಕದವ್ಬರಾಆಜವ್ಮರಸರಗೌತಮಸ್ಥಾನಕ್ಕೆ ಕೊಟ್ಟದುಸೊಡರು
[61]ಆಚಕನ್ದ್ರತಾರಕಂಕಾವೋಕಲ್ಯಾಣಬಾಗಿ
[62]ಆಳಿವೋಪಪ್ಪ್ವಮಹಾಪಾತಕಂ
[63]ಸ್ವಸ್ತಿಶ್ರೀಕವಿಲರಮಗ್ದಿರ್ಸರ್ವಸಱುರಇಸದಿಗಳ್ಗಿಕೊಟ್ಟದುಎಱುತಿತಿಮಸಕೊಟ್ಟದು
[64]ಪುರ್ವ್ವಸಲೆಸ್ವಸ್ತಿಶ್ರೀವೆರಿಗರಪೊಲೆಮುಡಿಕೊಟ್ಟದುಸೊಡರುಆಚಕನ್ದ್ರತಾರಕಂ
[65]ಸ್ವಸ್ತಿಶ್ರೀಆತ್ತಾರುಗನಾಗಯ್ಯನಮಗನ್ಕನ್ದಿಜಿಯನ್ಕೊಟ್ಟದುಸೊಡರುಪನ್ನೆರಡುಗದ್ಧಣಆಚಕನ್ದ್ರತಾರಕಂ
[66]ಸೆನೆನ್ದ್ಯರಶ್ರೀದೇವಿಕೊಟ್ಟದುಸುಡರುಆಚಕನ್ದ್ರತಾರಕಂ
[67]ಸ್ವಸ್ತಿಶ್ರೀಆತ್ತೆಯರದಸೆಜಿಸೆನರ್ವ್ವತಿಡ್ಯನ್ಕೊಟ್ಟದುಶಾಲೆ
[68]ಆಚಕನ್ದ್ರತಾರಕಂ
[69]ಸ್ವಸ್ತಿಶ್ರೀಸಿ . . ಕೊಟ್ಟದುಸೊಡರುಆಚಕನ್ದ್ರತಾರಕಂ
[70]ಸ್ವಸ್ತಿಶ್ರೀಆತ್ತೆಯರಕೇಸಣ್ಣನವಮಗನ್ಸಿರಿದೇವದಿಕೊಟ್ಟದುಶಾಲಿಆಚಕನ್ದ್ರತಾರಕಂ

## 46

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 2″ × 1′ 8″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ.)

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ರೈಲೋಕ್ಯವಲ್ಲದೇವ . . . . ಸಕವರ್ಷ ೧೧೧೯ನೆಯವಿಜ . .
[2]ವತ್ಸರದಚೈತ್ರಸು . ಆದಿವಾರ . . . . . .
[3]ನಮಸ್ತುಂಗಶಿವಸ್ತುಂಬಿಚಕೆಂದ್ರಚಾಮರ[ಚಾರವೇ]ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥

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* 59ನೇ ಪಟ್ಟಿಯು 38 ಮತ್ತು 39ನೇ ಪಟ್ಟಿಗಳ ಮಧ್ಯೆ, 60ನೇದು 40 ಮತ್ತು 41ರ ಮಧ್ಯೆ, 61 ಮತ್ತು 62ನೇದು 41 ಮತ್ತು 42ರ ಮಧ್ಯೆ, 63ನೇದು 42 ಮತ್ತು 43ರ ಮಧ್ಯೆ, 64ನೇದು 43 ಮತ್ತು 44ರ ಮಧ್ಯೆ, 65ನೇದು 44 ಮತ್ತು 45ರ ಮಧ್ಯೆ, 66ನೇದು 45 ಮತ್ತು 46ರ ಮಧ್ಯೆ, 67 ಮತ್ತು 68ನೇದು 46 ಮತ್ತು 47ರ ಮಧ್ಯೆ, 69ನೇದು 50 ಮತ್ತು 51ರ ಮಧ್ಯೆ, 70ನೇದು 51 ಮತ್ತು 52ರ ಮಧ್ಯೆ ಬರೆಯಲ್ಪಟ್ಟಿವೆ.

[4]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಉತ್ತರಮಧುರಾಧೀಶ್ವರಪಟ್ಟಪೊಂ
[5]ಬುಚ್ಚಪುರವರಾಧೀಶ್ವರಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾ
[6] . . ದಿತವಿಪುಳತುಳಾಪುರುಷಮಹಾದಾನ . . . . . .
[7] . . ಮ್ರಿಗರಾಜಲಾಂಛನವಿರಾಜಿತಾನ್ವಯೋತ್ಪನ್ನ . . . . . .
[8] . . ಕಮಯೂಖಾಕು . . . . . .
[9] . . ಮಂಡ್ಯೆಕಕುಳಾಜಕಳ . . . . . ಕಾಚಾರ್ಯ್ಯವಂ
[10] . . ಕೀರ್ತ್ತಿನಾರಾಯಣಸಾರ್ಯ್ಯ . . . . . ಪಾದಾ[ರಾ]ಧಕಂಪರ .
[11] . . ಸಾಂತರಾದಿತ್ಯಸಕಳ . . . . . .
[12] . . ಸಮಾಳಂಕ್ರಿತ . . . . . .
[13] . . . . . ಪ್ರಥ್ವೀರಾಜ್ಯಂ . . . . . ಸ್ವಸ್ತಿಯುವನಿಯುವ . .
[14] . . . . . ಧ್ಯಾನಧಾರಣ . . . . . ಜಪಸಮಾಧಿಸೀಲಗುಣಸಂ . .
[15] . . . . . ವೇದಾಬ್ಧಿಪಾರಗ . . . . . ಶಾಸ್ತ್ರಪುರಾಣಕಾವ್ಯ
[16] . . . . ದಿಯೋಗ . . . . . ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣ
[17] . . . . . ತ . ಸ್ಮಾರ್ತ್ತಾದಿಪ್ರಮಾಣಪು
[18] . . . . . ಗಾಜಗ್ರಹಾ
[19] . . . . . ಗೌತಮೇಶ್ವರದೇವರಪಾ
[20] . . ಗೋ . . ಶ್ವರದೇವರ . . . . . ಕು
[21] . . . . . ಹ . . ಜಾ
[22] . . . . . ಕಣ . . . . . ಕರಡದದಾ
[23] . . . . . ಸೀಮೆಯ . . ರಯಬೀವೆಯನುಪಾ
[24] . . . ರಾಮೊ . . . . . ಸ್ವಸ್ತಿ . . . ರದನೆಲವೀಡಿನೊ
[25] . . . . ಕಮನೆಯ . . . . . ಪಗರಸರ . . . ದೆದಲಿದ್ದನುಚಾಣು
[26] . ಗ್ಯಾಯ . . . . ರ್ಯ್ಯಾಬೇದಿಶ್ರೀವೀರಶಾಂತರಾದಿ .

(ಮುಂದೆ 2 ಪಂಚ್ತಿಗಳು ಕೇವಲ ಅಸ್ಪಷ್ಟವಾಗಿವೆ).

ಮತ್ತೊಂದು ತುಂಡಿನಲ್ಲಿ.

[29] . . . . . ಸಲುವಕಟೆಯಲು . . . . . .
[30] . . . . ಮತ್ತರುಗಳೆಯಲುಬಿಟ್ಟರು . . . . . ಲಸಾಧ್ಯವಾಗಿ .
[31] . . . ಯಿಂಧರ್ಮವಮಂನಡಿಸಿದವರುಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರಬ್ರಾ
[32] . . . ಮುಂಗೊಟ್ಟಫಳವೀಧರ್ಮವನೆಳೆದವಂಸಾಯಿರಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲೆ . .
[33] . . . ಪಾತಕನಕ್ಕು ॥ ಈಶಾಷನ . . . . ದೆಪ್ರತ್ಯಯದೇವ್ಹೊಳಲ
[34] . . . ಬರದಪ್ರಶಸ್ತಿಕಲಿಕ . ಮಾರೋಜನವೊಮ್ಮೆಮಾಜವ್ರೋಜಪೊಯ್ದ . .
[35]ಶ್ರೀಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂಧರಾಷಷ್ಟಿ . . . . .
[36]ಣಿವಿಪ್ಲಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 11″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
[2]ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
[3]ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರ
[4]ಕಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀ
[5]ಶ್ವರಂವಿಕ್ರಮಸಾಂತರಶ್ರೀವಲ್ಲಭದೇ
[6]ವರಯುವನಿಯಮಸ್ಯಾಧ್ಯಯುಧ್ಯಾ
[7]ನಧಾರಣಮೋನಾನುಪ್ಪಾನಜ
[8]ಪಸಮೂಧಿತೀಲಸಂಪಂನ
[9]ರಪ್ಪ್ರೀಮದನಾದಿಯಗ್ರಹಾ
[10]ರಂಗೌದದಮೂವತ್ತಿಚ್ಚಾರ್ಜಿಸಿ
[11]ರಅಶೇಷಮಹಾಜನಂಗ

ಎಡಭಾಗ.

[12]ಳ್ಗಿಸಕವರ್ಷದ ೧ . .
[13]ಯಪ್ರಭವನಂ . .
[14]ರದಶ್ರಾವಣದ . .
[15]ಸೆಸಂಕ್ರಾನ್ತಿಬ್ಯತೀ .
[16]ತಆದಿತ್ಯವಾರ . .
[17]ವ್ಯೊಂಭತ್ತುವ . .
[18]ವರೆಯಂಗಳಿ . .
[19]ಯಿಪ್ಪತ್ತುಮ . .
[20]ಲುಕೆಯ್ಯೂರ . .
[21]ದಣಎರಡುಜ . .
[22]ಯಲೊಳಗೆದಾನ . .
[23]ಕೊಟ್ಟುಕಾಲಂಕಚ್ಚಿರ್ದ
[24]ಧಾರಾಪೂ
[25]ರ್ವಕಂಮಾಡಿ
[26]ವಿಟ್ಟರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 2″ × 1′ 4″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

[1] . . . . ದನ್ದುಗೌತೇಶ್ವರದೇವ . . . . .
[2]ತೀರ್ತ್ಥವಮಿನ್ದುದೇವಗ್ಗೆರಸೂಯ್ಯರ್ಸೋವುವಂಸಾದಿದ . .
[3]ಭ್ಯಂತರಸಿದ್ಧಿಯಿನ್ದಂಗೌದವುಂಬಿಟ್ಟುಕೊಟ್ಟಧರ್ಮ್ಮವು . .
[4]ಹಾಜನದವಾನವುಹಿವೋನ್ನತಿಯುವುಂಪೆಗ್ಗಡೆ . .
[5]ದೆಯ್ಯನುಂವೊತ್ಥಗ್ರಾಹಕಂಜನಾರ್ದ್ದನೆಯ್ಯನುವಿ . . .
[6]ಗೆಯ್ಯಲದೆಂತೆಂದಡೆಶ್ರೀಮತ್ತ್ರಿಭುವನವು . . . . . .
[7]ಜಳಾನಳಮರುತ್ಶಸಾಂಕಾರ್ಕ್ಕಾತ್ಮವ್ಯೋಮಾಷ್ಟ್ಯ . . .
[8]ನಿಸಿದಸೋವೇಶ್ವರನಲ್ತಿಗೌತವೇಶ್ವರದೇವ ॥ ಅ . . .
[9]ನಂಪನ್ನಿಚ್ಚಾಸಿರವಗ್ನಿಹೋತ್ರವುನುವೂಗ್ಗರಪಾದಾಚ್ಚರ್ಚನೆಯ . . ಸ್ಪ
[10]ಮೂವತ್ತಿಚ್ಚಾಸಿರಭರಣದಗ್ರಹಾರಂಗೌದ ॥ ವ್ರಿ ॥ ಸರಸಿಜ
[11]ಸಂಭವಂಪಡೆದಪುತ್ರರೊಳಾದಿಮರೀಚಿಯತ್ರಿಯಾಂಗಿರಸಪು
[12]ಲಸ್ತ್ಯದೇವಪುಳಹಂಕ್ರತುಸಂದವಸಿಷ್ಟ್ಯರೆಬ್ಬರೊಳ್ಸರಿದೊರೆಪಾ

13ಟಿಪಾಸಟಿಸಮಂತೊಣೆಯಿಂತೆಣೆಯೆನ್ದು ಬಣ್ಣಿಕುಂಧರಣಿಧರಾ
14ಮರಪ್ರತತಿಯಂಸಲೆಗೌದದಪುಣ್ಯಮಂತರ ॥ ಭರತಂಮು
15ನ್ನಂರಾಜ್ಯದಭರಮಂತಾಳ್ದಿಟ್ಟುಸುಂಕಮಂಮಾರ್ಪ್ಪಂದಾದರದಿಂ
16ಗೌದದಗೌತೇಶ್ವರದೇವಂಗಿತ್ತನೆರಡುಸುಂಕದತೆಱೆಯ ॥
17ಪಿರಿಯತೆಱೆವಡ್ಡರಾವುಳವರಸರಸಾಮಂತಭುಕ್ತಿಪೆರ್ಜ್ಜುಂಕಂ
18ದೇವರಿಗಿಂತುಸರ್ಬ್ಬಭಾಧಾಪರಿಹಾರಂಭರತನಿಂದವತ್ತಿಸಿನಡೆಗುಂ
19ಇಂತೀಧರ್ಮ್ಮಮಂಸವಿಸ್ತರಂಕೇಳ್ದುದೇವರದೇವಂಗೆನಾಲ್ಕುಲಕ್ಕವಡ
20ಕೆಯವಡ್ಡರಾವುಳದಸುಂಕಮುಮಂಪೆರ್ಜ್ಜುಂಕಮುಮತಾವುಂಭಾ
21ಸ್ಕರಯ್ಯನುಂಧಾರಾಪೂರ್ಬ್ಬಕಂಬಿಟ್ಟಕೊಟ್ಟರಿಂತೀಧರ್ಮ್ಮಮಂಪ್ರತಿ
22ಪಾಳಿಸಿದಾತಂಗೆಕುರುಕ್ಷೇತ್ರವರ್ಘ್ಯತೀರ್ತ್ಥಬಾಣರಾಸಿಯೊಳ
23ಸಾಸಿರ್ಬ್ಬರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕವಿಲೆಯಕೋಡುಂ
24ಕೊಳಗುಮಂಪಂಚರತ್ನದಿಂಕಟ್ಟಿಸಿಯುಭೆಯಮುಖಿಗೊಟ್ಟಫಲವಕ್ಕು
25ಇಧರ್ಮ್ಮಮನಳಿದಾತಂಗೆಇನಿತುಕವಿಲೆಯನಳಿದಪಾತಕವಕ್ಕು
26ಚಿತಾರಿಜಕ್ಕನುಣ್ಬಳಿಮತ್ತರ್ಕ್ಕೆಯ್ಯೆಮನೆಯಧನದತ್ತೆಱೆ .
27ಹಾರಂಮತ್ನೆನ್ನದಿತ್ತರೀಮೂವತ್ತಿಚ್ಚಾಸಿರವನೇಕಯುಗ . . ವರ್
28ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ಬ್ಬರಿಷ
29ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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### ಅದೇ ಗ್ರಾಮದ ಭೂತನಬನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1ಸಕವರ್ಷ೧೦೮೦ನೆಯಪ್ರಮಾದಿಸಂವತ್ಸರದಆಶ್ವಯುಜಶು ೧ ಸೋಮವಾರದಂ
2ದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಟಾನಜಪಸಮಾ
3ಧಿಸೀಲಗುಣಸಂಪನ್ನರುಏಕಾಗ್ರಸಮಾಧಿಶಾಸ್ತ್ರಸ್ಮೃತಿಮಾರ್ಗನಿರತರುಪದಬ್ಯಾಕರ
4ಣನಿರ್ಣ್ಣಯಾನೀಕರುಂಚತುರ್ವ್ವೇದಮುಖೋದ್ಗತರುಂಶಬ್ದಶಾಸ್ತ್ರಾಳಂಕರಣ . . .
5ಖದರ್ಪ್ಪಣರುಂಜಪಧ್ಯಾನ . ಯಭಾವರುಂಶಿವಪಾದಾರ್ಚ್ಚಿತರು . . . . .
6ಸಮಯ . ಕೃಪಾಳರುಂಹಿತ . . . . . ಬ್ರಾಹ್ಮವಂಶೋದ್ಭವರುಂನಿರ್ಣಯ . . .
7ವೈರಿಘಟಸರ್ಪ್ಪ . . . . . .
8ನಡೆಯ . . . . . .
9ರುವಪ್ಪ . . . . . .
10ರಪ್ಪಶ್ರೀಮತುಕುಮಾರಬೀರರಸರು . . . . . .
11 . . ಕಾಳಸಂಕಣ್ಣ . ರತು . . . . . ಕನ್ನದ . . . . . ಹಯ್ಯ
12ಕಾದಿತುಱುವಂಮಗುರ್ಚ್ಚಿಸಾಯಲುದೇವಕನ್ನಕಿಯರುಬಂದುದೇವಲೋಕಕ್ಕೆಕೊಂಡು
13ಹೋಗಲಾತನವೀರತ್ವಕೆಮೆಚ್ಚಿ ಆತನಬಾ . ಬೀಡಿಂಗೆಗೌದದಮೂವತ್ತಿಚ್ಚಾಸಿರಅಶೇಷ
14ಮಹಾಜನಂಗಳುಶ್ರೀಮತುಕುಮಾರಬೀರರಸರು . . . . ಆಹಿ
15ಡಿದ . . . ಣಲ . . . . ದಲುಮನ್ನಿಸಿದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನ . . . . . .

[2] . . . . . .

[3] . . . . . ಪ್ರವರ್ದ್ಧಮಾನ . . . . . .

[4] . . . . . ಮಹಾ . . . . . .

[5] . . ಮೂಱುಸಾಸಿರಮುಮುಂದುಷ್ಟನಿಗ್ರಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನೆಯಿಂಸುಖಸಂಕಥಾವಿನೋದ

[6]ದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಸ್ವಸ್ತಿಯುಮನಿಯಮಸ್ವಾಧ್ಯಯಧ್ಯಾನಧಾರಣಾಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾ . .

[7]ಳಸಂಪನ್ನರಪ್ಪ್ರೇಮದಗ್ರಹಾರಂಗಳಾದದಮಹಾಜನವುವತ್ತಿ ಬ್ಬಾಸಿರ . . .

[8]ಸಕವರ್ಷ ೯೯೩ ನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘ . . . . . .

[9]ಳಿಸಾನ್ತರದೇವರು . . . . ತ್ತಿಯಲು . . . . . .

[10]ರಿಯದೆತ್ತಿಱಿದಿರಾನ್ತು ಕಾದಿಗಾದದ . . . . ಲ್ಲೋಕಬ್ಬೆಯ . . .

[11] . . . . . .

[12]ಣ್ಬಳಿಗುಣಿಗನಮತ್ತಂಮನೆವಣಗುತ್ತೆಗೂಳಿಸರ್ವ್ವಬಾಧೆಪರಿಹಾರ . . .

[13]ಟಿತ್ತಾರಿಜಕ್ಕನುಣ್ಬಳಿಮತ್ತದನದಮನೆಯತ . ಪರಿಹರಮತ್ತೆಮಗವಿದಿತ . . .

[14]ಮೂವತ್ತಿಬ್ಬಾಸಿರಬಿಱ್ದುಕೊಟ್ಟರಾಚಂದ್ರಕ್ಕರ್ಕಂ । ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ನ್ನ

[15]ತೇನಾಪಿಸುವಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿನ್ತಾವುರಣೇರಣೇ ॥

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಜಿತೆಂಬರಭಟ್ಟನ ಗದ್ದೆಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 2″ × 1′.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಸ್ರಯಶ್ರೀಪೃಥ್ವೀ . .

[2]ಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಂಪ . .

[3]ಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭ .

[4]ಣಂಶ್ರೀಮದ್ಪೃವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯ

[5]ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನವಾಚನ್ದ್ರ

[6]ತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನ . .

[7]ಗತಪಞ್ಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಸ್ವರಂಶ್ರೀ . . .

[8]ಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿಯುದೆಯಾದಿತ್ಯದೇವ . . .

[9]ವಸೆಪನ್ನಿಬ್ಬಾಸಿರಮುಮುಂಸಾಂತಿಸಾಯಿರಮುಮಂ . .

[10] . ಪ್ರನಿಗ್ರಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಸುಖಸಂಕಥಾವಿ . . . .

[11]ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ . . . . . ಸ್ವಸ್ತಿಗಂಗಾಜಳಧೌತ .

[12] . ನಿರ್ಮ್ಮಳಪರಮಪವಿತ್ರೀಕ್ರಿತೋತ್ತಮಾಂಗಪ್ರತ್ಯಕ್ಷಗಂ . . .

13 . ಸ್ತಾಮಣಿಗೋತ್ರಶಿಖಾಮಣಿಪರಿವಾರಕಾಮಧೇನು . . . . .
14 ಬ್ಬೆವೆಣ್ಣಕಬ್ಬೆಸಕವರ್ಷ ೯೯೭ನೆಯಾನ . . . . . .
15 ಪಾಷ್ಯಪಾರ್ಣ್ಣಮವಾಸ್ಯೆಯುತ್ತರಾಯ . . . . . .
(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿಧೆ.)

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### ಅದೇ ಹೋಬಳಿ ತಾಗರ್ತಿ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ.

ಪೂರ್ವದ ಹಳಗನ್ನಡ ಮತ್ತು ನಾಗರಕ್ಷರಗಳು.—ಆನೆ ಮುದ್ರೆ.

3 ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಶ್ವಶ್ತಿಊರ್ಜ್ಜಿತಮ್ಭಗವತಾಗತಗಗನಾಭೇನಪದ್ಮನಾಭೇನಶ್ರೀ
2 ಮಜ್ಜಾಹ್ನವೀಯಕುಳಾಮಳಭ್ಯೋಮಾವಿಭೂಶನಭಾಶ್ಕರಶ್ವಖ
3 ಡಗೈಕಪ್ರಹಾರಖಂಡಿತಮಹಾಶಿಳಾಶ್ತಮ್ಭಲಬ್ಧಬ
4 ಳಪರಾಕ್ರಮಕನ್ನಿಕ್ಷುರ . . ಶ್ಯಲಲಾಟಪಟ್ಟೋದ್ಭಾಶಿತಶ್ರೀ
5 ಬ್ಕೊಂಗುಟಿವರಮಧರಮಮಹಾರಾಜಾಧಿರಾಜತಶ್ಯಪುತ್ರವಿ
6 ಶ್ಣುಗೋಪಮಹಾರಾಜಾಧಿರಾಜತಶ್ಯಪುತ್ರಕೋಲಾಳಪುರವರಾದೀಶ್ವ
7 ರಗಬ್ಗಕುಳಮಾರತ್ತಣ್ಡಮಧಗಜೇನ್ದ್ರಳಾಞ್ಚನಪದ್ಮಾವತೀ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

8 ದೇವಿಯಳಬ್ಧವರಪ್ರಶಾಧತದಬ್ಗಾಳ್ತಾಧಪರಮಥಱವನಪುರ
9 ಮದ್ಯೇಶಗವಷನಯನಗಿರ್ರೇನಯಾಶಾಧಾರಣಶಮ್ಮಚ್ಛರೇಪಾಲ್ಗು
10 ಣಮಾಅಮವಾಶೇಆದಿವಾರದನ್ಧುಕಾರೆನಾಡದೇವನೂರನು
11 ಳಗ್ಗೆಯರಕುಳದವಧಿಗವುಡನಶುಪುತ್ರರಾಮಧೇವನು
12 ಹೆಬ್ಜಱನಿಱಿದುರಾಜಮಲ್ಲನಹೆಣ್ಡತಿಭಣ್ಟರವನುಬ
13 ಲ್ವಳಾತಿನ್ದೊಪ್ಪಿಶಿದಲ್ಲಿಗೆಮೆಚ್ಚುಗೊಟ್ಟಭೂಮಿಪೂ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

14 ರುಬ್ಬಶ್ಯಾನ್ದಿಶಿಕ್ರಿಷ್ಣಮ್ರಿತ್ತಿಕಾಹೇರೊಬ್ಬೆಚಿಞ್ಚವೃ
15 ಕ್ಷತಟೂಕದಹೇರೊಬ್ಬೆಕಾವಳಸ್ತಾಣದೇವನೂರದಿವಶ
16 ನ್ದಿಯವಟವೃಕ್ಷದಕ್ಷಿಣಶ್ಯಾನ್ದಿಶಿಹೇರೊಬ್ಬೆಕೂಪತಟೂಕ
17 ಚಿಞ್ಚವೃಕ್ಷಪ್ರಾಳ್ಗೊಱಕಳ್ಕೊಡಿನದೇವನೂರದ್ವಿಶನ್ಧಿ
18 ಯಕಪಿತ್ವೃಕ್ಷಪಚ್ಚಿಮಶ್ಯಾನ್ದಿಶಿಹೇರೊಬ್ಬೆಚಿಞ್ಚವ್ರಿಕ್ಷಬದ
19 ಣವಾಱದೇವನೂರದ್ವಿಶನ್ದಿಯಚಿಞ್ಚವ್ರಿಕ್ಷಉತ್ತರಶ್ಯಾ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

20 ನ್ದಿಶಿಹೇರೊಬ್ಬೆಚಿಞ್ಚವ್ರಿಕ್ಷಕ್ರಿಷ್ಣಮೃತ್ತಿಕೆಅಱಗಿ
21 ವಞ್ಚಿಯದೇವನೂರದ್ವಿಶನ್ದಿಯಈಶಾನಿಯೊಳ್ಕೊಡುತ್ತಾ
22 ಶಾಕ್ಷಿಣಾಂಎಡೆನಾಡೆಎಪ್ಪತ್ತ್ಗಶಾಕ್ಷಿ ।

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### ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಜನಾರ್ದನದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 5′ 6″ × 1′ 6″.

1ಸ್ವಸ್ತ್ಯನೇಕಭುವನಜನವಿನುತ
2ಜಯಂಗೀಯಮಾನಭಗವದನುಪಮ
3 . ಪರಿಸನಮಹೋಗ್ರವಂಸಾವತಂಸನು
4ತ್ತರಮಧುರಾಪುರೀಸರೋವರರಾಜಹಂ
5ಸಂಪದ್ಮಾವತೀವರಪ್ರಸಾದಾಸಾಧಿತಪ
6ಟ್ಟಹೊಂಬುಳ್ಚಿಪುರವರೇಶ್ವರವಿಪುಳತುಳಾ.
7ಪುರುಷಹಿರಣ್ಯಗರ್ಭತ್ರಯಾದ್ಯಧಿ
8ಕದಾನಂಮೃಗರಾಜಲಾಂಛನವಿರಾಜಿತಾ
9ನ್ವಯೋತ್ಪನ್ನಬಹುಕಳಾಖಿನ್ನಸುಭಟ
10ತ್ರಿಣೇತ್ರಂಪರಾಂಗನಾಪುತ್ರಂಮಲೆಗೆ
11ಮಾರ್ತ್ತಾಂಡಂಗಜಕೆಬಲ್ಗಂಡಂಹಯವತ್ಸ
12ರಾಜಂವನಿತಾಮನೋಜಭೃಗುಮತಾಚಾ
13ರ್ಯ್ಯಗಿರಿರಾಜಧೈರ್ಯ್ಯವೈರಿಕುಮಾರಗಜ
14ಘಟಾಸಿಂಘರಿಪುನ್ರಿಪನಿಸಾಚರನ್ರಿ
15ಸಿಂಘವಿರೋಧಿಕುಳಕಾಱಪಾಸರಾಜ
16ವಿದ್ಯಾವಿಳಾಸನನ್ನಿಸಾನ್ತರನಾಮಾದಿಸಮ
17ಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮದಣ್ಣಲದೇವ
18ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
19ಸಕವರ್ಷ ೯೪೯ನೆಯಪ್ರಭವಸಂವತ್ಸರ
20ದಆಷಾಡಸುದ್ಧಶಿಬೃಹಸ್ಪತಿವಾರ
21ದಕ್ಷಿಣಾಯಣಸಂಕ್ರಾನ್ತಿಯೆಂದುತಾ
22ಗರಚೆಯವೂರೊಡೆಯಅರಸಿಮ
23ಯ್ಯನಮಗಂಪೆರ್ಬ್ಬಾರ್ವ್ವಮಾಧವೈಯ್ಯನದೇ
24ಗುಲದನಾರಾಯಣದೇವರ್ಗ್ಗೆದೇವಭೋಗಕೆ
25ಧಾರಾಪೂರ್ಬ್ಬಕದಿಂಸಾಂತಳಿಗೆಸಾಸಿರದ
26ಬಳಿಯಕೊಡನಾಡುಮೂವತ್ತರೊಳಗ
27ಣಕುಡಿಗೆರಿಯಮನ್ನಿಯವೊಳಗಾಗಿ
28ಸರ್ಬ್ಬಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದಕೊಟ್ಟಂಈಧರ್ಮ್ಮ
29ವಂಪ್ರತಿಪಾಳಿಸುವರ್ಗ್ಗೆಸಾಮಾನ್ಯೋಯಂ
30ಧರ್ಮ್ಮಸೇತುರ್ನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
31ಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾಂಭಾವಿನಃ
32ಪಾರ್ತ್ಥಿವೇದ್ರಾಂಭೂಯೋಭೂಯೋಯಾ
33ಚತೇರಾಮಚಂದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
34ವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರಿಷಸ
35ಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
36ಈಧರ್ಮ್ಮವಂರಕ್ಷಿಸಿದಾತವಾರಣಾಸಿಯೊಳುಕು
37ರುಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕಪಿಲೆಯಬ್ರಾಹ್ಮಣ .
38 . ದಾನಕೊ . . . . . ಧರ್ಮ್ಮವನಳಿ .

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿಧೆ.)

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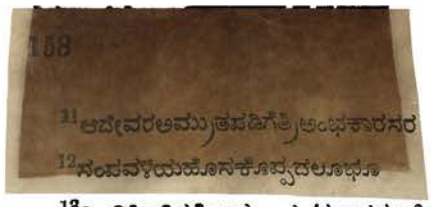
### ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ತಿರುಮಲೆದೇವರ ಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′.

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
2ಮರಚಾರವೇ । ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಮೂ
3ಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
4ಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಶಂ೪೩೭
5ನೆಯ । ಚಿತ್ರಭಾನುಸಂವತ್ಸ್ರಮಾಘಶು
6 ದಶಿಲ್ಲೂ । ತೊರನಾಡುವೊಳಗಾದತಾಗರತೆಯ
7ಗ್ರಾಮದಲ್ಲು । ತಿರುಕಣಯ್ಯನಮಕ್ಕಳುಮೊ
8ಮ್ಮಕ್ಕಳೂ । ಚಿಕ್ಕದಾರ್ಯ್ಯನುತಾಗರತೆಯಗ್ರಾಮದಲೂತಿ
9ರುವೆಂಗಳನಾಥನದೇವತಾಪ್ರತಿಷ್ಠೆಗೆಹಾಕಿದ
10ದ್ರವ್ಯ । ಗಜಂಅಕ್ಕರದಲುಯೆಪ್ಪತ್ತುವರಹ



[11]ಆದೇವರಅಮ್ರುತಪಡಿಗೆತ್ರಿಅಂಭಕಾರಸರ
[12]ಸಂಪವಳಿಯಹೊಸಕೊಪ್ಪದಲೂಭೂ
[13]ಮಿಕೆರ್ರೆಕೆಳಗೆಹಾದ . ಎಂಟುಆಡಸಾಲೊ
[14]ಳಗೆಮೂಱುತುಂಡುಉಭಯಂತುಂಡು
[15]ಹಂನೊಂದಕೆಬೀಜವರಿಖ೨೭ಅಕ್ಷಾರ
[16]ದಲೂಯಿಪತಪಳುಖಂಡುಗಭುಮಿ
[17]ಯನೂತಿರುವೆಂಗಳನಥನಆಮ್ರುತಪ
[18]ಡಿಗೆಬಿಟ್ಟರುಎಂಬುದಕ್ಕೆ ಶುಭಮನಿವೆ

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### ಅದೇ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′.

[1]ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ
[2]ಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
[3]ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ತಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿ
[4]ವಾಹನಶಕವರುಷಸಾ೧೪೭೮ನೆಯನಳಸಂವತ್ಸರದ
[5]ಮಾರ್ಗಶಿರಶು೧೫ಪುಸೋಮವಾರದಲುಶ್ರೀಮತ್ತ . ಳಡಿ
[6]ಯಸದಾಶಿವರಾಯನಾಯಕಅಯ್ಯನವರೂಆರಗದಶೀಮೆ
[7]ಯನೂಪ್ರತಿಪಾಲಿಸುತ್ತಿಹಕಾಲದಲಿಅವರಿಗೆಪುಂಣ್ಯ
[8]ವಾಗಬೇಕೆಂದುತಾಗರತೆಯತಿರುವೆಂಗಳನಾಥಪ್ರತಿಮಾನಿ
[9]ತಿರಿಕಿಸೆಟ್ಟಿಯಕೊಪ್ಪದತಿರುಕಣೈಯ್ಯಗಳವೊಂಮಗಚಿಕ್ಕದಾ
[10]ಸೈಯ್ಯನೂಸೋಮೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲ್ಲಿದಿನ೧ಕ್ಕೆ ಮೂವರು
[11]ಬ್ರಾಹ್ಮರಿಗೆಅನ್ನತ್ಸತ್ರಕ್ಕೆ ಬಿಟ್ಟಗದ್ಧೆಯವಿವರನಮ್ಮಹಿರಿ
[12]ಯರುಪೂರ್ವದಲ್ಲಿಸರ್ವಮಾನ್ಯವಾಗಿತಿರಿಕಿಸೆಟ್ಟಿಯ
[13]ಕೊಪ್ಪದಲೂಘಳಿಸಿದಉತ್ತಿಯೊಳಗಣಗದೆ
[14]ಯಹರದತುಂಡು೧ಕೆಬೀಜವರಿಖ೪ಕ್ಕೆ ಕಟ್ಟಿದಗುತ್ತಗೆ
[15]ಯೆಂಭತ್ತುಖ ೧೬ ಕೆಳಗಣಆಲದಕಡಹಿನತುಂಡು
[16]೨ . . . ಬೀಜವರಿಖ೮ಕ್ಕೆ ಕಟ್ಟಿದಗುತ್ತಗೆಖ೩೨ಮೇಲಣಆ
[17]ಲೂರಕಡಂಗಿನತುಂಡು ೧ಕ್ಕೆ ಬೀಜವರಿಖ ೪ಕ್ಕೆ ಕಟ್ಟಿದ
[18]ಗುತ್ತಿಗೆಖ೧೫ಅಂತುಸ್ತಳಮೂರಕೆ ಬೀಜವರಿಖ೧೬ಕ್ಕೆ
[19]ಬಾರುಗುತ್ತಿಗೆಭತ್ತಖ ೬೩ ಅಱುವತ್ತುಮೂಱು
[20]ಖಂಡುಗದಭತ್ತಗುತ್ತಿಗೆಯಹೊಲಂನೂತ್ಸತ್ರಕ್ಕೆ ಬಿಟ್ಟೆನಾ
[21]ಗಿಅದಕ್ಕೆ ಸಾಕ್ಷಿಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿ
[22]ರಾಪೋಹೃದಯಂಯಮಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸ
[23]ಂಧ್ಯೇಧರ್ಮ್ಮಸ್ಯಜಾನಾತಿನರಸ್ಯಸಾಕ್ಷೀ । ದಾನಪಾಲನ
[24]ಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾ
[25]ಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂಯೀಧರ್ಮಕ್ಕೆ ಆವ
[26]ನೊರ್ಬ್ಬನುಅಳುಪಿದರೆತಮ್ಮಮಾತೃಗಮನವನೂ
[27]ಕಾಶಿಯಲ್ಲಿಮಾಡಿದದೋಷವನೈದುವನು ॥ ಶುಭಮಸ್ತುಶ್ರೀ

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### ಅದೇ ಅಗ್ರಹಾರಕ್ಕೆ ಪಶ್ಚಿಮಕ್ಕೆ ಇರುವ ಮಾದಿದೇವಸ್ಥಾನದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುರಿಯನಿಜಭುಜಮಲ್ಲಭುಜಬ
[2]ಲಿಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣಕೆವರ್ಷದೋನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸ
[3]ರದಜೇಷ್ಠದಮವಾಸೆಸೋಮವಾರದಂದುಬಿಜ್ಜಣದೇವನಧಾಳಿ
[4]ತಾಗರತೆಯಂಕಿಡಿಸುವಲ್ಲಿಮಸಣದಜಕ್ಕಱನಮಗ
[5]ಮೂಡದಳಾಱತಳುತಿಱಿದುಮರಳುಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ
[6]ಬಿಜ್ಜಣಚಕ್ರವರ್ತ್ತಿಬೆಸಸಲುಬಳಗಾಱನುಬಮ್ಮಪಾಂಡ್ಯನು . . . . .
[7]ನ್ದೆತಾಗರತೆಯಕಿಡಿಪರಿಗೆಬನ್ದದಾಳಿಯಂದರ್ಜ್ಜುನಗಿನ್ತು . . . ತನೆ
[8]ಣೆಯನೆಮೂಡನಬಲ್ಪುಬಂದುವೆಂದೂರ್ಜ್ಜಿತತೇಜರ . . . . . .
[9]ನಮುಕಾದೆಗೆಲ್ದುಪೊಂದಿದ ॥
[10] . . . . ಪ್ಪ . . . . . ನೆ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಸಿರಚಂದ್ರಚಂದ್ರಚಾಮರಚಾರ
[2]ವೇ । ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮಂನುಮ
[3]ಹಾಮಂಡಳೇಸ್ವರಂಅರಿರಾಯವಿಭಾಡಭಾಶೆಗೆತಪ್ಪುವರಾಯರ
[4]ಗಂಡಪೂರ್ವ್ವಪಶ್ಚಿಮದಕ್ಷಿಣಸಮುದ್ರಾಧಿಪತಿಶ್ರೀವೀರಬು
[5]ಕ್ಕರಾಯನವಿಜಯರಾಜ್ಯದೊಳುಶಕವಋಷ೧೯೭ರಾಕ್ಷಸಸಂ
[6]ವತ್ಸರದಮಾಘಬಂಂಶ್ರೀಮತುತೊರನಾಡ
[7]ತಾಗರತಿಯಮಹಾಜನಂಗಳುಪ್ರಿಯಪುತ್ರಬೊಂಮೋಜನಮಗಸಿರಿಯಮ
[8]ಲೋಜನುಆತಾಗರತಿಯನುದಳದೊಳುಹಾಯಿದುತುಱುಸೆಱೆಹೋಹಾಗಅದ
[9]ಹಾಯದ . . . ಯದುಕೊನ್ದುಸರಿಯಮೋಜನುಕಳ್ಳರಬೆಂಬತ್ತಿಯಿ
[10]ಱಿದುತಾನುಕವಿಳಾಸಪ್ರಾಪ್ತನಾದನು ॥ ಯಿಕಲ್ಲಮಾಹಾಜನಂಗಳುಮಾಡ್ಸಿ . .

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾ . . .
[2]ತಿಜಪಸಮಾಧಿಧ್ಯಾನಧಾ . . . . .
[3]ನುಷ್ಠಾನಸಮ್ಪನ್ನವೇದಮನ್ತ್ರಸಾಮಗಾ . . .
[4]ಗತರ್ವ್ವೆಯಮಾಜನ . . . . . .

[5]ಯುಪ್ಪನು . ಮು . . . ನುಂಬಸವ . . . .

[6]ಕ್ಕಟ್ಟಿಕಕ್ಕ ಪಗಲು . . . . ಯಸೋಭಕ್ಕಿಶ್ಚಂ . .

[7]ದಮೂಘದ . . . . . ಚಿಕ್ಕೈಯ್ಯನವುಗ . .

[8]ದಗ್ರಹಾರಂತಾಗರತೆಗೆಪರಿಯಿಟ್ಟುಕೋಟೆಯಮುತ್ತಿಹಗೋವರಾ . .

[9]ಮಗಬಚಿಕಾಱರನಿಱಿದುಸತ್ತರಾಜಗಳುಂಡಂಬಿಯಳುನುಂ

[10]ಆವ . . . ಯ್ವನಂಕಪ್ಪ . . . . ತನೂರಹುಗಿಸುವೂಗ . . .

[11]ಕಂದ ॥ ಬಿಲ್ಗಡುತೇರ್ಗಳನಿಸುವಸರಲ್ಗಳ್ಗಱಿವೆರಸಿಪೂಸ್ವಾಮಿಗಂಗನಲ್ಲೊಗಲ್ಗೊಣ್ಡಿ

[12]ಯೊ . . ಕದಲೆಣ್ಣೆಯೆನಲೊತ್ತಿಸುಕಿಮು . . ವಪದಪಳಿ ॥ ಚಯಮಿಲ್ಲದಕರಿಗೋಪಂ . .

[13]ದನಮತ್ತವನೀವೈ೦ದನಕುಪ್ಪಗನಜಯವೈಯ್ದಬಿಲ್ಗಳಂಸರಮಯವೂಗಿರಲೆಚ್ಚರಾಗಳಾತ . . . .

[14]ಪೆಱಪೆಱಿನೊಬಯವೂವೈತ.ರುಪರಿಯವ್ವೆಣ್ಡಿರುದೆಯನುಚ್ಚುವಪದದೊಳೆ ॥ ಇ . .

[15]ದುಗೆಲಲಣ್ಮಿಸಾಯಲ್ಬರಿಪದಗೆಬ್ರಹ್ಮಪೂತಪಾತಕವನಿತಂ ॥

[16]ಎನ್ದುತರಿಸನ್ದುತುಱುವಹಿಡಿರಲ್ಲಿ . . ಗಳತೊಡಲ್ಚಿಱಿಯಲ್ಸನ್ದುದುಕೀರ್ತ್ಯಿಶ್ರೀ . ದಿವ್ವಂದು .

[17]ಯಳಂಗೆದೇವಕನ್ನಕಿನಿವ . . . . . ಗಳೊಳೆದ . ಯಲಱಿನೆವೆವಮರಣ್ಮಿಸ . ತು

[18]ಱಪರಿವೆಡೆಯತೆಱಿದೆವಕ . . . ಕಳನೆಱಗಿಸಿದಕದಲೆಕಲಿಗೆಕೆಡಿಲ್ತೆನ್ದು ॥ . . . .

[19]ತಾವಿಱುದರದಿನೆಪ್ಪತೊಕ್ಕಲು . . . . ಮದಡಿಯ . . . . ಕ್ಕೆಯರದುಮತ್ತರುಬಳಿಯನಿದಂ ॥

[20] . . ಮಗಂಬಿಬಿಯಳಿ . . . . . .

[21]ತಾರಂಬರಂ . . . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸಕವರುಷ ೯೦೫ ನೆಯವಿಜಯಸಂವತ್ಸರದಆಶ್ವೀಜ

[2] . . . . ಸೋಮವಾರದಂದುಶ್ರೀ . . . . .

. . . . . .

[6] . . . ಯೆಂದುನಡುನೆತ್ತಿಯ . . . . .

[7] . . . ಕಟ್ಟಳಿನಾಲ್ವರುವಿನ್ತುವಟ್ಟೈಸಿದ . . .

[8]ಯೆಲನಿ . ಲಕ್ಷದಿದುಕಣ್ಗೆದುಲಸೆಗಿಯಲ್ತೆ . . .

[9] . . . . . .

[10] . . . . ಬಗ್ಗಿಸಿದ . . . ಸಿಯಕೋಕಂಧರೆಯಳೆ .

[11] . . . ಮನಾಹ್ಲಣದಿಂದವಸುಖಮಂಕ್ಷಣದಿಂದಸುಘತಿಯ

[12]ನಸುಘತಿಯ . . . . . .

[13] . . . . . ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾ । ಕ್ಷಣ

[14]ವಿಧ್ವಂಸಕಾಯೇಽಕಾಚಿನ್ತಾ ಮರಣೇರಣೇ ॥ ಹಾಕೈಯ್ಯಬರಿದ

[15] . ತಳಾರನವುಗ . . . . . ಗೆಯ್ದ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗದಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ

[2]ಭವೇ ॥

[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾ

[4]ಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತ್ರಿಭುವನವಮಲ್ಲ . . . . . .

[5]ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಯವುನಿಯಮ . .

[6]ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಪಾರಾಯಣಜಪಸವಾಧಿಶೀಲಸವ್ವನ್ನರಪ್ಪಶ್ರೀಮ . . . . . .

[7]ಹೂರತಾಗರತೆಯೊಳಿಸೆವುಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರತ್ರಿಭುವನವಮಲ್ಲ

[8]ದೇವರ್ಸರು . . . ಪಟ್ಟಗಟ್ಟಿದ . ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ . ಂನೆಯಮನ್ಮಥಸಂವ . .

[9]ಬುಗಿಮಂಗಳವಾರದಂದುಮನ್ನೆಯ . ಬ್ರಾಹ್ಮಣರ . . . . ಯಂಹೇರಿದ . . . . . .

[10]ಪುತ್ರಂಬಿಬ್ಬದಬಿಮ್ಮದಳಾಱಿಂಸೆ . . ಯಿದುಕಾದುಸತ್ತುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ . . . . .

[11] . . . . . .

[12] . . . . . ಮಣಿಯಳಿನಿಪಬಮ್ಮದಳಾಱತಮ್ಮಾಳ್ದಱಪಡಿವೆಡಿಯೊಳುಂಮಿಯಾಗಿಱಿದುಬಿಲ್ದಿನಿಜಗ . .

[13]ರಿಯಲು ॥ ಯನ್ನಾಳ್ದವೆನ್ನ ದೇಹಮಿದೆನ್ನ ದುಮನೆವುಕ್ಕಳಿನ್ನ ದೆನ್ನ ದೆರಣದೊಳುತನ್ನಂಬಿಗು . . .

[14]ರಕಲಿಗಳೆನಿನ್ನಿಂದಗ್ಗಳರುವೊಳರೆಬಿಮ್ಮದಳಾಱಾ ॥ ಬಿಲ್ಲುಂಜೇವಳಿಗೆಯ್ದಡಕ್ಕು . . . . . .

[15]ರಟ್ಟಗನುಬಿಮ್ಮದಳಾಱನಾಯ್ದನೆನಾಮಿಂನಿಲಿನಿಲವೇಡತೆಗೆಯನೆಕಲಿಸೇವರವು . . . . . .

[16]ನೀಜಗವುಱಿಯಲು ॥ ವ್ರತ್ತ ॥ ಕೊಟ್ಟುದುಗ್ರಾವುಮೆಬೇಡಿಣತಾನು . . . ಮನಿಕ್ಕು ವಲ್ಲಿತಾಂ . .

[17]ನಂ . . . . . ವಂದಿಗಳ್ಗೆತಾಂಕೊಟ್ಟುಚಿತಗಳಂ . . . ನಾಳ್ವ ಪ್ರಭುಬೀವುದಳಾಱ . . . .

[18] . . . . . ಬಿಲ್ದಿನವಾಚಿಂಗಯ್ಯನೆಱದುಯ್ದರಾತನು . . . ನಾದ್ಯಂಬಿದ್ಯಂಪೊಗಳಿಸ

[19]ತ್ತಬಿಮ್ಮದಳಾರಿ ॥

[20]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾ

[21]ಯತೇಕ್ರಿಮಿ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂ

[22]ಸನೇಕಾಯೀಕಾಚಿಂತಾಮರಣೋರಣೇ ॥ ಶ್ರೀಗಣಪತೇನವಃಶ್ರೀಶ್ರೀ .

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### ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ.

ಪ್ರಮಾಣ 4′ × 2′.

[1]ಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಳಾತೀತ
[2]ಸಂವತ್ಸರಸತಂಗಳ್ ೯೦ ಬಹುಧಾ
[3]ನ್ಯಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆಸೂರ್ಯ್ಯ
[4]ಗ್ರಹಣದನ್ದುದತ್ತೆಯ್ಯನುಂ
[5]ತಿಂಕಯ್ಯನುಂಪೆರ್ವ್ವೆಬ್ಬಗೆಯ್ದೆ
[6]ತಾಗೆರತ್ತಿಯಮೆಹಾಜನಕ್ಕೆ
[7]ಪೊನ್ನಚ್ಚಪೊನ್ನಕೊಟ್ಟುಸಾಲೆನೀ
[8]ಡಿನ್ದುಮತ್ತಲಂಕೊಣ್ಡುಕೊಟ್ಟ .
[9]ಈಸಾಸನಮನಪೆದಂ
[10]ಕವಿಲೆಯನಪೆದ
[11]ಜೀಮಗೋಸಸಿನಿಱಿಸಿದ

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### ಅದೇ ಹೊಂಬಳಿ ಕಣ್ಣೂರು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 3′ × 2′.

[1]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೀಶ್ವರಂನುತ್ತರಮಧುರಾಧೀಶ್ವರಂಪಟ್ಟಪೊಂಬು

[2]ಳ್ದ ಪ್ರರವರೇಶ್ವರಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಂವ್ಯಗವುದಾವೋದಂಸಾಂತರಾದಿತ್ಯಸಕಳಜನಸ್ತು

[redacted]

[1]ತ್ಯಶ್ರೀಮತ್ರೈಲೋಕ್ಯಮಲ್ಲವೀರಸಾಂತರದೇವಂಸ್ವರ್ಗ್ಗಸ್ಥರಾಗಲುತತ್ಪಾದಾರಾಧಕಪ್ರರದೆಬಿಟ್ಟಿಯಣ್ಣ
[4]ನುಡಿದಂತೆಗಂಡ . . . . . ಯಾಜಂಕೊಳ್ವಂಸ್ವಾಮಿನೀಭೃತ್ಯಂಗೋತ್ರನಿಸತ್ತರಪೊಱ
[5]ಬಳಿಯಗಾವುಂಡಮುನ್ನ ಮೂಱುದೆವಸಮೆನೆಬೆನ್ನ ಬಾರನೆತ್ತಿಕೊಂಡ್ಡ
[6]ತೆಜಿದುಸಾಂತರ . . . . ತಪರೋಕ್ಷದಲೆಆತನಪಿಂಬಡಿಗೆ ॥ ಶ್ರೀಮನ್ಮ
[7]ಹಾಮಂಡಳೀಶ್ವರ . . . . ತರದೇವರದಯಗೆಯ್ಯೆಪಡೆದಕಾಪಿನಪೊನ್ನ ಮ
[8]ಯಿತೆಯಲುಗಣ . . . . ಕಣ್ಣಿವೊರದನಾಸಿರ್ವ್ವರಣ್ಣಿವನೆಕಲ್ಲಂಆವರಬ್ಬೆಸೈಹಬ್ಬೆ
[9]ಗೆಯಿತ್ತಿನಿಱಿಸಿದ . . . ವೋಜಂಕಣ್ಡರಿಸಿದಮಂಗಳಂಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 4′ 6″ × 3′.

(ಮೇಲ್ಬಾಗ ಹೋಗಿದೆ.)

[7] . . . ಗೋತ್ರಪವಿತ್ರ . . . . . ಚರಿತ್ರಂಸಕ . ಶಾಸ್ತ್ರಜ್ಞ ಬಿರುದಸರ್ವ್ವಜ್ಞನಾಮಾ
[8]ದಿಸಮಸ್ತಪ್ರಶಸ್ತಸಹಿತಶ್ರೀಮತ್ರೈಲೋಕ್ಯಮಲ್ಲವೀರಸಾಂತರದೇವರಿಂಕಳವ
[9]ರಿಷ ರ್ಷಶನಿಯಹೋಭಕೃತುಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಪೂರ್ಣ್ಣಮಾಸಿಸೋಮಗ್ರಹ
[10]ಣದನ್ದು ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಪರಾಯಣರಪ್ಪಶ್ರೀ
[11]ಮದಗ್ರಹಾರಕಣ್ಣಿವೊರದಘಟ್ಟದಕಟ್ಟಿಗೆಲ್ಲಿಯಮಹಾಜನಕೆಸಾಂತರೊಳಕಲಲ್ಲುಪಟ್ಟಿದತೆಱೆ
[12]ಕಿಱುಕುಳದದಾಯದ . . . . ದಲಗೆ . . . . ಕಾಲಂಕಚ್ಚಿರ್ದ್ಧಾರಾಪೂರ್ವ್ವಕಂವಾಡಿಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂ
[13]ಬರಂಸರ್ವ್ವನಮಸ್ಯಭಿಟ್ಟನೀಧರ್ಮ್ಮವನುವಣ . ಸಾಂತರಕಾಲೊಳ್ಪಟ್ಟಿದವಂಪ್ರತಿಪಾ
[14]ಳಿಸಿದವಂಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಹಸ್ರಕವಿಲೆಯಂಸಹಸ್ರವೇದಪಾರಗಬ್ರಾಹ್ಮಣ
[15]ರ್ಗ್ಗೊಟ್ಟದಾನಫಲಮಿಾಧರ್ಮ್ಮಂಕಿಡಿಸಿದವಂಕುರುಕ್ಷೇತ್ರದೊಳವಾರಣಾಸಿಯೊಳಸಹಸ್ರ
[16]ಕವಿಲೆಯವಂಸಮನ್ತ ವೇದಪಾರಗಬ್ರಾಹ್ಮಣರನಳಿದಪಾತಕನಕ್ಕು । ಮೂಡ
[17]ಲೆಮೂಡಂದಿನಪಂಮೂಡುಗೆಮಪರ . ಯತ್ತೆಬೀರುಗನೇನವಾಡಿದ್ಯೆದನ
[18]ಳಿದಡಂರಣಕ್ಕೊಡಿದಡೆಪರಕಳತ್ರದಳಿಕೂಡಿದಡಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತು
[19]ರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂ
[20]ಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಪಷ್ಠಿ
[21]ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಅನ್ಯಕ್ಷೇತ್ರೇಕೃತಂಪಾಪಂಪುಣ್ಯ
[22]ಕ್ಷೇತ್ರೇವಿನಶ್ಯತಿಪುಣ್ಯಕ್ಷೇತ್ರೇಕೃತಂಪಾಪಂವಜ್ರಲೇಪೇನತಿಷ್ಠತಿ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 2′.

[1]ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ . ನೆಯ . . . ವತ್ಸರದ
[2]ಜೇಷ್ಠಬಹುಳಅದಿವಾರ . . . .

[3]ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾ
[4]ರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

## 65

### ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸ
[2]ರಶತಂಗಳ್ವೊಂಬಯ್ನೂರಯಿಪ್ಪ . ದಿ
[3]ವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆಅಯ್ಯಗಯ . . . ದ
[4]ಸಟ್ಟಿಗಂಬಂದುಕಣ್ಣವೂರ . . . ಲೆಯೆ
[5]ತಳ . . . . . ರ
[6]ಗಿಲ್ಲದಾ . . . . . ಮಿಣ್ಡುಖಂಡಮಾಗಿ . .
[7]ಜಈವಂಕಲ್ಲನೇಱಿಸಿದನೆ . . .
[8]ನಾಗೈಯ್ಯಂ . . . . . .

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### ಉಡಗಣಿ ಹೋಬಳಿ ತಡಗಣಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ರಾಮೇಶ್ವರದೇವಾಲಯದ ಪೂರ್ವಕಡೆ.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4′ × 2′.

[1] . ಸ್ಯಯಸ್ಯಯದಾಭೂ . . . . . .
* [2]ಕಾಶ್ಯಪಗೋತ್ರೇಣಶ್ರೀಸೋಮ . . .
[3]ಸ್ವಸ್ತಿಸ್ವಾಮಿಮಹಾಸೇನಮ . . .
[4]ನೂಧ್ಯಾನಾಭಿಷಿಕ್ತಾನಾಂಮಾನವ್ಯಸಗೋ . .
[5]ಹಾರಿತೀಪುತ್ರಾಣಾಂಕದಮ್ಬಾನಾಂ . .
[6]ಶ್ರೀಮದುವರ್ಮ್ಮಾಶತೊಮಹಿಲಗ್ರಾಮ . .
[7]ತಟಾಕಸ್ಯಪೆರ್ಗ್ಗಱನ್ಯಾರಾಜಮಾ . .
[8]ವರ್ತ್ತನಿಃಕೇತಕಪಾದೇಏಕವರ್ತ್ತನಿದ್ವಾದಶಾ . .
[9]ಗೌತಮಗೋತ್ರಾಯನಾರಾಯಣಶರ್ಮ್ಮಣೇವೇದದ . .
[10]ಉದಕಪೂರ್ವ್ವಂದತ್ತವಾನ್‌ನಿಕ್ಕೀರ್ತ್ತಿಕೆತ್ಥಿತಾವಿಸೆಂಗುಪ .
[11]ಕಶ್ರೋತಾ ॥ ಉಕ್ತಂಚ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ . .
[12]ತೆವಸುಂಧರಾಂಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ
[13] . . ಜಾಯತೇಕ್ರಿಮಿಃ

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### ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿಹಳ್ಳಿ ಹಂಪೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 1′ 2″ × 2′.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಸೋಮೇಶ್ವರದೇವವರಿಷ
[2] . . . . . ಮವಾ
[3] . . . . . ದೇವನುಂನಿಕರ . . . . . .
[4] . . . . . ಯನೊಳ . . . . .
[5]ನಾಯಕನಳಿಯ . . . . . .
[6]ಮಗುಚಿಪಲ[ರಂ]ಕೊಂದುತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ . . .
[7]ಕೆಮೆಚ್ಚಿಕಲರಮದಸೇನಭಾವಮಾಕಯ್ಯಬೂಚ . . . . . .
[8]ಗಿಸ . ಗಳುಭಾವಿಕೆಱಿಯಕೆಳಗೆಬಿಟ್ಟಗದ್ದೆ . . . . . .

*ಈ ಪಟ್ಟಿಯ ಕೆಳಗೆ ಎರಡು ಗೀಟುಗಳು ಇವೆ.

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ಅದೇ ಹೋಬಳಿ ಮುತ್ತಿಗೆ ಗ್ರಾಮದ ಸಿದ್ಧರಾಮೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ವೀರಗಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಯಾದವನಾರಾಯಣಂಭುಜಬಲಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ . . . .
. . . . . .
[4] . . . . . ನಾತಲೆಯತುಱುವಕಳವರ
[5]ಹಲಬರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಆತಂಗೆ . . . . . .
[6]ಗೆ . . . . ಯನವುಗಂಯಜ್ಜೆಯತಂನೂರವುದನಕೆಱೆಯೊಳ . . . ಸ
[7]ರುವೆನೊಳಗೆಕಂ ೫ ಕೊಟ್ಟರುಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಕ
[2]ಯವಿರರಸರುಪ್ರಿಥುವೀರಾಜ್ಯಗೆಯುತ್ತಿರೆಪ್ಪ ವಸಂವತ್ಸರ
[3]ದಭಾದ್ರಪದ . . . . . ಥೆ
[4] . . . . ರಂಕೊಂದುತುಱುವಂವರ್ಚ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ
[5]ಸಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪರೂವಾಡೆಬಿಯಗೋಪಯನವುಗಯಿಭಟ
[6]ನುಯಾಬೀರಲಿಂಗೆಹೊಲಭಾವಿಕೆಳಗೆಕೊಟರುಕಂ೫
[7]ಮಂಗಳಮಹಾಶ್ರೀಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಿಸುರಾಂಗಣಾ
[8]ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾವುರಣೇರ
[9]ಣೇ ।

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ ೨ನೆಯಪ್ಲ[ವ]ಸಂವತ್ಸರದಆಸುವಿ
[2]ಜಬಹುಳಂ ಬ್ರಿಹವಾರದಂದುಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರತಾನ
[3]ಗುಂದುರತುಱುವಂವನ್ನೆಯಂವಗುಲೆಆರನನವಂಕಾಯ್ವೆವುತಗಿಯ
[4]ತಳಾರದಾಸಿತುಱುವಂವಗುಲ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಆತನವ
[5]ಗಂವಃಸಣಯಗೆವೂವತ್ತಿಚ್ಚಾಸಿರಂಕಾರುಣ್ಯಂಗೆಯ್ದುಒಳಗೆಱೆಯೊ
[6]ಳಗೆಗುಣಿಗನಲೊಂದುವುತ್ತಲುಕೆಯ್ಯುವುಂಬಂದುವುನೆಯುವುಂಸರ್ವ್ವಮಾ
[7]ನ್ಯಂನಡಯಿಸುವರು ॥ ವುಲ್ಲಿಸೆಟ್ಟಿವುಂತಿಟ್ಟುಕಲ್ಲಂನಿಲಿಸಿದಹೊಯೋ
[8]ಜಬೆಸಂಗೆಯ್ದುದೀವರಗಾಡಯನಆಳಿಯದಾಸಯಕೆಲು ॥

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### ಅದೇ ಹೋಬಳಿ ಉತ್ತರಾಣಿಹಳ್ಳಿಯಲ್ಲಿ ವೀರಭದ್ರದೇವಾಲಯಕ್ಕೆ ಉತ್ತರ.

ಬ ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4′ 8″ × 2′.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಬುವನೀಸ್ವರಯಶ್ರೀಪೃಥುವೀಭಲ್ಲಹಂಮಹರಜದಿರ
[2]ಜರಜಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟರಕಸತ್ಯಶ್ರಯಂಕುಳತಿಳಕಂ
[3]ಚಳುಕ್ಯಭರಣಶ್ರೀಪೃಥುವೀರಜ್ಯಂಗೆಯ್ಯೆಸ್ವಸ್ತಿಸಮಧಿಗತ
[4]ಪಂಚಮಹಸಬ್ದಮಹಸಮನ್ತಶ್ರೀಮತ್ಭೀಮರಜಂಬನವ
[5]ಸಿಪನ್ನಿಱ್ಚಸಿರವಂನಾಳ್ತಿರೆಬತ್ತಯ್ಯನಱ್ಗವುಣ್ಡುಗೆಯ್ಯೆಸಕವ
[6]ರ್ಷ ೯೩೪ನೆಯಸುಭಕೃತ್ಸಂವತ್ಸರದಪಲ್ಗುಣಬಹುಳ ೯
[7]ಆ[ದಿ]ತ್ಯವಾರದನ್ದುಉತ್ತರಣಿಯಗವುಣ್ಡಕೊಣ್ಡೇಸರಬೂತಗೋಸಿ
[8]ಲಿಂಙ್ಗಪದಿಷ್ಟೆಗೆಯ್ದುಮಾಡಿಸಿದದೇಗುಲಂದೇವರ್ಗ್ಗೆಬಿಟ್ಟಕೆಯಿಗುಣಿ
[9]ಗನಮತ್ತಲೊನ್ದುದೇವರ್ಗ್ಗೆಬಿಟ್ಟಕವಿಲೆಯಇಧರ್ಮ್ಮಮಂನೋರ್ವ್ವನತನಿಂ
[10]ಪರೋಕ್ಷದೆನಡೆಯಿಸಿದಂನತಂಗೆಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಯಿರಕವಿ
[11]ಲೆಯಂಧನಂಗೊಟ್ಟಫಲಂವಕ್ಕುನಳಿದತಂಗೆಬರಣರಸಿಯೊ
[12]ಳ್ಸಯಿರಕವಿಲೆಯುವಂಸಸಿರ್ವ್ವರ್ಬ್ರಮಣರುವಂಕೊನ್ದ
[13]ಹಹಂಸರ್ಗ್ಗು ॥ ಸ್ವಸ್ತಿಶ್ರೀಉತ್ತರಣಿಯಗವುಣ್ಡುಕೊಣ್ಡೇಸರಬೂ
[14]ತಗೋಸಿಗೆಮೂಱುಭಗಂಕೊಣ್ಡೇಸರಜೋಗಯ್ಯಂಗೆಬನ್ದುಭಗಂ

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### ಅದೇ ಗುಡಿಯ ಬಳಿ ನೆಟ್ಟಿರುವ ಮಾಸ್ತಿಕಲ್ಲಿನಲ್ಲಿ.

[1]ಖರಸಂವತ್ಸರದಆಶ್ವಯಿಜಬ್ಲಗು ॥ ಶ್ರೀಮತುಬೋಗಾಱಕರಡಿಯ . . ಸೆಟಿತಂನ . ಂನಾವಿರಕಳು
[2]ಸ್ವರ್ಗ್ಗಸ್ತನಾದಲ್ಲಿಆತನಮದುವಳಿಗೆನಾಗಂಮಕೂಡೆಸಹಾಗಮನವಾದಲ್ಲಿನಿಲಿಸಿದಮಾಸ್ತಿಕಳುಪ್ರ
[3]ತಿಷ್ಟೆಗೆಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದಶ್ರಾವಣಶುಂಸೋವೀರೆನಾಯಕನವರಸಂಗಡಚಿ
[2]ಕ್ಕಜಂಬೂರಗುಡ್ಡಗಉಡನಮಗಬೊಂಮ್ಮಂಣ್ಣನುದಿವಿಗೆಯ
[3]ಹಳಿಯಹುಯ್ಯಲಲ್ಲಿಸಮರಂಗದಲ್ಲಿಕಾದಿಸುರಲೋಕಪ್ರಾ
[4]ಪ್ತನಾದಮಂಗಳಮಹಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹಿರೇಜಂಬೂರು ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರಗುಡಿಯ ಬಳಿ.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4′ 8″ × 2′.

[1]ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾ
[2]ಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧೀಲಸಂಪನ್ನ
[3]ವ್ವಿದಿತವೇದವೇದಾನ್ತಾಗಮಪಟ್ಟ ಕ್ಕ ಪಂಚವ್ಯಾಕರಣಾ
[4]ದಿಸಮಸ್ತನಿಷ್ಕಳಂಕ ಚರಿತರಗ್ನಿಷ್ಟೋಮಾತ್ಯಗ್ನಿಷ್ಟೋಮ
[5]ಉಕ್ಥ್ಯಷೋಡಶಿವಾಜಪೇಯಾತಿರಾತ್ರೋಪ್ತೋರ್ಯ್ಯಾಮಸಪ್ತ ಸೋ
[6]ಮಸಂಸ್ಥಾವಭೃಥಾವಗಾಹನಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ
[7]ರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಂಜಂಬೂರಮಹಾಜನಂಸಾಸಿರ್ವ್ವ
[8]ರೇಂಆತ್ರೇಯಗೋತ್ರಜರಪ್ಪಕೇಶವೋರ್ಯುರುನಮಸ್ಕಾರಪೂ
[9]ರ್ವ್ವಕಂ ॥ ಸ್ವಸ್ತಿ ಸಕವರ್ಷ ೯೩೦ನೆಯಸಾಮ್ಯಸಂವತ್ಸ
[10] . ದಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿ ಆದಿತ್ಯವಾರದನ್ದು ಅಗ್ನಿಷ್ಟ
[11]ಗೆಯಧರ್ಮ್ಮಕ್ಕೆ ನ್ದುಬಿಟ್ಟಕಲ್ದಲೆಯಕೆ
[12]ಯಿಕಮ್ಮವೂವತ್ತುತಮ್ಮಮಳದವಾಣಿಗ
[13]ಳ್ಗೆಉಪ್ಪಎಣ್ಣೆಗದ್ಯಾಣಂಪದಿನಾಱು
[14]ಕಪ್ಪಡಕ್ಕೆಗದ್ಯಾಣಂಪನ್ನೆರಡುಎನ್ದಿರಿಂಗೆಗ
[15]ದ್ಯಾಣನಾಲ್ತು ಅಪರಪಕ್ಷದಪಂಚಮೆಯಭೋ
[16]ಜನಕ್ಕೆಗದ್ಯಾಣಎರಡುತಳಿಗೆಗೆಗದ್ಯಾ
[17]ಣಎರಡುಉಪ್ಪಿನಕಾಯ್ಗೆಗದ್ಯಾಣಎರಡು
[18]ಅನ್ತುಮೊದಲುಗದ್ಯಾಣಳಿ।ಸ್ವದತ್ತಂಪರದತ್ತಂ
[19]ವಾಯೋಹರೇತಿವಸುನ್ಧರಾಪಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ
[20]ಜಾಯತೇಕ್ರಿಮಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತು.ನೃಪಾಣಾಂ
[21]ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾ
[22]ರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥
[23]ಪಾಕಭೇದೀಕೃತಘ್ನೇಷ್ವಭೂಮಿಹರ್ತ್ತಾಚತೇತ್ರಯಃನರಕಾನ್ನ
[24]ನಿವರ್ತ್ತನ್ತೇಯಾವಚ್ಚನ್ದ್ರದಿವಾಕರೌ । ಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾ
[25]ಣಿಸ್ವರ್ಗ್ಗೇವೋದತಿಭೂಮಿದಃ । ಆಚ್ಛೇತ್ತಾಚಾನುಮನ್ತಾಚತಾನ್ಯೇವನ
[26]ರಕೇವಸೇತ್ ॥ ಅಗ್ನಿಷ್ಠಗೆಯುಂಮಳವುಮುಂರಕ್ಷಿ[ಸಿ]ದರ್ಗ್ಗಅನ್ತಪುಣ್ಯ
[27]ನಾಗದಾಸಯ್ಯಂಬರೆದ ॥ ಅಗ್ನಯೇನವು ॥

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಚಿಗಳಕಟ್ಟೆಕೆರೆಯ ಮೇಲೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯಮು
[2]ರಾರಿಸೋವಿಬೇನವರ್ಷದ ೮೯ನೆಯಜಯಸಂವತ್ಸರದಲಾ
[3]ಲ್ಗುಣಸುದ್ಧ೧೫ಆದಿವಾರದಂದುಶ್ರೀಮತುಅನಾ
[4]ದಿಅಗ್ರಹಾರಂಜಂಬೂರಸಾಸಿರ್ವ್ವರಬೆಸ

[5]ದಿಂದೀವರಬಾಣೆಯಬಿಟ್ಟೆಯೂರಸಿಂಗದಮಂಚಗೌಡಯುರ
[6]ನಿಱುದಹೆಂಡಿರುಱುಯುಚಿತುಱುವಂಕೊಂಬಲಿ
[7]ಹಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಜಿತೇನಲಭ್ಯತೇ
[8]ಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾಕಣಯೂದಶಿನಿಕಾಯೇಕಾಚಿತ್ತೇ
[9]ಮರಣೇರಣೇ ।

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮುವರಿಷದ
[2]೪೪ನೆಯಜಯಸಂವತ್ಸರದಲ್ಕೈತ್ರಬಂಆ
[3]ದಿವಾರದಂದುಶ್ರೀಮಜಂಬೂರದಿನಬೆಯ
[4]ವೊಪ್ಪಲ್ಬಡಳುರಳ್ವಿನಲುಇದಿರನದಿರೆಪರದು
[5]ಪಲರಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಆತಂಗೆ
[6]ಪರೋಕ್ಷವಿನಯವೆಂದುಹೆಕ್ಕೆಯರರಾಜಣ
[7]ಕಲ್ಲನಿಱುಸಿದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿ
[8]ತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸನಿಕಾಯನಾ
[9]ಕಾಚಿಂತಾಮರಣಂರಣ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಚಾ[ಳು]ಕ್ಯವಿಕ್ರಮುಕಾಲದಳ್ಳಿನೆಯವಿಕ್ರಿತಸಂ . . .
[2]ಆದಿತ್ಯವಾರದಂದುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಜಂಬೂರ . . .
[3]ಕಾಱಿಯದಬವರದಆಲ್ಲಿಯೂಳುಬನ್ದುಬಯಲಲೊಡ್ಡಲು . . .
[4] . . ತಯನವುಗಂನಾಗಣ್ಣನಲ್ಲಿಯೂಳನಿಱುದಿದೊಡೆ . . .
[5] . . ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀ . . .
[6] . . ಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇರ . .
[7] . . ರಗಂದವಾರಣಂಚಟ್ಟೋಜನವುಗಂರೂವಾರಿಕೇತೋಜಂ ವೊಡಿ . . .
[8] . . ಹಾಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇವ . . .
[2]ಯಪ್ರವಾದಿಸಂವತ್ಸರದಳ್ಗುಲ್ಗುಣಬುಳಿಆದಿವಾರದಂದುಶ್ರೀ . .
[3]ನಾದಿಯಗ್ರಹಾರಂಜಂಬೂರವುತ್ಸರೆಯಕಲ್ಲರಸವುತ್ತಲು . .
[4]ನಿರ್ವರಜೆಸಸಿದಡೆದೀವರಬಿಟ್ಟೆಯಂಪಲರಂಕೊಂದುಕುದುರೆಯನಿ
[5]ಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇ ನಾಪಿ
[6]ಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇರಣೇ ।

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಜಂಬೂರ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 2″ × 1′ 9″.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹ
[2]ನಶಕವರುಷಂಗಳಿನೆಯಪ್ರಜೋ
[3]ತ್ಪತ್ತಿಸಂವತ್ಸರದಲು ।
[4]ನಿರೂಪಪ್ರತ್ತಿಶ್ರೀ
[5]ಶ್ರೀಮತ್ತೆಳದಿಬಕಂನ್ನಮ್ಮಾಜಿಯವರುಶಿವಪೊಡೇರಿ
[6]ಗೆಶರಣಾರ್ಥಿಉಡಗಣಶೀವೆಟ್ಟಿ ಜಂಬೂರಗ್ರಾಮ

[7]ದಕಲ್ಲೇಗೌಡನು । ಹಾಜರು । ಬಂದುಶುಕ್ಲಸಂವತ್ಸರದಲ್ಲಿ
[8]ಮೊಗಲರರಾಜಕದಲ್ಲಿತಂನಕೈಯಿಂದಸಂಬಳವಕೊ
[9]ಟ್ಟುಮಂದಿಕಟ್ಟ । ಮಸಲತ್ತಿಯಲ್ಲಿ । ಕಷ್ಟವಮಾಡಿದ್ದೇನೆ । ಉಂ
[10]ಬಳಿಪಾಲಿಶಿಕೊಂಡು । ತಂನಗುರುದೇವರು । ತನ್ನಚ್ಕಿಜಂಬೂರಮ
[11]ಟ್ಟದಆರಾಧ್ಯೈಸ್ತಳದಹರಸೂರಲಿಂಗಪ್ಪದೇವರುತಂನ
[12]ತಂದೆ । ಗಂಗೆಗೌಡಕಟ್ಟಿಸ್ತಿವಿರತ್ತಮಟ್ಟಕ್ಕೆಸಹಸ್ವಾಸ್ತಿಪಾಲಿ
[13]ಶಿಕೊಳಬೇಕೆಂದುಹೇಳಿಕೊಂಡಸಂಮಂದಯಿಗ್ರಾಮಂದಿಂದಯಿಾ
[14]ತಗೆಉಂಬಳಿಉತ್ತಾರವಕೊಟ್ಟದುಶಿಸ್ತಿನಿಂದಗಂಪ್ರಾಕು
[15]ನಿಲಿಸ್ತ . ಡಿಂದಗಂಪಿಉಭಯಂಗಳಿಕ್ಕೆವಿವರಪುರ
[16]ವರ್ಗ್ಗಉತ್ತರಯಿಾತಗೆಗುರುದೇವರುಆರಾಧ್ಯೈಸ್ತಳದಹರ
[17]ಸೂರಲ್ಲಿಂಗ್ವೊಡೆವರ್ರಿಗೆರ್ಗ ಗಂಗಗೌಡಕಟ್ಟಿಸ್ತವಿರತ್ತಮಟ್ಟ
[18]ಕ್ಕೆಗಳಿಉಭೆಯಂಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟದುಗಂಯಿಾತಗೆ
[19]ಉಂಬಳಿಉತಾರಗಂಪಿಉಭೆಯಂಗಳಿಮೂವತ್ತೈದುವರಹ
[20]ನುಉತಾರವಕೊಟ್ಟುಪುರವಾರ್ಗ್ಗಕ್ಕೆಉತ್ತಾರವಾದಭೂಮಿಗೆ
[21]ಲಿಂಗಮುದ್ರಾಸಿಲಾಸ್ಥಾಪಿತವಮಾಡವಲ್ಲಗೆಹುಜೂರಿಂದಊ
[22]ಳಿಗದಚಂನಮಲ್ಲನಕಳುಹಿಸಿಇಧೇವೆಚಉಗ್ರಾಮದವ
[23]ರಕರಸಿಕೊಂಡು । ಗಡಿತತ್ವರಬಾರ್ದರಿತ್ತಿಯಿವನಮುಂದಿಟ್ಟುರೇ ಖೆಪ್ರಾಮ
[24]ಣುಭೂಮಿವಿಂಗಡಿಸಿಕೊಟ್ಟುಪುರವರ್ಗಉತಾರವಾದ
[25]ಹಂನೆರಡುವರಹಾನಭೂಮಿಗೆಶಿಲಾಸ್ಥಾಪಿತ್ತವಮಾ ।
[26]ಡಿಸಿಕೊಟುಯಿಕಾಗದವಸೇನಬೋವರಕಡಿತ್ತಕೆ
[27]ಬರಸಿತಿರುಗೆಯಿತನವಶಕೆಕೊಡುವಹಾಗೆಪ್ರಜೋತ್ಪ
[28]ತ್ಯಸಂವತ್ಸರದಮಾಗಬಂಂಲೂಕಟುಮಾಡುಸುವದಾ
[29]ಗಿ । ನಿರೂಪಬಂದು । ಶ್ರೀ । ನಾಡಿಗ । ರಂಗಣ । ನಳದ ।
[30]ಜೊಣ । ಯಿಸ । ಲಿಂಗಾಭಟರು । ಯಿಗ್ರಾಮದ । ಶೇನ
[31]ಬೋವತಾರಕದಶಿವರಾಮಂಣಶ್ರೀ

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### ಅದೇ ಹೋಬಳಿ ಕರಿನೆಲೆಗ್ರಾಮದ ಹನುಮಂತದೇವರ ದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ.

1 . . . ಶ್ರೀಮತುಯದವನಾರಾಯಣಚಕ್ರವರ್ತ್ತಿ . . . . . ಸಿಂಹಣದೇ
2 . . . ೧೧ . . ತ್ತೆನೆಯರೌದ್ರಿಸಂವತ್ಸರಪಾ . . . . . .
3 . . . ಲೆಯ . . ಪಳುಟ್ಟನುಂತ . . . . ತುಱು . . . . . .
4 . . . ಪಾಪುತನಾದುದರ್ಕೆಯಬ್ಬೆತ್ರಿಭು . . . . . .

(ಕಲ್ಲು ವಡೆದಿಧೆ.)

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### ಅದೇ ಗ್ರಾಮದ ಕಡೇಮನೆ ಕೇರಿಗೆ ಉತ್ತರಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4′ × 2′ 2″.

1 . . . . . .
2 . . . . . ಪುರವರಾಧೀಸ್ವರಚಾಮುಣ್ಡಾಲಬ್ಧವ
[3]ರಪ್ರಸಾದಂವೈರಿಘಟಾಕೇಸರಿಸುಜನಕೈವಾರಂನಾರೋ
[4]ಹಕತ್ರಿಣೇತ್ರಂಮದದಾನಧವಳಂಶ್ರೀಮದಿಱಿವಬೆಡಂಗ
[5]ದೇವರಮಗಂಶ್ರೀಮತ್ಕುಂದಮರಸರಪಾದಪಂಕಜಭ್ರಮರ
[6]ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಸಾಮನ್ತವೈರಿಕ್ರಿ
[7]ತಾಂತಕಟಕನಾರಾಯಣಂಗಣ್ಡರಗಣ್ಡಕದನಮಾರ್ತ್ತ
[8]ಣ್ಡಮಣ್ಡಳಿಕಕುಮಾರಜಗದ್ದಳನಾರಿಮಣ್ಡಲಿಕತಲೆ
[9]ಯಕರವತ್ತನೀವರದೇವಶ್ರೀಮತ್ಬ್ರಹ್ಮದೇವರಸರ್ನಾ

[10]ಗರಖಣ್ಡವೆವೆಟ್ಟಿತ್ತಂನಾಳುತ್ತಮಿರೆಭರತಿಮಯ್ಯ
[11]ನೂರನಾಳುತ್ತಮಿರೆನಾಗಾರ್ಜುನಂನಾರ್ಗ್ಗವುಣ್ಡುಗೆಯೆಆ
[12]ರಜಗಾವುಣ್ಡನೂರ್ಗ್ಗಾವುಣ್ಡುಗೆಯ್ಯೆಸಕವ ೯೫೧ನೆಯಸುಕ್ಲ
[13]ಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುಕರಿನೆಲೆಯ
[14]ಕೆಟೆಗೆಬಿಟ್ಟಮಂಇದನಾವನೋರ್ವ್ವಂಕಾದಂವಾರಣಾಸಿಕು
[15]ರುಕ್ಷೇತ್ರದಲ್‌ಸಾಸಿರಕವಿಲೆಯಂಬಿಟ್ಟಪಳಇದಂಕಿಡಿ
[16]ಸಿದನನಿತುವನಳಿದಪಾತಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಜಹ
[17]ರೇತಿವಸುನ್ಧರಾಸಷ್ಟಿರ್ವ್ವರಿಶಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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### ಅದೇ ಹೋಬಳಿ ಬಿಳಕಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 6″.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇಂನಮಃ । ನಮಸ್ತುಂಬಿ
[2]ಸಿರಸ್ತುಂಬಿಚೆಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಾಮೂಲಸ್ತಂಭಾ
[3]ಯಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಕಲಿಯುಗಶಾಲಿವಾಹನಶಕವರುಶ೧೪೨೨
[4]ನೆಯರಉದ್ರಿಸಂಪುಷ್ಯಬಿಬುಧವಾರದಲುಶ್ರೀಮತ್ಕೆಳದಿಚೆಂನಮಜಿಯ
[5]ವರುಚೆಂನವೀರದೇವರಿಗೆಶರಣಾರ್ತಿಉಡುಗಣಿಶ್ರೀಮೆಬಿಳಕಿಗ್ರಾಮದವೀರಭ
[6]ದ್ರದೇವರಿಗೆಸ್ವಾಸ್ತಿಸಾಲದೆಂದುಬಿಳಕಿವೀರಯನುಹೇಳಿಕೊಂಡಸಂಮಂಧಶ್ರೀ
[7]ದೇವರಅಂಮ್ತಪಡಿನಂದಾದೀಪ್ತಿಗೆಗೆಬಿಳಕಿಗ್ರಾಮಆಂದರಉದ್ರಿಸಂ ।
[8]ಪುಶ್ಯಬಿಬುಧವಾರಶಂಕ್ರಾಂತಿಪುಂಣೆಕಾಲದಲ್ಲಿಶಿವಾರ್ಪ್ಪಿ
[9]ತ್ತವಾಗಿಬಿಟಗದೆಕಉಲದಕಟೆಗದೆಕಳಿದಾಉಹೊಸಕೆ
[10]ರೆವೊಳಗೆನಮಗದೆಕೆಸಿಲೆಗಾಣೆಗಟೆಗದೆಮುಂಡಿಕ
[11] . ಗದೆಸಹಗದೆಕೆಸಿಲೆಬೋಗಾರುಗಟೆಗದೆವೋಡಿ
[12]ನಗದೆಸಹಗದೆಕೆಸಿಲೆಅಂತ್ತುಗದೆಕ್ಕೆಸಿಲೆ
[13]ಈಸ್ವಾಸ್ತಿಯನುಸಾರೋಧಾರವಾಗಿನಡಸುವರು
[14]ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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### ಅದೇ ಹೋಬಳಿ ಅಡಗಂಟಿ ಗ್ರಾಮದ ಬಸವನ ದೇವಾಲಯದ ಮುಂದೆ.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
[2]ಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ . .

[3]ಕ್ಯಾಭರಣಂಶ್ರೀಮದಾಹವಮಲ್ಲದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
[4]ವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆಸ್ವಸ್ತಿಸಮಸ್ತನ್ರಿಪಜನಸ್ತುತ್ಯ . .
[5]ವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಂಕೋಳಾಲಪುರವರೇಶ್ವರಂನನ್ದಗಿರಿನಾ
[6]ಥಮದಗಜೇಂದ್ರಲಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾಧಂನನ್ನಿಯಗಂಗಗಂಗಕುಸುಮಾ
[7]ಯುಧಮಣ್ಡಳಿಕಮಕುಟಚೂಡಾಮಣಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿವಿಕ್ರಮಾ
[8]ದಿತ್ಯದೇವರ್ವ್ವನವಾಸಿಪನ್ನಿರ್ಚ್ಚಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಂನೊಱಂಬವಾಡಿಮೂವತ್ತಿ .
[9]ಸಿರಮೊಳಗಾಗಿಗಂಗಮಣ್ಡಳಂತೊಂಭತ್ತಱುಸಾಸಿರಮುಂದುಷ್ಟನಿಗ್ರಹವಿಸಿಷ್ಟಪ್ರತಿ . .
[10]ನದಿಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಲುಸುಕಸಂಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆಸಮಸ್ತರಾಜ್ಯಭಾರ
[11]ನಿರೂಪಿತಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾನಮಾನೋನ್ನತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿ
[12]ತ್ರಯಸಂಪನ್ನರಪ್ಪಶ್ರೀಮತ್ಪೆರ್ಗ್ಗಡೆನಾರಣಯ್ಯಂಪ್ರಮುಖಕರಣಂಬನವಾಸೆಪಂನಿರ್ಚ್ಛಾಸಿರ
[13]ಮನನುಭವಿಸುತ್ತಮಿರೆಜಿಡ್ಡಳಿಗೆಯೆಱ್ಪತ್ತಱಆರಸಿಮಯ್ಯಂನಾಟ್ಗಾವುಣ್ಡುಗೆಯ್ಯೆಅಡಿಗಟ್ಟೆ
[14]ಯಗೊಗ್ಗಿಸೆಟ್ಟಿಯಮಗಂಮಾಚಯ್ಯನೂರ್ಗಾವುಣ್ಡುಗೆಯ್ಯೆಸಕವರ್ಷ ೯೭೯ ತ್ತೆನೆಯಹೇಮಳಂಬಿಸಂವತ್ಸ
[15]ರದಪಾಲ್ಗುಣಬಹುಳ೧ಆದಿವಾರದನ್ದುಜೇಡರಘಟ್ಟಿಮಡಿಯಂಗೆರಿಯನಿಱಿದುತುಱುವಂಕೊಣ್ಡು
[16]ಪೆಣ್ಡಿರುಡೆಯನುರ್ಚ್ಚಿದರೆಂಬಪುಯ್ಯಲಂಕೇಳ್ದುಕಡಿಗಣಿಸದೆಮಾಚಗಾವುಣ್ಡನಟ್ಟಿಮುಟ್ಟಂಜಿತೇನಲಭ್ಯತೇಲ
[17]ಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ ॥ ಯಂಬೀಶ್ಲೋಕಾರ್ಥಮನಾತ್ಮಗತಂ
[18]ಬಗೆದುಸಂಗ್ರಾಮಮಂಪರಿಚ್ಛೇದಿಯಾಗಿಮಾರ್ಬ್ಬಲದಾಳಂಮೂದಲಿಸಿಬೆಳಗವತ್ತಿಯಲು
[19]ತುಱುವಂಮಗುಳ್ಚಿಪಲರನಿಱಿದುಕಡಿಖಣ್ಡಮಾಗಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡವರಣ್ಣಂಚಿ
[20]ಟ್ಟಗಾವುಣ್ಡನುಂಮಾಚಗಾವುಣ್ಡನುಂಭಾರ್ಯ್ಯೆಚಾಗಿಯಬ್ಬೆಯುಮವರಮಗನಾಲಯ್ಯನುಮಿಱ್ದುಮತ್ತಿಗಟ್ಟದಬ
[21]ಯಲೊಳ್ಬ್ರಾಹ್ಮಣಂಮದುವಯ್ಯಂಗೆಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಬಿಟ್ಟಗಟ್ಟೆಕಮ್ಮ ೩೦ ಜೆಱ್ದಲೆಮತ್ತ ೧ ಇನ್ತೀ
[22]ಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಬಾಣರಾಸಿಯಲುಸಾಸಿರ್ಬ್ಬಾಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕವಿಲೆಯುಂಕೊಟ್ಟಪಲಇದನಳಿದಂಗೆ

[23]ಸಾಸಿರ
[24]ಕವಿಲೆ
[25]ಯುಂಸಾ
[26]ಸಿರ್ವ್ವಬ್ರಾ
[27]ಹ್ಮಣ
[28]ರುಮಂ
[29]ಕೊನ್ದ
[30]ಪಲ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷ೧೨೯೯ನೆಯಪಿಂಗಳಸಂವತ್ಸರದಪುಷ್ಯಬಂಭ್ರುಗು
[2]ವಾರ . . . . . ಶ್ರೀಮನಾಳು . . . . ಮಹಾಪ್ರಧಾನಉದ್ಧರಿಯದೇಕರಸ . . .
[3]ಬೈಚನಾಯ್ಕರಕುಮಾರಮೇಚಗವುಣ್ಡನುಅಡಿಗಟ್ಟಿಯ
[4] . . . . . ಹೊಯಲುಕ . .
[5] . . . . . ನಲ್ಲಿ . . . ಅಚ್ಚರಿವಡೆಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾ
[6]ದಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶುಭಂಭವತು

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ಆದೇ ಗ್ರಾಮದ ಮಲ್ಲೀಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 3″ × 1′ 5″.

[1]ವೀರ . . . . . : . . . . . .
[2]ನೆಯಖರಸಂ . . . . . .
[3]ಗುರುವಾರದಲು . . . . . .
[4]ದಪನಾರಾಯಣಂ . . . . . .
[5]ತಿಶ್ರೀಬಾಯಿದೇವನ . . . . . .
[6]ಯಕರರಾಜ್ಯೋದಯದ . . . . ಮುಂನಿ . . .
[7]ಲಗವುಡನಮಗಹ . . . ವುಡನು . . . .
[8]ದೇವರಿಗೆಕೇಳಿಕೆಯಭೋಗಕ್ಕೆ ನೆ . ವಾಗಿಕೊಟ್ಟಭೂ
[9]ಸ್ಥಳದವಿವರ . ಶ್ಯಾಱವಟದಾರಿಯಂಬಿನುಕಂ . .
[10]ಅಬ್ಬಿಯಹಕಲು । ಮತ್ತರುವೊಂದುಕಂಬುಎಂಭ . .
[11]ಅಂನ್ತುವುತ್ತ ಲೆರಡನೂಕಾಯಂಕದಕರದಾಳಯಜ್ಞಯ
[12]ನವುಗನುಚಿಕ್ಕ ಬೊಂಮಿದೇವನುಭೋಗಿಸಿಕೇಳಿಕೆಯನಡ
[13]ಸುವನುಂಂಕೇಳಿಕೆಗೆಮಾನ್ಯಾದಮನೆಂಂಯಿಧರ್ಮ್ಮಕೆ
[14]ಆರಳಹಿದವರುಗಾರ್ದ್ಧಪನಪ್ರಜಾಪತಿಯವೇದುನು
[15]ರೆಯಸೇವಿಸಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
[16]ಶ್ರೀಶ್ರೀ

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ಆದೇ ಹೊಲಬಳಿ ಶಿರಾಳಕೊಪ್ಪದಲ್ಲಿ ಜೋಯಿಸ ಶೇಷಪ್ಪನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೦ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಶ್ರೀಶಂಖುರನೇಗತೀ । ಶುಭವಮಸ್ತು । ಜಯತ್ತ್ಯವಿಷ್ಕೃತಂವಿಷ್ಣುವಾ
[2]ರಾಹಪ್ಲಾಭಿತಾರ್ಣವದಪ್ಲಕ್ಷಣೋನತದಂಷ್ಟಾಗ್ರೇವಿಶ್ವೋಂತೇಭುವನವಪುಃ ॥
[3]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವರವಲಭವಮಹಾರಾಜಾಧಿ
[4]ರಾಜರಾಜಪರಮೇಶ್ವರಪರವಮಭಟ್ಟಾರಕಹಸ್ತಿನಾಪುರವರಾಧೀ
[5]ಶ್ವರಆರೋಹಕಭಗದತ್ತರಿಪುರಾಯಕಾಂತಾದತ್ತವೈರೀವೈಧ್ಯವ್ಯ
[6]ಪಾಂಡವಕುಲಕ[ಮಲ]ಮಾರ್ತಾಂಡಕದನಪ್ರವಂಡಕಲಿಗಕೋದಂಡಗಂಡಮಾರ್ತಂ
[7]ಡಯೀಕಾಂಗಿವೀರರಣರಂಗಧೀರಅಶ್ವಪತಿರಾಯದಿಶಾಪಟ್ಟ
[8]ಗಜಪತಿರಾಯಸಹಾರಕನರಪತಿರಾಯಮಸ್ತಕಾತಲಾಪ್ರಹ
[9]ರಸಾಮಂತಕಮೃಗಚಾಮೂರಕೊಂಕಣಚಾತರ್ದ್ದಶಾಭಯಂಕರವಚ್ಛ
[10]ಪುಟ್ಟಕಾವಪುಟ್ಟಈಶ್ವರಮುಖಕಮಲವನಿರ್ಗತಬ್ರಹ್ಮವೀಣಾದೀಭ
[11]ರತಶಾಸ್ತ್ರಪ್ರಸಿಧ್ಧಾಅನೇಕಶಾಸ್ತ್ರಪ್ರವೀಣಕೋರಂಟವ್ಯಾಳೀನಾ
[12]ಗಾರ್ಜುನಾದೀವಮಂತ್ರತ್ರಯಸ್ತದ್ಧಪ್ರಸಿದ್ಧಸಮುದಯನಮಿತಿಪಾದಾರಾ
[13]ವಿಂರಅರಿರಾಯಕುಲವಿಲಯಕಾಲಾನಲ । ನಿತ್ಯಕರಪರಾಗ
[14]ತಾಪುತ್ರಾಸುವರ್ನವರಹಲಾಚನಧ್ವಜ । ಶ್ರೀಸೋಮವಂಕೋದ್ಭವಪ
[15]ರೀಕ್ಷಿತಚಕ್ರವರ್ತ್ತಿತತ್ಪುತ್ರಜನವಜಯವಕ್ರವರ್ತ್ತಿಹಸ್ತಿನಾ
[16]ಪುರಸುಖಸಕಥಾವನೋದೇನಾ । ದಕ್ಷಣದಿಶವರೇಯಾದಿ
[17]ಗ್ರಜಯಂಯಾತ್ರೇಯಂತುಂಗಭದ್ರಾಹರಿದ್ರಾಸಂಗವೇಶ್ರೀಹರೀಹ
[18]ರದೇವಗನಿಧೌ । ಕಟ್ಟಕಮುತ್ಕಲಿತಾವೈತ್ರಮಾಸೇಕೃಷ್ಣ

[19]ಪಕ್ಷೇಸೋಮದಿನೇಭರಣೀಮಹಾನಕ್ಷತ್ರೇಸಂಕ್ರಾಂತೀವ್ಯತೀ
[20]ಪಾತನಿಮಿತ್ಯಸಮಯೇ । ಸರ್ವಯಾಗಂಕರೋಮಿಾಆಶೀರ್ವಾ
[21]ದಪೂರ್ವಕಂಚಕ್ರರ್ವರ್ತ್ತೀಮಚ್ಚಿಪಂಚ್ಯಂಗಪಸಾಪಾ ।

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[22]ಛತ್ರಸುಖಾಸನಅಂಕಾದಂಡಖಂಡನೇಜಾ
[23]ತಿಷಉಪಾಧಿಕೇಸರ್ವನಮಿಸ್ಯವಾಗೀ
[24]ಯೇವಂಹಿರೇಜಂಬೂರಗ್ರಾಮಾತ್ಸೂತ್ರಗೊಟೆವ
[25]ರಹಬಲ್ಲೂರಗ್ರಾಮಾತ್ । ಬ್ರಾಹ್ಮಣಾತ್ । ಕಂ
[26]ನಡಶಾಖೆಯವಸಿಷ್ಟಗೋತ್ರದಆಶ್ವಲಾಯ
[27]ಯನಸೂತ್ರದರುಕ್ಶಾಖೆಯಛಾಯಭಟ್ಟರ
[28]ಪುತ್ರಚಿಕ್ಕಛಾತ್ಯೇಭರುತತ್ಪುತ್ರಶಂಕರ
[29]ಲಂಗಣಜೋಇಸರಿಗೆಐಕಮುರ್ಖ್ಯತ
[30]ಸ್ಯಗಾಮಾಂತರಸೀಮಾಂತರೇಣಕಥಃಪೂ
[31]ರ್ವಕಂಪ್ರಥಮಸ್ಥಳಪೂವಪಶ್ಚಿಮದಟ್ಟ
[32]ಣೋಪರಪಾಣಪ್ರತಷ್ಟೆಯುದ್ವಿತೀಯಸ್ಥ
[33]ಳಂಪೂರ್ವಪಶ್ಚಿಮದಕ್ಷಿಣೋತ್ತರಪಾಷಾ
[34]ಣಪ್ರತಿಷ್ಠೆಯುತೃತೀಯಸ್ಥಳಂಪೂರ್ವಪಶ್ಚಿ
[35]ಮದಕ್ಷಿಣೋತ್ತರಪಾಷಾಣಾಪ್ರತಷ್ಠಯು
[36]ಚತುರ್ಥಸ್ಥಳಂಪೂರ್ವಪಶ್ಚಿಮದಕ್ಷಿಣೋ
[37]ತ್ತರಪಾಷಾಣಪ್ರತಿಷ್ಠೆಯುಯೇವಂಕಥ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[38]ಜಂಬೂರಸೀಮೆಮಸೂರಸೀಮೆಜ್ಯೋತಿ
[39]ಷ್ಯಉಪಾಧ್ಯಕೆಯಾವಃಚಂದ್ರಶ್ಚಸೂರ್ಯ್ಯ
[40]ಶ್ಚವಾಗಿಕೃಷ್ಣಾರ್ಪಣಂ ॥ ಯೇವಂಗ್ರಾ
[41]ಮಾತ್ಅರಿರಾಯಕುಲವಿಲಯಕಾ
[42]ಲಾವಲ । ಶ್ರೀ । ಶ್ರೀ । ಶ್ರೀ । ಶ್ರೀ
[43]ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇ । ದಾನಾಚ್ಛ್ರೆಯೋ
[44]ನೃಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
[45]ಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗು
[46]ಣಂಪುಣ್ಯಂ । ಪರದತ್ತಾನುಪಾಲನಂ
[47]ಪರದತ್ತಾಪಹಾರೇಣ । ಸ್ವದತ್ತಂನಿಷ್ಫ
[48]ಲಂಭವೇತ್ । ಸಾಮಾನ್ಯೇಯೋಧರ್ಮಸೇ
[49]ತುನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
[50]ಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾಂನೇತಾಂಭುವನೇಯೋ
[51]ಭವದ್ಭಿಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂ
[52]ದ್ರಃ । ನವಿಷಂವಿಷಮಿತ್ಯಾಹುಬ್ರಂಹ್ಮ
[53]ಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಾಃ । ವಿಷಮೇಕಾಕಿ
[54]ನಂಹಂತೀಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಾ
[55]ನ

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### ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಕಂಭದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೫೫ನೆಯ
[2]ವಿರೋಧಕ್ರಿತುಸಂವತ್ಸರದಾಶ್ವೈಜದಮಾವಾಸ್ಯೆಯಾದಿವಾ
[3]ರಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮತುಹೊಯ್ಸಣಂಬ
[4]ಲ್ಲಾಳದೇವನರಸಿತುಪ್ಪದಭಾಗಲಶೇವಿಯರುಶ್ರೀಬಲ್ಲೇಶ್ವರ
[5]ದೇವರನಿವೇದ್ಯಕ್ಕಂಪೂಜಾರಿಗಳಿಗಾದೇವರರ್ತ್ಥಮಾಗಿಸಾಲೆರೆ
[6]ರು . ಶೆಗೆಕಡಂಗೊಟ್ಟಗದ್ಯಾಣ . . ವ್ರಿದ್ದಿವರ್ಷಕ್ಕೆಗದ್ಯಾ
[7] . . ಮಾಯೆರಡುಹೊನ್ನುಮಲ್ಲೇಶ್ವರದೇವರ್ಗ್ಗೆಕುಡುವನ್ತಾಗಿ
[8]ಕೊಣ್ಡದಂಪೂಜಾರಿಲೋಕಿಮಯ್ಯನಕಾಲಂಕರ್ಚ್ಚಿಬಲ್ಲೇಶ್ವರದಸ್ಥಾ
[9]ನಮುಮ . . ವರ್ಷಾಪಡಿಯೆರಡುಗದ್ಯಾಣಮಿನಿಸುಮಂಧಾರಾ
[10]ಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟರಾಸ್ಥಾನಕ್ಕಮಾಹೊಂಗೆಲೋಕಿಮಯ್ಯನ
[11]ವಂಶದವರೊಡೆಯರುಸಾಲೆಯಿಪರುಶೆಯಾಹೊನ್ನನವರ್ಗ್ಗೆ

[12]ಕುಡುವುದುಕೊಟ್ಟಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವುದುಮಂಗಳಮಹಾ
[13]ಶ್ರೀಯಿಾಧರ್ಮ್ಮಮನಳಿದವಂ
[14]ಪಂಚಮಹಾಪಾತಕನಕ್ಕುಂ ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿ ೪ನೇ ಸಾಲಿನ ೪ನೆಯ ಕಂಭದಮೇಲೆ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುನಾಳ್ಪ್ರಭುನಂದಿನಾಗರದನಾಡಗೌಡನುಶ್ರೀಕೇದಾ
[2]ರದೇವರಮಂಟಪದಲುಅಳಂಕಾರಸಹಿತಂ

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ಅದೇ ಕೈಸಾಲೆಯ ಪಶ್ಚಿಮಬಾಗಿಲ ತೊಲೆಯ ಮೇಲೆ ಇರುವದು.

[1]ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಬೀರಯ್ಯದಂಡನಾಯಕರುಅಳಂಕಾರಸಹಿತತೆಂಕಣಮುಖಭದ್ರವಮಾಡಿಸಿದರು

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ಅದೇ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಪಶ್ಚಿಮಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷಹದಿನೈದನೆಯಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾ
[2]ರ್ತ್ತಿಕಬಹುಳದ . ಯಂದುಹಳೆಯನಾಯಕನಮಇದುನಕೊ .
[3]ಯನಾಯಕ . ತಾಣ್ಡ . . . . . ತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತ
[4]ನಾದ . . . . . .

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ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 10″ × 1′ 7″.

[1]ಶುಭಮಸ್ತು.
[2]ಶಕ೧೮೦೭ಕೆಸರೀಯಾದಪಾರ
[3]ರ್ತಿವಸಂ॥ ರದಮಾರ್ಗಿಶ್ವರಬ
[4]ಹುಳಕಲು ॥ ಸಂನ೧೮೮೫ನೆಯಿಸ
[5]ವಿದಶಂಬ್ರತ್ತರಿಖು೨೪ನೆಗುರು
[6]ವಾರಸೂರ್ಯಉದಯದಲ್ಲಿಮೈಸೂ
[7]ರುಮಹಾಚಾಮರಾಜವಡೇರುಯಿಾಬಳಗಾ
[8]ವಿಕೇತಾರೇಶ್ವರವಗೈರೆದೇವರದರುಷಣದಉ
[9]ದ್ವಶ್ಯದಯಮಾಡ್ಸಿಬಹುಸಂತೋಷರೂಡ
[10]ರಾದ್ರುದೇವರವಿನಿಯೋಗದೇವಸ್ಥಾನಕಾಮಗಾರ್ರಿ
[11]ಗೆಯೇರ್ಪಾಡುಮಾಡ್ಯಾರಾಗಿತೋರುತ್ತೆ ॥
[12]ಯಿಾಬಲ್ಲಿಗಾವಿಪಾಟ್ಟೆಲ್ಲಕಲ್ಲುಮನಿಗರ್ಜಿ
[13]ನಚಂನಪೈಯನವರುಇದ್ದ . .
[14]ಗರ್ಜಿನಗುರುಪಾದಪ್ಪನಅಕ್ಷರಗಳೂ ॥

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## ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೇ ಕಲ್ಲು.

### ಪ್ರಮಾಣ 6′ × 2′.

[1]ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
[2]ಭಾಯಶಂಭವೇ ॥ ನಮಃಶಾಶ್ವತಿಕಾನಂತಜ್ಞಾನೈಶ್ವರ್ಯಮಯಾತ್ಮನೇ । ಸಂಕಲ್ಪಸಂಭಲಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯ
[3]ಶಂಭವೇ ॥ ಕಳಚಕುಯ್ಯರ್ಕುಳಾಧೀಶಮುರಾರಿಸಚಿವೇಶ್ವರಸ್ವಸ್ತಿ ತೇಕೇಶವಾಮಾತ್ಯಯಾವದಾಚಂದ್ರತಾರಗಂ ॥
[4]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಕಾಳಂಜರ
[5]ಪುರವರಾಧೀಶ್ವರಸುವರ್ಣವೃಷಭಧ್ವಜಡಮರುಕತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಕಳಚಕುಯ್ಯರ್ಕುಳ
[6]ಕಮಳಮಾರ್ತ್ತಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂಕುಶಗಜ
[7]ಸಾಮಂತ ಕರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮ
[8]ವೈರೀಭಕಂಠೀರವನಿಶ್ಯಂಕಮಲ್ಲಾದಿಯಥಾರ್ತ್ಥನಾಮಶ್ರೀಮದ್ಬೆಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವಂ
[9]ಮಹೀವಲ್ಲಭೆಯನನುದಿನವನುಭವಿಸಿದನೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮೂಢೇನಗೋತ್ವಂ
[10]ಗತಾಸೇಯಂಬಿಜ್ಜಣದೇವಪಟ್ಟಮಹಿಷೀವೃತಶ್ರೌಭೃಶಂಕಿ್ರಡತೇ । ರತ್ನಂದೇವತಥೈವಭಾತಿಜಡಧೌವೇಳಾಧಿಪಾಧಿ
[11]ಸ್ಥಳೀವಿಷ್ಣೋರ್ವ್ವಕ್ಷಸಿಕೌಸ್ತುಭಂನೃಪವರಶ್ರಾಢೇನಸಾಶ್ಲಾಘತಾ ॥ ವ ॥ ಇನ್ತದ್ವಿತೀಯಸ್ವಾಮಿತ್ವದಿಂವಸುಧಾವ
[12]ಳಯಮಂಸುಖದಿನೇಕಚ್ಛತ್ರದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಿರ್ದ್ದಾತ್ಮರಾಜ್ಯಭರನಿರೂಪಣಂಮಾಡಿದಾವಮಹಾರಾಜ
[13]ಪ್ರಯತನೆಯಪ್ರತಾಪಮಂಪೇಳ್ವಡೆ ॥ ಮತ್ತೇಭ ॥ ರಿಪುಭೂಪಾಳತಮೌಘವೋಡೆಕುಮುದಬ್ರಾ
[14]ತಂಕರಂಪೆಚ್ಚೆರ್ದತದ್ರಿಪುಕಾನ್ತಾಮುಖಸಂಕಜಂಕೊರಗೆನಕ್ಷತ್ರೋದಯೇಶಂಕಳಾಳಿಪರಿಭ್ರಾಜಿತನೊಜ್ಜ್ವರ್ತೋ
[15]ಜ್ವರ್ತಯಶಶ್ರೀಚಂದ್ರಿಕಾಧೀಶ್ವರಂನೃಪನೇಸೋಮನೆನಲ್ಕೆಬಿಜ್ಜಣಮಹೀಪಾಳಾಬ್ಧಿಯೊಳ್ಪುಟ್ಟದ ॥ ವ ॥ ಆಭುಜಬಳತ್ರಿ
[16]ಭುವನಮಲ್ಲದೇವತನೂಜಂರಾಜಾಧಿರಾಜಂರಾಜಮಾರ್ತ್ತಂಡಂಮಾರ್ತ್ತಂಡಕರಾತಿತೀಬ್ರತೇಜಸ್ವಭಾವಂಭಾವಿ
[17]ತಾಶೇಷಯಾಚಕಾಭಿಲಷಿತಫಳಪ್ರದಾಯಕಂವೈರಿಭಯದಾಯಕರಾಯಮುರಾರಿಸೋವಿದೇವಚಕ್ರೇಶ್ವರಂ
[18]ಸಮಸ್ತಪ್ರಧಾನರಿಂಪರಿವೇಷ್ಟಿತನಾಗಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತವಿರ್ದ್ದಸಮಧಿಗತಪಂಚಮಹಾಶ
[19]ಬ್ದಮಹಾಸಾಮನ್ತಸೇನಾದಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಷ್ಠಾಯಕಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಪ್ರಮುಖನೀತಿ
[20]ನಿಷ್ಠಾಯಕಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಮಹಾಪಸಾಯತಂಬ್ಯೂಳೆಕೆಯಕೇಸಿವಯ್ಯದಂಡನಾಯಕರಂಕರ
[21]ದುದಕ್ಷಿಣದಿಶಾವರದಭಂಡಾರವಾಡದೇಶಂಗಳೆಲ್ಲವಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಮಾಱುವೆಂದುಕಾರುಣ್ಯಂಮಾಡಲ್ಮಹಾ
[22]ಪ್ರಸಾದವೆಂದುಕೈಕೊಂಡಮಹಾಪ್ರಚಂಡದಂಡನಾಥಪ್ರತಾಪೋಂನತಿಯಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಇದುವಿದ್ಯಾಧರಲೋಕವೆಲ್ಲದಿದುನಾ
[23]ಕಾನೀಕವನ್ತಲ್ಲದಿಂತಿದುಗಂಧರ್ವ್ವನಿಕಾಯವಲ್ಲಣವಿದಾನತ್ತಿಂನರಬ್ರಾತವಲ್ಲಿದಲೇಬ್ಯೂಳೆಕಕೇಸಿಮಯ್ಯವಿಜಯ
[24]ಪ್ರಾರಂಭದೊಳ್ಮಗ್ಗಿರಪೋದದಟಕ್ಷ್ಮಾಪನಿಕಾಯಪುಲ್ಪಿಕಚಯಂವ್ಯೋಮೈಕಸಾಂಕೀರ್ಣ್ಣಕಂ ॥ ಚಂಪಕ ॥ ಮನುಚಯಸೇವ್ಯ
[25]ವೃತ್ತಿನಿಜವೃತ್ತಿಪುರಾತನರಾಜನೀತಿತಾಂತನಗಳವಟ್ಟನೀತಿಯಪರಾರ್ತ್ಥಮೆತಂನಭುಜಾಜ್ಜರ್ತಾರ್ತ್ಥವಾಳ್ದಿನಮಹಿಮೋಂ
[26]ನತಿತ್ವಮೆನಿಜೋಂನತಿಯಾಶ್ರಿತತುಷ್ಟಿತನ್ನ ದೆಂದೆನಿಸನೆಗಳ್ತಿಪೆಚ್ಚೆರ್ದಸಲೆಜೀವಿಸೆಕೇಶವದಂಡನಾಯಕ ॥
[27]ವ ॥ ಅನ್ತನೇಕಮಹಿಮೋಂನತಂತದ್ದವಾಡಿಸಾಸಿರಮುಮಂಹಾನುಗಲ್ಲಯ್ನೂ ಱುಮಂಬನವಸೆಪನ್ನಿಬ್ಭಾರ್ಪ್ಪಸಿರ
[28]ಮುಮಂಸುಖದಿನನೇಕಕಾಲಂಪರಿಪಾಳಿಸುತ್ತಂಸ್ವದೇಶಾವಲೋಕನಾರ್ತ್ಥಂಬನ್ದು ಶ್ರೀಮದನಾದಿಪಟ್ಟಣಂರಾಜ
[29]ಧಾನಿಬಳ್ಳಿಗಾವೆಯಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಮಾಟಕೂಟಪ್ರಾಸಾದರತ್ನ ಪೂಜೆಸುವರ್ಣ್ಣಕಳಕ
[30]ವಿದ್ಯಾದಾನಾನ್ನದಾನಾದ್ಯನೇಕಶ್ರೀಕಾರ್ಯ್ಯಮಂನೋಡಿಯಿದುವಾರಾಣಸಿಗಂವಿರ್ಮ್ಮಡಿಕೇದಾರಕ್ಕಂ
[31]ನೂರ್ಮ್ಮಡಿಶ್ರೀಪರ್ವ್ವತಕ್ಕಂಸಾಸಿರ್ಮ್ಮಡಿಯದುಕಾರಣವಿಲ್ಲಿಯೆನಾನುಂಧರ್ಮ್ಮವಂಮಾಡಿಕೃತಾರ್ತ್ಥನ

[32]ಹೆನೆಂದುತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುದೇವರಸಮಿಪಕ್ಕೆ ವಂದವರವಿದ್ಯಾವಿಶೇಷ
[33]ಮುಮೋಽಂನ್ನತಿಯಂನೀಡುಂನೋಡಿ ॥ ವೃ ॥ ಶಬ್ದೇಪಾಣಿನಿಪಂಡಿತೋನಯಜಕಯೇಃಶ್ರೀಭೂಪಣಾಚಾರ್ಯ್ಯ
[34]ಕಃನಾಟ್ಯಾದಾಭರತೇಮುನಿಶ್ಚಭರತಃಕಾವ್ಯೇಸುಬಂಧುಃಸ್ವಯಂ । ಸಿದ್ಧಾನ್ತೇಲಕುಳೇಶ್ವರಃಶಿವಪದೇಸ್ತಂದೋನುಹೀ
[35]ಮಂಡಳೇಸೋಯಂರಾಜಗುರುರ್ಯ್ಯಾರ್ತ್ಥಕಥಿತಃಶ್ರೀವಾಮಶಕ್ತಿರ್ಯ್ಯತಿಃ ॥ ಇತ್ಯಾದ್ಯನೇಕಪ್ರಕಾರ
[36]ದಿಂಸ್ತುತಿಯಿಸುತವಾತ್ಮೀಯಧರ್ಮ್ಮಾಭಿವೃದ್ಧಯವಿತ್ತಾನ್ತಮನವರ್ಗಱಿಪುವುದುನ್ತದಸ್ತುನೀವೇನಂಧ
[37]ರ್ಮ್ಮವಂಮಾಡಿದಡಂಸ್ವೀಕರಿಸಿಹಿವೆನೆಲ್ಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯವರ್ಷದಂಟನೆಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದವೈ
[38]ಶಾಖಪಾರ್ಣ್ಣಿಮಿಆದಿತ್ಯವಾರಸೋಮಗ್ರಹಣಸಂಕ್ರಮಣವ್ಯತೀಪಾತದಂದುಹಾನುಗಲ್ನಾಡ
[39]ಯಿಲಂಬಿಯಕಂಪಣದಬಟಿಯಬಾಡಂಚಿಕ್ಕ ಕಂಣುಗಿಯಂಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರದೇವರಂಗಭೋ
[40]ಗರಂಗಭೋಗಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂಬ್ರಾಹ್ಮಣತಪೋಧನರಂನದಾನವಿದ್ಯಾದಾನಕ್ಕವಾ
[41]ಸ್ಥಾನದಾಚಾರ್ಯ್ಯಶ್ರೀಮದಗ್ನಿತಮದೇವಪ್ರಿಯಃಶಿಷ್ಯಶ್ರೀಮದ್ರಾಜಗುರುದೇವರಕಾಲಂಕಚ್ಚಿತ್ರಿಭೋಗಾ
[42]ಭ್ಯಂತರವಾಚಕಂದ್ರಾಕ್ಕ್ಷತಾರಂಬರಂಸಲ್ವಂತಾಗಿಶ್ರೀಮದ್ರಾಯಮುರಾರಿಸೋವಿದೇವಗೆಬಿಂನಹಂಗೆಯ್ದು
[43]ಕಾಂಬ್ರಶಾಸನವುಂಪಡದುತಂದುಬೋಳ್ಳಿಕೆಯಕೇಕಿಮಯ್ಯದಂಡನಾಯಕಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
[44]ಡಿಕೊಟ್ಟನೀಧರ್ಮ್ಮವನಾವನಾನುಂಪರಿಪಾಳಿಸಿದಾತಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಾದ್ಯುತ್ಕೃಷ್ಟಕ್ಷೇತ್ರಂಗಳಲ್
[45]ವೇದಶಾಸ್ತ್ರೋದಿತಾಹಿತಾಗ್ನಿ ಕಾಮುಖ್ಯಾಯಣನಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆಸಹಸ್ರಕವಿಲೆಗಳಂಸು
[46]ವರ್ಣ್ಣನೇಕರತ್ನಂಗಳಿಂಕೋಡುಂಕೊಳಗುವುಮಂಕಟ್ಟುಸಿದಾನವುಂಕೊಟ್ಟಫಲವೀಧರ್ಮ್ಮವನಾಳಿದವನಾಕ್ಷೇತ್ರದೊಳಾತಿ
[47]ಥಿಯೊಳಾಬ್ರಾಹ್ಮಣರುವುನಾಕವಿಲೆಗಳ್ಗಂಸ್ವಹಸ್ತದಿಂದವಳಿದನರಕಕ್ಕಿಳಿದನೀಯರ್ತ್ಥದಸಾಕ್ಷಿತ್ವೇನಶ್ರುತಿ ॥
[48]ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ತು ವಸುಂಧರಾಂಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೇ ಕಲ್ಲು.

### ಪ್ರಮಾಣ 5′ 6″ × 2′ 2″.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
[2]ತಾಪದೇವರಾಯರಕುಮಾರವಿಜಯರಾಯಮಹಾರಾಯರು . . . . . ಹ
[3]ಸ್ತಿನಾವತಿಯನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆಶ್ರೀಮನ್ಮಹಾಪ್ರ
[4]ಧಾನಬಯಿಚೆಯದಣ್ಣಾಯಕರಕುಮಾರ . . . . . .
[5] . . . . . ಗೆಯೆ . ಬೆಳೆಯ . . .
[6] . . . . . ದೇವರು . . . . . ದೇವರುಕೊಡನಾಡೊಳಗಣ . . ಕುಡಿಗೆರೆಯಸಿದ್ಧೇ
[7]ಶ್ವರದೇವರುಪಂಚೇಶ್ವರದೇವರುಮುಖ್ಯವಾದ . . . . ಆಚಾರಿಯಬುಳ್ಳಿದೇವಂಗಳಸುಚಾರಿತ್ರವೆಂತೆಂದಡೆ ॥
[8]ಪರಮಶುದ್ಧ . . ಪಾವನಚರಿತ್ರವಿಸಾಲಚಿತ್ತಂಶಾಸ್ತ್ರದೊಳ್ಪಂಗಾತವಮಾನ್ವಯಾಂಭುಧಿಸುಧಾಕರಂ ॥ ಶ್ರೀ
[9] . . ಕಲ್ಪಭೂರುಹಂ . . . . . ನರಾತಿದ . . ಪರಾಜಿಪಂಥರೆಯೊಳಾಬೊಂಮಿದೇವನಸು
[10]ಪುತ್ರನುಬುಳ್ಳದೇವಂಕ್ರಿತದಾನ . . . . ನಿಗವೋಕ್ತಿಯವಿಚಾರದೊಳುಂಮಿಗಿ . . ಪ್ರಭಾವಧಾರುಣಿಯೊಳುತನ್ನಂ .
[11] . . . . ಕೊಟ್ಟು . . ನಂಬುಧಾರೆಯನೆಱದು . . . ಭಕ್ತಿ . . . . . ನೆತಂನೊಳಾವಗಂವರಗುಣಿಬುಳ್ಳಿ
[12]ದೇವನಚರಿತ್ರತೆಗಾರ್ಸರಿಭೂತಳಾಗ್ರದೊಳು ॥ ಕರಚರಣದ್ವಯಕ್ಕೆ . ಜಂಗವುರೂಪಿನಿಂದಧಾ
[13]ರಿಣಿಯೊಳುಪೂಜೆಗೊಂಬನತಿಭಕ್ತರರೂವದೊಳುನಿರಂತರಂಪರವುಸಿನಾಗಮಾಕರಿಗೆತಾವದಿಕಾರಿವಿ

[14]ನಿಪನಾವಗಂಸ್ತಿರತೆಯೊಳುಬುಳ್ಳಿದೇವನಗುಣಂಗಳಬಂಣಿಪರಾರ್ಧರಿತ್ರಿಯೊಳೂ ॥ ಶಕವರುಷಂಸು
[15]ಸಾವಿರದಮುನ್ನುಱನಾಲ್ವತ್ತನಾಲ್ಕಱಶುಭಕ್ರುತುವೆನಿಸಿದಸಂವತ್ಸರದೊಳಾಸ್ವೀಜಸುಧದಪಂಚಮಿ
[16]ಪ್ರಕಾಶಾದಿಯವಾರದೊಳ್ಳ . . . ಸ್ಥಿರವಲ್ಲೆನಗೆಂದು . . . ಬುಳ್ಳಿದೇವನುಸುರಲೋಕಕೈದಿದಸುರೇಂದ್ರನ
[17]ರಾಣಿಯರು . . . ॥ . ಮೂವರುಕಾಂತೆಯರುಂನತದಿಂದಲೀಸಮಾಧಿಗೊಡಲಂ
[18]ಕೊಟ್ಟಾಚೆಂನಬುಳ್ಳಾಯಬಾಚಲೆಳುಂನ್ನತೆಮಧುಕಾಯತಂಪ್ಮೊಳತಿದಯದಿಂದಂ ॥ ಶ್ರೀ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′8″ × 1′9″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
[2]ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾ
[3]ಹಂಕ್ಷುಭಿತಾರ್ಣ್ಣವಂ । ದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾನ್ತಭುವನಂವಪುಃ ॥
[4]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಸ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪ
[5]ರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ
[6]ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಸಮ
[7]ಸ್ತಭುವನವಿಖ್ಯಾತಪಂಚಸತವೀರಸಾಸನಲಬ್ಧಾನೇಕಗುಣಗಣಾಳಂಕ್ರಿತಸತ್ಯಸಾಚಾಚಾರಚಾರು
[8]ಚಾರಿತ್ರನಯವಿನಯವೀರಬಳಂಜಧರ್ಮ್ಮಪ್ರತಿಪಾಳನವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜಿತಾನೂನಖಂಡ
[9]ಮೂಳಭದ್ರೋದ್ಭವದ್ವಾತ್ರಿಂಸವೇಳಾಮವವುಮಷ್ಟಾದಸಪಟ್ಟಣಮುಂಚೌಷಷ್ಟಿಯೋಗಪೀಠಮಂಮಱು
[10]ವತ್ತುನಾಲ್ಕುಘಟಿಕಸ್ಥಾನಮುಮಯ್ಯಾವೊಳೆಪುರಪರಮೇಶ್ವರರುಶ
[11]ರಣಾಗತವಜ್ರಪಂಜರರುಂಪಿರಿದಿತ್ತುಮಱಿವರುಮಱಿಗೆವರೆಕಾವರುಂಪರನಾ
[12]ರೀಸಹೋದರರುಂಮಾಶೃತಜನಕಲ್ಪವೃಕ್ಷರುಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸ
[13]ಹಿತಂಶ್ರೀಮನ್ಮಹಾಪಟ್ಟಣಂರಾಜದಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯಪಟ್ಟಣಸ್ವಾಮಿಹ
[14]ನುಮಂತಸೆಟ್ಟಿಯುಂಬಮ್ಮಿಸೆಟ್ಟಿಯುಂಮೇಬಿಸೆಟ್ಟಿಯುಂಸಾದೊರೆಬಿಟ್ಟಿಮಯ್ಯನುಂ
[15]ನಾಡಸ್ವಾಮಿಶಂಕರೈಯ್ಯನುಸೇನಬೂವಶಂಕರೈಯ್ಯನುಚಲದಂಕರಾಮಂಮಣಿಗ
[16]ಱನಾಗಿಸೆಟ್ಟಿಯುಮನ್ತುಸಮಸ್ತನಗರಮುಮುಮ್ಮುರಿದಣ್ಡಮುಂಮಂದಾರಬಲದೇವ
[17]ಸೆಟ್ಟಿಯುಮೇಹರಿಕಾಟಯನುಬಿಟಿಯಂಣನುಭತ್ತಕೇರಿಯಕಾಳಿಸೆಟ್ಟಿಯುಂ
[18]ಜಗತೀಸಮೂಹಂಬೆರಸಿನಾಲ್ವರ್ವ್ವೋವುಗಳುಮಱುವತ್ತುಕೊತ್ತಳಿಯುಂನಗರದವ
[19]ಶವರ್ತ್ತಿಗಳುಮಿಱ್ದು ॥ ಧರೆಗೆಸೆವಶಕ್ತಿಪರಿರ್ಷೆಗೆಕರಮಗ್ರಣಿಯೆನಿಪಪರ್ವ್ವತಾವ
[20]ಳಿಯೊಳ್ಮೂವರಕೋಣೆಯಸಂತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿಮುನಿಪತಿನೆಗಱ್ದು ॥
[21]ಆಮುನಿಪನಗ್ರಶಿಷ್ಯರ್ಶ್ರೀಮತ್ಶ್ರೀಕಣ್ಠಪಂಡಿತರ್ವ್ವಸುಧೆಯೊಳಿಂನೇಮಾ
[22]ತೊಲಾಕುಳೀಶರ್ತ್ತಾಮೆನೆಸರ್ವ್ವಜ್ಞಕಳ್ಪರೆಸೆದರಳುಂಬಂ ॥ ಆಮುನಿಪನಶಿಷ್ಯರಿ
[23]ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾರಧ್ಯಾನ
[24]ಧಾರಣಾಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಳಸಂಪಂನರ್ಸಿದ್ಧಾಂತತರ್ಕವ್ಯಾಕರಣಕಾ
[25]ವ್ಯನಾಟಕಭರತಾದ್ಯನೇಕಸಾಹಿತ್ಯವಿದ್ಯಾಪ್ರವೀಣರುಮಪ್ಪದಕ್ಷಿಣದಿಶಾಭಾ
[26]ಗದತಾವರೆಗೆಱೆಯನಖರೇಶ್ವರದೇವರಾಚಾರ್ಯ್ಯರುಸೋಮೇಶ್ವರಪಣ್ಡಿತ

[27]ದೇವರ್ಗ್ಗೆಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಂ೧೯ನೆಯಶ್ರೀಮುಖಸಂವ
[28]ತ್ಸರದಪಾಲ್ಗುಣದಮಾವಾಸ್ಯೆಆದಿವಾರಸೂರ್ಯಗ್ರಹಣದಂದುದೇವರಂ
[29]ಗಭೋಗಕ್ಕಂಖಂಡಸ್ಫುಟಿತಕ್ಕಮಲ್ಲಿಯವಿದ್ಯಾರ್ತ್ಥಿತಪೋಧನರಾಹಾರದಾನ
[30]ಕ್ಕಮೆನ್ದುಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಉತ್ತಮದಬಳಕ್ಕೆತಿರುವಂಗ
[31]ಡಿಂಮತ್ತಮಂಗಡಿಗಳೊಳ್ಪಣಂತಂಬುಲಿಗರೊಳ್ಪಣಂತೆಲ್ಲಿಗರೊಳ್ಪಣಂ
[32]ಜಗತಿಯಬೂವುಗಳೊಳ್ಪಣಂಅವರೊಕ್ಕೆಲೊಳ್ವೀಸಂಂಅಱುವತ್ತುಕೊತ್ತ
[33]ಳಿಯೊಳ್ವೀಸಂಂನಗರದವಶವತ್ತಿಗಳಪ್ಪಬಿನುಂಗಿನೊಳ್ವೀಸವಂಂಂಮಾನ್ಯ
[34]ಸಾಮ್ಯದೊಳ್ಪಣಂಮುಮ್ಮುರಿದಣ್ಡದಪಸುಂಬೆಯೊಳ್ಪಂಮೇಹಾರಿಗಳ್ಮುಖ್ಯಮಾಗಿ
[35]ಯಯ್ವತ್ತೊಕ್ಕಲುಮಿಱ್ದುದೇವರನಂದಾದೀವಿಗೆಗಂಮಠದಸೊಡರಿಂಗಂಗಾಣಂಗಳೊಳೆಂಣ್ಣೆ
[36]ಸೊಂಟಿಗೆಂಇನಿನಿತುಮನಶೇಷನಗರಂನೆರದಿದ್ದುಕೊಟ್ಟರು ॥ ಈಧರ್ಮಕ್ಕೆಚಾವ್ವೊಂಡ
[37]ಬೋವಂಅನುಕುಳಸಹಾಯ ॥ ಇವನೀಯನ್ದದೊಳೆಯ್ದೆರಕ್ಷಿಸಿದವಂಗಿಷ್ಟಾರ್ತ್ಥಸಂಸಿದ್ಧಿಸಂಭ
[38]ವಿಕುಂಪೂಣ್ದಳಿಪಂಗೆಗಂಗೆಗಯೆಕೇದಾರಂಕುರುಕ್ಷೇತ್ರಮೆಂಬಿವಱೊ
[39]ಳ್ವೇಸದೆಪಾರ್ವ್ವರಂಕವಿಲೆಯಂಸ್ತ್ರೀಬಾಳರಂಲಿಂಗಿಯಪ್ಪವರಂಕೊನ್ದನವಂಸ್ವಗೋತ್ರಸ
[40]ಹಿತಂಬೀಳ್ಗುಂಮಹಾಘೋರದೊಳ್ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೫ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 3″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[2]ಗೋತ್ರಾಸೀನಮಗೋತ್ರಂಚಗೋತ್ರಾಯಣಯುತಂಶಿವಂ । ಪಂಚಗೋರ್ನ್ನಿಧನಂಸೋಮಂವಂದೇನ್ಯಂಕ್ವಂಕಶೇಖರಂ ॥ ವ ॥
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪು
[4]ರವರಾಧೀಶ್ವರಯಾದವಕುಳಕಮಳಕಳಿಕಾವಿಕಾಸಭಾಸ್ಕರಂಗೂರ್ಜರವಾರಣಾಂಕುಶಂಮಾಳವಿಯಮಲ್ಲಂ
[5]ತೆಲುಂಗರಾಯಶಿರಃಕಮಳಸಮೂಳೋತ್ಪಾಟನಕರಮರಿರಾಯಜಗಝಂಪಂರಾಯನಾರಾಯಣಶ್ರೀಸಿಂಹಣದೇವನಪ್ರತಾ
[6]ಪವೆಂತೆಂದಡೆ ॥ ಕರ್ಣ್ಣಾಟಕ್ಷಿತಿಪಾಳಸೈನ್ಯತಿಮಿರಪ್ರಧ್ವಂಸತೀಬ್ರಾತಪೋಗರ್ಜ್ಜನ್ಮಾಳವವಾರಣಾಖಿಳಘಟಾಸಂಘಟ್ಟಪಂಚಾನನಃ । ತೇಲುಂ
[7]ಗೇಶಚಮೂಸಮೂಹಜಳಧಿಸ್ಫೂರ್ಜ್ಜತ್ಸದಾಕುಂಭಸೂಸ್ಸರ್ವ್ವಕ್ಷ್ಮಾಪತಿಶೇಖರೋವಿಜಯತೇಶ್ರೀಸಿಂಹಣಸ್ಸರ್ವ್ವದಾ ॥
[8]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಮಹಾಪರಮವಿಶ್ವಾಸಿರಾಯನಾಯಕ
[9]ನಾರಾಯಣಂಶ್ರೀಮಾಯಿದೇವಪಂಡಿತರಪ್ರಭಾವಮೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಶ್ರೀಮತುಸಿಂಹನ್ರಿಪೋನಿವೇದ್ಯಸಕಳವ್ಯಾಪಾರಚಿಂ
[10]ತಾಂಕ್ರಿತೀಭುಂಕ್ತೇಸರ್ವ್ವಸುಖೋಪಭೋಗನಿರತಃಸಂಸಾರಬೀಜಂಪ್ರಭುಃಬ್ಯಾಪಾರೇಣಸುನಿಶ್ಚಿತೇನಸತತಂಯೇನಪ್ರಜಾರಂಜಿತಾಃಪ್ರಾ
[11]ಯೋರಾತಿಗಣಾನ್ವಿಜಿತ್ಯಸಕಳಾನಾಸ್ತೇಭುವಂಧಾರಯಂನು ॥ ವ ॥ ಅನ್ತಲ್ಲಿಯಶ್ರೀಮನುಮಹಾಪಸಾಯ್ತಂಸರ್ವ್ವಾಧಿಕಾರಿಪರಮ
[12]ವಿಶ್ವಾಸಿಗಂಡಪೆಂಡಾರಹೆಂಮಯ್ಯನಾಯಕನಪ್ರಭಾವವೆಂತೆಂದಡೆ ॥ ಹ್ರಿದಯೇಕಮಳಾಂದ್ರಿಷ್ಟ್ವಾಜಿಹ್ವಾಯಾಂಚಸರಸ್ವತೀಂ
[13]ಕೀರ್ತ್ತಿಸ್ಸಾಪತ್ನ್ಯಖಿಂನೇವಯಸ್ಯಯಾತಿದಿಗಂತರಂ ॥ ಶ್ಲೋಕಂ ॥ ಸೋಮೇಸ್ವರಯತೇಶ್ಶಿಷ್ಯೋವೈದ್ಯನಾಥಾಂಘ್ರಿಪೂಜಕಃಭೀ
[14]ಮಾಪಾದಾಬ್ಜಮಧುಲಿಟ್ದೀವ್ಯಾದ್ಧೇಮಮಹೀಪತಿಃ ॥ ಆತನಸತಿಯಪ್ರಭಾವಮೆಂತೆಂದಡೆ ॥ ಕಂದ ॥ ವೊಂಮಿಂಗೆಸರಿ
[15]ಯರುಂಧತಿಯಿಂಮ್ಮಿಂಗಾಲಕ್ಷ್ಮಿದೇವಿಸರಿಸಮನಕ್ಕುಂಹೆಂಮ್ಮೆಯಲುಸರಧಿನಾಯಕಹೆಂಮನಸತಿರುಪ್ಪುಬಾಯಿಗಿ
[16]ತರಸ್ಸರಿಯೇ ॥ ವಚನ ॥ ಅಂತಾದಂಪತಿಗಳಿರ್ಬ್ಬರುಂಸುಖಸಂಕಥಾವಿನೋದದಿಂಬಳಿಗಾವೆಗೆಬಂದಿರ್ದ್ದಾಸ್ಥಳಕ್ಕಧಿದೆ

[17]ಯ್ವಮಪ್ಪಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಪ್ರಭಾವಮೆಂತೆಂದಡೆ ॥ ಮಾಳಿನೀ ॥ ವಿಧಿಹರಿಸುರಮುಖ್ಯಾಃಶ್ರೀ
[18]ಬಳಿಗ್ರಾಮಮಧ್ಯೇಶ್ರುತಿಜನಿತವಚೋಭಿರ್ಭ್ಯಕ್ತಿನಮ್ರಾಸ್ತುವನ್ತಿ । ಹ್ರಿದಯಕಮಳಕಾನ್ತಂಯಂಪ್ರಪ
[19]ಶ್ಯಂತಿಸಿದ್ಧಾನಮತಃಶಿವಮಮೇಯಂತಂಚಿದಾನಂದರೂಪಂ ॥ ಉಪಾಸತೇವಿರೂಪಾಕ್ಷಂತತ್ರಕೋಟಿಮ
[20]ಠಸ್ಥಿತಃವಾಮಶಕ್ತಿರ್ಯ್ಯಥಾಪೂರ್ವ್ವಮುಪಮನ್ಯುರ್ಮ್ಮಹಾತಪಾಃ ॥ ವ ॥ ಅನ್ತಲ್ಲಿಯದೇವಭೋಗಮಂಆಚಾರ್ಯ್ಯಶ್ರೀ
[21]ಕಂಠದೇವರಶಿಷ್ಯರಪ್ಪಮಹಾಬ್ರತಿವಾಮಶಕ್ತಿದೇವರವಿದ್ಯಾಸಮಗ್ರತೆಯಂಬ್ರತಿತ್ವಮಂಕಂಡುಕೇದಾರೇಶ್ವರದೇವರನಂ
[22]ದಾದೀವಿಗೆಗಂಧಾಕ್ಷತೆಪುಃಪಧೂಪದೀಪನೈವೇದ್ಯತಾಂಬೂಳಚೈತ್ರಪವಿತ್ರಶಿವರಾತ್ರಿಶೀತಾಳಗಡುಗೆಪಂಚಪರ್ವ್ವ
[23]ಗ್ರಹಣಕಾರಣಂ ೧೧೩೭ನೆಯಯುವಸಂವತ್ಸರದಭಾದ್ರಪದದಮಾವಾಸ್ಯೆಬ್ರಹಸ್ಪತಿವಾರದಂದುಹೆಮ್ಮ
[24]ಯ್ಯನಾಯಕರುಬನವಾಸೆನಾಡಸುಂಕಾಧಿಕಾರದಲಿಯಾಸ್ಥಾನಾಚಾರ್ಯ್ಯವಾಮಶಕ್ತಿದೇವರಪಾದಪ್ರಕ್ಷಾಳನಂಗೆಯ್ದು
[25]ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಹೆಜ್ಜುಂಕಮಂನೆಯಮೆಯ್ದೇಱುವೊಕ್ಕಲುದೆಱೆಮುಖ್ಯಕಿಱುಕುಳಸುಂಕವೊಳಗಾಗಿ
[26]ಮುತ್ತುಮಾಣಿಕಪಟ್ಟೆದವಸವೆನೆಹೇಱಿದಡಂಸರ್ವ್ವಮಾನ್ಯವಾಗಿಬಿಟ್ಟಸ್ಥಳದಎತ್ತು ೨೫ಸಿರಿವೊಳಲಸ್ಥಳದಗಾ
[27]ಣ೨ಇಂತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆವಾರಣಾಶಿಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಾವಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗು
[28]ಮಂಪೊಂನುಂರಂನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಈಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸ
[29]ದಾತಂಗೆಪಂಚಮಹಾಪಾತಕಮಂಮಾಡಿದಧೋಗತಿಯಕ್ಕು ॥ ವಿಂಧ್ಯಾಟವೀಶ್ವತೋಯಾಸುಶುಃಕ
[30]ಕೋಟರವಾಸಿನಃಕೃಷ್ಣಸರ್ಪ್ಪಾಃಪ್ರಜಾಯಂತೇದೇವಬ್ರಹ್ಮಸ್ವಹಾರಿಣಃ ॥
[31]ಸುಂಕದವನಾಗಲಿಅರಸಾಗಲಿ
[32]ಅಧಿಕಾರಿಯಾಗಲಿಯಿಾಶಾಸ
[33]ನಮರಿಯಾದೆಗೆಅಳಿದಾತ
[34]ನಅವುವೆಹೆಂಡತಿಯಂ
[35]ಇಕತೆಸುಂದುಗು ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೬ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 6″

[1]ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[2]ನಮಃಶಾಶ್ವತಿಕಾನನ್ತಜ್ಞಾನೈಶ್ವರ್ಯ್ಯಮಯಾತ್ಮನೇಸಂಕಲ್ಪಸಫಲಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯಶಂಭವೇ ॥ ನಮೋರಾಜಗುರವೇ
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಕಾಳಂಜರಪು
[4]ರವರಾಧೀಶ್ವರಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಡಮರುಕತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಕದನ
[5]ಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂಕುಶಗಜಸಾಮನ್ತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರ
[6]ಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವನಿಶ್ಶಂಕಮಲ್ಲಾದಿಯಥಾರ್ತ್ಥನಾಮ
[7]ಶ್ರೀಮದ್ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವಂಮಹೀವಲ್ಲಭೆಯನನುದಿನಮನುಭವಿಸಿದನೆನ್ತೆಂದಡೆ ॥
[8]ವೃ ॥ ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮೂಢೇನಗೋತ್ವಂಗತಾಸೇಯಂಬಿಜ್ಜಣದೇವಪಟ್ಟಮಹಿಷೀವೃತ್ತೌಚಿರಂಕ್ರೀಡತೇರ
[9]ತ್ನಂದೇವತಥೈವಭಾತಿಜಡಧೌವೇಳಾಧಿಪಾಧಸ್ಥಳೇವಿಷ್ಣೋರ್ವಕ್ಷಸಿಕೌಸ್ತುಭಂನೃಪವರಪ್ರಾಢೇನಸಾಶ್ಲಾಘತಾ ॥ ವ ॥ ಅನ್ತೆ
[10]ನಿಸಿದರಾಜಾಧಿರಾಜಪ್ರಿಯತನಯಪ್ರತಾಪಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ರಿಪುಭೂಪಾಳತಮೌಘಮೋಡೆಕುಮುದಬ್ರಾತಂ
[11]ಕರಂಪೆರ್ಚ್ಚೆತದ್ರಿಪುಕಾಂತಾಮುಖಪಂಕಜಂಕೊರಗೆನಕ್ಷತ್ರೋದಯೇಶಂಕಳಾಳಿಪರಿಭ್ರಾಜಿತನುಂನ್ನತೋಂನತಯಶಶ್ರೀಚಂದ್ರಿಕಾಧೀಶ್ವ
[12]ರಂನೃಪನೇಸೋಮನೆನಲ್ಕೆಬಿಜ್ಜಣಮಹೀಪಾಳಾಬ್ಧಿಯೊಳ್ಪುಟ್ಟಿದ ॥ ವ ॥ ಅನ್ತುಪುಟ್ಟಿಕ್ಷೋಣೀತಳವೆಲ್ಲವನೇಕಚ್ಛತ್ರದಿಂದಾ

13ಳ್ದರಾಯಮುರಾರಿಸೋವಿದೇವಾನುಜಾನಾಳ್ದನೆಂತೆಂದಡೆ ॥ ಕ ॥ ತತ್ಸಮನಂತರದೊಳ್ಧರೆಗುತ್ಸವಮಂಮಾಡಿ
14ಸತ್ಯಶೌಚಬ್ರತದಸರಿತ್ಸುತದೊರೆಯಂನವಪುರುಕುತ್ಸಂಸಂಕಂಮದೇವನಾಳ್ದಂಧರೆಯ ॥ ಉತ್ಪಳ ॥ ಗೌಳಗಜನ್ತುರುಷ್ಕತುರಗಂವ
15ರಸಿಂಹಳನಾಥಮೌಕ್ತಿಕಂಚೋಳಸುಧಾಂಬರಂಮಗಧಕತ್ತುರಿಯುಂಮಳಯೇಶಚಂದನಂಲಾಳನಬಾಳಕನರೆಯಿರೈಂದುಚರರ್ಸಲೆಬಿಂನಪಂ
16ಗಳಂಕೇಳಿಸುತಿರ್ಪ್ಪರೋಲಗದೊಳಂವಿಭುಸಂಕಮದೇವಭೂಪನ ॥ ಅನ್ತನೇಕಪ್ರಕಾರದಿಂವಸುಧಾವಳಯವಂನಿಃಕಂಟಕಂಮಾಡಿ
17ದೊಮಹಾರಾಜಾಧಿರಾಜಚಕ್ರೇಶ್ವರನರಾಜ್ಯಪ್ರಧಾನಾಂಗಂಗಳೆಮಹಾಪ್ರಧಾನರಾದರೆನಿಸಿದಪಿರಿಯದಂಡನಾಯಕಂಲಕ್ಮಿದೇವ
18ನುಂ । ಬಾಹತ್ತರನಿಯೋಗಾಧಿಷ್ಠಾಯಕಂಚಂಡುಂಗಿದೇವನುಂ । ವಸುಧೈಕಬಾಂಧವಂರೇಚಣಯ್ಯದಂಡನಾಯಕನುಂ । ಸ
19ರ್ವ್ವಾಧಿಕಾರಿಸೋವಣಯ್ಯದಂಡನಾಯಕನುಂ । ಸಮಸ್ತಸೇನಾಗ್ರೇಸರಂಕಾವಣಯ್ಯದಂಡನಾಯಕನುಂ । ಪೊಳ
20ಗಾಗಿಸಮಸ್ತಪ್ರಧಾನರ್ಸಹಿತಂವಿನೋದದಿಂದಕ್ಷಿಣದಿಶಾವರಕ್ಕೆವಂದುಬನವಸೆಪಂನಿರ್ಚ್ಚಾಸಿರದಧಿಷ್ಠಾನಂ
21ಬಳ್ಳಿಗ್ರಾಮೆಯಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರತ್ರಿಕೂಟಪ್ರಾಸಾದಮುಮಂಲತಾಮಂಟಪಮುಮಂರತ್ನಪೂಜಾನೇಕ
22ಸ್ವರ್ಣಕಳಶಂಗಳ್ಮಂವಿದ್ಯಾದಾನಾನ್ನದಾನಾದ್ಯನೇಕಶ್ರೀಕಾರ್ಯ್ಯಮಂನೋಡಿಯಥಾರ್ತ್ಥಂದಕ್ಷಿಣಕೇದಾರವಿಲ್ಲಿನಾವೇನಾನುಂಧ
23ರ್ಮ್ಮಕಾರ್ಯ್ಯಮಂಮಾಡಲ್ವೇಱ್ಕುವೆಂದುತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುದೇವರಂಕಂಡವರತಪಃ
24ಪ್ರಭಾವಾದಿಸಾಮರ್ತ್ಥ್ಯಕ್ಕಾಶ್ಚರ್ಯದಿಂನೀಡುಂನೋಡಿ ॥ ವೃತ್ತ ॥ ಶಬ್ದೇಪಾಣಿನಿಪಂಡಿತೋನಯಚಯೇಶ್ರೀಭೂ
25ಷಣಾಚಾರ್ಯ್ಯಕಃನಾಟ್ಯಾದೌಭರತೇಮುನಿಶ್ಚಭರತಃಕಾವ್ಯೇಷುಮಾಘಃಸ್ವಯಂಸಿದ್ಧಾನ್ತೇನಕುಲೀಶ್ವರಃಶಿವ
26ಪದೇಸ್ಕಂದಃಸ್ವಭಾವೈರ್ಗ್ಗುಣೈಃಸೋಯಂರಾಜಗುರುಃಸದಾವಿಜಯತೇಶ್ರೀವಾಮಶಕ್ತಿರ್ಯ್ಯತಿಃ ॥ ಶ್ಲೋಕ ॥
27ಇತ್ಯನೇಕಗುಣಾಧೀಶಂಗೌತಮಪ್ರಿಯನಂದನಂಸತ್ವೋದ್ಧತಃಸಮಾಸಾದ್ಯಸಂಕಮಕ್ಷೋಣಿಪಾಳಕಃ ॥ ವ ॥
28ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸಂಕಮದೇವವರ್ಷದ ೫ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದವೈಶಾಖಮಾಸದಮಾವಾ
29ಸ್ಯೆಸೋಮವಾರವೃಷಸಂಕ್ರಮಣವ್ಯತೀಪಾತದಂದುಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಅಂಗಭೋಗರಂಗಭೋ
30ಗಖಂಡಸ್ಫುಟಿತಜೇರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂತಪೋಧನಬ್ರಾಹ್ಮಣರಾಹಾರದಾನಕ್ಕಂ । ಜಿಡ್ಡುಱಿಗೆಯಕಂ
31ಪಣದಬಱಿಯಬಾಡಂಕಿಱುಬಳ್ಳಿಗಾವೆಯಂಶ್ರೀಮತ್ಸಂಕಮದೇವಚಕ್ರವರ್ತ್ತಿ । ತದೀಯಸ್ಥಾ
32ನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಯಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ
33ಸರ್ವ್ವನಮಶ್ಯಂಸಲ್ವನ್ತಾಗಿಕೊಟ್ಟನೀಧರ್ಮ್ಮಮನಾವನೊರ್ಬ್ಬಂಪರಿಪಾಳಿಸಿದಂಶತಕ್ರತುವಂಮಾಡಿದವನ್ ॥
34ಈಧರ್ಮ್ಮಮನಳಿದವಂಶತಕ್ರತುವುಮನ್ತದೀಯದ್ವಿಜರುವನಳಿದನ್ತಹನರಕಕ್ಕೆವೋಹನ್ ॥
35ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರನ್ತೈಲಹದೇವನುಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಯೆಱಹರಸನುಂಬಂದುಧರ್ಮ್ಮಮಂನೋಡಿಯಿದುನಂಮ
ನ್ವಯಾನುಗ
36ತವಪ್ಪಗುರುಕುಳಸ್ಥಾನವಿಲ್ಲಿನಾವುವೇನಾನುಂಧರ್ಮ್ಮವಂಮಾಡಲ್ವೇಱ್ಕುವೆಂದುಧರ್ಮ್ಮಬುದ್ಧಿಯನ್ತನ್ದರವರಪ್ರತಾಪಮಂಪೇಳ್ವಡೆ ॥ವೃ॥ಕ
ದನಕ್ಕುಗ್ರಾ
37ರಿಯಂಮಲ್ತ್ರಿದಿಶಭುವನವಂಪ್ರೀತಿಯಿಂಬಂದುಕಾಣ್ಬಂಗೊದವಿದ್ದೈಶ್ವರ್ಯಮಂಭೀತರಿಗಸುಗತಿಯಂಮಾಱ್ಪನೇನೋಱ್ಪವೆಂದಂಗಿದೆದಲ್ಮಾ
ಱ್ಪಂಕಱುತ್ತೆಕ್ಕಲನೃಪತನಯನ್ತೈಲಪ
38ಕ್ಷೋಣಿಪಾಳಮ್ಮದದಿಂದಂಪ್ರೀತಿಯಿಂದಂಹೃದಯದಕೃಪೆಯಿಂಗುದುಮೆಚ್ಚಲ್ಕೆನಿಚ್ಚ ॥ ಕ ॥ ಧುರದೊಳಗೋಡಿದರಿಪುನೃಪರರಸಿಯರಕಟಾ
ಕ್ಷರುಚಿಯನೀಕ್ಷಿಸರಿಂನುಂಧರೆಯೊ
39ಳಗೆಱಹರಸನಪೊಸಕರವಾಳಿನಬಳಗೆಪೊಳಯಿತೆಂಬತಿಭಯದಿಂ ॥ ವ ॥ ಅನ್ತನೇಕಪ್ರಕಾರದಪೊಗಳ್ತೆಗಂನೆಗಳ್ತೆಗನ್ತಾವೆನೆಲೆಯೆನಿಸಿಶ್ರೀಮ
ನ್ಮಹಾ
40ಮಂಡಳೇಶ್ವರಂತೈಲಹದೇವನುಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಯಱಹರಸನುಂಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಮಹಾನೈವೇದ್ಯಕ್ಕಂನಂದಾದೀವಿ
ಗೆಗಂ
41ಪ್ರಾಗ್ಲಿಖಿತವಿಶಿಷ್ಟತಿಥಿಯೊಳ್ತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
42ಡಿಜಿಡ್ಡುಱಿಗೆನಾಡಬಱಿಯಬಾಡಂಕಿಱುಬಳ್ಳಿಗಾವೆಯಮಂನೆಯಮುಮಂಕಿಱುಕುಳಾಯದಾಯಸಹಿತಂಸರ್ವ್ವನಮಶ್ಯವಾ

[43]ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ವನ್ತಾಗಿಕೊಟ್ಟರೀಧರ್ಮ್ಮವನ್ತಪ್ಪದೆಪರಿಪಾಳಿಸಿದವರ್ಗೆವಾರಾಣಸಿಕುರುಕ್ಷೇತ್ರಾದಿತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಕವಿ
[44]ಲೆಗಳ್ಕೋಡುಂಕೊಳಗುನಂಬೊಂನಿಂರಂನದಿಂಕಟ್ಟಿಸಿನಾಸಿರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲವೀಧರ್ಮ್ಮಮನಾವನಾನುಂವೆ
[45]ದವೆನಾಬ್ರಾಹ್ಮಣರುಮನಾಕವಿಲೆಗಳ್ಕನಾತೀರ್ತ್ಥದಲ್ಲಿಸ್ವಹನ್ತದಿಂದೆಬಿದನ್ತಪ್ಪನರಕಕ್ಕೆ ವ್ಯೋಹನೀಯರ್ತ್ಥದಸಾಕ್ಷಿತ್ವೇನಸ್ಮೃತಿ ॥ ಶ್ಲೋಕ ॥

[46]ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿವ್ರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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[47]ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಸಕವರ್ಷ ೧೧೦೪ನೆಯಪರಾಭವಸಂವತ್ಸರದವೈಶಾಖಬ ೫ ವಶ್ರೀಮತ್ಕೇದಾರದೇವರಮೆಂಟಪಮನವಧಿಯಲ್ಲಿ
[48]ರ್ವಾಣಂಮಾಡಿತಕ್ಕೆ ಶ್ರೀಮದ್ರಾಜಗುರುದೇವರ್ಮ್ಮಚ್ಚಿ ಕಿಱುಬಳ್ಳಿಗಾವೆಯಹಾಲನಲ್ಲಿರಾವಲೆಗೆಜ್ಜೆಯಿನ್ತಿಂಕಳ್‌ಹಾಳಿಗೂಟದಕೆಯಿ
[49]ಕಮ್ಮಂನೂಱಿಯ್ವತ್ತಂಬಿಸದೋಜ । ಚಾವೋಜ । ಸಿಂಗೋಜನಿನ್ತೀಮೂವರ್ಗ್ಗವಾಚಂದ್ರಾರ್ಕ್ಕಂಸರ್ವ್ವನಮಃಶ್ಯಂನಲ್ವನ್ತಾಗಿಕೊಟ್ಟರ್ ॥
[50]ಮತ್ತಮೂಬೆಡುಗೆಯಿಪ್ಪತ್ತಱಬಳಿಯಬಾಡಂಸಿರುವೊಳಲುಮಂಸರ್ವ್ವನಮಸ್ಯವಾಗಿತ್ರಿಭೋಗಾಭ್ಯಂತರನಡೆವಂತಾಗಿಕೊಟ್ಟರುಸೊಸ್ತು ಅಸ್ತು ಸಿವಸಾಸನ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 8″ × 3′.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚನ್ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಗಿರಿಜಾಶೃಂಗಾರೇಂದುಃಪ್ರವರ್ದ್ಧ ಯತ್ಯಾಂತರಂಮನೋನಾರ್ದ್ಧಿಂ । ಸುರ

[2]ದನುಜಾರಾಧ್ಯಸ್ಯೇಚಯಸ್ಯಸವಃಪಾತುಪೂರ್ವ್ವತೀರವಮಣಃ । ಸ್ವಸ್ತಿಶ್ರೀವನಿತಾಪ್ರಿತವಿಸ್ತೀರ್ಣ್ಣೋರಸ್ಥಳಂರಿಪುಬ್ರಜವಸ್ತನ್ಯಸ್ತಚರಣಂ ಸಮಸ್ತಜ

[3]ನನ್ತುತಸಿತಕೀರ್ತ್ತಿವಿಕ್ರಮೂದಿತ್ಯನೃಪಂ ॥ ತತ್ಪಾದಪದ್ಮವಧೂಕರನುತ್ಪಾಟಿತಬಳವದಹಿತಬಾಹುಬಳಂವಿದ್ವತ್ಪೂಜ್ಯಂಗುಣರತ್ನ ಸರಿತ್ಪತಿಯೆನಿ

[4]ಸಿದನನನ್ತಪಾಳಚಮೂಪಂ ॥ ಪತಿಹಿತರೊಳೆಲ್ಲವುಗ್ಗದಪತಿಹಿತನತಿಶುಚಿಗಳೆನಿಸಿನೆಗಳ್ದವರೊಳೆಮಿಕ್ಕತಿಶುಚಿದಕ್ಷರೆನಿಪ್ಪರೊಳತಿದಕ್ಷನನೆನ್ತಪಾ

[5]ಳದಂಡಾಧೀಶಂ ॥ ಅರಿವೀರವಿಳಯಕಾಳಂವರವಿಬುಧಾಂಭೋಜವನವಮರಾಳನಿದೇಂಬಿತ್ತರಿಸಿದನೊಲೋಕದೊಳ್‌ಭಾಸುರಯಶಮನನನ್ತಪಾ ಳನಾಹ

[6] . . ಳ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾವಮನ್ತಾಧಿಪತಿವೆಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ । ರಿಪುಪುರತ್ರಿಪುರ

[7]ಹರಸಾಯಕಂ । ಸಕಳನಟನಗ್ನಭಗ್ನಗಾಯಕವಂದಿಬೃಂದಸನ್ತರ್ಪ್ಪಣಸಮರ್ತ್ಥವಿತರಣವಿಳಾಸಂ । ವೀರಲಕ್ಷ್ಮೀನಿವಾಸಂ । ವಿರೋಧಿಪಂಚಾನನಂ । ವಿವೇ

[8]ಕಚತುರಾನನಂ । ಗುಣರತ್ನ ಮಾಳಿಕಾಳಂಕಾರಂ । ಬುಧಜನಾಧಾರಂ । ಲಾಟಕುಳಕುಮುದವನವಿಧುಕರಂ । ಹರಚರಣನ

[9]ರಸಿರುಹವಧುಕರಂಶ್ರೀಮದನನ್ತಪಾಳದಣ್ಡನಾಯಕನೆರಡಱನೂಱುಮಂಬನವಸೆವನ್ನಿಚ್ಚಾರ್ಚ್ಚಿಸಿರಮುಂವಡ್ಡರಾವುಳಮುಂವೆಜ್ಜರ್ಂ ಕಮು

[10]ಮಂಪಡೆದುಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಶ್ರೀವನಿತಾಕುಚಕಸಂಭೃತ

[11]ಪ್ರೀವರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿವಾಳವಿಳಸಿತನೇನೆನೆದನೊಗೋವಿಂದಂಸಕಳವಿಬುಧಜನತಾನನ್ದಂ ॥ ಅನತಾರಾತಿಯನೋವದಿಕ್ಕಿ ಜಯ

[12]ಮಂತಾಳ್ದಲ್‌ಸಮರ್ತ್ಥತ್ಯನಾವನೊಗೋವಿಂದನೆಸಾರ್ದ್ದಪ್ಪರೆಡಱಂತೂಳ್ದಲ್ತೆ ಸಾಲ್ವಂನನಾವನೊಗೋವಿಂದನೆಕೀರ್ತ್ತಿಯಂಪಡೆದುಬೇ ಯಯ್ಯೆಂಬಿನಂಸಂ

[13]ದನಾವನೊಗೋವಿಂದನೆಮತ್ತೆ ಮತ್ತೆ ಪೆಱರಂಕಾಣೆಂಧರಾಚಕ್ರದೊಳ್ ॥ ಕರಣೆವುಗೆಂದುಱಂದಡಱರಿಯೆಂಮಲೆದಾನ್ತಜೆಭಾಳದೊಳ್‌ಪೊದ ಱ್ದಿರಿವುರಿ

[14]ಗಣ್ಣಿನುಗ್ರಫಣಿಕುಣ್ಡಳಮಂಕಿವಿಯೊಳ್‌ಕರಾಬ್ಜದೊಳ್‌ಸುರುಚಿರಕೂಳಮಂಮಿಱುಪದಾಡೆಗಳಂನಿಜವಕ್ತ್ರದೋಳ್‌ವಿಭೀಕರಮೆನಿತೋ

[15]ಱುಗುಂಸವುರರಂಗದೊಳೀರಣರಂಗಭೈರವಂ ॥ ಉರಿವುರಿಗಣ್ಣಿನೀಳ್ದುರಿವೊಲಾಗೆಭಯಂಕರಕೋಪವನ್ನಿಭೀಕರಕರಶೂಳಮಂಕರವುಗು ಬ್ಬಿಸು

[16]ತಿರ್ಪ್ಪಕರಾಸಿತಾನೆಪೋಲ್ತಿರೆಗಣಮಾಗೆಸದ್ಭಟಗಣಂರಿಪುಸೇನೆಗೆಪೋಲ್ಕುಮುಗ್ರಸಂಗರಧರೆಯೊಳ್ಮಹಾಪ್ರಳಯಭೈರವನಂರಣರಂಗಭೈ
ರವಂ ॥

[17]ಬಱಸಿಡಿಲಂತುಡುಂಕುವಮದಾನ್ಧಗಜಕ್ಕಿದಿರಾಗಿಕೋಳ್ಕಳಂಮುಱಿವುರದಿನ್ದಪೆರ್ಬ್ಬುಲಿಯಮೀಸೆಯೊಳುಯ್ಯಲನಾಡುವೊಂದುಪೇರಱಿಕೆ
ಯಬೀರರಾನ್ತಡ

[18]ಮದೇವೆಸಗೊಣ್ಡಪೆನೆತ್ತರಂನೆಲಕ್ಕೆಱೆಯದೆಮಾಣ್ಗುಮಿಾಸಮರರಂಗದೊಳೀರಣರಂಗಭೈರವಂ ॥ ಅರಿಭಟರಳ್ಗರುಳ್ವಿಣಿಲಬಾಸಿಗದಿಂನೊರೆನೆ
ತ್ತರೆಂಬಬ

[19]ನ್ಧುರತರಕುಂಕುಮದ್ರವದಿನುದ್ಘಶಿರಃಸರಸೀರುಹಂಗಳಿಂಕರವೊಸೆದರ್ಚ್ಚಿಪಂನಿಜಭುಜಾಸಿಲತಾಸ್ಥಿತಚಣ್ಡಿಕಾಪದಾಂಬುರುಹಯುಗಂ

[20] . ಸಮರರಂಗದೊಳೀರಣರಂಗಭೈರವ ॥ ಅರಿವೀರಭಟರನತಿಭೀಕರಭುಜನಿಶ್ರೇಣಿಮಾರ್ಗ್ಗದಿಂಸರ್ಗ್ಗಮನಚ್ಚರಿಯೆನಲೇಱಿಸುವಂಸಂಗರ
ದೊಳ್ರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ॥

[21]ಬಿರುದರಜವನದಟರಗೋಳ್ಮುರಿಮಲೆವರಮಾರಿಗಣ್ಡವಚ್ಚರದೊಳ್ಮಚ್ಚರಿಸುವರಮಿರ್ತ್ತುಸಾರ್ಯ್ಯಾಭರಣಂರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ॥
ರಣರಂಗ

[22]ಭೈರವಂಗುಣಮಣಿಮಣ್ಡನನಣ್ಣನಂಕಕಾಱಂಸುಭಟಾಗ್ರಣಿಯೆನೆನೆಗರ್ದ್ದಿರ್ದ್ದಂಧಾರಿಣಿಯೊಳ್ಗೋವಿಂದನಹಿತದನುಜಮುಕುನ್ದಂ ॥ ಅದ

[23]ಟಿನೊಳಣ್ಮಿನೊಳಾಯದೊಳೊದವಿದನಿಚ್ಚಟಿಕೆಯೊಳ್ಪೆಱರ್ಸಮನಿಲ್ಲೆಂಬುದನೆನಿಸುವಸುಭಟಂಜಿತಕದನಂರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ॥

[24]ವರವಿದ್ಯಾನಿಧಿಕೇಸಿರಾಜವಿಭುಗಂನೀಲಪ್ಪೆಗಂಪುಟ್ಟಿಭಾಸುರಕೀರ್ತ್ತಿಪ್ರಿಯನಾಗಿಸಂದಗುಣರತ್ನಂದಾಸಿರಾಜಂಪರಾಶರಗೋತ್ರಾಂಬರತಿಗ್ಮರೋ
ಚಿಜನಕಂತಾಯ್ಚಾ

[25]ರುನಾನಾಗುಣಾಕರೆಸೋಮಾಂಬಿಕೆತಾನೆನಲ್ಕೆಜಗದೊಳ್ಗೋವಿಂದನೇಂಧನ್ಯನೋ ॥ ವಚನಂ ॥ ಮತ್ತಮಾಮಹಾನುಭಾವನೌದಾರ್ಯ್ಯಪ್ರ
ಭಾವಮಂಪೇಳ್ವಡೆ ॥

[26]ಪ್ರಶ್ನೋತ್ತರಂ ॥ . . ಸನನಂ . . ಮುನ್ತಣ . . ಸ . . . ಯಿ . ಪೋಗದಾಂಪೆಸಕಮನಾನ್ತವಂಗೆಪೆಸರಾವುದದೇತಱಮೇಲೆಬಿಱ್ದು
ತಾನೊಸೆಯಿಸು

[27]ವಂಪ್ರಿಯಂಮುಳಿದಳಂಕಿವಿಗೇಂಪೆಸರಾರ್ಪ್ಪಿನೇಳ್ಗೆಯಿಂವಸುಮತಿಯೊಳ್ವಿಚಾರಿಸುವಡೇದೊರೆಯಂರಣರಂಗಭೈರವಂ ॥ ಕಲಿಕಾಲಕ
ರ್ಣ್ಣಂ ॥ ವಚನಂ ॥

[28]ಆಸಮಸ್ತಗುಣಗಣಾಭರಣನುಂ । ವಿಬುಧಜನಶರಣನುಂ । ನಿಜವಿಶುದ್ಧಕೀರ್ತ್ತಿಚಂದ್ರಿಕಾಪ್ರಭಾವವಿಕಸಿತಜಗದ್ವಳಯಕೈರವನುಂ । ರಣ

[29]ರಂಗಭೈರವನುಂ । ಸಕಳಸುಕವಿಜನಕಲ್ಪಭೂಜನುಂ । ವಿಷಮಹಯವತ್ಸರಾಜನುಂ । ವೀರಲಕ್ಷ್ಮೀನಿವಾಸನು । ವನನ್ತಪಾಳಪ್ರಸಾದಾ
ಸಾದಿ

[30]ತಾಧಿಕಾರಲಕ್ಷ್ಮೀವಿಳಾಸನುಂ । ಮೆನಿಸಿದಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಗೋವಿನ್ದರಸರ್ಮೇಲ್ವಟ್ಟೆಯವಡ್ಡರಾವುಳಮುಮೆರಡುಂಬಿಲ್ಕೊಡೆಯುಂಪೆ
ರ್ಜ್ಜುಂಕಮುಮಂಪಡೆದು

[31]ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ॥ ಧರೆಗೆಸೆವಶಕ್ತಿಪರ್ಷೆಗೆಕರಮಗ್ರಣಿಯೆನಿಪಚ . ತಾವಿಳೆಯೊಳ್ಮೂವರಕೋ

[32]ಣೆಯಸಂತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿಯೆತಿಪತಿನೆಗಳ್ದಿಂ ॥ ಆಕೇದಾರಮುನೀಂದ್ರನಲೋಕಪ್ರಸ್ತುತನಶಿಷ್ಯನತ್ಯಮಳಗುಣಾನೀಕಂಯಶಃ

[33]ಪತಾಕಂಶ್ರೀಕಣ್ಠಂವಿಬುಧಚೂತವನಕಳಕಣ್ಠಂ ॥ ಹರಪಾದಾಂಭೋಜದೊಳ್ಚಿತ್ತಮನೆಸೆವಮುಖಾಂಭೋಜದೊಳ್ಭಾರತೀಸುನ್ದರಿಯಂ
ಚಾರಿತ್ರದೊಳ್ನಿರ್ಮ್ಮಳತೆಯನಖಿ

[34]ಳಾಶಾನ್ತದೊಳ್ಶಕ್ರದಿಕ್ಕುಂಜರಭಾಸ್ವತ್ಕೀರ್ತ್ತಿಯಂಬಿತ್ತರದೆನಿರಿಸಿದಂಸದ್ಗುಣಾಢ್ಯಂಮುನೀಂದ್ರಾಭರಣಂಶ್ರೀಕಣ್ಠದೇವಂಬುಧಕುಳತಿಳ
ಕಂತರ್ಕ್ಕವಿದ್ಯಾಸಮು

[35]ದ್ರಂ ॥ ಆಮಹಾನುಭಾವನಶಿಷ್ಯನೇದೊರೆಯನೆನ್ದಡೆ ॥ ಅಕಳಂಕಾಂಬ್ರಮಹೀಜಚೈತ್ರಸಮಯಂಲೋಕಾಯತಾಂಭೋಧಿಶೀತಕರಂ
ಸಾಂಖ್ಯಧರಾದಿಶಾರದನಿ

[36]ಮಿಾಮಾಸಾಂಗನಾಕಂಬುಕಣ್ಠಕನನ್ಮೌಕ್ತಿಕಭೂಷಣಂಸುಗತನೀರೇಜಾತಚಣ್ಡಾಂಶುತಾರ್ಕ್ಕಿಕಸೋಮೇಶ್ವರಸೂರಿಪೆಂಪುವಡೆದಂನೈಯ್ಯಾ
ಯಿಕಾ

[37]ಶ್ರೇಸದಂ ॥ ಕೆಲಬಿತ್ತರ್ಕ್ಕರ್ವಿಕಾರದರ್ಕ್ಕೆರ್ಕಲಬರಾಪ್ತಾಳಾಪಸಂಬೋಧಕಕ್ಕೆರ್ಕಲಬನ್ನರ್ಕಟಕಕೋವಿದರ್ಕ್ಕೆರ್ಕಲಬರೊಳ್ಗಬ್ಬಂಗಳಂಬಲ್ಲವರ್ಕ್ಕೆರ್ಕಲಬವ್ಯಾಕರಣಜ್ಞರನ್ತಿನಿತುಮಂ

[38]ಬಾಪ್ಪಿನ್ತುವಿಶ್ವಂಭರಾತಳದೊಳ್ಬಲ್ಲವರಾರೆನಲ್ಕೆನೆಗಬ್ದಿಂವಿದ್ಯಾಬ್ಧಿನೋಮೇಶ್ವರಂ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾ

[39]ಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಳಸಂಪನ್ನಂ । ವಿಬುಧಜನಪ್ರಸಂನಂ । ನ್ಯಾಯಶಾಸ್ತ್ರವಿಸ್ತ್ರುತನರೋಜವನದಿವಾಕರಂ । ವೈಕೇಷಿಕವಾರ್ದ್ಧಿವ

[40]ರ್ದ್ಧನಕರತ್ಸುಧಾಕರಂ । ಸಾಂಖ್ಯಾಗಮಪ್ರವೀಣಮಾಣಿಕ್ಯಾಭರಣಂ । ಗುರುಚರಣಸರಸಿರುಹಷಟ್ಪದರಣಂ । ಶಬ್ದಶಾಸ್ತ್ರಸಹಕಾರವನವಸನ್ತಂ ।

[41]ಪ್ರಜ್ಞೋದಯೋದ್ಬುದ್ಧಲಾಕುಳಸಿದ್ಧಾನ್ತಂ । ನಿರುಪಮೋಪನ್ಯಾಸದೇವನದೀಪ್ರವಾಹಂ । ನಿಜದತ್ತಮಂತ್ರಪ್ರಭಾವಸಂವರ್ದ್ಧಿತಃಪ್ಯಸಂದೋಹಂ । ಸಾಹಿತ್ಯವಿದ್ಯಾ

[42]ಮಹಾನದೀಪ್ರವಾಹನಿವ್ಮಗಾಧೀಶ್ವರಂ । ಭಕ್ತಿಪ್ರಭಾವಪರಿತುಷ್ಟಪರಮೇಶ್ವರಂ । ನಿರವದ್ಯನಿರ್ಮ್ಮಳತಪೋಗುಣೈಕನಿಳಯಂ । ಕೀರ್ತ್ತಿ

[43]ಕಾಮುದೀಮುದಿತಮೇದಿನೀವಳಯಂ । ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ಸೋಮೇಶ್ವರಪಣ್ಡಿತದೇವರ್ ॥ ಎನೆನೆಗಜ್ಜಾಮುನಿನಾಥಂತನಗ

[44]ಱುಪಿಯಕೋತ್ತಿರ್ಕ್ಕೃಷ್ಣರಾಜಾನುಜನೊಪ್ಪಿನಕಣಿಗೋವಿಂದಂಪದವಿನತಾಹಿತಬೃಂದನಖಿಳವಿಬುಧಾನಂದಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರ

[45]ಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿ

[46]ಭುವನವಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರಲ್ಕಲ್ಯಾಣದನಿಲೀವೀಡಿನೊ

[47]ಳಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ಶ್ರೀಮಚ್ಛಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೭೩ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರ

[48]ದಪಾಪ್ಯಕುದ್ಧಂಭಬುಧವಾರದುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಂದು ॥ ಕುನ್ತಳಧರಿತ್ರೀಕಾನ್ತೆಯವಿಳೋಳಕುನ್ತಳಕಳಾಪದ

[49]ನ್ತೆಸೆವಬನವಸೆಪನ್ನಿಚ್ಛಾರ್ಪಿಸಿರಕ್ಕಳಂಕಾರಮಾಗಿತೋರ್ಪ್ಪಬಳ್ಳಿಗಾವೆಯಶಾವರೆಗೆಜ್ಜೆಯದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಸ್ಥಾನದಾಚಾರ್ಯ್ಯರಪ್ಪಸೋಮೇಶ್ವ

[50]ರಪಣ್ಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿರ್ದ್ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಗೋವಿನ್ದರಸರ್ಶ್ರೀಮತ್ತ್ರಿದಾರೇಶ್ವರದೇವರಧೂಪದೀಪನಿವೇದ್ಯಕ್ಕೆಂದು । ಆವಾಗರ

[51]ದೊಳ್ವಿಡಿದಲ್ಲಿವಾಱುವಡವೆಱಡುಲಕ್ಕ ವಡಕೆಗೆಪೆಜ್ಜುರ್ಂಕಮುಂವಡ್ಡರಾವುಳಮುವೆರಡುಂಬಿಲ್ಕೊಡೆಯುಂಸರ್ವ್ವನಮಸ್ಯಮೆಂದುಬಿಟ್ಟರ್ ॥ ಇವನೀ

[52]ಯಂದದೊಳೆಯ್ದಿಪಾಳಿಸಿದವಂಗಿಪ್ಪಾರ್ತ್ಥಸಂಸಿದ್ಧಿಸಂಭವಿಕುಂಪೂರ್ಣ್ಣಚಿದಂದುಗಂಗೆಗಯೆಕೇದಾರಂಕುರುಕ್ಷೇತ್ರವೆಂಬಿವರೊಳ್ಪೇಸದೆಪಾರ್ವ್ವರಂಕವಿಲೆಯಂಸ್ತ್ರೀ

[53]ಬಾಳರಂಲಿಂಗಿಯಪ್ಪವರಂಕೊಂದನವಂಸ್ವಗೋತ್ರಸಹಿತಂಬೀಱ್ಗಂನಿಗೋದಂಗಳೊಳ್ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೀವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷವೇಕಾ

[54]ಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ವಿನುತಮಧುರೋಕ್ತಿಯಿಂತಂನನತಿಕಯವಚಕೋವಿಭೂತಿಗಿದುವೆಯಕಶ್ಯಾಸನವಾದುದೆಂಬಿನಂಶಾಸನ

[55]ಮನಿದಂಬರೆದನಾಕುಳವಿನಿಟಳಾಕ್ಷಂ ॥ ಪರಿಕಿಸೆಮಲ್ಲಿದೇವವಿಭುಗಾಸ್ಸ್ವಮನಿಬ್ಬರುಮಿಕ್ಕೆರ್ಕಲಂಗಳೊಳ್ಬರೆದುವಿನಂತ್ಯದಿಂಬರೆವಬಾಜಿಪ ।

[56]ಬಾಜಿಪಕಬ್ಬಮೆನ್ತುಟನ್ತಿರೆಪೊಸಗಬ್ಬಮಂನುಡಿವಭೂವಿಸಿಕೇಲ್ವಿಕಥಾಚತುಷ್ಕಮಂಧರೆಪರಿಕರ್ಮ್ಮಮೆಂದಿನಿತುಮಂಗುಣಿಯಿಪ್ಪಮತಿಪ್ರಭಾವದೊಳ್ ॥

[57]ಶ್ರೀವರ್ತ್ತಸಹಜಸಾರಸ್ವತ । ವಾಚಕವಾರಿಜಾಸನಂ । ನಾನಾವಿಧಾವಧಾರಣಾಚಕ್ರವರ್ತ್ತಿ ಮಲ್ಲಿಕಾರ್জ್ಜುನಭಟ್ಟಂಕವಿಕಂಜಸಂಭವಂ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೮ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ 6″ × 3′ 2″.

[1]ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯವನ್ದ್ಯಸ್ಯಲಕುಳೀಶಸ್ಯಶಾಸನಂ । ಜಯತ್ಯನುಗತಾತ್ಮೇಷ್ಟದೃಷ್ಟಾದೃಷ್ಟಫಲಪ್ರದಂ ॥ ಯೋಧರ್ಮ್ಮಾಳಿನಟೀಂಶಾಸ್ತಿವೇದದಣ್ಡಧರೋನಟಃ । ತಚ್ಛಾಸನಂ

[2]ಜಯತ್ಯೇತತ್ತ್ರಿಳೋಕೀಮಂಗಳಪ್ರದಂ ॥ ವಸನ್ತತಿಳಕಂ ॥ ಯದ್ವಿಶ್ವನಾಥಪದವೀಸ್ತುತಿರೂಪವೇದವ್ರಾತೈಕಶಾಸನಶಿಳಾತಳವ

[3]ದ್ವಿಭಾತಿ । ಪಂಕೇಜಗರ್ಬ್ಭಹೃದಯಂಸಜಯತ್ಯಚಿನ್ತ್ಯಸ್ತ್ರೈಳೋಕ್ಯಶಾಸನಪಟುಸ್ತರುಣೇನ್ದುಮೌಳಿಃ ॥

[4]ಶ್ಲೋ ॥ ಸಾಮಿಕಂಬಾಱ್ಪರಾಟೀದಂಭೂತಾಯಾವಾಯಲಕ್ಷಿತಂ । ಇತಿಸೋಮೆಶ್ವರೋಪಶ್ಯನ್ಮುನಿರ್ವ್ವಾದಿಮನೋಹರಃ ॥ ಶಿವಮಸ್ತು ॥

[5]ವೃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಳುಕ್ಯಾನ್ವಯಗಗನಶರತ್ಪೂರ್ಣ್ಣಚಂದ್ರಂಕವೀಂದ್ರಪ್ರಸ್ತುತ್ಯಂಚಂದ್ರರೋಚಿಃಪಟಳನಿಭಯಶಂಶತ್ರುಭೂಪಾಳಮಸ್ತನ್ಯಸ್ತ

[6]ಶ್ರೀಪಾದಪದ್ಮಂವಿತರಣಗುಣಸನ್ತರ್ಪ್ಪಿತಾಶೇಷಭೂದೇವಸ್ತೋಮಂಸಾರ್ವ್ವಭೌಮಾಗ್ರಣಿವಿಪುಳಬಳಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಬಿರುದಂಬಿಟ್ಟಲ್ಕಿಕಣ್ಡಿ

[7]ರ್ಪ್ಪತಿನಯರಸದಿನ್ತಮ್ಮತಮ್ಮಾಳ್ವವಿಶ್ವಂಭರೆಯಂಬಿಟ್ಟದ್ರಿಕುಂಜಂಗಳೊಳುಟಿದುಟಿದಿರ್ಪ್ಪುರ್ಕ್ಕಿಮಾಹಾನ್ತುಯುದ್ಧಾಜಿರದೊಳ್ಬಿಟ್ಟಾತ್ಮಕಾನ್ತೌಘಮ

[8]ನಮರವಧೂವರ್ಗ್ಗದೊಳ್ಳೀಳೆಯಿಂದಂನೆರೆದಿರ್ಪ್ಪುದ್ಯೋಗಮಂಶಾತ್ರವರ್ಗೆಸಲಿಸುವಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ವ ॥ ಎನಿಸಿಪೊಗಳ್ತೆಯುಂನೆಗಳ್ತೆ

[9]ಯುಮನಪ್ಪುಕೆಯ್ದಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರ

[10]ಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಂನಿಜವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲ

[11]ಲ್ಕಲ್ಯಾಣದನೆಲೆಬೀಡಿನೊಳ್ಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಭಾಗಿಸಮಸ್ತಧರಾಮಣ್ಡಳಮನೇಕಚ್ಛತ್ರದಿಂಪಾಳಿಸುತ್ತಂಸುಖಸಂಕಥಾವಿನೋದದಿಂದಿರೆ ॥

[12]ವೃ ॥ ಜಗದೊಳ್ಮುಂಖ್ಯಾತಿಯನ್ತಾಳ್ದಿದಮೃಗಧರನಾಮ್ನಾಯದೊಳ್ರಾಜಭಾವಂನೆಗಳ್ದಾಖ್ಯಾಸಾಮ್ಯದಿಂದಾಶಃಗೆಗತಕಳಂಕಾತ್ಮರೊಳ್ತಮ್ಮೊಳೆನ್ತುಂನೆ

[13]ಗಳ್ದತ್ತಿಲ್ಲರ್ತ್ಥಸಾದೃಶ್ಯದಿನೆನಿಸಿಜಸಂಬೆತ್ತನಾನಾಕವೀಂದ್ರೋಕ್ತಿಗಡರ್ಪ್ಪಾದೊಳ್ಪುತಮ್ಮೊಳ್ನೆಗಳೆನೆಗಳ್ದಪಾಣ್ಡ್ಯರ್ಕ್ಕಳೊಳ್ಪುಣ್ಯಪುಂಜರ್ ॥ ವ ॥ ಅನೇಕರರಸುಮಕ್ಕಳ್ಪ್ರಭವಿಸೆ ॥

[14]ಕಂ ॥ ಕೃತಯುಗದೊಳ್ಜಮದಗ್ನಿಗೆಕೃತಕೃತ್ಯಂಗೊಗೆದುರೇಣುಕೀಪತಿಗಂಗೀಕೃತಗುರುವಧನಂವಧಿಯಿಸಿಕೃತವೀರ್ಯ್ಯಾತ್ಮಜನನತಿಬಳಂಪರಶುಧರಂ ॥

[15]ವೃ ॥ ಧರಣೀಮಣ್ಡಳದೊಳ್ಧರಾಭುಜರನಿರ್ಪ್ಪತ್ತೊನ್ದುಸೂಳ್ಕೊನ್ದುತದ್ಧರಣೀಮಣ್ಡಳಮಂಸಮಸ್ತಧರಣೀದೆವರ್ಗ್ಗೆವಾರ್ದ್ಧ್ಯನ್ತಿಕಂಬರಮಿತ್ತಲ್ಲಿಧರಾಮರಸ್ವದೊಳಿರಲ್ಕಾಗೆನ್ದುಪೋಗೊತ್ತಿಸಾ

[16]ಗರಮಂಚಾಪದಕೊರ್ಪ್ಪಿನೊಳ್ಬುಧನುತಂಶ್ರೀರೇಣುಕೀನನ್ದನಂ ॥ ಕಂ ॥ ಕಣಮಾತ್ರೋದಕಮನಿರಲ್ಕಣಮೀಯದೆಪಶ್ಚಿಮಾಬ್ಧಿತೆಗೆದೆಡೆಯೊಳ್ಕೊಂಕಣಸಪ್ತಕಮಂಘಣಿ

[17]ಕಂಕಣವರದೆನಿಜಾಶ್ರಯಾರ್ತ್ಥಮಾವಿಭುಪಡೆದಂ ॥ ವ ॥ ಅನ್ತುಪರಶುರಾಮಸೃಷ್ಟಿಯೆನಿಸಿದ ॥ ಕಂ ॥ ಕೊಂಕಣಧಾತ್ರೀವನಿತೆಯಕಂಕಣದನ್ತೆಸೆವಹೈವೆಯೊ

[18]ಳ್ಸಿಸುಗಲಿಸನ್ದಂಕದನಾಯಕಮಣಿವೊಲ್ಬಿಂಕಂಪಡೆದಿರ್ಕ್ಕುಮತುಳಶೋಭಾಸದನಂ ॥ ಪೆಸರರಿಗಳಲ್ಲಿವುಟ್ಟದಸಿಸುಗಂಕಲಿತನಮನಿತ್ತುಪನ್ದೆತನಕ್ಕಾವಸತ

19ಮೆನಿಸಿರ್ಪ್ಪರದಱಿಂಸಿಸುಗಲಿಯೆನಿಸಿತ್ತುರಾಜಧಾನೀಶ್ರೇಷ್ಠಂ ॥ ವ ॥ ಅಲ್ಲಿಪಲಂಬರುಂಪಾಣ್ಡ್ಯರರಸುಗೆಯ್ದುಸಲುತ್ತಮಿರೆ ॥ ಕಂ ॥ ಜನತಾ
ಮನೋಭಿನನ್ದನ

20ಮೆನೆಕೀರ್ತಿಜ್ಯೋತ್ಸ್ನೆಬೆಳಗೆಜಗದೊಳೆಗೆಜಳಕ್ಕನೆಚಂದ್ರಾಮ್ನಾಯಪಯೋವನಧಿಯೊಳುದಯಿಸಿದನುರ್ವರಾಪತಿಚಂದ್ರಂ ॥ ಲಲನಾಜನ
ರತ್ನಂಕಮ್ಮಲದೇವಿಜನಾಭಿವನ್ದ್ಯೆಯಾ

21ಚಂದ್ರಂಗುಜ್ವಳಚಂದ್ರಿಕೆಯನ್ತನ್ತಗ್ಗಳಿಸಿದಳೆಸೆದೊಳ್ಪನಾತ್ಮಸಂಗತಿಯಿಂದಂ ॥ ಸುತನೊಗೆದಂವಿಭುತದ್ದಂಪತಿಗಳ್ಗಬ್ಧಿಜೆಯುಮಬ್ಧಿಶಯನ
ನುಮಿವರೀಕ್ಷಿತಿಗೆನಿಪ

22ವರ್ಗ್ಗತಿಸುಭಗಂಚತುರಸ್ತ್ರೀಜನಮನೋಭಿರಾಮಂಕಾಮಂ ॥ ಚತುರೆಗುಣರೂಪವತಿಜನನುತೆಭಾಗಲದೇವಿರಾಜಪುತ್ರೀರತ್ನಂರತಿತಾನೀಕಾ
ಮಂಗೀಸ

23ತಿಯನಲಾವಿಭುಗೆಚಿತ್ತವಲ್ಲಭೆಯಾದಳ್ ॥ ಅಲಘುಭುಜಾಬಲನಾಭಾಗಲದೇವಿಗಮಾನೃಪೇಂದ್ರಕಾಮಂಗಂನಿರ್ಮ್ಮಲತರಯಶನುದಯಿಸಿ
ದಂವಿಳಿಸಿತವಿಭವಾನು

24ಕೃತಸುರೇಂದ್ರಂಚಂದ್ರಂ ॥ ವೃ ॥ ಕಲಿತನಮಾರ್ಗ್ಗಮೀಕಲಿಕಟಾಕ್ಷಿಸುವನ್ನೆಗಮೆಲ್ಲಿಯುಂಭುಜಾಬಲದಳವೀಭುಜಾಬಲಿವಿರೋಧಿಸುವನ್ನೆಗ
ಮೇಕಮಾರ್ಗ್ಗದಿಂಸ

25ಲುತಿರಲಕ್ಕುಮುರ್ಬ್ಬಿದದಟೀಯದಟಂಭ್ರುಕುಟಿಪ್ರಭಾವಮಂನೆಲೆಗೊಳಿಪನ್ನೆಗಂಮುಖದೊಳೆಂಬುದುಚಂದ್ರನರೇಂದ್ರನಂಜಗಂ ॥ ಕಂ ॥
ವನಿತಾಜನವನ್ದ್ಯೆ

26ಯಶೋಧನೆಸಾವಲದೇವಿಸುದೃಢಪುರುಷವ್ರತೆಯನ್ತೆನಿಪಾಚಂದ್ರಂಗೀಭಾಮಿನಿರೋಹಿಣಿತಾನೆನಲ್ಕೆವಲ್ಲಭೆಯಾದಳ್ ॥ ಆವಿಭುವಿಂಗಂಸಾ

27ವಲದೇವಿಗಮಾದಂತನೂಭವಂಭವಭಕ್ತಿಶ್ರೀವರನಮಳಿನಕೀರ್ತ್ತಿಶ್ರೀವಿಭವಂಕಾಮದೇವನದಟರದೇವಂ ॥ ವೃ ॥ ರತಿಗೆಣೆಯಾಗೆಬೀರಸಿರಿ
ಮಾಧವಮಾಗೆ

28ಮಹಾಹವಂಸಮೂರ್ಜ್ಜಿತವಿಷಮಾಸ್ತ್ರಪಾತದಿನರಾತಿಗಳಂದಿವಿಜೇಂದ್ರಕಾಮಿನೀತತಿಗೆಱಗಿಪ್ಪಬಲ್ಮೆನಿಜಮಾಗಿರೆಸನ್ಧಸಮಗ್ರನಂಬಬಾಪ್ಪ
ತಿಶಯ

29ಕಾಮದೇವನಿವನೆನ್ದಪುದುರ್ವ್ವರೆಕಾಮದೇವನಂ ॥ ವ ॥ ಅನ್ತೆನಿಸಿಪಾಣ್ಡ್ಯಾನ್ವಯಾವಳಿಯೆಂಬಮಾನನಿಯಮೊಗಕ್ಕೆಮೂಗಿರ್ಪ್ಪಂನ್ತೆ
ಪಾಣ್ಡ್ಯ

30ಪೀಠಿಕೆಯೊಳಿರ್ದ್ದ । ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರ । ಗೋಕರ್ಣ್ಣಪುರವರಾಧೀಶ್ವರ । ಪಾಣ್ಡ್ಯವಂಶಚೂಡಾಮಣಿ । ಗ
ಣ್ಡರದಾ

31ವುಣಿ । ಪರಾಂಗನಾನದೀನನ್ದನ । ಬುಧಜನಾನನ್ದನ । ಕೊಂಕಣರಾಷ್ಟ್ರಪಾಲ । ಪುಸಿವರಸೂಲ । ಕಿರ್ತ್ತಿಗೆನಲ್ಲ । ನಿಗಳಂಕಮಲ್ಲ ।
ಶಿರಃಶೇಖರೀಭೂ

32ತಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಪಾದಾರವಿನ್ದ । ವೀರವೃತ್ತಿಕನ್ದಳೀಕನ್ದ । ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲಕಾಮದೇವರಸ
ರ್ಸ್ಸುಖಸಂ

33ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರ್ದ್ದೊನ್ದುದೆವಸಂಃವಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಸಂಗದೊಳ್ ॥ ಶ್ಲೋಕಃ ॥ ಧರ್ಮ್ಮಃಕೀರ್ತ್ತಿಲತಾಕನ್ದೋ
ಧರ್ಮ್ಮೋಲೋಕದ್ವಯೇಹಿತಃ । ಧಾರ್ಮ್ಮಿಕಾದ

34ಪರೋನಾಸ್ತಿವನ್ದ್ಯೋಜಗತಿಕಶ್ಚನ ॥ ವ ॥ ಎಂಬಶಿವಧರ್ಮ್ಮಾನುಶಾಸನಮನಾತ್ಮಾರಾಧ್ಯರಪ್ಪಸಾರಸ್ವತಮಹೋದಯಶ್ರೀಮತ್ಸೋಮೇಶ್ವ
ರಪಣ್ಡಿ

35ತದೇವರದಿವ್ಯವಚನದಿಂದಮವಧರಿಸಿಶಿವಧರ್ಮ್ಮಕಾರ್ಯ್ಯತಾತ್ಪರ್ಯ್ಯತದ್ಗತಚಿತ್ತನಾಗಿ ॥ ಕಂ ॥ ವನವಾಸಿದೇಶಮಂತ್ರಿಭುವನಮಲ್ಲನೃಪಾ
ಳಕೀರ್ತ್ತಿಲಕ್ಷ್ಮೀಲತಿಕಾ

36ವನಪಾಳನಖಿಳವಿದ್ವಜ್ಜನಪಾಳನನನ್ತಪಾಳನಧಿಪತಿಯೀಯಲ್ ॥ ವ ॥ ಪಡೆದುನಿಯೋಗಿಸೆತನ್ನಿಯೋಗದಿಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಕಂ ॥
ರಣರಂಗಭೈರವಂವಾರಣರಿಪು

37ವಿಕ್ರಮವಿಭಾಸಿವಿಶ್ರುತತರಸದ್ಗುಣನಣ್ಣನಂಕಕಾಱಂಪ್ರಣುತಯಶಂಕೃಷ್ಣರಾಜನಣುಗಿನತಮ್ಮಂ ॥ ಮಲೆಯದೆಬೆಸಕೆಯ್ವಬೆಸಂಮಲೆ
ಯದೆನಲ್ಪಾಳಿಸುತ್ತ

38ಮಿರೆಬನವಸೆಯಂಮಲಪರಜಾಜುಸುಧಾನಿರ್ಮ್ಮಲಪರಮಯಶಃಪ್ರಭಾವನಿಧಿಗೋವಿನ್ದಂ ॥ ಬನವಸೆನಾಱ್ಕೆದುಭೂಷಣಮೆನೆಸೊಗಯಿಪರಾ

39ಜಧಾನಿಬಲಿಪುರದೊಳ್ತಜ್ಜನಪಂಪಟ್ಟಣಸಾವಿದಲೆನೆಪೆಸರ್ವಡೆದಿರ್ದ್ದಮೇಚಿಸೆಟ್ಟಿಯಸುತನ ॥ ಭುವನೈಕಸೆಟ್ಟಿಯಾತ್ಮೋದ್ಭವನೆನಿಸಿದಮೇ
ಚಿಸೆಟ್ಟಿ

[40]ಕಾಲ್ಗರ್ಚ್ಚಾಗಬ್ಜವನದಧಃಸ್ಥಳದುಣ್ಬಟಿಯವನಿಯನೀಯಲ್ಕೆಸಮುಚಿತವ್ಯವಹಾರಂ ॥ ವ ॥ ಆಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳುಳ್ಳ ॥

[41]ಕಂ ॥ ಅನಿತುಂಪಂಚಮಠಸ್ಥಾನನಗರಮುಂಮೂಱುಪುರಮುಮಱಿಯುತ್ತಿರೆನೆಟ್ಟನೆನೂಱಪತ್ತುಕಮ್ಮಮನನವದ್ಯಂಮೂಱುಗೊಣ್ಡು ಧಾರಾ

[42]ಸಹಿತಂ ॥ ವ ॥ ಮತ್ತಮಾಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಪಂಚಮಠಸ್ಥಾನದೊಳ್ಪಿರಿಯಮಠದಾಚಾರ್ಯ್ಯಃ । ಶಾನ್ತಶಿವಪಣ್ಡಿತರುಂ । ಪಂಚಲಿಂಗದಾಚಾರ್ಯ್ಯಕ್ಕ್ರಿಯಾಶ

[43]ಕ್ತಿಪಣ್ಡಿತರುಂ । ತ್ರಿಪುರಾನ್ತಕದಾಚಾರ್ಯ್ಯಕ್ಕ್ರಿಯಾಶಕ್ತಿಪಣ್ಡಿತರುಂ । ಮೂಲಿಗಪೊನ್ನೆಯಜೀಯರುಂ । ನಗರದೊಳೆನ್ಠೆಯನಬರ್ಮ್ಮಿ ಸೆಟ್ಟಿಯುಂ । ಮೊದಲಾ

[44]ಗೆ ॥ ಅನಿತುಂಪಂಚಮಠಸ್ಥಾನನಗರಮುಂಮೂಱುಪುರಮುಮಿಾಯಲ್ಕಾಮೇದಿನಿಯಂಕೊಟ್ಟುಜಗಜ್ಜನ(ಂ)ವಿನುತತಾವರೆಯಕೆಱೆಗೆನಡೆವು ವ್ವರೆಯೊ

[45]ಳ್ ॥ ಹರಿದಿಶೆಯೊಳ್ಕೇದಾರೇಶ್ವರಂಗೆಮುನ್ತಂಬನಿತ್ತತೋಂಟಂ । ಪಿತ್ರೀಶ್ವರದಿಶೆಯೊಳ್ಪೊಂನೆಯಜೀಯರತೋಂಟಂಮೇರೆಯಾಗಿರಲ್ತೋಱು ವುದಂ ॥ ಸರನಿಧಿನಾಯ

[46]ಕನದಿಶಾವರದೆಡೆಯೊಳ್ನಟ್ಟಕಲ್ಧನೇಶ್ವರನದಿಶಾವರದೆಡೆಯೊಳ್ಪುಟಿಗೆಯದೇವರತೋಂಟಂಮೇರೆಯಾಗಿರಲ್ತೊಱುವುದಂ ॥ ಧರೆಯಂಕಯ್ಕೊಂ ಡಂಶಂಕರನಿರತಂ

[47]ನೂಱುಪತ್ತುಕಮ್ಮಮನಾನಾಱ್ಕರಸೆನಿಸಿದದಣ್ಡಾಧೀಶ್ವರಗೋವಿನ್ದಂಜಗಜ್ಜನಸ್ತುತನಱಿಯಲ್ ॥ ವ ॥ ಅನ್ತುಕಾಲ್ಗರ್ಚ್ಚುವಡೆದು ॥ ಕಂ ॥ ಧರೆಯನದನಖಿಳಬಾ

[48]ಧಾಪರಿಹಾರದೆಮೇಬಿಸೆಟ್ಟಿಸಲೆಕಾದೂಡುತ್ತಿರೆಸಲಿಪರಖಿಳಬಾಧಾಪರಿಹಾರಂಮಾಡಿಪಂಚಮಠನಗರಂಗಳ್ ॥ ವ ॥ ಎಂಬದೃಢವ್ಯವಸ್ಥೆಯಂ ಪಡೆದಲ್ಲಿಂ

[49]ಬಟಿಯಂ । ಪರ್ವ್ವತಾಮ್ನಯದಮೂವರಕೊಣೆಯಸನ್ತಾನದಶಕ್ತಿಪರಿಷೆಯೊಳ್ನೆಗಳ್ತೆವಡೆದುಃಶಿಷ್ಯಚಾತಕವರ್ಷಾಕಾಳಮುಖರೆನಿಸಿದ ಕಾಳಮುಖರೊಳ್ ॥

[50]ಕಂ ॥ ಅನಘಂಶ್ರೀಕಣ್ಠಂಬುಧಜನನುತಕೇದಾರಶಕ್ತಿಸೂನುಹೃದಬ್ಜಾಸನನಿರತಶ್ರೀಕಣ್ಠಂಮುನಿಪತಿಪರಿರಬ್ಧವರವಚಃಶ್ರೀಕಣ್ಠಂ ॥ ವೃ ॥ ಪರ

[51]ಮಾತ್ಮಾಗಮವೇದಿಯಾಗಿಯುಮತಿಪ್ರೊಚ್ಚಣ್ಡವಾದಿತ್ವಮೊಪ್ಪಿರೆಜಾಂಬೂನದಮಪ್ಪಪೊಂಗೆಕಡುಂಗಂಪಾಯ್ತೆಂಬಿನಂಸನ್ದನೀಶ್ವರಪಾದಾಂ ಬುಜಶೇ

[52]ಖರಂದೃಢತಪಃಸಂಪತ್ತಿಜಾಯಾಸ್ವಯಂವರನಾಚಾರ್ಯ್ಯಗುಣಾವಳೀವಿಳಸಿತಂಶ್ರೀಕಣ್ಡಯೋಗೀಶ್ವರಂ ॥ ಕಂ ॥ ಶ್ರೀಕಣ್ಠಸುತಂನತಯತಿ ಲೋಕಂಸೋ

[53]ಮೇಶ್ವರಂಮುನೀಶ್ವರರೂಪಶ್ರೀಕಣ್ಠಂದುರಿತಾಸುರವೈಕುಣ್ಠಂಸ್ವಕೃತೀಘೋಷವದ್ಬುಧಕಣ್ಠಂ ॥ ವ ॥ ಎನಿಸಿದಾತ್ಮಾರಾಧ್ಯರಪ್ಪ । ಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ

[54]ನಧಾರಣಾಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಳಸಂಪನ್ನ । ಬುಧಜನಪ್ರಸನ್ನ । ಧಾರಣಾಪದ್ಮಗರ್ಬ್ಬ । ಪಟೂತ್ಪಾದನಸನ್ದರ್ಬ್ಬ । ಕವಿ ತಾಸ

[55]ರೋಜಿನೀಮಕರನ್ದ । ಗಮಕಿಮುಖಮುಕುರುನ್ದ । ವಾದಿಮನೋಹರ । ವಾಗ್ಮಿತ್ವವಿದ್ಯಾಧರ । ನಿರವದ್ಯತಪೋಗುಣಾಭ್ಯುದಯ । ಸಾರ ಸ್ವತಮಹೊದಯಶ್ರೀಮ

[56]ತ್ಸೋಮೇಶ್ವರಪಣ್ಡಿತದೇವರಂಧರ್ಮ್ಮಕಾರ್ಯ್ಯಪ್ರತಿಗ್ರಹಕ್ಕಾಗ್ರಹಂಗೆಯ್ದನುಗ್ರಹಂಪಡೆದು । ಬನವಸೆಪನ್ನಿರ್ಚ್ಚಾಸಿರಕ್ಕಂತಲೆಯೆನಿಸಿದರಾ ಜಧಾನಿಬಳ್ಳಿ

[57]ಗಾವೆಯತೆಂಕಣತಾವರೆಗೆಱೆಯೇರಿಯಜಗತ್ತ್ರಯಾಧೀಶ್ವರಶ್ರೀದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದೇವಕುಲದಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರ ಕ್ಕ । ಮಾದೇ

[58]ವರಗನ್ಧಪುಷ್ಪಧೂಪದೀಪನೈವೇದ್ಯಾದಿನಾನಾವಿಧೋಪಹಾರಕ್ಕ । ಮಲ್ಲಿಯತಪೋಧನಾದಿಗಳಆಹಾರಕ್ಕ । ಮೆನ್ದುಸರ್ವ್ವನಮಸ್ಯಮಾಗೆ ॥ ವೃ ॥ ಗಿರಿಭವಲೋ

[59]ಚನ । ೩೭ಪ್ರಮಿತವಿಕ್ರಮವರ್ಷಜನನ್ದನಾಖ್ಯವತ್ಸರಭವಪಾಷ್ಯಮಾಸಸಿತಪಕ್ಷಚತುರ್ತ್ಥಿಮಹೀಜವಾರದೊಳ್ಬೆರಸಿರಲುತ್ತರಾಯಣ ದೊಳಾ

[60]ಮಹಿಯಂವೆಹಿಬಣ್ಣಿಸಲ್ಕಹೀಶ್ವರತಿಳಕಂಮಹೀರವಿಜಲಾದಿವುಯಂವಿಭುತೃಪ್ತನಪ್ಪಿನೆಂ ॥ ಕಂ ॥ ಆಸಕಳಾವನಿನುತನೆನಿಪಾನಾರಸ್ವತ ಮಹೋ

[61]ದಯವ್ರತಿಯಗುಣೋದ್ಭಾಸಿಯಕಾಲಂಕಚ್ಚಿರ್ವಿಭೂಸುರಯಶನಿತ್ತನೊಸೆದುಧಾರಾಸಹಿತಂ ॥ ಗಂಗಾಯಮುನಾಸಾಗರಸಂಗಮದೊಳ್ಕೋಟಿ ಪಾರ್ವ್ವರುಂ

[62]ಕವಿಲೆಗಳುಂಲಿಂಗಿಗಳುಂಜೆರಸಳಿದಂಲಿಂಗವನೀಧರ್ಮ್ಮಮಂಕಱುತ್ತಿರ್ದಧರಮುಂ ॥ ಕವಿಲೆಗಳಂಕೊಟಿಯನೊಸೆದವನೀಸುರಕೋಟಿಗಿತ್ತನೀ ಧರ್ಮ್ಮಕ್ಕುದ್ಭವಮುಂಪಡೆದವನಾತೀರ್ತ್ಥವಿ

[63]ತತಿಯೊಳ್ಪಿಂಗಲಿಂಗಿಜನಸನಿಧಿಯೊಳ್ ॥ ಶ್ಲೋಕಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿವ್ರ್ಷಸಹಸ್ರಾಣಿವಿ ಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃ ॥ ಎನ್ದಿನ್ತು ॥ ಕಂ ॥

[64]ಕವಿನುತಮೆನಲೊರೆದತಿಪಟುಕವಿಸಾರಸ್ವತಮಹೋದಯನಕಿಂಕರನೀಶವಧರ್ಮ್ಮಶಾಸನವನಭಿನವಮೂಗಿವೆಮಲ್ಲಿಕಾರ್ಜ್ಜುನಾಯ್ರ್ಯಂಬರೆ ದಂ ॥ ಗೊಬ್ಬೂರಧಾರಣಾಸಾರ್ವ್ವಭೌಮ

[65]ಮಲ್ಲಿಕಾರ್ಜ್ಜುಭಟ್ಟಂಸುಕವೀಂದ್ರಪಣ್ಮಖಿಂ ॥ ಭದ್ರಮಸ್ತು ಶಿವಶಾಸನಾಯ ॥

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### ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೯ನೇ ಕಲ್ಲು.

### ಪ್ರಮಾಣ 10′ 2″ × 2′ 10″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥

[2]ನಮಃಶಿವಾಖ್ಯಾಂಸಾನುಚರಾಭ್ಯಾಂ ॥ ಶ್ರೀವಿದ್ಯಾಭರಣಾಖ್ಯರ್ನಿರ್ಮ್ಮಳನುನೆರಾಜ್ಞಾಪ್ರಸಾದಾಪ್ಪಿತಶ್ರೀಕೇದಾರವಃತಾಧಿಪತ್ಯಪದವೀವಿ

[3]ಭ್ರಾಜಮಾನಂಸದಾ । ಕೇದಾರೇಶ್ವರದೇವವನಿಬ್ಬರದಯಾದಿವ್ಯಮೃತಾಳೋಕನಂಪ್ರತ್ಯಕ್ಷೀಕೃತಪೂರ್ವ್ವಗಾತಮಮುನಿಂಶ್ರೀಗಾತ ಮಂರೆ

[4]ಕ್ಷತಾತ್ ॥ ಶ್ರೀರಮಣೀವನಃಪ್ರಿಯನನಾಭೀಸರೋರುಹಮಧ್ಯದೊಳ್ವಿಚಿಃಶ್ರೀರಮಣೀಶನುದ್ಭವಿಸಿದಂತದುದಗ್ರಭುಜಂಗಳಿನ್ದೆ

[5]ದುರ್ವ್ವಾರಣಬಾಹುವೀರ್ಯ್ಯಪರಿಪಾಳಿತವಾರ್ದ್ಧಿಪರೀತಭೂತಳಶ್ರೀರಮಣೀಶನಂಕವೆನೆಪುಟ್ಟಿದರಾದಿಚಳುಕ್ಯಭೂಭುಜರ್ ॥ ಅವರೊಳ ಗೆ ॥ ಕನ್ದ ॥ ರಸೆಯಂರಸೆಗು

[6]ಯ್ದಸುರನನಸಮಭುಜಾಬಳದೆಸಮರಸಮಯದೊಳುಜ್ಜಿವಿರ್ದ್ದಿಸಿತನ್ದಚಕ್ರಿಯಂನೆನೆಯಿಸುವಂಭುಜಬಳಮಹತ್ವದಿಂತೈಲನೃಪ ॥ ವೃ ॥ ತೈಲಪದೆವನಗ್ರತನ

[7]ಯಂಪ್ರಭುಸತ್ತಿಗನಾತನಾತ್ಮಜಂಶ್ರೀಲಲನಾಧಿಪಂನೆಗರ್ದವಿಕ್ರಮನಾತನತಮ್ಮನುದ್ವಿಪದ್ಭೂಲತಿಕಾಕುಠಾರನೆನಿಪಂಬಳವರ್ಮ್ಮನೃಪಂತದಾ ತ್ಮಜಂಭೂಲಲನೇಶ್ವರಂಪದೆದುಪಾಳಿಸದಂಜಯಸಿಂಹ

[8]ನುರ್ವ್ವಿಯ ॥ ಕ ॥ ಸಲ್ಲಲಿತಶೌರ್ಯ್ಯನಾಹವವಮಲ್ಲಂತತ್ತನುಜನಾತನಗರ್ಸುತಂಭೂವಲ್ಲಭನೆಲ್ಲಿಯುಮಪ್ರತಿವಮಲ್ಲಂಭುವನೈಕಮಲ್ಲನಲ್ಲಿಂಬಳಿ ಯ । ತಚ್ಚಾಳುಕ್ಯನೃಪಾಳ

[9]ರೊಳಚ್ಚರಿಜಸವಿನಾನೃಪಂಗೆಷೋಡಶರಾಜೋದ್ಯಚ್ಚರಿತವೆನಿಸಿಧಾರಿಣಿವೆಚ್ಚಲುವೆರ್ಮ್ಮಾಡಿದೇವನಾತನತಮ್ಮ ॥ ವೃ ॥ ನಿರುತಂಕೇಳ್ಪಟ್ಟು ಮುಂವಾನಸಿಕೆಯದೆಸೆಯಂಬಿಟ್ಟುಕೂರ್ಮ್ಮಾವತಾ

[10]ರಂಬೆರಸಿನ್ತ್ತೀವಿಶ್ವವಿಶ್ವಂಭರೆಯನಸದಳಂತಾಳ್ದಿದನ್ದಿನ್ದವೂದಾಪರಿವಾದಕ್ಕೆಂಜಿತಾಂವಾನಸಿಕೆಯನಧಿಕಂತಾಳ್ದಿವೇಲಾಗಿವಿಶ್ವಂಭರೆಯಂನಿಃ ಕ್ಲೇಶದಿಂತಾಳ್ದಿದಹರಿಯೆನಿಪಂವಿ

[11]ಕ್ರಮಾದಿತ್ಯದೇವ ॥ ಕಲಿಕಾಳಾವನಿಪಾಳಜಾಳಚಿರದೋರ್ವ್ವಾಸೋಪಜಾತೋದ್ಧತಾಖಿಲಕಾಲುಷ್ಯಕಳಂಕಪಂಕಪಟಳಪ್ರಕ್ಷಾಳನಂವಾಡ ಲೆನ್ದೊಲವಿಂತೀರ್ತ್ಥಜಳಾವಗಾಹ

[12]ನಮನಾದಂಮಾಡುತಿಪ್ಪನ್ತೆನಿಚ್ಚಲುವಿಪ್ಪರ್ಚ್ಚಯಲಕ್ಷ್ಮಿಕಖಿಡ್ಗಜಳದೊಳ್ಚಳುಕ್ಯಚಕ್ರೇಶನ ॥ ಕಂ ॥ ಅಳವಳ್ಳಿದರಾತಿಭೂಪತಿಗಳಬಳ ಗಂತನ್ದುಕುಡುವಗಜಮದಧಾರಾ

[13]ಜಳದಹಯಂಗಳಲಾಳಾಜಳದಪೊನಲ್ಬುಖಹುಳವಾನೃಪೇಂದ್ರಾಲಯದೊಳ್ ॥ ವೃ ॥ ಮಾಳವಚೋಳಗೌಳಮಗಧಾಂಗತುರುಷ್ಕಕಳಿಂಗವಂ
ಗಭೂಪಾಳಕರಂಜಿಬೆರ್ಚ್ಚಿಪಸ

[14]ಕೆಯ್ದೊಸೆದೆನ್ದುದನೆನ್ದುರಾಜ್ಯಸಂಲೀಳೆಯೊಳಿರ್ಪ್ಪದಾನಱಿಯೆನಲ್ಲದೊಡಾಗಳೆದೇವರಾಜ್ಯಸಂಲಿಳೆಯೊಳಾನೃಪೋತ್ತಮರನೆಯ್ದಿಪನೋವದೆ
ಕುನ್ತಳೇಶ್ವರ ॥ ಎನಿಸಿದಪೆರ್ಮ್ಮಾಡಿರಾ

[15]ಯಂಗೆ ॥ ವೃ ॥ ಎನ್ತತಿಚಾರುಲಕ್ಷಣಗುಣಂಮಣಿರೋಹಣಭೂಧರಕ್ಕೆತಾನೆನ್ತಮೃತಾಂಬುರಾಶಿಗೆಸುಧಾಕರನೆನ್ತುದಯಾಚಳಕ್ಕೆತಧ್ವಾನ್ತವಿ
ರೊಧಿಸಂಜನಿತಮನ್ತೆನೃಪಾನ್ವಯ

[16]ಮಣ್ಡನಂಕಳಾಕಾನ್ತನುದಗ್ರತೇಜನೆನೆಸೋಮಮಹೀಭುಜನನ್ದುಪುಟ್ಟಿದ ॥ ಪುಟ್ಟುವುದುಂವಿರೋಧಿನೃಪಸನ್ತತಿಗಾರ್ತ್ತತೆತೊಟ್ಟೆನಲ್ಕರಂ
ಪುಟ್ಟಿದುದೆಲ್ಲಿಯುಂನಿಖಿಳಕುನ್ತಳಭೂತಳರಾಗವರ್ದ್ಧನಂ

[17]ಪುಟ್ಟಿದುದಾವಗಂನೆಗರ್ದಭಾರತಿಗನ್ದುಸನಾಥತೊದಯಂಪುಟ್ಟಿದುದೆನ್ದೊಡಾರ್ದ್ದೊರೆಗೆವಪ್ಪನೃಪಾಳಕರಾನೃಪಾಳನೊಳ್ ॥ ಕಂ ॥ ಮಣಿಯ
ದರಿನೃಪರಚೂಡಾಮಣಿಯುಮನಾನೃಪರಕುಂಭಿ

[18]ಕುಂಭೋತ್ಥಲಸನ್ಮಣಿಯುಮನಣಿಯರಮವನುಡೆವಣಿಗಟ್ಟಲ್ಬಗೆವನಾತ್ಮಶೈಶವದಶೆಯೊಳ್ ॥ ನಡೆಗಲಲೊಡರಿಸಲಾತಂನಡೆಗಲಲೊಡರಿಸಿದರ
ಹಿತರಡವಿಗೆಭಯದಿಂನುಡಿ

[19]ಗಲಲೊಡರಿಸೆಬೇಗಂನುಡಿಗಲಲೊಡರಿಸಿದರರಿನೃಪರ್ವ್ವನಚರರೊಳ್ ॥ ಪೊಡೆಸೆಣ್ಡಾಡುವಪದದೊಳ್ಪೊಡೆಸೆಣ್ಡಂಪೊಡೆಯಲೊಲ್ಲದರಿನೃಪಶಿರ
ಮಂಪೊಡೆಸೆಣ್ಡಾಡುವನಿರದೆನ್ದೊಡೆಭುಜ

[20]ಬಳದಳವನವನೊಳಳೆವವನೊಳನೇ ॥ ವೃ ॥ ಸದಮಳರಾಗವಾರ್ದ್ಧಿರಸಪೂರ್ಣ್ಣತೆವಿಕ್ರಮಚಕ್ರಿಗಾದುದಾದುದುಮುಕುಳೀಕೃತತ್ವಮಸು
ಹೃತ್ಕರಪಂಕರುಹಕ್ಕೆಬೇಗಮಾದುದು

[21]ನಿಖಿಳೊರ್ವ್ವಿಗಾಯತದೃಗುತ್ಪಳಹಾಸಮಿದೆಂಬಿನಂಸಮನ್ತುದಯಮಹಾಮಹೀಧರಮನೇಱಿದನೊಪ್ಪಿರೆಸೋಮವಲ್ಲಭ ॥ ಧರೆಯಂಪೊತ್ತಿ
ರ್ದ್ದಭಾರಾವ್ಯಪಗಮವಿವಶಂಭೋಗಮಂ

[22]ಕಾಣನೆನ್ದುಂನಿರುತಂಭೊಗೀಶನೆನ್ದುಂತಱೆದುದುಧರೆಯಂಪೊತ್ತುಬೆಂಕೂರ್ಮ್ಮರಾಜಂಗಿರದಿನ್ನಾಪ್ರಾಣಿಗಳ್ವಿಶ್ರಮಿಸುಗೆಸುಖದಿಂದೆಂಬವೋಲ್ವಿ
ಶ್ವವಿಶ್ವಂಭರೆಯಂದೊರ್ದ್ದಣ್ಡದೊಳ್ತಾಳ್ದಿದ

[23]ನತುಳಬಳಂಸೋಮಚಾಳುಕ್ಯಭೂಪ ॥ ಶ್ರೀಕಾನ್ತಾರಮ್ಯಹರ್ಮ್ಮ್ಯಂನೆಗರ್ದನಿಜಮಹೋರಸ್ಥಳಂಚಾರುವೀರಶ್ರೀಕಾನ್ತಾಕೇಳಿಶುಂಭನ್ಮ
ಣಿಮಯಭವನಂನೈಜತೀಬ್ರಾಸಿವಿದ್ಯಾಶ್ರೀಕಾ

[24]ನ್ತಾಲಾಸ್ಯರಂಗಂನಿಜಮುಖಕಮಳಂನಿಚ್ಛಮೆಂಬನ್ನೆಗಂಧಾತ್ರೀಕಾನ್ತಂತಾಳ್ದಿದಂಶ್ರೀಗಳನತುಳಬಳೊದ್ಭಾಸಿಭೂಲೋಕಮಲ್ಲ॥ ವಿನತಾರಾತಿ
ನೃಪಾಳಮೌಳಿಮಣಿಗಳ್ನಕ್ಷತ್ರ

[25]ಮಾತ್ಮೀಯಕೀರ್ತ್ತಿನವಾಭ್ಯುನ್ನತಚಂದ್ರಿಕಾಪ್ರಸರಮೋರನ್ತಸ್ತತಾಪಂಜಗಜ್ಜನಮೆಲ್ಲಂಸುಚಕೋರಕಾವಳಿಯನಲ್ಸೋಮಾಖ್ಯೆಭೂಚಕ್ರ
ದೊಳ್ತನಗನ್ವರ್ತ್ಥಮೆನಲ್ವಿರಾಜಿ

[26]ಸಿದಪಂಸೋಮೇಶ್ವರೋರ್ವ್ವೀಶ್ವರ ॥ ಸ್ವಕಳಾಳೀದಾನದಿಂದಂವಿಬುಧತತಿಗತಿಪ್ರೀತಿಯಂಮಾರ್ಪ್ಪಡಂಶೀತಕರಂಶ್ರೀಕಣ್ಠಭೂಷಾಮಣಿಕುವಳ
ಯಸನ್ತರ್ಪ್ಪಣಾಧಾಯಿ

[27]ಯೆನ್ದಿಂತುಕರಂಸಂಸ್ತುತ್ಯನಾಗಿರ್ಪ್ಪಡಮೆಸೆವವಿನಿರ್ದ್ದೋಷನೊಳ್ನಿಷ್ಕಳಂಕಪ್ರಕರಪ್ರಖ್ಯಾತನೊಳ್ತಾಂಸಮನೆನಿಸನೆಪೇಳ್ಸೋಮನೊ
ಳ್ಬ್ಯೋಮಸೋಮ ॥ ಕಂ ॥ ಅರಿಭೂಪರತೇ

[28]ಜದದಳ್ಳುರಿಮಗ್ಗುವುದೊಮ್ಮೆತನ್ನಪೆಸರ್ಗೊಳಲೇನಚ್ಚರಿವಡೆದುದೊಜಗದೊಳ್ಭೀಕರತರತರವಾರಿವಾರಿಸೋಮೇಶ್ವರನ ॥ ವೃ ॥ ಕುನ್ತಳಮಾ
ತ್ಮವಲ್ಲಭೆಯಕುನ್ತಳಮೊಪ್ಪು

[29]ವಕಾಂಚಿಕಾಂಚಿಶುದ್ಧಾನ್ತನಿತಂಬಿನೀಜನದಧಾರನಿಜೋನ್ನತದಾನಧಾರೆಯೆಂಬನ್ತಿರೆಸುತ್ತಲುಂಗೆಲೆನಿಮಿರ್ಚ್ಚಿನಿಜೋಗ್ರಭುಜಪ್ರತಾಪಮಾ
ಶಾನ್ತಮನೆಯ್ದೆಪಾಳಿಸಿ

[30]ದನುರ್ವ್ವಿಯನೋರ್ವ್ವನೆಸೋಮವಲ್ಲಭ ॥ ಮರ್ಯ್ಯಾದಾರಹಿತೋಯಮೋನಿಯಮಿತೋನಾದ್ಯಾಪಿಮತ್ಪಾಳಿತಾನ್ನಿಷ್ಠನ್ನೇವಜನಾನಸಾನಗ
ಮಿತಸ್ಸ್ವರ್ಣ್ಣಾದ್ರಿರತ್ಥಾರ್ತ್ಥಿನಃ । ಮೈನಾಕಾದಿಮಹೀ

[31]ಭೃತಾಂನಶರಣಂಜಾತೋಹಮಿತ್ಯನ್ವಹಂಶ್ರೀಸೋಮೆಶ್ವರದೇವವಲ್ಲಭಮನಶ್ಚಿನ್ತಾರಸೇಮಜ್ಜತಿ ॥ ವ ॥ ಎನಿಸಿದಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಸೋ
ಮೇಶ್ವರೋರ್ವ್ವಿಶ್ವರಂಭೂಲೋಕಮಲ್ಲಂದಿಗ್ವಿ

[32]ಜಯಂಗೆಯ್ಯಲೆನ್ದು ದಕ್ಷಿಣಾಭಿಮುಖನಾಗಿಬನ್ದು ಹುಲ್ಲುಣಿಯತೀರ್ತ್ಥದೊಳ್ಬೀಡಂಬಿಟ್ಟು ಸುಖಸಂಕಥಾವಿನೊದದಿಂಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಮಾ
ಡುತ್ತಮಿರ್ಪ್ಪುದುಮವಸರಂ

[33]ಬಡೆದು ॥ ಕಂ ॥ ಶ್ರೀಮತ್ಕದಂಬವಂಶಶಿಖಾಮಣಿಮಣ್ಡಳಿಕಮಕುಟವಿಭ್ರಾಜಿತಚೂಡಾಮಣಿವಿದ್ವಜ್ಜನಚಿನ್ತಾಮಣಿಧೈರ್ಯ್ಯಪ್ರಸಿದ್ಧಶೈಲಂ
ತೈಲ ॥ ಶ್ರೀಮ

[34]ದ್ವಿರಾಟನಗರೀಧಾಮಂವನವಾಸಪುರವರೇಶ್ವರನತ್ಯುದ್ಧಾಮಜಯಶ್ರೀಮೌಕ್ತಿಕದಾಮಂತೈಲಂನಿಜೇಶ್ವರಾತ್ಯನುಕೂಲ ॥ ವ ॥ ಎರ್ದ್ದುನಿನ್ದಿ
ರ್ದ್ದುಕರಕಮ

[35]ಳಂಗಳಂಮುಗಿದುದೇವಬಿನ್ನಪವೆನ್ದಿನ್ತೆನ್ದ ॥ ವೃ ॥ ಜನಪದಕೋಟಿಯೊಳ್ನೆಗರ್ದಕುನ್ತಳದೇಶಮೆಸಾರವಲ್ಲಿತಾಂಬನವಸೆನಾಡುಸಾರವದ
ಱೊಳ್ಪರಿ

[36]ಭಾವಿಸೆಬಳ್ಳಿಗಾವೆಸಜ್ಜನನಿಧಿಪಟ್ಟಣಂಗಳತವರ್ಮ್ಮನೆಸಾರಮೆನಿಪ್ಪಕೀರ್ತ್ತಿತದ್ವನನಿಧಿಮೇರೆಯಾಗೆಸಲೆಪರ್ವ್ವಿದುದುರ್ವ್ವೀಸಮಸ್ತಧಾತ್ರಿ

[37]ಯ ॥ ಅದುವಿಬುಧೈಕವಾಸಮಮರಾವತಿಯನ್ತತಿಭೋಗಿಸೆವ್ಯವನ್ತದುಪೆಸರ್ವೆತ್ತುರಂಜಿಸುವಭೊಗವತೀಪುರದನ್ತೆಭಾವಿಸಲ್ಕದುಧನ

[38]ದಪ್ರಸೇವ್ಯವಳಕಾಪುರದನ್ತೆನೆಬಳ್ಳಿಗಾವೆಗಾವುದೊಪಡಿಪಟ್ಟಣಂನೆಗರ್ದವಾರ್ದ್ಧಿಪರೀತಸಮಸ್ತಧಾತ್ರಿಯೊಳ್ ॥ ವ ॥ ಅಲ್ಲಿಯನಗರಜನಂಗ

[39]ಗಳಗುಣಂಗಳಂಪೆಳ್ವಡೆ ॥ ವೃ ॥ ಪರಹಿತರೇಕವಾಕ್ಯರಱುವಿಂಗೆತವರ್ಮ್ಮನೆಧರ್ಮ್ಮದಾಗರಂಸರಸಕವೀಶ್ವರಾವಳಿಗೆಕೇಳಿಗೃಹಂಕಣಿಪೇರ್ಮ್ಮೆ
ಗೊ

[40]ರ್ಮ್ಮೆಯುಂಹರಿಹರಪಂಕಜಾಸನಜಿನಾದಿವಿನಿರ್ಮ್ಮಳಧರ್ಮ್ಮರೆಂದೊಡಾರ್ದ್ದೊರೆಯರೊಬಳ್ಳಿಗಾವೆಯಮಹಾನಗರಂಗಳೊಳೀಧರಿತ್ರಿಯೊಳ್
॥ ಕಂ ॥

[41]ಕಿಡುವೊಡಮೆಯನೊನ್ದನೆಕೊಟ್ಟೆಡೆಮಡಗದಿಹಂಪರಂಗಳೆಂಬೆರಡುಮನಂಗಡಿಯೊಳ್ಕಿಡದೊಡಮೆಯನಡಿಗಡಿಗಾರ್ಜ್ಜಿಪರಲ್ಲಿನೆಗರ್ದನಗರಜ
ನಂಗ

[42]ಳ್ ॥ ವೃ ॥ ಸುರಪತಿಯನ್ತೆಸರ್ವ್ವವಿಬುಧಾಶ್ರಯರಿಂದ್ರಗಜೆಂದ್ರದನ್ತೆಭಾಸುರತರದಾನಸಂಪದಧಿಕೋನ್ನತರಿನ್ದುವಿನನ್ತೆಸತ್ಕಳಾಧರರಹಿರಾಜ

[43]ನನ್ತೆನಿಖಿಳಕ್ಷಮೆಗಾಸ್ಪದರೆನ್ದೊಡೀಗಳಾರ್ದ್ದೊರೆಯರೊಬಳ್ಳಿಗಾವೆಯಮಹಾನಗರಂಗಳೊಳೀಧರಿತ್ರಿಯೊಳ್ ॥ ಆನಗರಜನಕ್ಕೆ ॥ ಕರಿ

[44]ಗೆರದನಂಭಯಂಕರತರದಂಷ್ಟ್ರಾಂಕುರಮಿಭಾರಿಗುನ್ನತಪಕ್ಷಂಸರಭರಿಪುಗಾದುದೆಂಬನ್ತಿರಲೆಸೆವರ್ಪ್ರಭುಗಳಲ್ಲಿತತ್ಪತ್ತನದೊಳ್ ॥ ಮತ್ತಮ

[45]ಲ್ಲಿ ॥ ಹರಿಹರಕಮಳಾಸನವೀತರಾಗಬೌದ್ಧಾಲಯಂಗಳಿನ್ದಿನ್ತುವಸುನ್ಧರೆಗೆಸೆವಪಂಚಸರದನ್ತಿರೆಪಂಚಮಠಂಗಳೆಸೆವುವಾಪಟ್ಟಣದೊಳ್ ॥ ಮ

[46]ತ್ತಮಲ್ಲಿ ॥ ಮೂಱುಂಪುರಂಗಳಲ್ಲಿಯಮೂಱುಂಕಣ್ಗಳ್ಸಮಗ್ರಲಕ್ಷ್ಮಿಗೆಮೇಣಾನೀಱೆಯಕೊರಲೊಳ್ನೆಲಸಿದಮೂಱುಂಮುತ್ತಿನಸರಂಗ

[47]ಳೆಂಬನ್ತಿರ್ಕ್ಕು ॥ ವ ॥ ಇನ್ತುಸಕಳಸಾನ್ಧರ್ಯ್ಯಕ್ಕಂಸಕಳಧರ್ಮ್ಮಕ್ಕಂತವರ್ಮ್ಮನೆಯೆನಿಸಿದಬಳ್ಳಿಗಾವೆಯೊಳ್ದಕ್ಷಿಣದಿಕ್ತಟನಿಕಟವರ್ತ್ತಿ
ಮಣ್ಡಿತಪುಣ್ಡ

[48]ರೀಕಷಣ್ಡೋಪಾನ್ತಮುಂಟಲ್ಲಿನಗರಜನಂಗಳಾರ್ಜ್ಜಿಸಿದಗಣ್ಯಪುಣ್ಯಪುಂಜಮೆಶಿವಭವನವಾದನ್ತೆನಗರೇಶ್ವರಮೆನಿಸಿಪೆಸರ್ವಡೆದುಸೊಗಯಿ
ಸುತ್ತ

[49]ಮಿರ್ಪ್ಪುದು ॥ ಕಂ ॥ ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷನಗರಜನಪ್ರತ್ಯಕ್ಷೀಕೃತಶಿವಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತ

[50]ಯುಗಪ್ರಭಾಸರ್ವ್ವಸ್ವ ॥ ವ ॥ ಮತ್ತಮಲ್ಲಿಪರಿವತೀರ್ತ್ಥನಳಿನೀಜಳಪ್ರವಾಹಮದುಕೇದಾರಗಂಗಾಜಳಪ್ರವಾಹಮನನು

[51]ಕರಿಸೆಯುಮಭ್ರಂಲಿಹಮೆನಿಪವಿಭ್ರಮಮನಾರ್ದ್ದಶಿವಭವನಮದುಕೇದಾರಮಹಾಮಹೀಧರಮನನುಕರಿ

[52]ಸೆಯುಮಲ್ಲಿತಪಂಗೆಯ್ವದಿವ್ಯತಪೋಧನರೆದುಶ್ಚರತಪಶ್ಚರಣಪರಿಣತಾನ್ತಃಕರಣರಪ್ಪಕೇದಾರದಿವ್ಯತಪೋಧನರ

[53]ನನುಕರಿಸೆಯುಮಿನ್ತಪೂರ್ವ್ವಕೇದಾರಮುಂಶಿವಲಿಂಗಪೂಜಾಪುಳಕಸಸ್ಯಸರಸಕೇದಾರಮುಮೆನಿಸಿಪರಮೇಶ್ವರಸ್ಥಾನ

[54]ಮಿರ್ಪ್ಪುದಲ್ಲಿ ॥ ವೃ ॥ ಆಸ್ತೇಕೇದಾರದೇವೋಹಿಮಭಯಚಕಿತಾನ್ದೂರಯಾತ್ರಾಸಮರ್ತ್ಥಾನ್ಪ್ರಕ್ಷೀಣಾಶೇಷಪಾಪಾನ

[55]ತಿಕರುಣರಸಾರ್ದ್ರೀಕೃತಾತ್ಮಾಂನ್ತರಂಗಃ । ಕುರ್ವ್ವನ್ಯಸ್ಯಾತಿಭಕ್ತಾವನತಸುರಶಿರಶ್ಶೇಖರಶ್ರೀಮಹತ್ವಂಶ್ರೀಪಾದಾಂಭೋಜಲಕ್ಷ್ಮೀರ್ವ್ವಿರ
ಚಯತಿಸವಃಪಾತುಚಂದ್ರಾರ್ದ್ಧಮೌಳಿಃ ॥ ಮತ್ತಮಾಪುಣ್ಯಸ್ಥಾನ

[56]ದೊಳ್ ॥ ಕಂ ॥ ಕಲಿಕಲುಷಖಳರಭಯದಿಂಬಲಿದಿರ್ದ್ದಪನಿಲ್ಲಿಕೃತಯುಗಾಧಿಪನಿನ್ತೀಕಲಿಗೋಟಿಯಬಲದಿನೆನಲ್ಕಲಘುಗುಣಾಕಾರಮೆಸೆವು
ದಾಪ್ರಾಕಾರ ॥ ವ ॥ ಮತ್ತಮಾಮಠಂಕಮಠನನ್ತೆಸಕಳಜನಾಧಾ

[57]ರಮುಂ । ಪುರುಷಸಿಂಹನನ್ತೆ ಹಿರಣ್ಯಕಶಿಪ್ರದಾನಸಂಶೋಭಿತಮುಂ । ಕುರುಕ್ಷೇತ್ರದನ್ತೆ ಸರಸ್ವತೀವಿಳಸಿತಮುಂ । ಖಚರಲೋಕದನ್ತೆ ವಿದ್ಯಾಧರಾಧೀಶ್ವರಪರಿವೃತಮುಂ । ಮನ್ದರಮಹಾಮಹೀಧರ

[58]ದನ್ತೆ ಸರ್ವ್ವದಿಕ್ಸಾರಭೂತಮುಂ । ವಾಸುದೇವನನ್ತ ಕೂರೋಕ್ತಿ ಶ್ರವಣರಮಣೀಯಮುಂ । ಭವಾನೀಭವನದನ್ತೆ ಬ್ರಹ್ಮಚಾರಿಸದಾಚಾರ ಸಂಭಾವಿತಮುಂ । ವಿವೇಕಿಯನ್ತೆ ವಿದ್ಯಾಭರಣವಿರಚಿತಸಾನ್ದರ್ಯ್ಯಮುಂ ।

[59]ಗೋದಾವರೀತೀರದನ್ತೆ ಗೌತಮೋರ್ಯ್ಯಪರಿಚರ್ಯ್ಯಾಪರಿಕರಮುಮೆನಿಸಿಸೊಗಯಿಸುವುದಾಮ ದಗುರುಕುಲಕ್ರಮಮುಂಪೇಳ್ವಡೆ ॥ ಕಂ ॥ ಮೂವರಕೋಣೆಯಸನ್ತ ತಿದೇವಬ್ರತನೆನೆವಪರ್ವ್ವತಾ

[60]ವಳಿಯೊಳ್ತಾನಾವಿರ್ಭವಿಸಿದನಮಳಯಶೋವಿಭುಕೇದಾರಶಕ್ತಿ ಪಣ್ಡಿತದೇವ ॥ ಶ್ರೀಕಣ್ಠಂಮೌಕ್ತಿಕವಾಳಾಕಲ್ಪಿತಕಣ್ಠವೆನೆವಸರಸತಿಗೆನೆವಿ ದ್ಯಾಕನಕನಿಕಷನಾನತಲೋಕಂತಚ್ಛಿಷ್ಯನೆ

[61]ನೆದನಲ್ಲಿಂಬಳಿಯ ॥ ಆಮುನಿಪನಃಪ್ಯಂವಿದ್ಯಾಮಹಿಮಕ್ಷೀರವಾರ್ದ್ಧಿವರ್ದ್ಧನಸೋಮಂಸೋಮೇಶ್ವರಾಖ್ಯನೆನೆದಂಕಾವುವಿನೀಳಾಬ್ಜಪಣ್ಡಿ ಚಣ್ಡಿದ್ಯೋತ । ತದನನ್ತರ ॥ ಆಭೂರಭೂತಿಗೆಣೆ

[62]ಯೆನಿಪಾಭಗವನ್ಮುನಿಪನನುಜನೆನೆದಿರ್ದ್ದವಿದ್ಯಾಭರಣಂನಿರ್ಮ್ಮಳವಿದ್ಯಾಭರಣಂಜಕತುರಕೀರ್ತ್ತಿಕಾನ್ತಾಭರಣ ॥ ವೃ ॥ ಬೌದ್ಧತ್ಯುದ್ಧತಗಣ್ಡಶೈಳದಳನಪ್ರಾರಂಭದಂಭೋಳಿತಾವಿಾವಾಂಸಾವುತಕುಂ

[63]ಭಿಕುಂಭದಳನಪ್ರೌಢ್ಯನ್ಮೃಗಾಧೀಶತಾ । ಸ್ಯಾದ್ವಾದೋತ್ಕಳಷಣ್ಡಚಣ್ಡಕರತಾಯಸ್ಯಾಸ್ತಿ ಸಭ್ರಾಜತೇಶ್ರೀವಿದ್ಯಾಭರಣಃಸದಾಭರಣವನ್ನೈ ಯ್ಯಾಯಿಕಾನಾಮುನಿಃ ॥ ವ ॥ ಎನಿಸಿದಾವಿದ್ಯಾಭರಣಂ

[64]ವಿದ್ಯಾಭರಣವ್ಯಾಸಂಗವಲ್ಲದಿತರವ್ಯಾಸಂಗವನೊಲ್ಲದೆವಃಶವ್ಯಾಸಂಗಮಂನಿಜಾಗ್ರಶಿಷ್ಯನುಂಗುರುಕುಲಸಮುದ್ಧರಣವಾವುಶಕ್ತಿಯುಮೆನಿಸಿ ದವಾವುಶಕ್ತಿಮುನೀಶ್ವರನೊಳ್ನಿಯೋಜಿಸಿದಾಗ

[65]ಳ್ ॥ ವೃ ॥ ಜಳಧಿಪರೀತಭೂತಳವನೆಯ್ದಿನಿಜೋನ್ನತಸಾಧರಕ್ಷಮಣ್ಡಳದಿನನಾರತಂಬೆಳಗಿಸೋವುನತಶಿಶ್ರವುದಿಂದೆವೊಣ್ಬುದೇಂನಳಿನ ಸಖಿಂಸಹಸ್ರಕರದಿಂಬೆಳಪಂದವೆನಿಪ್ಪು

[66]ದಾಯ್ತು ನಿರ್ಮ್ಮಳವುತಿವಾವುಶಕ್ತಿ ವಃಶವುಂವರಿರಕ್ಷಿಸಲೆನ್ದುನಿಲ್ಪುದು ॥ ವ ॥ ಎನ್ದುಬಿನ್ನಪಂಗೆಯ್ವುದುಂವಶದಧವರ್ಮ್ಮದಪೆರ್ಮ್ಮೆಯುವುಂತನ್ಮಹಾಚಾರ್ಯ್ಯರಧವರ್ಮ್ಮವಿದ್ಯಾತಪಶ್ಶೀಲತೆ

[67]ಯುವುಂಕೇದ್ದುರೋವೊಂಜಕಂಜುಕಿತಗಾತ್ರನುಂಪ್ರಸನ್ನನೇತ್ರನುವಾಗಿಕಾದಂಬಕಣ್ಠೀರವನೆನೊಗವುಂನೋಡಿನಾವೇನಾನುಂಧರ್ಮ್ಮ ವುನಾಸ್ಥಾನದೊಳ್ಕಾಡಲ್ವೇಕ್ಕುರ್ಕವಲ್ಲಿಗೆಸವಿಾವಂಗಳಪ್ಪಗ್ಗ

[68]ಳಾವುವೆಂದುಬೆಸಗೊಳ್ವುದುಂದೇವಬೆರ್ಬ್ಬಾಜಿಧರ್ಮ್ಮವುಂವೂಡಲ್ವೇಡೇನಾನುಂಧರ್ಮ್ಮವುನಾನಲ್ಲಿದೇವರವಿಜಯರಾಜ್ಯಾಭಿವೃದ್ಧಿನಿಮಿತ್ತ ವಾಗಿವೂಡಿದೆನೆದಂದೇವರ್ವ್ವಹಸ್ತದಿಂಧಾರಾಪೂರ್ವ್ವಕಂ

[69]ವೂಡಿಧರ್ಮ್ಮವುನಾಚಕಂದಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿವೂಪ್ಪೆರ್ದೆಂಬುದುವುದನೆವುನದೆಗೊಣ್ಡಲ್ಲಿಯಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂತ ಪೋಧನರಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂದೇವತಾಪೂ

[70]ಜೆಗವೆನ್ದುಸ್ವಸ್ತಿ ಶ್ರೀವುಚ್ಚಾಳುಕ್ಯಭೂಲೋಕವರ್ಷದಕ್ಷಿನೆಯಕೀಲಕಸಂವತ್ಸರದವೂಳಿದವೂವಾಸ್ಯೇಬೃಹಸ್ಪತಿವಾರವ್ಯತೀಪಾತದಂದುವಿ ದ್ಯಾಭರಣದೇವರಂಬರಿಸಿಕಾಲಂಕ

[71]ಬ್ಬಿರ್ದ್ಧಾರಾಪೂರ್ವ್ವಕಂವೂಡಿಜಿಡ್ಡುಳಿಗೆನಾಡೊಳಗಣತದವಣಲೆಯುವುನಾನಾಡೊಳಗೆನ್ಥಳವೃತ್ತಿಯಾಗಿಹಕ್ಕಳೆಯಹೊಲನುವುಂತ್ರಿಭೋ ಗಾಭ್ಯನ್ತರವಾಗಿಕೊಟ್ಟುವುತ್ತವೆಲೆಯ

[72]ಡಕೆಧಾನ್ಯವೆಂಬೀವಸ್ತುಗಳುವೊದಲಃಗಿಕ್ರಯವಿಕ್ರಯಯೋಗ್ಯಂಗಳಪ್ಪುವಕ್ಕೆರ್ಲ್ಲುಂವಡ್ಡರಾವುಳಂಪೆಜ್ಜುಂಕವೆಂಬಿವುವೊದಲಾಗಿಯುಳ್ಳ ನ್ತಪ್ಪಸುಂಕಂಗಳೆಲ್ಲವುಂಬಿಟ್ಟುಸರ್ವ್ವನಮಸ್ಯವಾ

[73]ಗಿಕೊಟ್ಟುಗಳ್ ॥ ಕಂ ॥ ಆವಿದ್ಯಾಭರಣಂವಿದ್ಯಾವಿವಿಧವಿನೋದಯೋಗಸಾಖ್ಯಸ್ಥಿತಿಭಂಗಾವಹವೆನ್ದೆದನೇಳಿಸಿಭೂವಿನುತನಿಜಾಗ್ರಶಿಷ್ಯಗೌತ ವುಮುನಿಯೊಳ್ ॥

[74]ವುಶಾಧಿಪತ್ಯವುಂನಿಯೋಜಿಸಿದಾಗಳ್ ॥ ವೃ ॥ ಲಲಿತತರಪ್ರದೀಪದವ್ರೋಲಾವುತವುಂಪಲಬವ್ಯುನೀಂದ್ರರುಜ್ವಳಗುಣವುಣ್ಡನಬ್ಬೆಳಗಿದಬ್ಬೆ ಳೆಯಂವುನಿಗೌತವುಂವಿನಿರ್ಮ್ಮಳತರ

[75]ರತ್ನ ದೀಪಕಳಿಕಾಂಕುರದನ್ತೆ ನಿರನ್ತರಂಜಗದ್ವಿಳಸಿತಕೀರ್ತ್ತಿದಲ್ಬೆಳಗಿದಂಧರೆಕೈವುಗಿದೊಲ್ದುಜೇಯನಲ್ ॥ ಕೇದಾರಸ್ಥಾನಲಕ್ಷ್ಮೀಸ್ಸವುಜನಿ ಜಗತೇಕಲ್ಪವಲ್ಲೀಪ್ರರೋಹಾವಸ್ಥಾ

[76]ಸೋವೇೀಶ್ವರಾಯ್ಯಾರ್ಯದಚಳಿತತಪಸೋನನ್ತರಂವಾಮಶಕ್ತೀಃ । ಸಂಖಾಖಾಸಲ್ಲಸತ್ಪಲ್ಲವಸಮುಪಚಿತಾಪುಷ್ಪಿತಾಸಂಪರೀತಾಸವ್ಯಾಮುವ್ಯಾಂತತೋನುಪ್ರಭವತಿಫಳಿತಾಗೌತಮಾ

[77]ಚಾರ್ಯ್ಯವರ್ಯ್ಯಾತ್ ॥ ಈಫರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪರಿಪಾಳಿಸಿದನಾತಂಗೆಗಂಗೆಗಯೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರವಗ್ಗ್ಯತೀರ್ತ್ಥಮೆಂಬ ದಿವ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಕವಿಲೆಯಂಕೊಡುಂ

[78]ಕೊಳಗುಮಂಪೊನ್ನಿಂರನ್ನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗಸೂರ್ಯ್ಯಗ್ರಹಣಸಮಯದೊಳ್ಕೊಟ್ಟಫಳಮನೆಯ್ದುವನಿದನಾವನೊರ್ವ್ವನಳಿದನಾದಿವ್ಯತೀರ್ತ್ಥಂ

[79]ಗಳೊಳಾಕವಿಲೆಗಳ್ಗವಾಬ್ರಾಹ್ಮಣರ್ಗ್ಗವಾಸೂರ್ಯ್ಯಗ್ರಹಣಸಮಯದೊಳಪಾಯಮುಂಮಾಡಿದಾತನಪ್ಪ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ಸವಸುಂಧರಾಂ ।

[80]ಷಷ್ಟಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷವೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿ

[81]ಕಂ ॥ ಸಾವೊನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾ ನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಮದ್ವಂ

[82]ಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಃಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃ । ಯೀಪಾಳಯನ್ತಿವಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಷಾಂ ಮಯಾವಿರಚಿತೋಂಜಲಿರೇಷಮೂರ್ದ್ಧ್ನಿ ॥

[83]ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯೆಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥

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ಸ್ವಸ್ತಿಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರುಂ

[84]ತಚ್ಛಿಷ್ಯಭೃಜ್ಞಾನಶಕ್ತಿದೇವರುಂ । ಪ್ಲವಸಂವತ್ಸರವೂರ್ಗ್ಗಿರಬುಂಸೋ । ಪಾತ್ರದ . . . . . ಮಲ್ಲುವೆಗವಾಮದ್ದಳಿವೂದಿಗಂದೇವು ತವೃತ್ತಿಯಾಗಿಸ್ಥಳವೃತ್ತಿಹಕ್ಕಳಿಯಲ್ಕೊ

[85]ಟ್ಟಗದ್ದೆಮತ್ತರೆರಡುರೊಕ್ಕಗಂಪುರದೊಳ್ಮನೆಮೂರಕವಾಚಂದ್ರಾರ್ಕ್ಕನ್ನಡವರ್

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೦ನೇ ಕಲ್ಲು..

ಪ್ರಮಾಣ 8′ × 4′ 3″.

[1]ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಃಶಂಭವೇ ॥ ವೇದೋಮೂಲಮಥೋವೈತಿರ್ದ್ಧಿಷತರನ್ಯಾಯಾದಿ

[2]ಶಾಸ್ತ್ರಂಬಲುಸ್ಮೃತ್ಯಾದಿವ್ವಿಟಪಸ್ಸತಾಂಕಿಸಲಯೋಧರ್ಮ್ಮೋನುರಾಗಃಕೃಯಾಃಪುಷ್ಪಂಯತ್ಸಿವಶಾಸನೋಕ್ತಿವಿದಿತಂಸಂಕಲ್ಪಿತಾರ್ತ್ಥಂಫ ಲಂಧರ್ಮ್ಮಕಲ್ಪತ

[3]ರುಃಕರೋತುಭವತಃಶ್ರೀವಾಮಶಕ್ತೀರ್ಮುನೇಃ ॥ ದೋರ್ದ್ದಂಡೈರ್ವ್ವಿಟಪೈಃಕರೈಃಕಿಸಲಯೈಃಪುಷ್ಪೈಸ್ಮಿತೈರ್ಮ್ಮಂಗಳೈಃಪಾದಾಲಂಬಿಜ ಟಾಸ್ಸಟಾನಿಕರಕೈ

[4]ನ್ನಾನಾಫಳೈಃಸಿದ್ಧಿಬಿಃಬ್ಯಾಪ್ತಃಶೈಲಸುತಾವರೇಂದ್ರಲತಯಾಶ್ರೀಪಾರಿಜಾತಶ್ಚಿವಃಶ್ರೀವದ್ಬಿಜ್ಜಲಭೂಪತೇಃಪ್ರತಿದಿನಂಕುರ್ಯ್ಯಾದಭೀಷ್ಟಂ ಫಳಂ ॥ ಸ್ವಸ್ತಿಸಮ

[5]ಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಮಹಾಸಾಮಂತಮಕುಟವಾಣಿಕ್ಯಮಂಜರೀಪುಂಜರಂಜಿತಪಾದಪೀಠಂಕಾಳಂಜಪುರವರಾ ಧೀಶ್ವರಂಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಡಮರು

[6]ಗತೂರ್ಯ್ಯನಿರ್ಘ್ಘೋಷಣಂಕಳಚುರ್ಯ್ಯಕುಳಕಮಳವಾರ್ತ್ತಂಡ್ಡಂಕದನಪ್ರಚಂಡಂವಾನಕನಕಾಚಳಂಸುಭಟರಾದಿತ್ಯಂಕಲಿಗಱಂಕು ಶಂಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಂ

[7]ಪ್ರತಾಪಲಂಕೇಶ್ವರಂ । ಪರನಾರೀಸಹೋದರಂ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಂಚಲದಂಕರಾಮಂ । ವೈರೀಭಕಂಠೀರವಂ । ನಿಶ್ಶಂಕ ಮಲ್ಲಂನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮ

[8]ದ್ಭುಜಬಲಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಲದೇವರಸರಪ್ರತಾಪಪ್ರಭಾವಮೆಂತೆಂದಡೆ ॥ ವ್ರಿ ॥ ಅಸುಹ್ರಿದುದಗ್ರಭೂಭುಜಗತೇಜದದಳ್ಳುರಿ
ಯಂಸಮಂತುಮ

[9]ಗ್ಗಿಸೆನಿಜದೋರ್ವ್ವಳಪ್ರಥಿತಖಡ್ಗಸಮುಚ್ಚಳದುಚ್ಚವಾರಿಸಂಪ್ರಸರವಶೇಷಭೂತಳಮನಿಲ್ಲಮಹೀಭುಜರನ್ಯರೆಂಬಿನಂಪೆಸರ್ವ್ವಡೆದೀಗಬಿಜ್ಜ
ಲಮಹೀಭುಜನೋರ್ವ್ವನೆತಾನೆತಾಳ್ದಿದಂ ॥ ವೀರಾ

[10]ರಾತಿನ್ರಿಪೋತ್ತಮಾನನಲಸದ್ವಲ್ಮೀಕಸಂಚಾರಿ । ದುರ್ವ್ವಾರೋದಗ್ರತದೀಯರಕ್ತಜಳಧಾರಾಕ್ಷೀರಸಂಸೇವಿ । ತಚ್ಚಾರಿಪ್ರಾಣಸಮೀರಪಾಯಿ ।
ಪಿರಿದುಂಮತ್ತಂಕ್ಷುಧೋಗ್ರಾನಳಾಧಾರಂ । ಭೀಕರಖಡ್ಗಕಾಳಭುಜ

[11]ಗಂಶ್ರೀಬಿಜ್ಜಲಕ್ಷ್ಮಾಪನಂ ॥ ಕೆದಱಿದರಾತಿಭೂಪರಶಿರೋಮಣಿಗಳುನೆಗಳ್ದಾಲಿಕಲ್ಗಳುರ್ವ್ವದಭಟಶಸ್ತ್ರಸಂಚಯದಮಿಂಚುಗಳೊಪ್ಪುವಮಿಂ
ಚುಗಳುಸಮಂತೊದವಿದರಕ್ತಜಾಳಜಳಧಾರೆಗಳಾಗಿರೆವರ್ಷಮಿಂ

[12]ತುಹೋಲ್ತುದುಮಳೆಗಾಲಮಂನೆಗಳ್ದಬಿಜ್ಜಲದೇವನಸಂಗರಾಂಗಣ ॥ ಸುರಿದಕರುಳುಕರುಳ್ತೊಡರೆಬಿದ್ದಭಟರ್ಬ್ಬಟಶಸ್ತ್ರಘಾತದಿಂದುರುಳ್ದ
ಹಯಂಹಯಂಗಳೆಡೆಯೊಳುಕುಣಿವಟ್ಟೆಗಳಟ್ಟೆಯಂಭಯಂಕರತರವಾಗೆನೋರ್ಪ್ಪ

[13]ಮರುಳಾಮರುಳಂಗೆಲೆಸೋವತಂನಿಶಾಚರಿಯರೆನಲುಕೆನೋಡಲರಿದಾಯ್ತುರಣಂಗಿರಿದುರ್ಗ್ಗಮಲ್ಲನ ॥ ನುಡಿದನೆಮೇರುಮಂದರಶಿಳಾಕ್ಷರಮಿ
ತ್ತನೆಬೇಡಿಬಂದವಂಗೆಡಱಿನಕೇಡುಕಾದನೆಶರಂಣ್ಬುಗುತಂದನೃಪಾನ್ವಯಕ್ಕೆಬೆಂಬಿಡಿ

[14]ದಜರಾಮರತ್ವವೆನಲಿಂನನನಂನ್ಯನರೇಂದ್ರರೊಳುಸಮಂನುಡಿಯದಿರಂಣ್ಣಬಿಜ್ಜಲಮಹೀಪನನಾಹವರೌದ್ರರೂಪನ ॥ ವ ॥ ಇನ್ತುಪೊಗರ್ತ್ತೆ
ಗಂನೆಗಳ್ತೆಗಂತಾನೆಮೂಲಸ್ಥಾನಮಾದಬಿಜ್ಜಲದೇವಮಹೀಪಾಳನಶ್ರೀಪಾದಪದ್ಮೋಪಜೀವಿ

[15]ಯೆನಿಸಿದಕಸಪಯ್ಯನಾಯಕನಗುಣಂಗಳಂಪೊಗಳ್ವಡೆ ॥ವೃ॥ ಕಸವೆನಿತಿರ್ದ್ದಡಂನಿಜನಿರೀಕ್ಷಣಮಾತ್ರದೆತತ್ಕ್ಷಣಂಕರಂಕಸವರಮಾಗಿತೋ
ರ್ಪ್ಪುದುನಿಜೇಷ್ಟವಿಶಿಷ್ಟಜನಕ್ಕೆಸತ್ಕುಲಪ್ರಸವಜನಕ್ಕೆತದ್ಗ್ರಿಹಗ್ರಿಹಂ

[16]ಗಳೊಳಂತದಱಿಂದವೆಲ್ಲಿಯುಂಕಸಪಯನಾಯಕಾಖ್ಯೆಪೆಸರ್ವ್ವೆತ್ತುದುವಾರ್ದ್ಧಿಪರೀತಧಾತ್ರಿಯೊಳ್ ॥ ವೃ ॥ ಮನಮಂಶಂಕರಪಾದಪಂಕ
ರುಹದೊಳುಧರ್ಮ್ಮಾರ್ಜ್ಜಿತಾತ್ಮೀಯಕಾಂಚನಮಂಶಿಷ್ಟಜನಂಗಳೊಳುನಿಜಭುಜ

[17]ಕ್ರೂರತ್ವಮಂಸ್ವಾಮಿವೈರಿನರಾಧೀಶ್ವರಯುದ್ಧದೊಳುತಳೆದನೆಂದಂದನ್ಯಸಾಮಾನ್ಯನೇಜನತಾಮಸ್ತಕಮಂಡನಂಕಸಪಯಂವಿಶ್ವಂಭರಾಚಕ್ರ
ದೊಳು ॥ ಕ ॥ ಹರಚರಣಕಮಳಯುಗಷಟ್ಚರಣಂನುತವಿವಿಧವಿಬುಧವಿನು

[18]ತಸಮಗ್ರಾಭರಣಂಸುಭಟಜನೈಕಾಭರಣಂಕೇವಳಮೆಕಸಪಯಂವಸ್ಮತಿಯೊಳು ॥ ಇತರರಧಿಕಾರದಿಂನಾಶಿತದೇಶಮನಕ್ಕಟಿಕ್ಕೆಯಿಂಕೈ
ಕೊಂಡೂರ್ಜ್ಜಿತವಾಗಿಮಾಳ್ಪನೆನೆಪರಹಿತಕಾರ್ಯ್ಯದೊಳಾರೊಕಸಪ

[19]ಯಂಗೆಣೆವಪ್ಪರು ॥ ವ ॥ ಆಮಹಾನುಭಾವನನುಮತದಿಂಬನವಾಸೆನಾಡನಾಳ್ವಂಬಮ್ಮರಸನಾತನಗುಣಾತಿಶಯವೆಂತೆಂದೊಡೆ ॥ ವೃ ॥ ತಂ
ನಧಿಕಾರಮೆಂಬಮೃತವೃಷ್ಟಿಗಳಿಂಬಳಯಿಪ್ಪನೆಯ್ದೆವಿದ್ಯೋನ್ನತವಿ

[20]ಪ್ರಶಿಷ್ಟಜನಸಸ್ಯಚಯಂಗಳನೆಂದುಸಂತತಸನ್ನುತಿಗೆಯ್ವುತಿರ್ಪ್ಪದವನೀತಳಮುದ್ಧಕಳಾವಿಶೇಷಸಂಪಂನನನೊಲ್ದುಕೈಮುಗಿದುಬಂರ್ಮ್ಮ
ನನಾಶ್ರಿತಶರ್ಮ್ಮಕರ್ಮ್ಮನಂ ॥ ಕ ॥ ಅಧಿಕಾರಿಗಳರೆ

[21]ಬರ್ಬ್ಬುಧರ್ಗಧಿಕಾರಿಗಳೆನಿಪರಲ್ಲದಿಂತೀತನವೋಲಧಿಕಾರಿಗಳೆನಿಪವರಾರ್ಬ್ಬುಧರ್ಗೆನಿಪಂಬರ್ಮ್ಮನಖಿಳಬುಧಜನಶರ್ಮ್ಮ ॥ವ॥ ಆಬೊಮ್ಮರಸ
ನಅಧಿಕಾರಲಕ್ಷ್ಮಿಯಅಬ್ಯಭಿಚಾರದಲ್ಲಿಗಧ್ಯಕ್ಷಮುಂರಾಜಾ

[22]ಧ್ಯಕ್ಷಮುಮೆನಿಸಿಶ್ರೀಧರನಾಯಕಂಆಚಣನಾಯಕಂಚಟ್ಟಿಮಯ್ಯನಾಯಕಂಮಲ್ಲಿಯಣನಾಯಕಂತಿಕ್ಕಿಮಯ್ಯನಾಯಕನೆಂದಿಂತಯ್ವರ್ಕ್ಕ
ರಣಂಗಳಾಬಿಜ್ಜಲದೇವಮಹೀಪಾ

[23]ಳನಯ್ದುಂಕರಣಂಗಳಂತೆರಂಜಿಸುತ್ತಮಿರ್ಪ್ಪರವರಗುಣಾತಿಶಯವೆನ್ತೆಂದಡೆ ॥ ವೃ ॥ ಪರಹಿತಕಾರ್ಯ್ಯರಬ್ಧಿಸಮಧೈರ್ಯ್ಯರಬಾಧಿತಮಂ
ತ್ರವೀರ್ಯ್ಯರುದ್ಧುರತರಸಿಂಹಶೌರ್ಯ್ಯರುಪ

[24]ಧಾಚತುರಾರ್ಯ್ಯರವಾರ್ಯ್ಯಕಾರ್ಯ್ಯರುತ್ಸ್ಫುರಿತಯಶೋನದತ್ಪ್ರಬಳತೂರ್ಯ್ಯರುಪಾರ್ಜ್ಜಿತಪುಣ್ಯವರ್ಯ್ಯರೀಶ್ಯರಪದಭಕ್ತಿಧುರ್ಯ್ಯರೆ
ನಿಪರ್ಕ್ಕರಣಂಗಳಿದೇಮಹಾತ್ಮ

[25]ರೋ ॥ ವ ॥ ಮತ್ತಮಾಬಂಮರಸನಪಿರಿಯಸಿರಿಯಮುಖಕಮಳವಿಕಾಸಕ್ಕೆರವಿಯೆನಿಸಿದರವಿದೇವಮಹಾಪ್ರಧಾನನಗುಣಾತಿಶಯಮೆನ್ತಂದ
ಡೆ ॥ ವೃ ॥ ಅಲರ್ದೆಮಮಂತ್ರಿಮುಖ್ಯ

[26]ರಮುಖಾಂಬುರುಹಂರವಿದೇವಮಂತ್ರನಿರ್ಮ್ಮಲಕಿರಣಂಗಳಿಂಮುಗಿವುವೇಕೆಯೊಹಸ್ತಸರೋರುಹಂಗಳುಳ್ಳಲರ್ದ್ದಪುದೇಕೆಬಂಮ್ಮರಸನುದ್ಧ
ತರಾಜ್ಯಸಮಗ್ರದೇವತಾಲಲಿತವಿ

[27]ಳೋಚಕನೋತ್ಪಳವಿದಕ್ಕೆರಿನೋರ್ವ್ವಡಕೇಷಧಾತ್ರಿಯೊಳು ॥ ವ ॥ ಇನ್ತಿನಿಬರುವೊಂದಾಗಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದೊಂದುದಿವಸಂಧರ್ಮ್ಮ
ಪ್ರಸಂಗದಿಂದವಿದ್ದ್ದಕ್ಷಿಣಕೇ

[28]ದಾರಸ್ಥಾನಮುಂಕವಲಿಂಗಪೂಜಾಪುಳಕಸಸ್ಯಸರಸಕೇದಾರಸ್ಥಾನಮುಂನೈಷಿ೦ಕಬ್ರಹ್ಮಚಕರ್ಯ್ಯಾಶ್ರಮಮುನಿಜನಾನುಷ್ಠಾ೦ನನಿಷಿ೦ತಸ್ಥಾನ
ಮುಂಸಾಂಗಋಗ್ಯಜುಸ್ಸಾಮಾಥ

[29]ರ್ವ್ವಚತುರ್ವ್ವೇದಸ್ವಾಧ್ಯಾಯಸ್ಥಾನಮುಂಕೌವಾರಪಾಣಿನೀಯಶಾಕಟಾಯನಶಬ್ದಾನುಶಾಸನಾದಿಬ್ಯಾಕರಣಂಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂವ್ಯಾ
ಯವೈಶೇಷಿಕಮಿಮಾಮಾಂಸಾಸಾಂಖ್ಯಬೌ

[30]ದ್ಧಾದಿಷಡುದರ್ಶನಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂಲಾಕುಳಸಿದ್ಧಾನ್ತಪಾತಂಜಳಾದಿಯೋಗಶಾಸ್ತ್ರಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂಅಷ್ಟಾದಶಪುರಾಣಧರ್ಮ್ಮ
ಶಾಸ್ತ್ರಸಕಲಕಾಬ್ಯನಾಟಕನಾಟಿಕಾ

[31]ದಿವಿವಿಧವಿದ್ಯಾಸ್ಥಾನಮುಂದೀನಾನಾಥಸಂಗ್ಯಂಥಬಧಿರಕಥಕಗಾಯಕವಾದಕವಾಂಕನರ್ತ್ತಕವೈತಾಟಿಕನಗ್ನಭಗ್ನಕ್ಷಪಣಕೈಕದಂಡಿತ್ರಿ
ದಂಡಿಹಂಸಪರಮಹಂಸಾದಿನಾ

[32]ನಾದೇಶಭಿಕ್ಷುಕಜನಾನಿವಾರ್ಯ್ಯಾನದಾನಸ್ಥಾನಮುಂನಾನಾನಾಥರೋಗಿಜನರೋಗಭೈಷಜ್ಯಸ್ಥಾನಮುಂಸಕಲಭೂತಾಭಯಪ್ರದಾನಸ್ಥಾನ
ಮುಮಾಗಿಕೋಡಿಯಮ

[33]ಶವಿರ್ಪ್ಪದಾನಸ್ಥಾನದೊಳೀನಾನುವೊಂದುಧರ್ಮ್ಮಮುಂಮಾಡಿನಮ್ಮವ್ರಿತ್ತಮುಮುಂವಿತ್ತಮುಮುಂತ್ರಿಸಪ್ತಕುಲಮುಮುಂಪವಿತ್ರಮಾರ್ಪ್ಪ
ವೆಂಬಬಗೆಯಿಂಬಗೆವುತಿರ್ಪ್ಪ

[34]ದುವನ್ನಿಗಂದಕ್ಷಿಣದಿಗ್ಭಾಗವುಂಸಾಧಿಸಲೆಂದುಬಿಜ್ಜಲಮಹಾರಾಜಂಬಿಜಯಂಗೆಯ್ದುಒಳ್ಳಿಗಾವೆಯೊಳುಬೀಡಂಬಿಟ್ಟುಸುಖಸಂಕಥಾವಿನೋದ
ದಿಂದವಿರ್ಪ್ಪದುವ

[35]ನಿಬರುವೊಂದಾಗಿಬಂದುಕುಳ್ಳಿದ್ದ್ದಕೋಡಿಯುಮೆಶದಧರ್ಮ್ಮಪ್ರಸಂಗಮುಂಮಾರ್ಪ್ಪದುಮಾಪ್ರಸ್ತಾವದೊಳುಕಸಪಯ್ಯನಾಯಕನೆದ್ದ್ರ॥
ನಿಂದಿದ್ದ್ದತನ್ಮಹಾರಾಜಂ

[36]ಗಭಿಮುಖನಾಗಿಕರಕಮುಳಂಗಳಮಾಗಿದುದೇವಬಿಂನಪವೆಂದಿಂತೆಂದ ॥ ಕ ॥ ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣವಾಶೇಷನಗರಿಜನಪ್ರತ್ಯಕ್ಷೀ
ಕೃತಶಿವಸಂನಿಧಿಸಾಕ್ಷಾ

[37]ತ್ತೃತಕಿ್ರತಯುಗಂಪ್ರಭಾಸರ್ವ್ವಸ್ವಂ ॥ ವ ॥ ಅದಲ್ಲದೆಯುವಾವಮಶಂಪುರಾಣಕಮತನಂತೆನಕಳಲೋಕಾಧಾರವುಂಪುರುಷಸಿಂಹನಂತೆಹಿರ
ಣ್ಯಕಶಿಪ್ರದಾ

[38]ನಸಂಶೋಭಿತಮುಂಕುರುಕ್ಷೇತ್ರದನ್ತೆಸರಸ್ವತೀವಿಳಸಿತಮುಂಖಚರಲೋಕದನ್ತೆವಿದ್ಯಾಧರಾಧೀಶ್ವರಪರಿವ್ರಿತಮುಂಮಂದರಮಹಾಮಹೀಧರ
ದನ್ತೆಸರ್ವ್ವದಿಕ್ಸಾರಭೂ

[39]ತಮುಂವಾಸುದೇವನಂತಕೂರ್ಮೋಕ್ತಿಶ್ರವಣರವಣೀಯಮುಂಭವಾನೀಭವನದಂತೆಬ್ರಹ್ಮಚಾರಿಸದಾಚಾರಸಂಭಾವಿತಮುಂವಾಗಿರ್ಪ್ಪದಾ
ಮಶದಗುರು

[40]ಕುಲಕ್ರಮಾಯಾತಗೌತಮಾಚಾರ್ಯ್ಯಶಿಷ್ಯಂವಾವಮಶಕ್ತಿಮುನೀಶ್ವರಾಚಾರ್ಯ್ಯನಾಮುನೀಶ್ವರನವಮಹಿಮೆಯಂವೇಳ್ವಡೆ ॥ ವೃ ॥ ಗುರುಕು
ಲದೀಪರೆಂಬಿನೆಗವಾ

[41]ಮಶಮಂಪಲರುಂಮುನೀಶ್ವರರ್ವ್ವರಗುಣಮಂಡನರ್ವ್ವೆಳಗಿದರ್ವ್ವಿಳಿಯಂಮುನಿವಾವಮಶಕ್ತಿಭಾಸುರತರರತ್ನದೀಪಕಳಿಕಾಂಕುರದನ್ತೆಮಚಿಂ
ದನಂತೆಭಾಸ್ತರಕಿರಣಂಗಳಂತೆ

[42]ಜಿಳಪಂಥರೆಕೈಮುಗಿದೊಲ್ದುಜೀಯೆನಲು ॥ ಕ ॥ ವದನಂವಾಣೀನಿರ್ತ್ತನಸದನಂನಿಜಹೃದಯಮಮಳಮಣಿಮಯಸದನಂಮದನಹರಂಗೆನೆ
ಭೂತಳವಿದಿತಯಶಂ

[43]ವಾವಮಶಕ್ತಿಪಣ್ಡಿತದೇವ ॥ ವೃ ॥ ಕಾಂತಾಭೂಲತಿಕಾಸುವಿಭ್ರಮವತೀಪ್ರವ್ಯಂತನ್ನಿರ್ವೇಶ್ಯೈಕ್ಷವಂಚಾಪಂತಜ್ಜಿಪಳೀಪುಲೋಚನಚಯೇ
ಪ್ಯಾತ್ಮೀಯಪಾಪ್ಯಾನಿಷೂನುಸಂಪಾ

[44]ಪ್ಯತನುತಾಂನಿರೂಢಚರಿತಃಶ್ರೀವಾವಮಶಕ್ತೀರ್ಮ್ಮನೇರುಗ್ರೋದಗ್ರತಪಃಪ್ರಭಾವಭಯತಃಸ್ವಂಕಲ್ಪಜನ್ಮಾಭುವಿ ॥ ವ ॥ ಅದುಕಾರಣದಿನಾ
ವಮಶದೊಳೀನಾನುಂಧರ್ಮ್ಮ

[45]ಮುಂದೇವರ್ಮ್ಮಾಡಿದೊಡದುಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿನಡೆವುದೆಂಬುದುವದನೆವನದೆಗೊಂಡುಬಿಜ್ಜಲಮಹೀಪಾಳಂದಕ್ಷಿಣಕೇದಾರೇಶ್ವರ
ದೇವರಂಗಳೋ

[46]ಗಕ್ಕಂತಪೋಧನರಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂಕಿಪ್ಪೆಪ್ಪ ಸಂತರ್ಪಣಕ್ಕೆಮೆಂದಾ ಆನೆಯವಿಷುಸಂವತ್ಸರದಪುಷ್ಯಮಾಸ

[47]ದವಾವಾಸ್ಯೆಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಗೌತಮಾಚಾರ್ಯ್ಯಕಿಪ್ಪರಪ್ಪವಾಮಕಕ್ಕಿ ಪಂಡಿತದೇವರಕಾಲಂಕಚ್ಚಿರ್ದನೂಱುಂಬಾಡದೊಳಗಣಕಿಱುಗೇರಿಯಂ

[48]ತ್ರಿಭೋಗಾಭ್ಯಂತರಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟನೀಧರ್ಮ್ಮಮಂಪರಿಪಾಳಿಸಿದವರ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕವಿಲೆಯಂ ಕೋಡುಂಕೊಳಗುವುಮಂಪೊನ್ನುಂ

[49]ರಂನ್ನದಿಂಕಟ್ಟಿಸಿಜತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಭಳಂ ॥ ಸಾವಾಸ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ

[50]ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನುಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಂ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತ

[51]ದಾಫಲಂ ॥ ವಿನ್ಧ್ಯಾಟವೀಶ್ವತೋಯಾನಃಶುಷ್ಕಕೋಟರವಾಸಿನಃಕೃಷ್ಣಸರ್ಪ್ಪಾಃಸ್ರಜಾಯನ್ತೇದೇವಬ್ರಹ್ಮಸ್ವಹಾರಿಣಾ ॥ನವಿಷಂವಿಷವಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿ

[52]ಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಶಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

[53]ಪಾಂಡ್ಯರಾಜ್ಯದಬಳಿಚಿಟ್ಟೂರುವುಂಗುತೊಳಲಕಂಪಣದೊಳುಅಯಿರಣೆಯುವುಂಕಾಲಡಿತೊಂಭತ್ತ ಱೊಳುಕೋಣೆಯನೇಱಿ

[54]ಲಿಗೆಯುವುಂಸತ್ತಳಿಗೆಯಕಂಪಣದೊಳುಸಿಡಿಯನೂರುದೀವಿಗೆಯುವುಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಧಾರಾಪೂರ್ವ್ವ

[55]ಕಯಾಗಿಕೊಟ್ಟರುವುತ್ತಂಬಾಸೂರಕಂಪಣದೊಳುಚಂಗೂರುವುತ್ತಿಯಹಳ್ಳಿಯುವುನಾಗರಿಖಂಡೆಯದೊಳಗಣಜಾ

[56]ವಳಿಯುವುಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತವಾಗಿಶ್ರೀವುದ್ಯಾಜಗುರುವಾಮಕಕ್ಕಿ ದೇವರಕಾಲಂಕಚ್ಚಿರ್ದಧಾರಾಪೂರ್ವ್ವ

[57]ಕಂವೂಡಿಕೊಟ್ಟರು ॥ ವುತ್ತವೂಪ್ರಸ್ಥಾವದೊಳುಬಂದಣಿಕೆಯಸೋಯಿದೇವರಸರುಂಚಕೆಂಡುಗಿದೇವಲಕುಮಿದೇವದಂಣ್ಣಿಯಕರುಂಬಿಂನಪಂಗೆಯ್ಯಲುಕೋಡಿಯವು

[58]ಶದಬ್ರೀವ.ತುದಕ್ಷಿಣಾಧಾರೇಶ್ವರದೇವರಂಗಭೋಗಕಂಶ್ರೀಸೋವುನಾಥದೇವರಂಗಭೋಗಕಂಅಬ್ಬಲೂರಬ್ರಹ್ಮೇಶ್ವರದೇವರಂಗಭೋಗಕಂ ನಾಗರಖಂಡೆಯದಕಂಪಣ

[59]ದೊಳುಕರನೆಲೆವರುವಸೆವುತಿಗನಹಳ್ಳಿಕುಂದಂಗಿಯುವುಂಹಾನುಗಲ್ಲಕಂಪಣದೊಳುಚಿಕ್ಕ ಕಂಣ್ಣಿಗೆಯುವುಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಮೇತಂ ಸರ್ವ್ವನಮಸ್ಯವಾಗಿ

[60]ಕೊಟ್ಟರುಸ್ವಸ್ತಿಶ್ರೀ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 3′.

[1]ಓಂನಮಃಶಿವಾಭ್ಯಾಂನಮಃಶಿವಾಭ್ಯಾಂ ॥ ವೇದೋವಃಶ್ರೇಯಸಾಮಾಚರಾಭ್ಯಾಂ ॥ ವೇದೋವಮೂಳೆಮಥಾವೃತಿರ್ದ್ದೃಢತರಂನ್ಯಾಯಾದಿ

[2]ಶಾಸ್ತ್ರಂಖಳು . . ತ್ಯಾದಿರ್ವ್ವಿಟಪಃಸತಾಂಕಿಸಲಯೋಧರ್ಮ್ಮೋರ್ಥಭಿರಾಗಃಕ್ರಿಯಾಃಪುಷ್ಪಂತತೆ

[3]ಃವಶಾಸನಸ್ಯಪರಮಃಸಂಕಲ್ಪಿತಾರ್ತ್ಥಪ್ರದೋಧರ್ಮ್ಮಃಕಲ್ಪತರುಃಸಮಸ್ತುಳಳದಃಶ್ರೀಗೌತಮಾಚಾರ್ಯ್ಯತೇ ॥ಕ॥ಶ್ರೀರಮಣೀವಲ್ಲಭನಾ

[4]ಭೀರುಚಿರಾಂಬುಜದೊಳೊಗೆದನಬ್ಜಭವಂತದ್ವಾರಿಜಭವಭುಜಜಾತದ್ಧಾರಿಣಿಯೊಳ್ಶಾಂತರೀಶ್ವರಪ್ಪಲರೆಸೆದರ್ ॥ ಶಾಂತತವೋಗುಣಗಣರತಿಶಾಂ

[5]ತನಮಗ್ಯಾರಿವರ್ಗ್ಗದೋಬ್ಬರ್ಳವಿಭವಶ್ಯಾಂತಭಯಲೋಭರದಱಿಂಶಾಂತರವೆಸರಾದುದವರ್ಗೆಭೂಮಂಡಳದೊಳೆ ॥ ಅವರೊಳಗೆ ॥ ಕಂ ॥

[6]ಅನತರಿಪೃನೃಪರನೆಂದುದನೆನಿಸಲ್ಕಿಜಭುಜಪರಾಕ್ರಮಕ್ರಮವುವೆಸವುರ್ತ್ಥನೆನಲ್ಕಂವುಣವೆಸರಿಂಜನಪತಿಧಾರಿಣಿಯೊಳಿಸೆದನೊ

[7]ಬ್ರ್ಹನಪೂರ್ವ್ವಂ ॥ ಆತನಸಹಜಾತಂಜಗತೀತಳವತ್ತಿರ್ತ್ತಭುಜಪ್ರತಾಪಂಸಲೆಧಾತ್ರೀತಳಪತಿಕುಳತಿಳಕಂಖ್ಯಾತಗುಣಂಸಿಂಗಿದೇವನೆಂಬಂ

[8]ಪೆಸರಿಂ ॥ ಆನೆಗಳ್ದವ್ಮಣದೇವನಸೂನುಸವಂಗಾರಿವಗ್ಗರ್ವಮಸ್ತಕಶೂಲಂನಾನಾನತನೃಪಜನತಾಶ್ರೀನಿಧಿಧೈರ್ಯಪ್ರಸಿದ್ಧಶೈಲಂತೈಲಂ ॥

[9]ವೈ ॥ ಆತೈಲಕ್ಷಿತಿವಲ್ಲಭಂಗೆತನಯಂಶ್ರೀರಾಮಭೂಪಾಳನಂತಾತಂಶಾಂತರಮಂಡಳೇಶ್ವರಮಹಾಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀರತಿಪ್ರೀತಂವೀ

[10]ರವಿರೋಧಿಶಂಬರಹರಂಸಂತಾಪನೋಗ್ರೇಷುಸಂಪಾತಾಸಾದಿತವಿಶ್ವಶಾಸನನೆನಲ್ವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದಂ॥ ಈಂ ॥ ಆವಿಭುವಿನವಧುಬಿಜ್ಜಲದೇವಿ

[11]ಜಗನ್ನೂತೀತೆತಾನೆನೆಪತಿಸಂಭಾವನಗುಣದೊಳುತಳೆದಳುಭೂವಳಿಯದೊಳಮಳವೆನಿಪಜಸದುನ್ನತಿಯು ॥ ಅವರಿರ್ವ್ವರ್ಗ್ಗಂಪುಟ್ಟಿದ

[12]ನವಿಚಳತರಸಂಪದುದಯಮುಂನತನೀತಿಪ್ರವಿವೇಕಯೋಗದಿಂಪುಟ್ಟುವೊಲ್ಜಗದೇವನೆಂಬಶಾಂತರಭೂಪಂ ॥ ಆತನಗುಣಂಗಳಂಪೇಳ್ವ

[13]ಡೆ ॥ವಿ॥ ಜಿನಧರ್ಮ್ಮಕ್ಷೀರನೀರಾಕರವಿಶದಶರಚ್ಚಂದ್ರನುತ್ಕೃಷ್ಟವಿದ್ವಜ್ಜನಸೂಕ್ತಿಭವ್ಯತತಾರಾತರಳತರಲಸನತ್ಕೀರ್ತಿಕೋದಾರಹಾರಂವಿ
ನುತೋದ್ಯತ್ಕೀರ್ತಿರ್ತ್ತಿ

[14]ಚ್ಚಂದ್ರಾತಪಧವಳಿತದಿಕ್ಪಾಳದಿಗ್ವ್ಯೂಹವರ್ಣ್ಯಂಜನತಾನೇತ್ರಾಂಗಸಂತರ್ಪ್ಪಣಕರನೆನಿಸಂಶ್ರೀಜಗದ್ದೇವಭೂಪ ॥ ಈವಗುಣಕ್ಕೆತಂನ

[15]ತೊಡೆಸಕ್ತಿನಿಜಾಶ್ರಿತಪಂಡಿತಕರ್ಕ್ಕಳೊಳ್ತೀವಿದುದಗ್ರಲಕ್ಷ್ಮಿನಿಜದೋರ್ಬ್ಬಳದೇಳ್ಗೆಗೆಸಕ್ತಿಕತ್ತುನೀರಾವನಿಪಾಳಕಾಂತೆಯರಕರ್ಣ್ಣಕರಚ್ಯು

[16]ತನೂತ್ನರತ್ನಭೂಷಾವಳಿಯೆಂದೊಡಾದ್ದೊರೆಗೆವಂದಪರೀಜಗದೇವಭೂಪನೊಳ್ ॥ ಕುಸುಮಸ್ರಗ್ಭಾರಕೂನ್ಯೋದ್ಧತಕಚಭರಮುದ್ದಾ
ಮಜೈವು

[17]ಪ್ರಕಾಂಚೀಪ್ರಸರಾಪೇತಪ್ರಶುಂಭದ್ಭೂನಜಘನತಟಂಮೌಕ್ತಿಕೋದಾರಹಾರೋಲ್ಲಸದಂಗತ್ತುಂಗಪೀನಸ್ತನಕಳಶಯುಗಂಶ್ರೀಜಗದ್ದೇವಭೂ
ಪಾ

[18]ಳಸುಹೃದ್ಭಾವವ್ಯಪೇತಕ್ಷಿತಿಪತಿತತಿಶುದ್ಧಾಂತಕಾಂತಾಕದಂಬಂ ॥ ವ ॥ ಆಜಗದೇವರಸನಜನನಿಯೆನಿಪಬಿಜ್ಜಲದೇವಿಯೊಡವು

[19]ಟ್ಟಿದಚಟ್ಟಲದೇವಿಗಂವಿಜಯಾದಿತ್ಯದೇವಂಗಂಜಯಕೇಶಿದೇವನೆಂಬಪವಿತ್ರಕ್ಷತ್ರಪುತ್ರಂಪುಟ್ಟಿತಜ್ಜಗದ್ದೇವಂಗಗ್ರಜನ್ಮನೆನಿಸಿ

[20]ದನಾರಾಜೋತ್ತಮೆನರಾಜಧರ್ಮ್ಮಗುಣಂಗಳಂಪೇಳ್ವಡೆ ॥ ವೈ ॥ ಎಱಗದರಾತಿಭೂಭುಜರನಾತ್ಮಭುಜಾಬಳದಿಂಪದಾಂಬುಜಕ್ಕೆ ಱಗಿ

[21]ನಸಪ್ತಕೊಂಕಣನಮುನ್ನತಲಕ್ಷ್ಮಿಯನಾಳ್ದಮಿಱುಬಾಳ್ವಲಿಕೆಯಬೀರರಿಲ್ಲತನಗೆಂಬಿನೆಗಂಜಯಕೇಶಿಭೂಭುಜಂನೆಱೆದನೃಪಾಳನೀತಿಗು
ಣದುಂನತಿಯಿಂ

[22]ಜಸಮಂನಿಮಿಚ್ಚಿದ ॥ ಚಾಗವುನೀಸಿಕೊಳ್ಳದವನೀಪಕರಿಲ್ಲವನೀಪಕವ್ಮರ್ದೋದ್ಯೋಗಮುನೊಕ್ಕುಬಾಳದವರಿಲ್ಲಜಯೋತ್ಸಕನಾಗಿಪೋ
ಗೆಕೋ

[23]ಳ್ವೋಗದದೇಶಮಿಲ್ಲೆನಿಸುವಾಜಯಕೇಶಿನಿಜಾಗ್ರಜಾತನಾಶಾಗಜವತ್ತಿರ್ಕೀರ್ತ್ತಿಯೆನಲಾಜ್ಜರ್ಗದೇವನವ್ರೊಲ್ಯೆಶಸ್ವಿಗಳ್ ॥ ಕ ॥ ಆಜಗದೇ

[24]ವನತಮ್ಮಂರಾಜಶಿರೋಮಣಿಯೆನಿಪ್ಪವೆಂಪಂತಳೆದಿಂತೀಜಗದೊಳ್ಬುಧಜನಸುರಭೂಜಾತಂಸಿಂಗಿದೇವನೆನೆವೆಸರ್ವಡೆಗು ॥ ಕಂ॥ ಉರುಳುಗು

[25]ಳಿಂದುನಂಜನುಗುಳಿಪ್ಪನುದಗ್ರವಿಷಾಹಿಕಣ್ಣಂಮಂಸುಗಿವಿನವೊತ್ತಿಚಕ್ಕೆನೆತದೀಯಃಫಣಾಗಣನೂತ್ನರತ್ನ ಮಂತೆಗೆದುನಿಜಾಗ್ರಜಂಗೆ

[26]ಸೆವತೋಳ್ವಣಿಯಾಗಿರೆಮಾಳ್ಪನೆಂದೊಡಾಪ್ಪೋಗಳರೊಸಿಂಗಿದೇವನಪರಾಕ್ರಮದುನ್ನತಿಯಂಧರಾಗ್ರದೊಳ್ ॥ವ॥ ಇನ್ತುಕೀರ್ತ್ತಿಕ್ರಗಂಶ್ರೀ

[27]ಗಮಧಿನಾಥನೆನಿಸಿದಾಜಯಕೇಶಿದೇವಂಗೆಪ್ರಿಯಾನುಜನು । ಸಿಂಗಿದೇವಂಗೆಪ್ರಿಯಾಗ್ರಜನುವೆನಿಸಿದನಮಧಿಗತಪಂಚಮಮಹಾ

[28]ಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಪಟ್ಟಪೊಂಬುಚ್ಚಪುರವರಾಧೀಶ್ವರಂ । ಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ । ಕಸ್ತೂರಿಕಾವೋದಂ । ನೀತಿಶಾ
ಸ್ತ್ರಜ್ಞಂ । ಸಾಹಿ

[29]ತ್ಯಸಬ್ರ್ಬಜ್ಞಂ । ಅರಸಂಕಗಾಳಂ । ಬಿರುದರಕೂಳಂ । ಶ್ರೀಮತ್ರಿಭುವನವಲ್ಲಜಗದೇವರಸಂಸೇತುವಿನಬೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದ
ದಿಂರಾಜ್ಯಂಗೆ

[30]ಯ್ಯುತ್ತಮಿದ್ದೊಂದುದಿವಸಂಚತುರಬುಧಜನಪರಿವಾರಂಬೆರಸುಧರ್ಮ್ಮಪ್ರಸಂಗವುಂಮಾಡುತ್ತಮಿಂತೆಂದ ॥ ಶ್ಲೋಕ ॥ ಏಕವೇವಪಯ

[31]ಸ್ತತ್ವಂನಾನಾನಾವುನಿಷೇವಿತಂ । ತಥೈಕಂದೇವತಾತತ್ವಂನಾನಾಶ್ರಯುನಿಷೇವಿತಂ ॥ ವ ॥ ಎಂಬುದುಮಾಪ್ರಸ್ತಾವದೊಳ್ ॥ ಕ ॥ ಹರಚ
ರಣಕಮಳ

[32]ದಷಟ್ಪದಿರಣಂಕಿಷ್ಟೇಷ್ಟನಿಕರಭರಣಂಯುದ್ಧೋದ್ಧುರಹರಣಕರಣಪರಿಣತಕರಕರಣಂಧರ್ಮ್ಮಶಾಸ್ತ್ರವಿಹಿತಾಚರಣಂ ॥ ವೈ ॥ ಬೇಡಿದವಂ
ಗಕ

[33]ಳ್ಳವಮಹಿಜಂಭುಜಗರ್ವ್ವದೆಬಂದುಯುದ್ಧವುಂಮಾಡಿದವಂಗೆನುಂಗುವಜವಂಕರಣಾಗತನಪ್ಪವಂಗೆಕಯ್ಯೂಡಿದವಜ್ರಸನ್ನಹನವಿಾತನೆದಲ್ಪೆ

[34]ಱರಾರೆನಿಪ್ಪನಾಡಾಡಿಯರೂಡಿಯಂವಿಗುವರೂಡಿಯಬವ್ಮರಸಂಸವಾಹಿತ ॥ ವ ॥ ಮುಕುಳೀಕೃತಕರಕಮಳನಾಗಿಬಿನ್ನ ವ

[35]ಮೆಂದಿಂತೆಂದ ॥ ಕ ॥ ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷಭುವನಜನಪ್ರತ್ಯಕ್ಷೀಕೃತಶಿವಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತಯುಗ

[36]ಪ್ರಭಾಸರ್ವ್ವಸ್ವ ॥ ವ ॥ ಆಕೇದಾರಸ್ಥಾನದಾಚಾರ್ಯ್ಯವರ್ಯ್ಯಂಗೌತಮಾರ್ಯ್ಯನಗುಣಂಗಳಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಲಲಿತತರಪ್ರದೀಪದ

[37]ವೊಲಾಮಠಮಂಪಲಬರ್ಮ್ಮನೀಂದ್ರರುಜ್ವಳಗುಣಮಂಡನರ್ಬ್ಬೆಳಗಿದರ್ಬ್ಬೆಳಿಯಂಮುನಿಗೌತಮಂವಿನಿರ್ಮ್ಮಳತರರತ್ನದೀಪಕಳಿಕಾಂಕುರ

[38]ದನ್ತೆನಿರನ್ತರಂಜಗದ್ವಿಳಸಿತಕೀರ್ತ್ತಿದಲ್ಬೆಳಗಿದಂಧರೆಕಯ್ಮುಗಿದೊಲ್ದುಜೀಯೆನಲ್ ॥ ವ ॥ ಅದಱಿಂದಲ್ಲಿಯೇನಾನುವೊಂದುಧರ್ಮ್ಮಮಂಮಾಡಿದೊ

[39]ಡದಕ್ಷಯಮುಂನಿಖಿಳಪಾಪಕ್ಷಯಕಾರಣಮುಮಪ್ಪುದೆನ್ದುಬಿನ್ನವಂಗೆಯ್ವುದುಮದನೆಮನದೆಗೊಂಡುಬಳ್ಳಿಗಾವೆಗೆಬಂದುಸ್ವಸ್ತಿ

[40]ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ೧೩ನೆಯಶುಕ್ಲಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕದಪಾರ್ಣ್ಣಮಾಸ್ಯೆಸೋಮವಾರಸೋಮ

[41]ಗ್ರಹಣದಂದುಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಸಂನಿಧಿಯೊಳುಜಗದೇವರಸನುಂತಂನಕುಮಾರಂಬಮ್ಮರಸನುಮೊಂದಾ

[42]ಗಿರ್ದ್ದುಶ್ರೀಮದ್ವಾದಿವಿದ್ಯಾಭರಣಪಂಡಿತದೇವರಶಿಷ್ಯರಪ್ಪಶ್ರೀಮದ್ಗೌತಮಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದೇವರನೈವೇದ್ಯಕ್ಕಂಖಂ

[43]ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂತಪೋಧನರಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕವೆನ್ದುಶಾಂತಳಿಗೆಸಾಯರದೊಳಗಣಕೊಡನಾಡ ೩೦೦ಬಳಿಯಬಾಡಂಕುಂ

[44]ದೂರಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಂಸರ್ವ್ವನಮಶ್ಯಮಾಗಿಕೊಟ್ಟು । ಮತ್ತಂಮಡುಂಬದಹೊಲದೈಶಾನ್ಯದದೆಸೆಯಕಬ್ಬಿಲಕೇತನಕೆಱೆಯಕೀ

[45]ಳೇರಿಯಗರ್ದ್ದೆಮತ್ತರೆರಡುಮಂಸರ್ವ್ವನಮಸ್ಯಮಾಗಿಕೊಟ್ಟರಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಾದಿತೀರ್ತ್ಥಂಗ

[46]ಳೊಳ್ಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪೊನ್ನುಂರನ್ನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಮಕ್ಕುಮಿದನಳಿದ

[47]ನಾದಿವ್ಯತೀರ್ತ್ಥಂಗಳೊಳಾಕವೆಲೆಗಳ್ಗವಾಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆವಾಸೂರ್ಯ್ಯಗ್ರಹಣಸಮಯದೊಳಪಾಯಮಂಮಾಡಿದಾತನಪ್ಪ ॥ ಶ್ಲೊ ॥ ಸ್ವದತ್ತಾಂಪ

[48]ರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಮತ್ತಮಾಪ್ರಸ್ಥಾವದೊಳುಕೊ

[49]ಡೆನಾಡಕಂಪಣದೊಳುಅಬ್ಬಸೆಯುಮಂಹೊಸವಳ್ಳಿಯುಮಂಸರ್ಬ್ಬನಮಸ್ಯವಾಗಿಮುದುವಳಲಕಂಪಣದೊಳುಗೋವಿಂದನಹಳ್ಳಿ

[50]ಯುಮಂತ್ರಿಭೋಗಾಭ್ಯನ್ತರವಾಗಿಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿಕೊಟ್ಟರುಸ್ವಸ್ತ್ಯಸ್ತುಶಿವಶಾಸನಾಯ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′.

[1]ಶ್ರೀಟಂನಮಃಶಿವಾಯನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಕ್ಯನಗರಾರಂಭಮೂಲ

[2]ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ

[3]ಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಾಭರಣಂತ್ರೈಲೋಕ್ಯಮಲ್ಲದೇವರವಿಜ

[4]ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ । ತತ್ಸ

[5]ಮಯದೊಳ್ । ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಕಾಳಂಜರಪುರವ

[6]ರಾಧೀಶ್ವರಂ । ಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಂಸಾಂದರ್ಯ್ಯಮಕರಧ್ವಜಂ । ಡಮರುಕತೂರ್ಯ್ಯನಿರ್ಘೋಷ

[7]ಣಂ । ಭೂಪಾಳಮಣಿಭೂಷಣಂ । ಕಳಚುರಿಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಂ । ಕದನಪ್ರಚಂಡಂ । ಮಾ

[8]ನಕನಕಾಚಳಿಂಸುಭಟರಾದಿತ್ಯಂ । ಕಲಿಗಳಿಂಕುಕಂ । ಗಜಸಾವಂತಶರಣಾಗತವಜ್ರಪಂಜರಂ । ಪ್ರತಾ
[9]ಪಲಂಕೇಶ್ವರಂ । ಪರನಾರೀಸಹೋದರಂ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗಮಲ್ಲಂ । ಚಲದಂಕರಾವಂ । ವೈರೀಭ
[10]ಕಣ್ಠೀರವಂ । ನಿಶ್ಯಂಕವಲ್ಲಂನಾವಾದಿಸವಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಬಿ
[11]ಜ್ಜಣದೇವರಸರುಸಕಳದೇಶಂಗಳ್ಕಂದುಪಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳದಿಂದಾಳುತ್ತಮಿರೆ । ತನ್ಮ
[12]ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಿಭಯದಾಯಕಂ । ನಿಶ್ಶಿಮಿತ್ತಭುವನಜನಮಿತ್ರಂ । ಗೋತ್ರ
[13]ಪವಿತ್ರಂ । ಚತುರಜನಸರಸಂಮಹದೇವರಸಂ । ಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಶ್ರೀಬಿಜ್ಜಣದೇವಾಂತಃಕರ
[14]ಣರೂಪರುಂ । ಸಕಳಬುಧಜನವನಸ್ಸರೋಜನೀರಾಜಪಂಸರುಂ । ಸ್ವಾಶ್ರಿತಜನಚಿಂತಿತಾರ್ಥಪ್ರದಚಿಂತಾಮ
[15]ಣಿಗಳುಂದೀನಾನಾಥಜನದಾರಿದ್ರ್ಯತಮೋವಿಘಟ್ಟನದ್ಯುಮಣಿಗಳುವೆನಿಪ್ಪಪೋತರಸಚಟ್ಟುವರಸಪ
[16]ದ್ಮರಸಸೋವರಸರಿಂತೀನಾಲ್ವಕ್ಕರಣಂಗಳೊಡಗೂಡಿಸುಖದಿನಾಳುತ್ತಮಿರೆ । ತನ್ಮಹಾಪ್ರಧಾನಂ । ಪ್ರ
[17]ಧಾನಜನವುಣಿವುಯಾಳಂಕಾರಂಮುಕರಧ್ವಜಾಕಾರಂ । ಹರಚರಣಸರಸಿರುಹಷಟ್ಪದಂ । ಬುಧಜ
[18]ನೈಕಶರಣಂ । ಶ್ರೀಮದ್ಗಾಯಸಾರಾಯಣಪುರಂ । ತತ್ರಮಾನ್ಯಸಹವಾಸ್ಯಾನಂದಭಟ್ಟೋಪಾಧ್ಯಾಯ
[19]ಪ್ರಿಯತನೂಜಂ । ಸಂತಪ್ತಿತಬುಧಸಮಾಜಂ । ವೃಷಗಣಗೋತ್ರಪವಿತ್ರಂಗೌರಲದೇವೀಪ್ರಿ
[20]ಯಪುತ್ರನಿತ್ಯಾದಿನಾಮಾವಳೀವಿರಾಜಮಾನಂಮಾಯಿದೇವರಸನೆಸೆದನನ್ತು ಮಲ್ಲದೆಯು ॥
[21]ವೃ ॥ ಕುದಿದೆಲ್ಲನ್ದದಿನನ್ದುನನ್ದಕುಲಮುಂಗೆಲ್ದಾತ್ಮಮುಂತ್ರಕ್ಕಿನಾಣ್ಬದೆಚಾಣಕ್ಯನದೇಕೆವುಂತ್ರಿಯೆನಿಪಂಪೇಳೆಂ
[22]ದನಾಯಾಸದಿಂದೆದೃಷಾರಾತಿಕುಳಂಗಳಂತವಿಸಿತನ್ನ ಸ್ವಾಮಿಗತ್ಯುನ್ನತಾಭ್ಯುದಯಶ್ರೀ
[23]ಯನೊಡಚರ್ಚ್ಚಿತಿಪ್ಪನೊಲವಿಂಶ್ರೀಮಾಯಿದಂಡಾಧಿಪಂ ॥ ವಿದಿತಂಕಯ್ಯಾನ್ತುತನ್ನಂಪದೆದೆರ
[24]ದಬುಧಂಪೋಗಿವುತ್ತೋರ್ವ್ವನಂಜೆಡಿದಡಂಸಂಗ್ರಾಮದೊಳುನಿರ್ಜ್ಜಿತಮದನೆನಿಪಂಪೋಗಿವುತ್ತೊಮ್ಮೆಬಿ
[25]ಲುವೊಯ್ದಿರೊಳ್ಬಂದಾನ್ತಡಂದಾನದಭುಜಬಳದುರ್ವ್ವಾರ್ತ ದೆಂದೆಂದುನಿಚ್ಚಂವುದದಿಂವಲ್ವನೆಂದದಿ
[26]ತರಜನಸವುಸ್ಕಂಧನೇವಾಯಿದೇವ ॥ ಎನಿಸಿದವುಹಾಪ್ರಧಾನಂಬನವಸೆಪಂನ್ನಿಚ್ಛಾಸಿರ
[27]ದವಡ್ಡರಾವುಳಹೆಜ್ಜುಂಕದಹೆಗ್ಗಡೆದಣ್ಡನಾಯಕಂವಾಯಿದೇವರಸರ್ರಾಜಧಾನಿಬ
[28]ಳ್ಳಿಗ್ರಾಮೆಯನೆಲವೀಡಿನೊಳ್ಸುಖದಿನಿದ್ದೊರ್ದನ್ದುದಿವಸಂಸಕಳಬುಧಜನಪರಿವಾರಪರಿವೃತ
[29]ನಾಗಿದ್ದರ್ದ್ಧರ್ಮ್ಮಪ್ರಸಂಗಮಂವಾರ್ಪ್ಪುದುವವರ್ಗಳುವುದನೆವನದೆಗೊಣ್ಡಿನ್ತೆನ್ದರ್ ॥ ದಕ್ಷಿಣಕೇದಾರಂ
[30]ಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷನಗರಜನಪ್ರತ್ಯಕ್ಷೀಕೃತಶಿವಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತಯು
[31]ಗಪ್ರಭಾಸವರ್ವ್ವಸ್ವ ॥ ಮತ್ತವಾವುಂಪುರಾಣಕವಿತನನ್ತೆಸಕಳಲೋಕಾಧಾರಮುಂ । ಕ್ಷೀರನೀರಾಕ
[32]ರದನ್ತೆನಿಜಲಕ್ಷ್ಮೀಪರಿತೋಷಿತಪುರಾಣಪುರುಷಮುಂ । ಭವಾನೀಭವನದನ್ತೆಬ್ರಹ್ಮಚಾರಿಸದಾಚಾ
[33]ರಸಂಭಾವಿತಮುಂ । ಕುರುಕ್ಷೇತ್ರದನ್ತೆಸರಸ್ವತೀವಿಳಸಿತಮುಂ । ಖಚರಲೋಕದನ್ತೆವಿದ್ಯಾಧರಾಧೀಶ್ವರಪರಿ
[34]ವೃತಮುಂ । ಶ್ರೀಕೈಲಾಸದನ್ತೆವಾಮಶಕ್ತಿದೇವಪರಿಪಾಳಿತಮುವಾಗಿಪ್ಪುದುವತ್ತವಾ
[35]ಮಶಪಗುರುಕುಳಕ್ರಮವುಂಪೇಳ್ವಡೆ ॥ ಕ ॥ ಮೂವರಕೋಣೆಯಸನ್ತತಿದೇವವ್ರತನೆಸವಪರ್ವ್ವ
[36]ತಾವಳಿಯೊಳ್ತಾನಾವಿರ್ಭವಿಸಿದನವುಳಯಶೋವಿಭವವಿನೂತನೆನಿಪಗೌತವುವುನಿಪ ॥
[37]ಆಗೌತವುನತನೂಜಂಶ್ರೀಗಿರಿಜಾಪತಿಪದಾಂಬುಜೋನ್ಮದಭೃಂಗಂರಾಗಪರಾಬ್ಧಿಖನುಚಿತೋದ್ಯೋ
[38]ಗಂಶ್ರೀವಾಮಶಕ್ತಿಪಂಡಿತದೇವ ॥ ವಿ ॥ ಕೇದಾರಸ್ಥಾನಲಕ್ಷ್ಮೀಸ್ಸಮಜನಿಜಗತೇಕಲ್ಪವಲ್ಲೀತಿ
[39]ರೋಹಾವಸ್ಥಾಸೋಮೇಶ್ವರಾಖ್ಯಾರ್ದಜಕೆಳಿತತಪಸೋನನ್ತರಂಗೌತವಾಖ್ಯಾತುಸಂಶಾ
[40]ಖಾಸಲ್ಲಸತ್ಪುಲ್ಲವಸವುಪಚಿತಾಪುಷ್ಪಿತಾಸಂಪರೀತಾಸವ್ಯಾವುರ್ವ್ವೀಂತತೋನು
[41]ಪ್ರಭವತಿಪ್ರಚಿತಾವಾಮಶಕ್ತಿರ್ಮುನೀಂದ್ರಾತ್ ॥ ಕ ॥ ವದನಂವಾಣೀಲೀಲಾಸದನಂನಿಜಹ್ರುದೆ
[42]ಯಮಮಳವುಣಿವುಯಸದನಂವುದನಹರಂಗೆನೆಭೂತಳವಿದಿತಯಶಂವಾಮಶಕ್ತಿ

[43]ಪಂಡಿತದೇವಂ ॥ ಅದಱಿಂದವಿಲ್ಲಿಯೀನಾನುವೊನ್ದಧರ್ಮ್ಮವುಂವಾಳ್ವುದೆಂದುಪೇಳ್ವುದುವದನೆವು
[44]ನದೆಗೊಣ್ಡು ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯತ್ರೈಳೋಕ್ಯಮಲ್ಲವರ್ಷದ ಒನೆಯಯುವಸಂವ
[45]ತ್ಸರದಮಾಘದಮಾವಾಸ್ಯೆಯುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಸೋಮವಾರವ್ಯ
[46]ತೀಪಾತದಂದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪ
[47]ಸಮಾಧಿಶೀಳಗುಣಸಂಪನ್ನವ್ರ್ವೈಧಜನಪ್ರಸಂನ್ನರುಂಶ್ರೀಮದ್ರಾಜಧಾನಿಬ
[48]ಲಿಪುರದಪ್ಪಿಣಕೇದಾರೇಶ್ವರದೇವರಸ್ಥಾನದಾಚಾರ್ಯ್ಯರುಮಪ್ಪಶ್ರೀಮದ್ವಾಮಶಕ್ತಿ
[49]ಪಂಡಿತದೇವರಕಾಲಂಕಱ್ಚಿರ್ದಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿತಪೋಧನರಾಹಾರದಾ
[50]ನಕ್ಕ್ರಂದೇವರನಿವೇದ್ಯಕ್ಕ್ರಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೊದ್ಧಾರಕ್ಕ ವೆಂದುಶ್ರೀಕೇದಾರೇಶ್ವರದೇವರ
[51]ತೋಂಟದಲುಪುಟ್ಟುವಾವುಪನ್ನೆದಗೋಂಟಡಕೆಯವಡ್ಡರಾವುಳಹೆಜ್ಜುಂ
[52]ಕವೆರಡುಂಬಿಲ್ಕೊಡೆಯಸುಂಕವನಿತುವುಮಂಮತ್ತವಾತೋಂಟದೆಲೆಯಪಂನ್ನಾ
[53]ಯದೆಲ್ಲಾ ಸುಂಕಮುವುಮಂಸರ್ವ್ವಾಭಾಧಾಪರಿಹಾರವಾಗಿನಡವಂತಾಗಿರಲುಬಿ
[54]ಟ್ಟುಕೊಟ್ಟ ॥ ನಿನ್ತಿಧರ್ಮ್ಮವುಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರವರ್ಗ್ಯತೀ
[55]ರ್ತ್ಥಂಗಳಲ್ಲಿಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುವುಂಹೊನ್ನುಂರನ್ನದಿಂಕಟ್ಟಿಸಿಸೂ
[56]ರ್ಯ್ಯಗ್ರಹ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೩ನೇ ಕಲ್ಲು.

[1]ನಮ್ಯವಾಯ । ನಿತ್ಯಂಭೂರಾದಿ[ತ]ತ್ವಸ್ಫುರದವಯವಪವಃಪೋಷಪುಷ್ಯತ್ರಿಳೋಕೀಲೀಲಾನಿರ್ಮ್ಮಾಣದಕ್ಷಃಕ್ಷಿತಿಧರತ
[2]ನಯಾಪ್ರೇಮನಿರ್ಮ್ಮಾಣಲಕ್ಷ್ಯಃಸ್ಥೇವ್ನೆಹೇಮಾದ್ರಿಹಂರ್ಗ್ಯೋದಿತಸುಖನಿಳಯೋನಂತಲಕ್ಷ್ಮೀನಿವಾಸಃಸೋಮಃಸೋಮಾರ್ದ್ಧಧಾರೀಸ
[3]ಭವತುಭವತಾಂಭೂತಯೀಭೂತನಾಥಃ ॥ ಯೋಲಕ್ಷ್ಮೀಂನಿಜವಕ್ಷಸಾಕರತಳೀಗೋವರ್ದ್ಧನಾದ್ರೀಶ್ವರಂನಾಭೌ
[4]ಪಂಕಜಸಂಭವಂವಸುಮತೀಂಪಶ್ಚಾತ್ಪ್ರದೇಶೇಸ್ಥರಾಂರಾಜೇನ್ಯಯಮಕ್ಷಿಭುಸ್ಥಿರತರಂತೇಜಸ್ತನಾಶಾಶ್ವತೇಧತ್ತೇಸ್ಮೋ
[5]ಸ್ತು[ಸು]ಖಾಯಸರ್ವ್ವಜಗತಾಂವಿಷ್ಣುರ್ಯ್ಯದೂನಾಂಪತಿಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
ಶ್ವರಪ
[6]ರಮಭಟ್ಟಾರಕಂಯಾದವಕುಳತಿಳಕಂಹೊಯ್ಸಳಾಭರಣಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವರವಂಶಾನ್ವಯವೆಂತೆಂದಡೆ ॥
ಶ್ಲೋಕ ॥ ತಸ್ಯಾದ್ಯೋ
[7]ವೀರಬಲ್ಲಾಳಸ್ತದ್ವ್ರತಾವಿಷ್ಣುವರ್ದ್ಧನಃತದಪತ್ಯಂಭುವಿಖ್ಯಾತೋನೃಸಿಂಹಪೃಥಿವೀಪತಿಃ ॥ ಯೇನಾಶೇಷಮಹೀಮಹೀಭೃದುಚಿತಾಂಶೋ
ಭಾಂಧಧಾರಾದರಾತ್
[8]ಯೇನಾಶೇಷರಿಪ್ರದ್ವಿಪಾವಿದಳಿತಾಃಪ್ರಧ್ವಸ್ತಯೂಥ್ಯಾಯಥಾಯೇನಾಸಾಭುವನಾಂಗನಾನಿಜಯಶೋದೀಪಃಪ್ರತಿಷ್ಠಾಪಿತಃಸೋಯಂವೀರನೃ
[9]ಸಿಂಹಭೂಪತಿರಭೂದ್ಭೂಮೌಪ್ರತಾಪಾಂನ್ವಿತಃ ॥ ವೀರಾರಾತಿವಿದಾರಣಃಕ[ರ]ರುಹೈರ್ಗ್ಗಂಭೀರಭೀಮಧ್ವನಿಃಕೋಧಧ್ಯಾಂತನಿತಾಂತಪಿಂಗ
ನಯನಸ್ತೀಜಸ್ಫಟಾಳಂಕೃತಃ
[10]ಕುರ್ವ್ವನ್ನಾಸ್ಯಮಶೇಷತಃತ್ರಿಜಗತಾಂಭೂಚಕ್ರಚಕ್ರೀಸ್ವಯಂರೇಜೇಶ್ರೀನರಸಿಂಹಭೂಪತಿಳಕೋಭೂಮೌಯದುಗ್ರಾಮಣೀಃ ॥ ಮುನಿ
ಮುನಿದೀಂಟದಬ್ಧಿವರನಲ್ಲ
[11]ದಕಲ್ಪಕುಜಂಸುರಾರಿಸೂದನನದಟಿಂದವೆಶ್ರೀದತಿಭಂಗದೊಳಿೂಂದ[ದ]ಮಂದರಾದ್ರಿನಟ್ಟುನೆಮಿಗರೂಪವಮಂತಳೆದುಹುಟ್ಟುದಕೇಸರಿಗುಣ್ಪಿ
ನಾರ್ಪ್ಪನೊಳ್ವೆ

[12]ನುತವೆನಿಪ್ಪಬಿಣ್ಪಿನಪರಾಕ್ರಮದೊಳ್ನರಸಿಂಹಭೂಭುಜ ॥ ತೆರಳದರಾತಿಭೂಭುಜರನಿಟ್ಟೆಲುವಂಸಲೆತೇದುಬೊಟ್ಟನಿಟ್ಟುರುಳ್ವಶಿರಂಗಳಂಬಲುಗರುಳ್ಗಳೊ

[13]ಳಾಗಡೆಕೊಯ್ದುಕಂಠದೊಳ್ಧರಿಸಿಕಪಾಲಮಂಪಿಡಿದುನೆತ್ತರನೀಂಟಿಮನೋನುರಾಗದಿಂಧುರದೊಳುಖಡ್ಗಕಾಳಿಕುಣಿದಾಡುವಳೀನರಸಿಂಹಭೂಪನ ॥ ತಸ್ಯಾಭೂದ್ಭುವ

[14]ನಾಭೋಗಭೂಷಣೋದ್ಯದ್ಯಶೋಧನಃಸೂನುರ್ಬ್ಬಲ್ಲಾಳಭೂಪಾಳಃಪಾಳಯನ್ಪ್ರಿಥಿವೀಮಿಮಾಂ ॥ ವ ॥ ಆಭೂಪಾಳಕನಪ್ರತಾಪಪ್ರಭಾವಮೆನ್ತೆಂದಡೆ ॥ ಚೋ

[15]ಳಶ್ಚಾಳಿತಚಿತ್ತವೃತ್ತಿರಭವತ್ಪಾಂಡ್ಯಃಪ್ರತಿಷ್ಠಾಸ್ಪೃಹಾಂತ್ಯಕ್ತ್ವಾನಕ್ತಮಗಾಂನಗಾಗ್ರಶಿಖರಂಭೀತ್ಯಾಸಸೈನ್ಯಸ್ವಯಂಅನ್ಯೇವಂಗಕಳಿಂಗಮಾಗಧಮಹಾಸೈನ್ಯೇ

[16]ಶ್ವರಾದುದ್ರುವುಃಶೃತ್ವಾಹೊಯ್ಸಳಚಕ್ರವರ್ತ್ತಿವಿಜಯೇಜ್ಯಾಘೋಷಣಂಭೀಷಣಂ ॥ ನಿಜಭುಜಬಳಭೀಮಃಕೀರ್ತ್ತಿವಾರ್ದ್ಧೇಸ್ತುಸೋಮಃಸಮರವಿಜಯರಾಮಃ

[17]ರೂಪಸಂಪತ್ತಿಕಾಮಃಸ್ವಕುಳಸಕಲರಾಜಾನೀಕಮಾಣಿಕ್ಯರೂಪೋಜಯತಿಭುವನದೀಪೋವೀರಬಲ್ಲಾಳಭೂಪಃ ॥ ಲಾಳಂಬೇಳಾಗಿನಿಂದಂಮಗಧನಗಿದನ . . ದ್ರ

[18]ನಂತಂದನಾದಂಗೌಳಂಸಾಳಾದನಾಕೊಂಕಣನ್ರಿಪತಿಭಯಾಶಂಕನಾಗಿರ್ದ್ದನಾನೇಪಾಳಂಚಾಪಚ್ಯುತಂಮಾಳವಮದವಳಿಗುಂಮಾಳವಂಬೊಕ್ಕುಬೀಳ್ದಿಂಚೋಳಂಗೋಳುಂಡೆಗೊಂಡಂ

[19]ಜಡಿದಡಸಿಯನಾವೀರಬಲ್ಲಾಳದೇವ ॥ ನಿಜರಾಜ್ಯಚ್ಯುತರಾಗಿಬಳ್ದಿಪೆವೆನುತ್ತುಂಭೀತಿಯಿಂವೈರಿಗಳ್ಕುಜವೇಱೋಡಿಬಹಿತ್ರವೇಱೆಕೆಲಬರ್ಪ್ಪುತ್ತೇಱೆಭೂಪಾಳ

[20]ಕಬ್ರಜವೆಲ್ಲಂಗಿರಿದುರ್ಗ್ಗವೇಱೆಸುಭಟಶ್ರೀವೀರಬಲ್ಲಾಳಭೂಭುಜನಂತರ್ತ್ಥಿಯೊಳೇಱಿದಂರಿಪುಕುಳಧ್ವಾಂತಾರಿವೈಹಾಳಿಯ ॥ ತಸ್ಯಾದ್ವಿತೀಯೋಮಾ

[21]ತ್ಯಾಬ್ಧಿವಿವರ್ದ್ಧನಸುಧಾಕರಃ । ವಿರಾಜತೇಮಂತ್ರಯುತಃಕ್ಷಿತಾವೆಱಗದಂಡರಾಟ್ ॥ ಯತ್ಸಾಮರ್ಥ್ಯಂಭುವನಭವನೇಧರ್ಮ್ಮನಿರ್ಮ್ಮಾಣದಕ್ಷಂಯಸ್ಯಾದಾರ್ಯ್ಯಂ

[22]ಭುವನಭವನೇಭೀಪ್ಸಿತಾರ್ತ್ಥಾರ್ಪ್ಪಣಾಢ್ಯಂಯತ್ಶೌರ್ಯ್ಯಂವೈಭುವನಭವನೇಶತ್ರುನಿರ್ನ್ನಾಶಯೋಗ್ಯಂಸೋಯಂಜೇಬ್ಯಾದೆಱೆಯಣಚಮೂನಾಯಕೋಯಾವ

[23]ದುರ್ವ್ವೀ ॥ ಧರ್ಮ್ಮೇಂದೀವರವಕ್ತ್ರಮಾಶ್ರಿತಸುಹ್ರಿತ್ಪುಂಣ್ಯರ್ದ್ಧಿಸಚ್ಚಂದ್ರಿಕಾಂವಿದ್ಯಾದುಗ್ಧಪಯೋನಿಧಿಂಬುಧನುತಾಂನ್ವಿದ್ವಚ್ಚಕೋರದ್ವಿಜಾನ್ಉದಬುಧ್ಯ

[24]ನ್ಪರಿವರ್ದ್ಧಯನ್ಪ್ರತಿದಿನಂನ್ಪುಷ್ಯನ್ಮದಾಪ್ರೀಣಯನ್ಪ್ರಿಥ್ವ್ಯಾಮದ್ಭುತಕೀರ್ತ್ತಿಮಾನೆಱೆಯಣೋವಿದ್ಯೋತತೇಚಂದ್ರವತ್ ॥ ವ ॥ ಆಚಮೂನಾಥಂಬನ

[25]ವಸೆಪಂನಿಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಗೆಸಾಯಿರಮುಮನೇಕಾಧಿಷ್ಠಿತಂಮಾಡಿಯಾಳುತ್ತಮಿರ್ದ್ದೊಂದುದಿವಸಂಧರ್ಮ್ಮಪ್ರಸಂಗದಿಂಶ್ರೀಕೇದಾರದೇವರ

[26]ಸ್ಥಳಮುಮಂತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರತಪಃಪ್ರಭಾವಮುಮಂನೀಡುಂನೋಡಿಯಾಮಹಾನುಭಾವರ

[27]ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರುಂಯಷ್ಟಾಂಗಯೋಗನಿಷ್ಠಾಪ್ರತಿಷ್ಠಿತನೈಷ್ಠಿಕಚ್ಛಾ

[28]ತ್ರಸಂತತಿಸಂಛಂನರುಂಸಮಸ್ತವಸ್ತುವಿಸ್ತೀರ್ನ್ನಾರ್ನವಮೇಖಳಾಳಂಕ್ರಿತಸಕಳಧಾತ್ರೀಸಮುದ್ಧರಣದಕ್ಷದಕ್ಷಿಣಕೌಕ್ಷೇಯಕವಿರಾಜಮಾನಾನಮ್ರಕಮ್ರಕ್ಷೋಣೀ

[29]ಶಮೌಳಿಕೀಳಿತಹರಿನೀಳರೋಳಂಬಜಾಳಪರಿರಂಜಿತನಿಜಪದಪಯೋಜರುಂಕವಿಗಮಕಿವಾದಿವಾಗ್ಮಿಪ್ರಮುಖವಿವಿಧವಿದ್ವಜ್ಜನಾನಂದಕಾರಣಜಂಗಮಕಳ್ಪ

[30]ಭೂಜರುಂವೇದಾಂತಸಿದ್ಧಾಂತಾಗಮಷಟ್ತರ್ಕ್ಕಸಕಳಬ್ಯಾಕರಣನಿರ್ಮ್ಮಳಧರ್ಮ್ಮಶಾಸ್ತ್ರಾದ್ಯಶೇಷಶಾಸ್ತ್ರಾರ್ತ್ಥನಿರ್ನ್ನಯನಿರ್ನ್ನಿಕ್ತರುಂಪರವಾದಿಪರ್ವ್ವತಪೇಟನಪಾ

[31]ಟನಪಟುತರವಿವಿಧ . ಣ್ಡಪ್ರಖ್ಯಾತಯುಕ್ತಿಯುಕ್ತರುಂಅನವರತನತನಿಳಿಂಪಾಧೀಶಮಣಿಮಕುಟಘಟ್ಟಿತಪ್ರಬ್ಯಕ್ತಮುಕ್ತಾಫಳಸ್ಫಾರತಾ
ರಾರಾ

[32]ಜಿತಚಂದ್ರಚೂಡಚರಣನಖಕಿರಣಹರಿಣಾಂಕಚಂದ್ರಿಕಾಚಕೋರರುಂಸಕಳಸುಕವಿನಿಕುರಂಬಾಧಾರರುಂಅನ್ನದಾನಸುವರ್ಣ್ಣದಾನಕನ್ಯಾ
ದಾನ

[33]ಗೋದಾನಭೂದಾನಾಭಯಭೈಶಜ್ಯಾದ್ಯನೇಕದಾನಪ್ರಸಂಗರುಂಹರಚರಣಸರೋಜಭ್ರಿಂಗರುಂಶಾರದನೀರದಪಾರದತಾರಾಚಳಕ್ಷೀರನೀರಾಕರ
ಶರದಿಂ

[34]ದುಚಂದ್ರಚಂದ್ರಿಕಾಸ್ಫಟಿಕಮಳಯಜಸ್ಮೇರಗೋಕ್ಷೀರನೀಹಾರಶಂಖಶಂಕರಾಂಗವಿಶದಯಶಸುಧಾಧವಳಿತದಶದಿಶೋವಳಯರುಂತಪಶ್ರೀ
ಕಾಂತ

[35]ಕಮನೀಯನಿಳಯರುಂದಾರುಣದಾರಿದ್ರ್ಯದಾವಪಾವಕೋಪಹತವಿವಿಧವಂದಿತಸಂದೋಹಕಾಂತಾರಾಂತಸಂತರ್ಪ್ಪಣಕರಣಕಾರಣಕನಕವ

[36]ರ್ಷಾಕಾಲಮೇಘರುಂದೂರೀಕ್ರಿತದುರಿತೌಘರುಂಅಸತ್ಯದೋಷದುರ್ಲ್ಲಭರುಂಆಶ್ರಿತಜನವಲ್ಲಭರುಂಅನಾದಿಪಟ್ಟಣರಾಜಧಾನಿಬಲಿಪುರದ

[37]ಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಂವಿಶಿಷ್ಟನಾನಾಮಂತ್ರಸಾಧಕರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರ
ಗು

[38]ರುಕುಳಕ್ರಮವೆಂತೆಂದಡೆ ॥ ಯಃಪರ್ವ್ವತಾವಳಿವಿಳಾಸಿತಪುಣ್ಯಕೀರ್ತ್ತಿಕಾನ್ತಾಸಖೋಪಿಬುಧವೃಂದಸುತಾಂನ್ವಿತೋಪಿನೀತಿಪ್ರಿಯೋಪಿಯ

[39]ತಿರಿತ್ಯಭಿಧೀಯಮಾನಃಶ್ರೀಗೌತಮೋಮುನಿರಭೂದ್ಭುವನೇವಿಚಿತ್ರಂ ॥ ಕಡವಂದಂಬುಧಿಯೊಳ್ಸುರೇಂದ್ರಗಜಮಂಸ್ತ್ರೀರತ್ನಮಂಲಕ್ಷ್ಮಿಯಂ
ತೊಡ

[40]ವಂಕೌಸ್ತುಭಮಂಸರಸ್ವತಿಯುಮಂದೇವಾದಿಗಳ್ಮಂನಿವಂಪಡೆದಂತೀಸತುಪುತ್ರನಂಸುಜನನಂಧರ್ಮ್ಮಜ್ಞನಂಧನ್ಯನಂಪಡೆದಂಸದ್ಗು

[41]ಣಿವಾಮಶಕ್ತಿಯತಿಯಂಲೋಕೋತ್ತಮಂಗೌತಮಂ ॥ ಆಜ್ಞಾರಾಜ್ಞಾಂಶಿರಸಿವಿಭವೋವಿದ್ವತಾಂಮಂದಿರೇಷುಜ್ಞಾನಂನಿತ್ಯೋರ್ಜ್ಜಿತಪ

[42]ರಪದೇಪಾರ್ವ್ವತೀಪ್ರಾಣಭರ್ತ್ತುಃಯಸ್ಯೋದ್ಯೋಗೋಜಯತಿಜಗತಾಂರಕ್ಷಣಾರ್ತ್ಥಂಸಮರ್ತ್ಥಃಸೋಯಂಜೀವ್ಯಾದ್ಭುವನವಿ

[43]ನುತೋವಾಮ[ಶ]ಕ್ತಿಬ್ರತೀಂದ್ರಃ ॥ ತರ್ಕ್ಕಾರ್ಕ್ಕೋದಯಭೂಧರಂಪ್ರವಿಳಸತ್ಕಾವ್ಯಾಖ್ಯರತ್ನಾಕರಂಶಬ್ದೋತ್ಪತ್ತಿವಿವೇಚನೇಚಚತು

[44]ರಂಛಂದಃಕ್ರಿದಗ್ರೇಸರಂ । ತದ್ವಿದ್ಯಾರ್ತ್ಥಿಮನೋರಥೈಕನಿಕರಂತತ್ವಪ್ರಬೋಧಾಕರಂಶ್ರೀಮತ್ಸದ್ಭುಧವಾಮಶಕ್ತಿಯಮಿನಂಶೌ

[45]ಸಂತಿಸರ್ವ್ವೇಬುಧಾಃ ॥ ಪೂತ್ಕಾರೋತ್ಫುಲ್ಲಗಲ್ಲೈರಿಹಬಹುವಿಧರಾಗಾಂಶಕೈರ್ವ್ವಾಂಶಕಾಗ್ರ್ಯೈಃಏತಾಭಿರ್ಬ್ಯಕ್ತಸಪ್ತ

[46]ಸ್ವರವಿಹಿತಲಸದ್ಗೀತಿಕಾಗಾಯಿಕಾಭಿಃ । ಜಾಡುಕ್ಯೈಸ್ತೈರ್ಮ್ಮಿದಂಗಸ್ವರಸುಭರನದದ್ವಾದಕೈನ್ರ್ಯಿತ್ಯಮಿತ್ಥಂಲಾಲಿತ್ಯೋತ್ಥಂವಿಧಾ

[47]ತುಂಪ್ರಭವತಿಭುವನೇವಾಮಶಕ್ತಿಬ್ರತೀಂದ್ರಃ ॥ ಏಕಶ್ಶಾಸ್ತ್ರಂವಿಧತ್ತೇಸಮುಚಿತಪದವಿಂನ್ಯಾಸವಿಭ್ರಾಜಿತಾರ್ತ್ಥಂತಸ್ಯಾ

[48]ನ್ಯೋವಾಕ್ಯಭಾವಂಘಟಯತಿಕುರುತೇಚಾರ್ತ್ಥಸಂಪತ್ತಿಮಂನ್ಯಃಏತತ್ಚಿತ್ರಂವಿಧತ್ತೇಘಟಯತಿಕುರುತೇಭೋಧಯತ್ಯಪ್ರ

[49]ಬುದ್ಧಾನೇಕಃಶ್ರೀವಾಮಶಕ್ತಿಬ್ರತಿಪತಿರಪರೋಬ್ಯಾಸವದ್ಬ್ಯಾಪಿಪರ್ತ್ತಿ ॥ ವ ॥ ಆಚಕ್ರೇಶ್ವರನುತ್ತರದಿಗ್ಭಾಗಕ್ಕೆ

[50]ಬಿಜಯಂಗೆಯ್ದುಲೊಕ್ಕಿಗುಂಡಿಯನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾ

[51]ದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಮಹಾಪಸಾಯಿತಂಯಾದವಕಟಕರಕ್ಷಪಾಳಕಂ

[52]ರಿಪುನ್ರಿಪಬೇಂಟೆಕಾಱಂಪರಮಂಡಳಸೂಱೆಕಾಱಂಶ್ರೀವಿಶ್ವನಾಥದೇವದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕಂಪರಬಳಸಾಧ

[53]ಕಂವೈರಿಘರಟ್ಟಂರಣರಂಗಭೈರವಂಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಿಭಯದಾಯಕನಪ್ಪಯೆಱೆಯಣ್ಣನನಿರ್ಮ್ಮಳವಂ

[54]ಶಾಂನ್ವಯವೆಂತೆಂದಡೆ ॥ ವ್ರಿ ॥ ಜನನುತಮಾರಮಯ್ಯನಖಿಳಾವನಿಪಾವನನಾತನಪ್ರಿಯಾಂಗನೆಪತಿಭಕ್ತೆಕೋಮಳೆಲಸ

[55]ದ್ಗುಣಿನಾಗಲದೇವಿಯರ್ಗ್ಗೆಬಂರ್ಮ್ಮನುಗುಣವರ್ಮ್ಮನಾದಸುತನಾತನತಂಮನುದಾತ್ತಕೀರ್ತ್ತಿಸಂಜನಕನೆನಲ್ಕೆಪೇಳೆಱಗಂನನನಾವಳೊವೆ

[56]ತ್ತಳುರ್ಬ್ಬಿಯೊಳ್ ॥ ಮೇಲೆನಿಸಿದಬಲವಂತಂಬಾಲಿಯಬಳಿಯಂಪವಿತ್ರಮಾಡಲುಪಿರಿದುಂಲೀಲೆಯೊಳೆಪುಟ್ಟಿದಂ

[57]ಬುಧರ್ಗ್ಗಾಲೆಯವೆನಿಸಲ್ಕೆಧರೆಯೊಳೆಱಗಚಮೂಪ ॥ ವ ॥ ಆಚಮೂನಾಥಂಬನವಸೆಪಂನಿರ್ಚ್ಛಾಸಿರದರಾಜಧಾನಿಬ

[58]ಲಿಪುರದಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಪೂಜೆನೈವೇದ್ಯನಂದಾದೀವಿಗೆಚೈತ್ರಪವಿತ್ರಾದ್ಯನೇಕಭೋಗಕ್ಕಂತಪೋಧ

[59]ನರಾಹಾರದಾನಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ನ್ನೋದ್ಧಾರವಿಂತಿನಿತಕ್ಕಂತನ್ನಾಳ್ಕೆಯಸಾಂತಳಿಗೆನಾಡಮುದ್ಧ

[60]ಕುಂದಾನಿಯವ್ರಿತ್ತಿಯೊಳಗಣಚೀಯನಸಾಲಿವೂರಂಪೊತ್ಥದಮೊದಲಗದ್ಯಾಣಂಹದಿನೆಂಟ

[61]ಕ್ಕೆ ಸರ್ವ್ವನಮಸ್ಯಕಟ್ಟುಗುತ್ತ ಗೆಯಿಂಡಾದಾನಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಚಂದ್ರಾರ್ಕ್ಕ ಸ್ಥಾಯಿಯಾಗಿಸಲುವಂತಾಗಿಸಕ
[62]ವರ್ಷ ೧೧೦೪ನೆಯಪರಿಧಾವಿಸಂವತ್ಸರದಪುಷ್ಯಬಹುಳ ೪ಶುಕ್ರವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣದಂದು ಶ್ರೀ
[63]ಮದ್ರಾಜಗುರುವಾವುಶಕ್ತಿದೇವರಶ್ರೀಪಾದಪ್ರಕ್ಷಾಳನಂಗೆಯ್ದುತನ್ಮಹಾರಾಜನಿಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸಿಕೊಟ್ಟರು ॥
[64]ಈಧರ್ಮ್ಮವುಂಪ್ರತಿಪಾಲಿಸಿದಂಗೆಗಂಗಾಯವ್ನಾ ಸಂಗವುದಲುವೇದವೇದಾಂಗವಿತ್ತ ವುರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗೆ ಕೋಟಿಗೋ
[65]ವುಗಳಂಸ್ವರ್ಣ್ಣರತ್ನಾಳಂಕಾರಸಹಿತವಾಗಿಕೊಟ್ಟುಫಳವೆಕ್ಕ । ಇದನಳಿವಂಗೆಆತೀರ್ತ್ಥದೊಳಾಬ್ರಾಹ್ಮಣ
[66]ರುವುನಾಕವಿಲೆಗಳುವುಂವಧಿಯಿಸಿದಫಳವೆಕ್ಕು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರಂತಿವಸುಂಧರಾಂಪಷಿ ೦
[67]ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃ ॥ ಕವಿರಾಜರಪಂಡಿತಮಾಳಿಯನಕವಿತೆಕಲ್ಲೋಜಕಟ್ಟಿಯನಲಿಖಿತ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೪ನೇ ಕಲ್ಲು.

### ಪ್ರಮಾಣ 5′ 2″ × 2′ 3″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ[ಚಾಮರ]ಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[2]ಸ್ವಸ್ತಿ ಸಮಸಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ
[3]ಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಭರಣಂಶ್ರೀವಮತ್ತಿಭುವನವಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
[4]ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿಸ
[5]ಮಧಿಗತಪಂಚಮಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯ
[6]ಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕವಿಪ್ರಕುಳಕುಮುದಿನೀಸುಧಾಕರಸತ್ಯರತ್ನಾಕರನಿಯೋ
[7]ಗಯೋಗಂಧರಕದನಕೇಳೀಧುರಂಧರಶ್ರೀವಮತ್ರಿಭುವನವಲ್ಲದೇವಪಾದಾರಾಧ
[8]ಕಪರಬಳಸಾಧಕನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀವನ್ಮಹಾಪ್ರಧಾನನಂತಱ್ಪು
[9]ರಾಧ್ಯಕ್ಷಂಸಹವಾಸಿಗಳಧಿಷ್ಠಾಯಕಂಹರಿಲಾಳಕಂನ್ನಡಸಂಧಿವಿಗ್ರಹಿವುನೆವೆಗ್ಗೆ ಗಡಶ್ರೀ
[10]ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಭೀವಣಯ್ಯಂಗಳದೆಸೆಯಿಂಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರ
[11]ಶಸ್ತಿಸಹಿತಂಶ್ರೀವನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಪದ್ಮನಾಭಯ್ಯಂಗಳುಬನವಸೆ
[12]ಪಂನಿರ್ಭ್ಭರಸಿರವುವುಮಂಸುಖದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆತದ್ರಾಜಧಾನಿಯವಿಸ್ತಾರವೆಂ
[13]ತೆಂದಡೆ ॥ ವ್ರಿತ್ತ ॥ ಜಳರುಹಷಂಡದಿಂವಧುಕರಾವಳಿಯಿಂಕಳಹಂಸಕೀರಕೋಕಿಳಸಹ
[14]ಕಾರಭೂರುಹವನಾವಳಿಯಿಂನವನಾಗಪೂಗಪಾಟಳಮುಚಕುಂದಕುಂದಲತಿ[ಕಾ]ವ್ರಿತದಿಂ
[15]ದವೆಬಳ್ಳಿಗಾವೆಕುಂತಳವಿಷಯಾಂಗನಾಕುಟಿಳಕುಂತಳದಂತಿರಲೊಪ್ಪಿತೋಱುಗು ॥ ಕೊಂತಿ
[16]ಯಬಸಿಱಲುಪಾಂಡವರಂತಯ್ವರ್ಕ್ಕಂಪುವೆತ್ತುಧಾರಿಣಿಯೊಳುಕಂತುನ್ರಿಪರೂಪಸಂನಿ
[17]ಭರಂತಯ್ವವೆಪ್ಪೆಟ್ಟಿದಚ್ಚಿರ್ಕ್ಕಕಕಬ್ಬೆಯಬಸುಱಲು ॥ ಅಂತುಬಂವುದೇವರಸನಿಂಕಿಱಿಯಂನಾ
[18]ಗದೇವಯ್ಯನಾಯಕನಾತನಿಂಕಿಱಿಯಂತಿಕರಸನಾತನಿಂಕಿಱಿಯನೆನಿಸಿಯುಂಲೋಕರ
[19]ಸಂಜೋಗರಸಂನಂತಿರ್ಬ್ಬರುಂಧರ್ಮ್ಮಚಿತ್ತದೊಳಂಪ್ರಭುತ್ವದೊಳಂವೀರತ್ವದೊಳಂಪರೋ
[20]ಪಕಾರಾರ್ತ್ಥದೊಳಂಕೀರ್ತ್ತಿಯನೆಗತ್ತೆರ್ತ್ತಿಯರ್ತ್ತಿತ್ವಕನುರೂಪವಮಾದಪುರ್ವರತ್ನಾಕರರೆನಿಸಿ
[21]ದತಂಮ್ಮಿಬ್ಬರುಂಶ್ರೀವುದ್ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯದಕ್ಷಿಣದಿಶಾಭಾಗ
[22]ದತಾವರೆಗೆಱೆಯಿಂಬಡಗಣದೆಸೆಯೊಳುಶ್ರೀಲೋಕೇಶ್ವರದೇವರುವುಂಶ್ರೀಜೋ

[23]ಗೇಶ್ವರದೇವರುಮಂಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಯಾದೇವರಂಗಭೋಗಕಂಚೈತ್ರಪವಿ
[24]ತ್ರಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂಅಲ್ಲಿಯಪೂಜಾರಿಯಗ್ರಾಸಕ್ಕೆಂದುಪಟ್ಟಣಸಾವಿಹನುಮಂತ
[25]ಸೆಟ್ಟಿಯುಂಬಂಮ್ಮಿಸೆಟ್ಟಿಯುಂಮೇಚಿಸೆಟ್ಟಿಯುಂಪಟ್ಟಣಸಾವಿತನಂಗೆಯ್ಯುತ್ತಂ
[26]ಸುಖದಿನಿರೆಲೋಕರಸನುಂಜೋಗದೇವನಾಯಕನುಂಬಂಮ್ಮಿಸೆಟ್ಟಿಗೆಹೊಂನ್ನಂಕೊಟ್ಟ
[27]ಯಯ್ಯನುಂಬಳಿಯಭೂಮಿಯೊಳಗೆದೇಗುಲದಿಂಮೂಡಲುಶಾಲೆಯಭೂಮಿಯಿಂ
[28]ಪಡುವಲುತೆಂಕಲುಬಂಮ್ಮಿಸೆಟ್ಟಿಯಕೆಯಿಂಬಡಗಣದೆಸೆಬಡಗಲುಕೊಂಮ್ಮಜ್ಜ
[29]ನತೋಂಟದಿಂತೆಂಕಲುಯಿಂತುಚತುಸ್ಸೀಮೆಮೇರೆಯಾಗಿನಡುವೆಕೊಂಡುಕೊಟ್ಟ
[30]ಭೂಮಿಪಟ್ಟಣಸಾವಿಮುಖ್ಯಮಾಗಿಸಮಸ್ತನಗರಂಗಳುಂಗಂಮಂಡಸಾವಿಸಂಕ
[31]ರಯ್ಯನುಂಸೇನಭೋವಸಂಕರಯ್ಯನುಂಸಾಧೊರೆಚಿಟ್ಟಿಮಯ್ಯನುಂಪಿರಿಯಮ
[32]ಠಭೇರುಂಡೇಶ್ವರದಾಚಾರ್ಯ್ಯಶ್ರೀಮದ್ಗೌಳಪಂಡಿತದೇವರುಂಪಂಚಲಿಂಗದಾಚಾ
[33]ರ್ಯ್ಯರುಶ್ರೀಕಣ್ಠಪಂಡಿತದೇವರುಶ್ರೀಮತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯ್ಯ
[34]ರ್ಚ್ಚತುರಾನನಪಂಡಿತರುಶ್ರೀಮೂಲಸ್ಥಾನಮುಖ್ಯಮಾಗಿಪಂಚಮಠದಾ
[35]ರ್ಯ್ಯಮೂಲಿಗಹೊಂನ್ನೆಯಜೀಯರುಂಶಾಲೆಯಪರ್ಷೆಯುಂಬೌ
[36]ದ್ಧಾಲ್ಯದಸಾವಾಸಿನಾಗಿಯಕ್ಕನುಂಪಟ್ಟಣದ(ಸಮ)ಸಮಸ್ತಬ್ರಂಹ್ಮಪುರಿಯ
[37]ಮಹಾಜನಂಗಳುಂಮಣಿಗಾಱನಾಗಿಸೆಟ್ಟಿಯುಂತೊಗರಮಾಚಿಸೆಟ್ಟಿಯುಂ
[38]ಮಿಂದಗುದ್ದಲಿನಾಮಿಸೆಟ್ಟಿಯುಂಸಮಸ್ತಮುಂಮ್ಮುರಿದಂಡಗಳುಮಿಂತುಪಟ್ಟಣಮಶೇ
[39]ಷದಸಂನ್ನಿಧಾನದಲುಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ೨೦ನೆಯಬಹುಧಾನ್ಯಸಂ
[40]ವತ್ಸರದಪುಷ್ಯದಮವಾಸ್ಯೆಯಾದಿತ್ಯವಾರಮುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯ
[41]ತೀಪಾತದಂದುಲೋಕರಸಂಗೆಬಂಮ್ಮಿಸೆಟ್ಟಿತಂನ್ನುಂಬಳಿಯೊಳಗೆದೇವರ್ಗ್ಗೆಕೊಟ್ಟಕೆ
[42]ಯಿಕಂಮ್ಮವಯ್ವತ್ತು ಇಂತೀಧಂಮ್ಮರ್ಮಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆಪ್ರಯಾಗೆವಾರಣಾ
[43]ಸಿಕುರುಕ್ಷೇತ್ರಮರ್ಘ್ಯತೀರ್ತ್ಥಮೆಂಬಪುಂ[ಣ್ಯ]ತೀರ್ತ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಗಳಕೋಡುಂಕೊಳಗುಮಂ
[44]ಪೊಂನ್ನಲುಕಟ್ಟಿಸಿಸಹಸ್ರಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮರ್ಗ್ಗಳಂಕಾರಸಹಿತಂಕೊಟ್ಟಪುಂಣ್ಯಮಂತ
[45]ರಪ್ಪರುಈಧಂಮ್ಮರ್ಮನಳಿದಮಹಾಪಾತಕಂಗಾಹಂತೀರ್ತ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಗಳ್ಮಂಚತು
[46]ರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಂಹ್ಮಣರುಮಂಎಕೋಟಿತಪೋಧನರುಮನಳಿದಮಹಾಪಾತಕರಪ್ಪರು ॥ ಸ್ವದ
[47]ತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೫ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 8″.

[1]ಭೂಯಾದ್ಭೂತಪತಿರ್ವ್ವಿಭುರ್ದ್ದಿವಿಭುವಾಂವೋಭೋಗಭೃದ್ಭೂಷಣೋಭಾಳಾಭೀಳದೃಗುದ್ಭವೋಗ್ರಹುತಭುಗ್ಭಾರಾಸ್ತಭಾವೋದ್ಭವಃ । ಶಂ
ಭುಸ್ಸಂ .

[2]ಣಿಮಾದಿಭೂತಿರಭವೋಭೀಮಸ್ವಯಂಭೂರ್ಭ್ಭವೋಭೂಭೃದ್ಭೂಪ್ರಭುರಾತ್ಮಭಕ್ತಭಯಭಿದ್ಭರ್ಗ್ಗೋಭೃಶಂಭೂತಯೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತ
ಜಗ . . . .

[3]ಯಸ್ತುತರಕಳಂಕಚರಿತರಖಿಳದಿಶಾವಿನ್ಯಸ್ತಸುಧಾಧವಳಯಶೋವಿಸ್ತರರೆನಿಸಿದಚಳುಕ್ಯಭೂಪಾಳಕರೊಳ್ ॥

[4]ಬಳವದ್ವಿದ್ವಿಷ್ಟೃಭೂಪಾಳಕತಿಮಿರಚಯಂಪಿಂಗೆಚಾಳುಕ್ಯಭೂಭೃತ್ಕುಳಪಂಕೇಜಾತಷಂಡಕ್ಕ ಮರ್ದೆಸೆಯೆವಿಕಾಸಂತ್ರಿಲೋಕಂಗಳೆಲ್ಲಂ
[5]ಬೆಳಗಲ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲಪ್ರಿಯಸುತನಧಿಕಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂವಿಳಸದ್ವಸ್ತುಪ್ರಶಸ್ತೋದಯಗಿರಿನಿಭಸಿಂಹಾಸನಾಸೀ
[6]ನನಾದಂ ॥ ಚತುರಂತಾಖಂಡಭೂಮಂಡಳಪತಿಚತುರಾಶಾಂತಸಂಕ್ರಾಂತತೇಜಂಚತುರಾಶಾಪಾಳಶೀಳಪ್ರತಿನಿಧಿಚತುರಂ
[7]ಭೋಧಿಗಾಂಭೀರ್ಯ್ಯಧುರ್ಯ್ಯಂಚತುರಾಸ್ಯೋದ್ಯತ್ಕಳಾಳೀನಿಧಿಚತುರುಪಧಾಶುದ್ಧಬುದ್ಧಿಪ್ರಭಾವಂಚತುರಂಗಾನೇಕಭಾರಪ್ರವಳಿತದಿಗಿಭಂವಿ
[8]ಕ್ರಮಾದಿತ್ಯದೇವ ॥ ತ್ರಿಭುವನಭೂರಿಭಾರಧರಣೈಕಧುರಂಧರಬಾಹುದಂಡನಂತ್ರಿಭುವನಕಂಟಕಪ್ರಕರಸಂಹರ
[9]ಣೋದ್ಧರಕಾಳದಂಡನಂತ್ರಿಭುವನ . . . . ಯಶೋಧವಳೀಕೃತಪದ್ಮಜಾಂಡನಂತ್ರಿಭುವನಮಲ್ಲನಂಸೆಣಸುವನ್ಯನೃ
[10]ಪಾಳಕನಾವನುರ್ಬ್ಬಿಯೊಳ್ ॥ ಬಲ್ಲಾಳ್ಸು . . . . . ದೀಶನಣುಗದಮ್ಮಂಮಾರ್ತ್ತಂಡೋಲ್ಲಸಿತತೇಜನಪ್ರತಿಮಲ್ಲಂಜಯ
[11]ಸಿಂಹಭೂಪನಚಳಿತಕೋಪ ॥ ಸಕಳೋರ್ಬ್ಬೀ . . . . . ನಮನ್ಮಸ್ತಕರಿತ್ತುಂತ್ತೆತ್ತುಮಿರ್ದ್ಧಸ್ಸುಖದಿನಹಿತರುಗ್ರಾಜಿ
ಗೆತ್ತಾ
[12]ನುಮುತ್ತಾಯಕರಾಳೆರ್ದ್ಧಣುಗೆಯ್ಯ . . . . . ಯ್ಯಂಆತಾರ್ಮ್ಮುಕಹಸ್ತಂವಕ್ಷದೊಳ್ತೆತ್ತಿಸಿಬೆಳಯಿಸನೆಬೆನ್ನೊ
[13]ಳಂಬಂನ್ನೊಳಂಬ ॥ ಇದಿರಾಂತುಗ್ರಾರಿ . . . . . ವಾನದೊಳಿಂಬಂಭಾರತಿನಾರಿಗೆವದನದೊಳಿಂಬಂ
[14]ಜಯಶ್ರೀಗೆದೋರ್ದ್ದಂಡದೆ . . . . . ಯಿಮ್ಮಾಡಿದನುರ್ಬ್ಬೀಪಾಳಚೂಡಾಮಣಿಜೆತರಿ
[15]ಪುಭೂಭೃತ್ಕಂದಂಬಂನ್ನೊಳಂಬಂ ॥ . . . . . ಪ್ರಚಂಡದಂಡಾಧೀಶಂಜನವಿನುತಂಬಿಣ್ಪಿ
[16]ನತಿಣ್ಪಿನಗುಣ್ಪಿನಕಣಿಜ . . . . . ರ್ಮ್ಮಡಿಭೃಗುಪುಂಗವಂಗೆಚಾಣಕ್ಯಂಗಯ್ನೂ
[17]ರ್ಮ್ಮಡಿಸಕಟಂಧುಗೆಸಾಸಿರ್ಮ್ಮಡಿ . . . . . ಕಂದ್ರವಿಳಪಂಚಕಮುಂಬೆರಸಳ್ಕಿಬ
[18]ಳ್ಕುವಂಬಿಂಕದಪೊಂಕಮಂಚಿಗ . . . . . ಹಸ್ತಗತಮಾದುದುಚಕ್ರಿಗೆಸಪ್ತಕೊಂ
[19]ಕಣಂಕಂಕಣದನ್ತೆದಂಡಪತಿ . . . . . ನೊಳ್ಬೆಸಂಬಡೆದುಕೋಪಾಟೋಪ
[20]ದಿಂದೆಯ್ದೆಸಣ್ಣಿಸಿದಂಕೂ . . . . . ಗ್ರಸಮುದ್ರಂಬಿಡಿದೋಡಿಕೊಡಿಸೆ
[21]ಡೆದಂದೋರ್ಗ್ಗರ್ಬ್ಬದುರ್ಬ್ಬಿಂದೆತೆತ್ತಿಸಿದಂ . . . . . ಲಸ್ತಂಭಮ ॥ ಸತತಂಲೋಕಮೊ
[22]ಱಲ್ಧುಬಣ್ಣಿಸುತಮಿರ್ಕ್ಕೆ . ದನ . . . . . ಪ್ರಬಳಬಾಹಾದಂಡವಿಧ್ವಂಸಿತೋದ್ಧತ
[23]ವೀರ . . . . ನಂ . ನಿತ . . . . . ಶಾವಿಳಂಬಿತಸುಧಾಕೃದ್ಬಿಂಬನಂತೆಬನ
[24]ಸಾನ್ತಳಿಗೆ . . . ತದ್ರಪ . . . . . ತ್ತಿರೆಸುಖದಿಂತಂಬಚಮೂಪನಹಿತಹುತವಹ
[25]ಕೋಪ ॥ ಧರೆಗೆಸೆವಶಕ್ತಿಪರ್ಷೆ . . . . . ಯೊಳ್ಮೂವರಕೋಣೆಯಸನ್ತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿಮುನಿಪ
[26]ತಿನೆಗರ್ದ್ದ ॥ ಆಮುನಿಯಶಿಷ್ಯ . . . . . ವಿಮಳಯಶಶ್ರೀಧಾಮಂಲಾಕುಳಸಮಯಲಲಾಮಂರುದ್ರಾ
[27]ಭಮೂರ್ತ್ತಿರುದ್ರಾಭರಣ ॥ . . . . . ರಹಿತಾತ್ಮನಾಮುನೀಂದ್ರನಶಿಷ್ಯಂವಾಲ್ಮೀಕಿಮುನಿಯದೊರೆಯನೆವಾಲ್ಮೀಕಿ
[28]ಮುನೀಂದ್ರನೆಸೆದನುರ್ಬ್ಬೀತಳದೊಳ್ . . . . . ಯರಕ್ಷಣನುದ್ಘಕಳಾವಿಚಕ್ಷಣಂಲೋಕಹಿತಂಕರಂಕಲಿಕಳಂಕಭಯಂ
[29]ಕರನೀಶಕಿಂಕರಂಲಾಕುಳಕೈ . . . . . ನೆಂದುವಾಲ್ಮೀಕಿಮುನೀಂದ್ರನಂಮನದಿಗೊಣ್ಡಭಿವರ್ಣ್ಣಿಸುಗುಂಜಗಜ್ಜನ
[30]ಕ್ಷಿತಿಗೆವಿಕ್ರಮಕಾಲದಾ . . . . . ತದನ್ವಿತಪುಷ್ಯಮಾಸದಕೃಷ್ಣಪಂಚಮಿ . . . .
[31]ದೊಳುತ್ತರಾಯಣದಂ . . . . . ಕ್ರಿಯೊಳ್ಪದೆದರ್ತ್ಥಿಯಿಂದ್ವಿಜಪುಂಗಗ . .
[32]ಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿ . . . . . ಸಕಳಾರ್ತ್ಥಿಸಾರ್ತ್ಥ . . . . . .
[33]ರಂಸಾಹಸವೃಕೋದರ . . . . ಮಳಚರಿತ್ರಂಧವ
[34] . ಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾ . . . ಳಕನೃಪಸನ್ಧಿವಿಗ್ರ . . . . . .
[35] . ದನ್ತೆಸೆವಕುನ್ತಳವಿಷಯಕ್ಕಳಂಕರಣಮೆನಿಸಿದಬನವಾಸೆನಾಡ . . . . . .
[36] . ಪನಿವೇದ್ಯಾದಿಬುಹುವಿಧಾರ್ಚ್ಚನೆಗಂಮಾಟಕೂಟಪ್ರಾಸಾದಖ . . . . . .
[37] . ತಾವಱಗೆಱೆಯಕೆಳಗಣತಳದೊಳ್ಕೊಟ್ಟತೋಂಟಂಕ . . . . . .

38 . ಜಿಡ್ಡುಳಿಗೆಯಿರ್ಪತ್ತ ಉಬಳಿಯಬಾಡಂಬೆಳ . . . . . .

39 . ದಕವುಂವಾಡಿತ್ತಂವೇದಿನಿಯಱಿಯಲ್ಕೆ . . . . . .

40 . ಪವೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪು . . . . . .

41 . ವ್ಮರ್ಣಾಶಾಳಸದುದಾವೆಧಿಗವು . . . . . .

42 . ಭಕ್ತಿ ಸಮುದ್ಭವೋಸ್ತು . . . . . .

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೬ನೇ ಕಲ್ಲು.

[1]ಓಂನವಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ

[2]ನಮಸ್ತುಂಗಜಟಾಜಟಾಚಂದ್ರಚಂದ್ರಿಕಾಭೋಗಭೂತಯೇ । ಭವಾನೀದೋರ್ಲತಾಗಾಢಪರೀರಂಭಾಯಶಂಭವೇ ॥ ಹರಯೇನಮಃ

[3]ಶ್ರೀಕಾನ್ತಾಗಿರಿಜಾಯುತಾಮುನಿನುತಾಪ್ರೀತಾಚಕೆಗೀತಾಶೃತಾ । ತತ್ವೈಕಾತ್ಮ್ಯಧರಾಪೃಥಕ್ಕೃತವಪು . . . . ಶ್ರ

[4]ಯಾದೇವಾಪ್ರತಿಕರಾಪರಾಹರಿಹರಾತ್ರೈಳೋಕ್ಯರಕ್ಷಾಕರಾಪಾತಾಂತ್ವಾಂನತತಂಚಮೂಪತಿಮಹಾದೇವತ್ವದಿಪ್ಪಾರ್ತ್ಥದಾ ॥

[5]ಶ್ರೀವಧುವಕ್ಷದೊಳ್ವಿಜಯಕಾಮಿನಿದೋರ್ವ್ವಳದೊಳಲಸದ್ಯಶಶ್ರೀವಧೂಧಾತ್ರಿಯಂನಿಮಿರ್ದಜಾಣ್ಡಕಟಂಬರವಂಬರಂಬರಂತೀವಿರಿಕೂ

[6]ತ್ತುರಕ್ಷಿಸುತವಿಕ್ರಗಜೇಶ್ವರನೀಶ್ವರಂಮಹಾದೇವಚಮೂಪನಂಪ್ರಬಳಚಾಪನನಪ್ರತಿಮಪ್ರತಾಪನಂ ॥ ಕ ॥ ಶ್ರೀವಲ್ಲಭನತುಳ

[7]ಜಯಶ್ರೀವಲ್ಲಭನಮಳನಾಭಿಪದ್ಮೋದ್ಭವನಾಕ್ಶ್ರೀವಲ್ಲಭಭಜಸಂಭವರೀವಸುಧೆಯೊಳೆಸೆದರಖಿಳಚಾಳುಕ್ಯೇಶರು ॥ ವೃತ್ತ ॥

[8]ಅವರೊಳ್ವಿಕ್ರಾನ್ತಲಕ್ಷ್ಮೀನಿಧಿವಿತತಭುಜಾಟಿಪಪದಿಂಲಾಟನಂವಾಳವನಂಚೇರವ್ಮನಂಗೂರ್ಜ್ಜರನನಲೆದುಚಾಳುಕ್ಯಸಾವ್ಮಾ

[9]ಜ್ಯಲಕ್ಷ್ಮೀಧವನುದ್ಯತ್ತೇಜದಿಂದಂನಿಮಿರ್ದವುರ್ದಯಕೋರಾಶಿಯಂಲೀಲೆಯಿಂದಂಭುವನಪ್ರಸ್ತುತ್ಯತ್ಯೈಲಕ್ಷಿತಿಪ

[10]ತಿತಳೆದಂವೀರಚಾಳುಕ್ಯರಾಯಂ ॥ ಕಂ ॥ ಆತನತನುಜಂಧೈರ್ಯೈರ್ಯ್ಯೇವೇತಂನತ್ಯಾಶ್ರಯಕ್ಷಿತೀಶಂಭುವನಖ್ಯಾತಂನೆಗಳ್ದಂ

[11]ತತ್ತನುಜಾತಂವಿಕ್ರಮವಮಹೀಪನಪ್ರತಿರೂಪ ॥ ಕ ॥ ಅತಿಬಳನಾತನತವ್ಮಂಕ್ಷಿತಿಪತಿದಳವರ್ಮ್ಮನಾತನಾತ್ಮಭವಂಭೂನು

[12]ತಜಯಸಿಂಹನೃಪಂತತ್ಸುತನಪ ತಿವಲ್ಲನೆನಿಪನಾಹವವಮಲ್ಲ ॥ ವೃ ॥ ಆಹವವಮಲ್ಲದೇವನತನೂಭ್ಭವನಾಭುವನಯಕ್ತ

[13]ಮಲ್ಲನವ್ಯಾಹತವಿಕ್ರಮಂವಿಭವಳಕ್ಕನುದಗ್ರಪಯೋಧಿವೇಷ್ಟಿತೋರ್ಬ್ಬೀಹಿತಕಾರ್ಯ್ಯನಾತನನುಜಂಸವಮರಾಂ

[14]ಗಣಭೀವನುಗ್ರವಿದ್ರೋಹಿವಿಮರ್ದ್ದಿವೀರಪರವರ್ದ್ಧಿವಿಶಾಳಭುಜವು . . . . . ನೊಳುಶೌರ್ಯ್ಯಕಥಾತ್ರಿಧ .

[15]ನಿಕರದೊಳುತ್ತುಂಗಧೈರ್ಯ್ಯಕ್ಕೆ ಕುಂಭೋದ್ಭವನೊಳುಬಿಪ್ಪಿಂಗೆವಾರಾಂನಿಧಿ . . . . ತಣ್ಪಿಂಗೆವಾಜಿಂಪನಾಟಿದನವಾನಂ

[16]ಗೆಯ್ವನುಲ್ಲಂಘಿಸುವನತಿಸಯಸೃಷ್ಟಿತ್ರಿಯಂತೋರ್ವ್ಪನತ್ಯು . . . . . ದ್ಯಂನಿಜಗುಣಗಣದಿಂವೀರವೆವ್ಮರ್ದಿರಾ

[17]ಯಂ ॥ ವಿಕ್ರಮದಿಂತನಗೆದಿಶಾಚಕ್ರಂಬೆಸಕೆಯ್ಯೆವಿಕ್ರಮಾದಿತ್ಯ . . ಚಕ್ರಮನಾಳ್ದನತರಿಪ್ರಚಕ್ರದುರ್ಲ್ಲಂಘ್ಯೆಮೆ

[18]ನಿಸಲಾಜ್ಞಾಚಕ್ರ ॥ ಕ ॥ ಭೂಲೋಕಮಲ್ಲನುರ್ಬ್ಬೀಪಾಳಕನಸು . . ಪಾಳಕುಳವಿಕ್ರಮನಂಚಾಳಕನಾತನತನಯಂ

[19]ಪಾಳಿಸಿದಂನಕಳಮೆನಿಪವಿಶ್ವಂಭರೆಯಂ ॥ ವೃ ॥ ಧರೆಯಂತಾಳ್ದ . . . ಶ್ವರನಿಜಶಿರಸ್ಸಾಹಸ್ರಮಂತಾಳ್ದಿದಿಕ್ಕರಿಯಂಪೂ

[20]ದ್ದರ್ದಕಠೋರಪೀಠಕವಿಶಾಸೀನಂಕ್ರಮಶ್ವಸತತ್ಪರನೆಂದಿಂ . . . ಲೀಲೆಯಿಂನಿಜಭುಜಪ್ರಸ್ಫೂರ್ತ್ತಿಯಿಂತಾಳ್ದಿದಂಧರೆ

[21]ಯಂತುಂಗಕುಭೃತ್ಪಯೋಧರೆಯನೀಸೋವೇಶ್ವರೋರ್ಬ್ಬೀಶ್ವರಂ ॥ ಕ ॥ ಅಲ್ಲಿಂಬಳಿಕ್ಕೆ ಕೀರ್ತ್ತಿಗೆನಲ್ಲಂನಿರ್ಮ್ಮಿತಜಟಾಳರಿಪು

[22]ವನಿತಾಧಮ್ಮಿಲ್ಲಂಭೂಪಾಳಕುಳಕ್ಕೆಲ್ಲಂಜಗದೇಕವಮಲ್ಲನಪ್ರತಿಮಲ್ಲ ॥ ವೃತ್ತ ॥ ಅರಿಧಾತ್ರೀಪತಿಕೋಳಗೂರ್ಜ್ಜರಚಮೂ

[23]ವಾರಾಶಿಯೊಳುಬಾಹುವಂದ್ದರವನ್ಥಕ್ರಿಯೆಯಿನ್ದಪ್ಪುಟ್ಟದಕ್ಕರೀಂದ್ರಶ್ರೀಣಿಯಂಲಕ್ಷ್ಮೀಯಂತುರಗಾನೀಕವೆನೆಯ್ದೆಕೊಂ

[24]ಡುಜಗದೊಳ್ವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದಂಸ್ಥಿರತೇಜಂಜಗದೇಕವಮಲ್ಲವೆನರಿಂಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರ ॥ ತದನಂತರತದನುಜ

[25]ಪ್ರತಾಪವೆಂತೆಂದೊಡೆ ॥ ಕಂದ ॥ ಇರ್ಮ್ಮಡಿದಳಕಣ್ಣಂಗೆಪದಿಂವ್ಮರ್ಡಿದಳಶತಭುಜಗೆರಾಮಂಗಂತಾನೂರ್ಮ್ಮಡಿಯೆನಿಸೆಮಹೇ

[26]ಶಗೆನೊಮ್ಮರ್ಡಿತೈಲಪಮಹೀಪನೂರ್ಜ್ಜಿತನಾದ ॥ ವೃತ್ತ ॥ ಧರೆಯಂ . . . ಲಕ್ಷ್ಮೀಧರೆಯನನುದಿನೋಪಾರ್ಜ್ಜಿ

[27] . . ಪುಣ್ಯೋದ್ಧರೆಯ . ನದನಾನಾಜನಜನಪದಸಂಪತ್ತಿ . . . . . ವಿದಾತೀಧರೆಯನತಿಶಯಸ್ವಚ್ಛಸತ್ಕೀರ್ತ್ತಿ

[28] . . ಧರೆಯಂತೈಲಿಕ್ಯವಲ್ಲಂಕ್ಷಿತಿಪತಿತಳಿದಂವೀರಲಕ್ಷ್ಮೀವಿಳಾಸಂ ॥ . . . ಕ್ಷಿತಿತಂನಿಂದಂರಾಜನ್ವತಿಯಾದಳೆನಲ್ತೆ ವಿಜಯಲಕ್ಷ್ಮೀ

[29] . ರೋಂನತಬಾಹುದಂಡನಪ್ರತಿಹತತೇಜಂವೈರಿಹೃದಯಕೆ . . ಲ್ಯಂ ॥ ವ ॥ ಅನ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ತೈಲಿಕ್ಯವಲ್ಲದೇವನಿರುಪಮ

[30]ಪ್ರಭುವಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆತತ್ಕಾಲದೊಳುಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಕಾಳಾಂಜರಪು

[31]ರವರಾಧೀಶ್ವರಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಮರುಗ . . ಯ್ಯರ್ನಿಗ್ಗೊಂಷಣಂಕಳಚೆಯ್ಯರ್ಕುಳಕಮಳವಾತ್ತಂಡಕದನ

[32]ಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯ . . . . . ಗಜಸಾಮಂತಕರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪ

[33]ಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಕನಿವಾರಸಿದ್ಧಿಗಿರಿ . . . . ಚಲದಂಕರಾಮವೈರೀಭಕರ್ಣಶೈರವನಿಸ್ಸಂಕವಲ್ಲನಾಮಾ

[34]ದಿಸವುಸ್ತಪ್ರಶಸ್ತಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀ . . . . . ರತತ್ಪ್ರತಾಪಪ್ರಭಾವವೆಂತೆಂದಡೆ ॥ ವೃತ್ತ ॥

[35] . . . ಜಿಹ್ವಾಗ್ರದದುಟವೆಳಗ . . ಉಲುದಿ . . . . . ದ್ರದಿಂದ . . ಸೆನಿಮಿರ್ದುನಿಜಜ್ವಾಳೆಯಂನಿಜದ್ವಿಟ್ಟುಳವಿತ್ರ

[36] . . . . . ಸಂಕ್ರಾಂತದಿ . . . ಪತಿ . . . ಬಿಜ್ಜಣೇಶಕ್ಷಿತಿಪತಿವಿತತಾಟೋಪತೇಜಸ್ಸನಾಜ ॥ ಧೃತಧೈರ್ಯ್ಯಂ

[37] . . ರ್ಯ್ಯದಿಂದಂಮೆಱೆವನಿವ . . . . . ದೂರ್ಜಿತಕಾರ್ಯಾಕಾರ್ಯ್ಯದಿಂದೆಗ್ಗಿಪನಿಜಮಹಾ . . . .

[38] . . . ದಿಂದೂರ್ಜ್ಜಿತ . . ಸತ್ಕೀರ್ತ್ತಿಯದುನ . . ಶನೆಂದುವೈರಿಭೂಪಪ್ರತತಿನು . ತ

[39] . ಬಿಜ್ಜಣಕ್ಷ್ಮಾತಳೇಶ . ॥ ವ ॥ ಪ್ರತಿಮಂತ್ರ . . . . . ಪ್ರತಾಪನುಂಧರಿತ್ರೀಚಕ್ರವುನಾಕ್ರವುದಿಂರಾಜ್ಯಂಗೆಯ್ವು

[40]ತ್ತಮಿರ್ದ್ದೊಂದುದಿವಸಂಶ್ರೀಮ . ದೇವ . ವಿಪುಳಲಕ್ಷ್ಮೀನಿವಾಸವಮಾಳ್ಪುದಗಣ್ಯಪುಣ್ಯನಪ್ಪ . .

[41]ವ . . ಕ್ಷವುನೆ . . . . . ದಟುರಿ . . . ಯುವುನಋಿದುಪನೆಗೀತಜ್ಞವುತಿಶಯಪ್ರ . . . .

[42] . ಸ್ವಸ್ತಿ ಶ್ರೀಮ . . . ತಿಪ್ರಿಯಪಾದಾರವಿಂದಭೃಂಗಂನಿರ್ಮ್ಮಿತರಿಪುಕುಳ . . . . .

[43] . . . . . .ಮಣಿಯುಎನಿಪಶ್ರೀಮನ್ಮಹಾದೇವದಂಡನಾಯಕವೈರಿಭ

[44]ಯದಾಯಕ . . . . ವಕ್ಷಸ್ಥಳವಳೆಯದೊಳಾಚಂದ್ರತಾರಾಸಹಸ್ರಶ್ರೀಯಸ್ಸಂಪನ್ನವಿ . . . .

[45] . . . . . ದಾಕ್ರಾಂತಧಾತ್ರೀತಳವಖಿಳಪಯೋರಾಸಿವೇಳಾತ್ಮವೆಂತುಂಜಿಯ . . . .

[46]ರ್ಜ್ಜಿತವಂ . . . . . ॥ ವ ॥ ಆಚಮೂಪತಿಯನಿಮ್ಮರ್ಳಾನ್ವಯವೆಂತೆಂದೊಡೆ ॥ ವೃತ್ತ ॥ ಜನಕಂಮಾಳ . . .

[47] . . . . . ಪದ್ಮಾಂಬಿಕೆಮಾತೆನಿಮ್ಮರ್ಳತರಾಗಸ್ತ್ರೀಂಕಸದ್ಗೋತ್ರಸಂಜನಿತಂತಜ್ಜನಕಾಮ . . . .

[48] . . . . ಪೊಸತಂ . ಗೆನೆ . . . ದೇವಿತತ್ತನೆಯನೀವೊದೇವನತ್ಯೂರ್ಜ್ಜಿತ ॥ ವ ॥ ಆಕಾಳಿದಾಸಚಮೂಪತಿಯಚರಿತ್ರ

[49]ಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಬಲವಿತತಮೆ . . . ಪೊರೆದ . . . ಱು . . . . . ಕೊಲಲೆಂದಿರ್ಪ್ಪಲ್ಲಿ . ಮೆಂಮನೆನಿಜಂಧನಮು . ಕೊ

[50] . . . ಯ್ತೊಂಡುಕಾಡು . . . . ಗೆ . . . ಲೆಮೆಂದು . ನಿಲಿಸಿದ . ದೀಜಗಂಬಣ್ಣಿಸಲುನಿರ್ಮ್ಮಳಚಿತ್ತಂಪೆಮ್ಮೆವೆತ್ತಂಪರಹಿತಚರಿತ

[51] . . . . ಗನಾಕಾಳಿದಾಸಂ . . . . . ಳ್ತಾನವರೆ . . . . . ದೊಳ್ದೀವರರಾಜಂನಗಸಂಘಾತಗಳೊಳ್ತಾಂಜಕೆನದರೆ . . .

[52]ವ್ರಿಕೃದೊಳ್ಕಲ್ಪಾಂಘ್ರಿಪಂ . . ದದೊಳ . . . ವವಾರ್ದ್ಧಿಗಳೊಳಮ್ರಿತವಾರಾಸಿಯೆಂತಂತೆಪೆಂಪಿಂಮಿಗಿಲಾದ . . . ಮೇಶ್ವ

[53]ರನ್ರಿಪತಿಚಮೂನಾಥ . . ೪ . . . ನಿಸಿದವುಮಹಾಪ್ರಧಾನಕಾಳಿದಾಸಚಮೂಪತಿಯ . . . . . .

[54]ತ್ರ . . . ದಡೆ . . . . . ಬೆಸವವುಲೋಕವೆಲ್ಲಂಬೆಸನೆಹ . ಸದಱಿಂ . . . . . .

[55]ಪಂಗೊಳ್ವಿನಂಭಟರ್ಗ . . . . . ಮಹಾದೇವರ್ಗ್ಗೆಸುವಂಗೆ . ಣ್ಮ . ಪೊ . ಜೀಯನೊಳೆ . . . . . .

[56]ತಾನೆಂದೊಡೆ . ನಿರ್ಮ್ಮಳಚರಿತಂವುಮಹಾದೇವದಂಡೇಶನಿಂನೊಳು ॥ ಭರದಿಂಶ್ರೀವತ್ಸದಂಡೇಶನೊಳಿಱಿಯೆಮಹಾದೇವನನುಗ್ರಾಸಿಯಿಂದ

[57]ಚ್ಚರಿಯೂ . . . . . ಶಾತರ . . . . . ತಡಿಕೊನ್ದುದಂತಾವಗಂ . . .

[58]ತೆ . . ತಖ . . . . . ಘ ॥ . ರುಬೆಸೆ . . . ಕೋಸಗೆಸಿತಗೆರೆಬಳ್ಳಾರೆರಾಜಕೂ . . .

[59]ಱುವಜ್ಜಿ . ಯಾ . . . . . ನುರನೆಡೆ . . . . ಮತ್ತಂ । . . . ಪೊನ್ನಗಳಸಂಕಟ್ಟಿಸಿನ . ರದಿನಾಕಂಚಿ . . . . .

[60]ಸಟ್ಟತಡಿಯೊಳು . . . . ಮ್ಮಮ್ಮಮಹಾ . . . . . ರಿಯೊಳು . . . . . .

[61] . ಳ್ಪಡಿಗಟ್ಟವು . . . . . ॥ ಶ್ರೀವು . . ಕನಬಾವಿಯ . . . ಮದನನಂಶ್ರೀವತ್ಸನಂಚಕ್ರಪಟ್ಟವುಂ

[62]ದಳಾಧಿಪಕಾಳಿದಾಸನವುಗ . . . . . ದೇವ ॥ ಚ . . . . . ತವಮ್ಮರ್ಕನೆ . ನರಚಕ್ರವರ್ತ್ತಿಭೂವಳಿಯದಭೂಪ

[63]ಣವಮರರಾಜನುದಾರದುದಾತ್ತಮೂರ್ತ್ತಿ . . . . . ವಿಳಾಸದ . . ಕಲಿಗಳದೇವನೆಂಬುದನೀಶಮಹಾ

[64]ದೇವನನೀಜಗಜ್ಜನಂ ॥ ವಚನ ॥ ಶ್ರೀ ॥ ಅನ್ತುನೆಗರ್ತ್ತಿಗಂಪೊಗರ್ತ್ತಿಗೆಂತಾನೆನೆ . . . . . ಶ್ರೀಮದ್ಭಿಜ್ಜಣೇಶ್ವರಮನೋರಥಸವಾರೂಢ

[65]ನಾಗಿಬನವಾಸೆದೇಶವಮನಾಳ್ವುತ್ತಮಿರ್ದಲ್ಲಿದೇಶವಿಳಾಸವಿಸ್ತಾರಮಂಪೇಳ್ವಡೆ ॥ ವಿ ॥ ಫಳಿತಕುಜಂಮನಂಗೊಳಿಪಪೂಗವನಂವನದೊ
ಳ್ಪಮಂ

[66] . . ಜಳಜದ . ಪೊನಲ್ಗಳಿಂಬೆಳಿದಕರ್ತ್ತಲಿನೇಲ್ವಿಲೆವೆಳ್ಳಿಬಗ್ಗಿಗೊಂಡುಳಿವಕುಪಿಕಧ್ವನಿನಳಿನಲಿದಾಡುವನಂಗನಂಗನಾಕುಳಮಂ.ಲಕ್ಷ್ಮಿ

[67]ಲಕ್ಷ್ಮಿಗೆಸವ್ಮೃದ್ಧಿಕರಂಬನವಾಸೆದೇಶದೊಳು ॥ ವ ॥ ಆಬನವಾಸೆದೇಶಕ್ಕೆ ತಿಳಕದಂತೊಪ್ಪೆತ್ತಿರ್ಪ್ಪವುಹಾಪಟ್ಟಣಂಬಲಿಪುರಮದಱವಿಳಾಸ

[68]ಮೆಂತೆಂದಡೆ ॥ . . . . ಸಮೂಹೀನ್ನರ್ಂವನವಮಾಳಾಲಾಳಿತವುಶೇ . . ಮದನವಿಶಾಳಕವುಳಕುವಳಯವನಸೇವ್ಯಕುಕ

[69]ಟಕಾಳಿಕಳರವರವ್ಯಂ ॥ ವ ॥ ಮತ್ತಂಥನದಪ್ರತಿಮಲ್ಲರೆನಿಪನಗರಂಗಳಿಂಪಲವುಂಪುರಪಂಚಕಮಶಂಪಲವುಂಬ್ರಹ್ಮಪುರಿಗಳ್ವಿವಿಧ

[70]ನಾನಾರವ್ಯಹವಮ್ಮರ್ಗ್ಯಗಳಿಂವುನೋಹರವೆನಿಪಬಲಿಪುರದೊಳ್ದಪ್ಪನಿಗ್ರಹಸಿಪ್ಪಪ್ರತಿಪಾಳನದಿಂಶ್ರೀವುನ್ಮಹಾಪ್ರಧಾನಂಕರಿತುರಗ . .

[71] . . . . . ಸೇನಾಧಿಪತಿ . . . . ಬನವಸೆನಾಡ . . . . . ಮಹಾದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯು

[72]ತ್ತಮಿರ್ದ್ದೊಂದುದಿವಸಂ ॥ ವಿ ॥ ಕೆಲಬೊಳ್ವಿಳಸಿ . . . ಲೀಲಾವತೀದೇವಿಮತ್ತಕೆಲ . . . ಲಾವಣ್ಯಲಕ್ಷ್ಮೀನಿಧಿನಿಜ . . .

[73] . . . . . ಸಾಕ್ಷಿದ್ವಯಾಂಗೀಕೃತನ . . ಹರಿ . . . . . ವೀರಾಮಾತ್ಯವಿದ್ವಜ್ಜನವಿನುತವುಹಾದೇವ . . .

[74]ನಾದ ॥ ಅನುಪಮತೇಜನಪ್ರತಿಮ . . . . . ಯೆರಜನಕಯಿವರಮಾತೆಜನವುಕ್ಕನಪ

[75] . . . . . ರಂಜನನಂ . . . . . ಜ್ಞಾನವೆನಿಪ್ಪವುಹಿಗೆ . . . . ದೇವನ ॥ ಮತ್ತವೂಕುವೂರನಿನುದಿತೆ ॥ ಸ
ರಸಾತಿಪುಂಣ್ಯ

[76]ವಿದ್ಯಾಧರಕಿಂನರ . . . . ಸಕಳಕುಭಲಕ್ಷ್ಮಣದಿಂವರಲಕ್ಷ್ಮಿಯೆನಿಪವು . ಣಿ . ದುತ್ತವು . . . ಯಿಪ್ಪರ್ದಿದು . . . ವೂತ ॥
ಸ್ಥಿರನಿ . .

[77]ದ್ವಯಧರ . . . . . ಧೀಶ್ವರನವುಳಪುಂಣ್ಯಪೂಜಾಸ್ಥಿರತಾಸಹಕಾರಿವುಯೂರವುಲ್ಲಯ್ಯಂ ॥ ಆಚಕವೂಪತಿಯ

[78]ಪ್ರಧಾನ ॥ ಮನವುದ್ರೀಂದ್ರಿಯಕನ್ಯಕಾಪ್ರಿಯವರಶ್ರೀಪಾದಭಕ್ತಿಸ್ಫುರದ್ಧೊತ . . . . ತ್ಸವ . . ಭಾಸ್ವಚ್ಚರಿತ್ರದಿಂದೆಜನವುಂ

[79]ಕಯ್ಮುಗಿಸಲ್ಪವುರ್ತ್ಥವೆನಿಸಲುವಿದ್ವಜ್ಜನಾನಂದವರ್ದ್ಧನ . . ಮಹಾ . . ನಾಯಕಂಜ . . ವಿದ್ಯಾವಧೂವಲ್ಲಭಂ ॥ ಚತುರುಪಧಾವಿ
ಕುದ್ಧಚ

[80]ತುರಂಭೋರಾಸಿವಿಳಸಿತೋಜ್ಜ್ವಳಿತಯಶ . . . . . ವಿದ್ಯಾಚತುರ . . . . ನೆಲ್ತೆರಾಜಾವುಮಾತ್ಯ ॥ ಸುರವುಂತ್ರಿಪ್ರತಿವು

[81]ಲ್ಲಂಪರೋಪಕಾರ . . . . . ಪ್ರಣತ್ಯೈಕನವುಳಕೀರ್ತ್ತಿಭಾಭಾಸುರಲೋ . . . ॥ ಮತ್ತಂ . . . ಶ್ವ

[82]ರನಪ್ರಧಾನ . . . ದಯ್ಯನಾಯಕನವಿಜಯವುಹೋಂನತಿಯೆಂತೆಂದಡೆ ॥ . . . . . ರವು

[83]ಳಕೀರ್ತ್ತಿದೆಖ್ಯಾದೇವಿ . . ಹಿತ . . . ಪೂಜಿತ . . . . . ನಾಯಕಸಂದಯ್ಯಂ . . . . . .

[84]ಸಂಸ್ತುತರುಂ . . . . . ನನುಪಮತೇಜ . . . ವಿಧುವಿವುಳಚರಿತಾಂಭೋನಿಧಿಗೆ . . . . ವಿಳಸದ್ಗು

[85]ಣರತ್ನಕಂನಿಧಿವಿಬುಧಜನಸ್ತುತ . . . . . ಮದ್ಭಿವುಯ್ಯನನುಪವುಧೈರ್ಯ್ಯಂ ॥ ಅರ್ತಿಗರ್ತ್ಥವುನರ್ತ್ಥಿಜನಕ್ಕತಿಪ್ರೀತಿಯಿನೀವ . .

[86] . . . ನುರ್ಬ್ಬೀಸಂಸ್ತುತನೆನಿಸಿ . . . . . ಮೂರ್ಜಿತಭಾಸ್ವತ್ಕೀರ್ತ್ತಿರಾಜಿತಪ . . ॥ ವೃ ॥ ಸರಸಕವೀಂದ್ರಸಂಸ್ತುತಗುಣಂಸು
ಜನಾಗ್ರಣಿಪ್ಪಬ

[87]ನ್ಧುದುರ್ದ್ಧರತರಧೈರ್ಯ್ಯನಪ್ರತಿಹತಶೌರ್ಯ್ಯನುಪಾರ್ಜ್ಜಿತಪುಂಣ್ಯ . . . ಸುರಭೂಜನುಜ್ವಳಯಶೋ . . .ವುನಃಪ್ರೀತಿಸದ್ಗುಣಾಕರ
ನವುಳೋದಿ

[88]ತವಿಬುಧ . . . . . ॥ ಅನ್ತುಸವುಸ್ತ . . ಧ್ಯಕ್ಷಸಾವುಂತಪ್ರಧಾನ . . . . . ವೆನಿಸಿನಿಜಸ್ಥಾನದೊಳುಧರ್ಮ್ಮಕಥಾ

[89]ಮುನ್ಯೇರಪ್ಪುದುಂತದವನರದೊಳು ॥ ಕ ॥ ನರಸಿರುಹತತಿದಿನಕರಕರಜಾಳಲಬ್ಧತೇಜನತ್ಥಿ೯ಮನಮಂ . ವಿನೆಗನೆರನೋಕ್ತಿಯುಕ್ತಿಯಂ . . .

[90]ಧರ್ಮ್ಮಪ್ರಸಂಗವರ್ತ್ಥಿಸಿದಂ ॥ ಅಂತಾಸವುಯದೊಳೆ ॥ ವಿ ॥ ಭಸಿತೋದ್ಧೂಳಿತನಿರ್ಮ್ಮಳಾಂಗರುಚಿಯಿಂತಾರಾದ್ರಿಯಿಂತಂತೆಕಣ್ಗೆಸೆದತ್ಯುಜ್ವಳಜೇ

[91]. .ದಂತರುಚಿಯಿಂದಾಸ್ಥಾನದೊಳ್ಬಂದ್ರಿಕಾಪ್ರಸರಂಪರ್ವ್ವಿದುದೆಂಬಿನಂಮುನಿನುತಂಧರ್ಮ್ಮಪ್ರಸಂಗಕ್ರಿಯಾವ್ಯವನಂತದ್ಗುರುತಪ್ಪಿತೋದ್ಯನುಳಿದಂಕೇ

[92]ದಾರಶಕ್ತಿತ್ವೇಶ್ವರಂಗಿತದ್ವಾಕ್ಯಮೆತೆಂದಡೆ ॥ ಶ್ಲೋಕ ॥ ಯೋಲಿಂಗಂಸ್ಥಾಪಯೇದೇಕಂವಿಧಿಪೂರ್ವ್ವಂಸದಕ್ಷಿಣಂಸರ್ವ್ವಾಗವೋದಿತಂಪುಣ್ಯಂಕೋಟಿಕೋಟಿಗುಣಂಲಭೇತ್ ॥

[93]ಎಂಬುವತದ್ವಾಕ್ಯಾರ್ತ್ಥಮಂವಿಚಾರಿಸಿದೇವತಾಪ್ರತಿಪ್ಪಾಪ್ರವೇಶಾನ್ವೇಷಣನಾಗಿ ॥ ವಿ ॥ ಪ್ರತಿಬುದ್ಧಾ . .ನಾನಾವನೀವನಜಗವಸ್ತಿರಕೇದಾರದೇವಾ

[94]ಯತನಕ್ಕೆಂದದು . . . ಸುರಪಜಯ . . . ಭಾಸ್ವ . . . ಕೀರ್ತಿತಹಿಮಾದ್ರೀಂದ್ರ . . . . . ಶಮದಮನಿಸ್ತಂತ್ರನಂಪೂರ್ಣ್ಣು ಪುಣ್ಯಾಕ್ಷಯ . .

[95]ಶ್ರೀವಾಮಶಕ್ತಿವ್ರತಿಯನತಿಶಯಾನಂದದಿಂಬಂದು . ಣ್ಡ ॥ ಆಮುನೀಶ್ವರನಗುರುಕುಳಕ್ರಮಮುಂಪೇಳ್ವಡೆ ॥ ಕ ॥ ದೇವವ್ರತಮುನಿಸಂನತಿಮೂವರಕೊಣೆಯೊ . . . .

[96] ವಳಿತ . . ವಳಿಯಷಣ್ಣಿದೆಸಂಭಾವಿತಕೇದಾರಶಕ್ತಿಯುಂಶ್ರೀಕಂಠಂ ॥ ಶ್ರೀಕಂಠಮುನಿಗೆವಾಗ್ದೇವೀಕಂಠದಹಾರದಂತೆಗುಣಭೂಷಿತನಾಳೋಕಿತಃವಪದನಾನತ . .

[97]ಕಂಸೋಮೇಶ್ವರಾರ್ಯ್ಯನನುಪಮಃಪ್ಯಂ ॥ ಸೋಮೇಶ್ವರಮುನಿಗಳಶಿಷ್ಯ . . . . ಶರಣ . . . ಸಕಳವಿಬುಧಲಲಾಮಂ. . . .

[98]ತತಿಪ್ರ್ವಂತನ್ಮುನೀಶ್ವರನಶಿಷ್ಯಶ್ರೀವಾಮಶಕ್ತೀಶ್ವರ . . . . . ಪುಂಗಳರಕ್ಕೆ ಸೋಂಪಿತದೀಯ . . . . . .

[99]ಕ್ಕ ಂಜಿಸೆಪ್ರಬ್ಬಿದೊಳಚಳದುಜ್ವಳಕಾಂಚೀರವಶೋಭಿತೆ . . . . . .

[100]ನೀಶ್ವರನಂಕಂಡುಲಬ್ಧಾನುಜ್ಞನಾಗಿಶ್ರೀಮತ್ಕೇದಾರ . . . . . .

[101]ಮಪ್ಪವುಹಾದೇವೇಶ್ವರದೇವರಜನಕಾಭಿಧಾನಪೂರ್ವ್ವಕ . . . . ಳಪೇಶ್ವರದೇವರ . . . . . ಮಪ್ಪಕಾಳಿದಾಸಜೇ . . . . .

[102]ಯಿಮೂರ್ತ್ತೀಭೂತವಾದ . . ರೊಪ್ಪುವಕೇಶವಮೂರ್ತ್ತಿಯ . . . . . .

[103]ವತ್ಸರದಮಾರ್ಗ್ಗಶಿರದವಾವಾಸ್ಯೇಸೋಮವಾರಸೂರ್ಯ್ಯಗ್ರಹಣವ್ಯತೀಪಾತದಂದು ॥ ಸ್ವಸ್ತಿಶ್ರೀಮ್ಮಹಾದೇವದಣ್ಡನಾಯಕ

[104]ಶ್ರೀಮತ್ಕೊಡಿಯಮಠದಾಚಾರ್ಯ್ಯವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱಬಳಿಯ

[105]ಬಾಡವಮಂದುಗುಳಿಯಚಿಕ್ಕಳಿಯಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತ . . . . . ದೇವರಂಗಭೋಗರಂಗಭೋಗಕ್ಕಂತಪೋಧನರಾ

[106]ಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂಮ್ಮಟಕೂಟಪ್ರಾಸಾದಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕವೆಂದುಸರ್ವ್ವನಮಸ್ಯವಾಗಿಕೊಟ್ಟುಂ ॥ ಮತ್ತಂ . .

[107]ಮೂವರಾದೇವರನೈವೇದ್ಯಕ್ಕೆಂದುಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱ. . . . . .

[108]ಯೆಪ್ಪತ್ತಱನುಂನಿಯಕುವಾರಮೊಳರಸ . . . . ಮೂವಂತನಕೋಣ್ಮೆಯ್ಯಆಮೂವರುದೇವರುನೈವೇದ್ಯ . . . .

[109]ಮತ್ತರೊಂದುಬೆದ್ದಲುಮತ್ತರೆರಡು ॥ ಮತ್ತಮಾಮೂವರದೇವರನೈವೇದ್ಯ . . . . . ದೆಪ್ಪತ್ತಱನುನೆಯ . . . .

[110]ಱಂದಣಿಕೆಯಕೊಡಗೆಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆ ಮತ್ತರೆರಡು ॥ ಂ ॥ ಯೊಧರ್ಮ್ಮಮುಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆ . . . . . .

[111]ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗಸಹಸ್ರಕಪಿಲೆಯಂಕೊಡುಂ . . . . . .

[112]. . . . . ಕಪಿಲೆಯುಮೆಂಬಬ್ರಾಹ್ಮಣರುಮನಾಸ್ಥಾನದಲಿತಂನಸ್ವಹಸ್ತ . . . . .

[113]. . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿವ್ರ್ಷಸಹಸ್ರಾಣಿ . . . . . .

[114]ಸ್ವಸ್ತಿಶ್ರೀವಿಸ್ಸಕವರ್ಷ ೧೦೦೫ನೆಯಕೋಭಕೃತುಸಂವತ್ಸರದ . . . . .

[115] . . . ಆದೆಡೆಬೊಮ್ಮಯ್ಯಂಜಿಡ್ಡುಳಿಗೆ . . . .

[116]ಳ್ಯ. . ಕೊಟ್ಟ . . . .

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ಅದೇ ಗ್ರಾಮದ ವಿರಕ್ತಮಠದ ಪ್ರಭುದೇವರ ಗದ್ದಿಗೆ ಹಿಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯನಂಭವೇ

[2]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ ಪರ

[3]ಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮದ್ಭುವನೈಕವಲ್ಲದೇವ

[4]ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ

[5]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಮಸ್ತ ಭುವನಸ್ತುತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ವಯಶ್ರೀಪೃಥ್ವೀವ

[6]ಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ ಕೋಳಾಲಪುರವರೇಶ್ವರಂ ನಂದಗಿರಿನಾಥಂ ಮದಗಜೇಂ

[7]ದ್ರಲಾಂಛನಂ ಸೋಮೇಶ್ವರಲಬ್ಧವರಪ್ರಸಾದಗಂಗಕುಸುಮಾಯುಧಂ ವಿಕ್ರಮಗಂಗಂ ಜ

[8]ಯದುತ್ತರಂಗಂ ಸಕಳಜನಚಿಂತಾಮಣಿಮಣ್ಡಳಿಕಮುಕುಟಚೂಡಾಮಣಿ ಶ್ರೀಮಚ್ಚಾಳು

[9]ಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾಡಿಭುವನೈಕವೀರನುದಯಾದಿತ್ಯದೇವಂಗೆಂಗವಾಡಿವೊದಲಾಗಿಬನವಸೆಪನ್ನಿ

[10]ಚ್ಛಾಸಿರಮುಮಂಸಾಂತಳಿಗೆಸಾಸಿರಮುಮೆನಾಳ್ದ ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ

[11]ತನ್ಮನೋನಯನವಲ್ಲಭೆಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಶ್ರಫಳಭೋಗ

[12]ಭಾಗಿನಿದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಸಹಜಸಾಭಾಗ್ಯರೂಪನಿಧಾನೆಭುವನವಿದ್ಯಾಧರಿಸಕಳ

[13]ಕಳಾಧರಬಿಕುರಿತಚಕೋರನಯನೆಲೀಳಾಳಸಗಮನೆಸಂಗೀತಕಪ್ರಸಂಗವಿವೇಕಚೂಡಾಮಣಿ

[14]ಸರಣಾಗತರಕ್ಷಾಮಣಿಯೂಚಕಜನಜಂಗಮನಿಧಾನಕಳಸೆಸಾರದಾದೇವೀಲಬ್ಧವರಪ್ರಸಾ

[15]ದೆಶ್ರೀಮದುದಯಾದಿತ್ಯದೇವನರ್ದ್ಧಾಂಗಿಯರಪ್ಪಶ್ರೀಮತ್ ಲಚ್ಚಲದೇವಿಯರ್ ॥ ಕಂದ ॥

[16]ಪೊಚ್ಚಪೊಸದೇಸಿಮಾಗ್ಗದೊಳಚ್ಚರಿರಸಭಾವವೋಜೆಬಹುವಿಧಗತಿಯೊ . . . . . .

[17] . ಗದೊಳ್ನಚ್ಚಣಿನಿರ್ಬ್ಬಾಣಪಾತ್ರವೆನಿಸಿದಪಾತ್ರ . . . . . .

[18]ದಗತಿಯೊಳ್ವಳನವರ್ತ್ತನ . . . . . .

(ಮುಂದೆ ಹೋಗಿದೆ)

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ಅದೇ ಮಠದ ಮುಂದೆ ಗದ್ದಿಗೆಗೆ ಬರಗಿಸಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 8″ × 2′ 6″.

1 . . ಸ್ವಸ್ತರುಣೀದ್ಧಕಂಕಣಬೃಹಜ್ಜುಂಕಾರವಾಚಾಳಹಸ್ತಸ್ತೋಮಾಂಚಿತಸಂಚಳಚ್ಚಮರಜಾತಾನ್ದೋಳಲೀಳಾಮರುದ್ವಿಸ್ತೀರ್ಣಾರ್ದ್ಯನದೀಪಯೋ . .

2 . . ಳಾಪಂದೇವದೇವಂತ್ರಿಲೋಕಸ್ತುತ್ಯಂದಯಗೆಯ್ದಭೀಪ್ಟಫಳಮಂಗಾರೀಮನೋವಲ್ಲಭಂ ॥ ಆಪಧ್ಧಾತ್ರೀಧ್ರವಜ್ರಂಘಣಿಪಘಣಿಮಣಿ . . .

3 . . ತನಾರ್ಯ್ಯಾಭಿರಾಮಾಂಗಾಪೂರ್ವ್ವಾಖರ್ವ್ವಪೂರ್ವ್ವಾಚಳೆನಖಿಳಜಗದ್ವಿಶ್ರಮಸ್ಥಾನದಿವ್ಯಶ್ರೀಪಾದಾನಳ್ಪಿಕಲ್ಪದ್ರುಮ . .

4 . . ಜನಸಂತುಷ್ಟಿದೈಪ್ಪಿಪ್ರಸಾದವ್ಯಾಪಾರಂಮಾಳ್ಕೆ ಸಯ್ದಂಸಕಳರುಚಿರತೇಜಃಪ್ರಕಾಶಂಮಹೇಶಂ . .

5 ನಿಜಕೋಟ್ಯುಕ್ಕರ್ಷಪ್ರಭಾಭಾಸುರತನುರುಚಿಯೊಳ್ತಳ್ತಕಣ್ಣಾಸಿತಜ್ಯೋತಿಜಗದ್ದೀಪ್ರಪ್ರದೀಪಾಧರವುಳಿಣತೆಯಂಪೋಲೆಕಣ್ಗೊಪ್ಪು

6 . ನಾಕಜನಾನಾಮೌಳಿವಿಳಾವಮಣಿಗಣಘೃಣಿಮತ್ಪಾದಪದ್ಮಂವಿಭಾಸ್ವದ್ಭುಜಗೇಂದ್ರಾಳಂಕೃತಾತ್ಯಾಯತಭುಜಭುಜಗಂ

-7 . ಕ್ಷಿಸುತ್ತಿರ್ಕ್ಕೆನಮ್ಮಂ ॥ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರನತುಳಬಳಂತೈಲಪಂತೀಬ್ರತೇಜೋಧಾಮಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮ
8ಗುಣನಿಳಯಂವಿಕ್ರಮಾದಿತ್ಯನತ್ಯುದ್ದಾಮಂಸನ್ದಯ್ಯಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಗಂಧರಾಚಕ್ರಲಕ್ಷ್ಮೀಧಾಮಂತ್ರೈಳೋಕ್ಯಮ
9ಲ್ಲಂನೆಗಳೆನೆಗಳ್ದುದೀಪ್ರಾಜ್ಯಚಾಳುಕ್ಯರಾಜ್ಯಂ ॥ ಆನೆಗಳ್ದಾಹವಾರ್ಜ್ಜಿತಜಯಾಧಿಪನಾಹವಮಲ್ಲದೇವನಂಭೋನಿಧಿ
10ಮೇಖಳಾವಳಯರಮ್ಯಮಹೀಮಹಿಳಾಮನಜ್ಪ್ರೆಯಂಸೂನೃತವಾಕ್ಸುಧಾಮಯಸುಧಾನಿಧಿಚಾರುಚಳುಕ್ಯರಾಜ್ಯಲ
11ಕ್ಷ್ಮೀನಿಳಯಂನೆಗರ್ತ್ತೆವಡೆದಂನಿಜಭೂರಿಭುಜಪ್ರತಾಪದಿಂ॥ಶರಣೆನ್ದುಂಭೀತಿಯಿಂಕಯ್ಮುಗಿದುವಿರದೊಡಮ್ಮಮ್ಮದೋರ್ವ್ವಿಕ್ರಮಾಡಂ
12 ಬರದಿಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂಮಸಗಿಮುಳಿದುಮೇಲೆತ್ತಿದಂಧಾಳಿಯಿಟ್ಟಂಪರಿಯಿಟ್ಟಂಮುತ್ತಿದಂತೋಱ್ತುಳಿದುಳಿದನಡಂಗೊತ್ತಿದಂತುತ್ತಿದಂ
13ಜೆರ್ವ್ವರಸನ್ತನ್ತೆತ್ತಿಕಿರ್ತ್ತೆತ್ತಿದನಹಿತರನೆಂಬಿನ್ತಿದಂಕೇಳಲಕ್ಕುಂ ॥ ತನ್ನೃಪನಂದನಂಭುವನವಂದ್ಯಗುಣಂಭುವನೈಕಮಲ್ಲದೇವಂನ್ನ
14ರನಾಥರಾಜ್ಯರಮಣೀರಮಣೀಯಪರಾರ್ದ್ಧ್ಯಭೂಷಣಂಪನ್ನಗರಾಜಭೂಷಣಪದಾಬ್ಜಪರಾಗಪವಿತ್ರಶೇಖರಂಪ್ರೋನ್ನತ
15ಕೀರ್ತ್ತಿದೀಧಿತಿಸುಧಾಧವಳೀಕೃತವಿಶ್ವವಿಷ್ಟಪಂ॥ ಕವಿವನೆಣಂಪೊದಱ್ವಬಿಸುನೆತ್ತರಧಾರೆಸಿಡಿಲ್ವಮುತ್ತುಪಾರುವರದ
16ನಾಳಿಸೋರ್ವ್ವಕರುಳುಣ್ಮುವಖಂಡಮೆಳಲ್ವಮಸ್ತಕಂತವುವಬಲಂಕಳಲ್ವನಖಮೇಱುವಸುಯಿಸುಱುವೇಱೆತೊಱೆನುಗ್ಗುವರಿ
17ಪುದನ್ತಿಗಳ್ಪರಿಯೆಗನ್ಧಗಜಂಭುವನೈಕಮಲ್ಲನ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
18ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜೆಯರಾಜ್ಯಮು
19ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥ ವೃತ್ತಂ ॥ ಆಪೃಥ್ವೀಶ್ವರಪಾದಪಂಕರುಹಸೇವಾತತ್ಪರಂವಿ
20ಕ್ರಮಾಟೋಪಪ್ರೋದ್ದಳನಾಹಿತಪ್ರಕರನನ್ಯಕ್ಷೋಣಿಪಾಳಾರ್ಚ್ಚಿತಶ್ರೀಪಾದಾಂಬುರುಹಂವಿರೋಧಿನೃಪಚೂಡಾರೋಪಿತಾನ್ಯಾಪ್ರಭಾ
21ವೋಪೇತಂಭುವನೈಕವೀರನೆಸೆದಂಶ್ರೀಗಂಗಚಕ್ರಾಯುಧಂ ॥ ಕಂನ್ದ ॥ ಶ್ರೀಮಹಿಮಾರ್ಣ್ಣವನಖಿಳಕ್ಷ್ಮಾಮರಚಕ್ರೇಶನಾತ್ಮಭುಜ
22ಬಳವಿಜಯೋದ್ದಾಮಂಬ್ರಹ್ಮಕ್ಷತ್ರಶಿಖಾಮಣಿರಾಜಾಧಿರಾಜನುದೆಯಾದಿತ್ಯಂ ॥ ವೃತ್ತಂ ॥ ರೂಡಿಯಮಣ್ಡಳೇಶ್ವರರುಮಕ್ಕರಿನಲು .
23 . ಗೆಯೆಮನೆ . . . . ಯ . . . . . ಬೀವರಂನೆಲನಂನಿ . . . . . ಡೆದಗಣರುಂನಿನಗೆಗಣ್ಡರೆಪೇಳ್ಭುವನೈಕವೀರಪ . .

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿಧೆ).

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### ಅದೇ ಮಠದ ತುಂಬೋ ಹೊಂಡದ ಏರೀಮೇಲಿರುವ ಕಲ್ಲು.

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ
2ರತಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಶಂಭ
3ವೇ ॥
4ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
5ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾ
6ಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತೃಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
7ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತ
8ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮ
9ನ್ತಾಧಿಪತಿಮಹಾಪ್ರಧಾನದಂಣ್ಡನಾಯಕಮನೆವೆಗ್ಗೆಡೆ
10ದಂಣ್ಡನಾಯಕಂಗುಂಣ್ಡಮರಸರುಬನವಾಸೆನಾಡೊಳಗಣಕಂಪ
11ಣಮಗ್ರಹಾರಂವಡ್ಡರಾವುಳಂಹೆಜ್ಜುಂಕಯೆರಡುಂಬಿಲ್ಕೊ
12ಡೆಯಮನಾಳುತ್ತಿರೆಯಿವರವಂಶದೊಳೆಜ್ಯೇಷ್ಠನುದಿತ್ಯಕೃ
13ಷ್ಟನುಮೆನಿಸಿದಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ

[14]ಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂವಿಬು
[15]ಧಪ್ರದಾಯಕಂಹಯವವತ್ಸರಾಜಂರೂಪಮನೋಜಂ
[16]ಪರಾರ್ತ್ಥಜೀಮೂತವಾಹನಯರಿತಟ್ಟಭೈರವಂಗುಂ
[17]ಣ್ಪನಸಂನ್ನಾಹಸಮಸ್ತನಾಮಾವೋಸಮೇತರಪ್ಪಜೆ
[18]ಕ್ಕಮರಸನುಂಶ್ರೀಬಾರಹಕೋಡಿಯಶ್ರೀಸರ್ವ್ವೇಶ್ವರದೇವರ್ಗ್ಗೆನಮ
[19]ಸ್ಕಾರಂಮಾಡಿದಿವ್ಯಲಿಂಗಮಂಕಂಣ್ಡುಪಿರಿದುಂಭಕ್ತರಾಗಿದೇವರ್ಗ್ಗೆಸ್ನಾ
[20]ನಪೂಜಾಪ್ರಚಿನ್ತೆಯಂಮಾಡಿವೇಕುಮೆನ್ದವೆಂಟೆಯೊಳ್ತಿಂಗ
[21]ಳಿಂಗೆಯೆಲ್ಲೆಯಪೆಱೆಮಾನ್ಯವಂದಕ್ಕಂ । ಪಣ ೧ ಸಮಸ್ತಸುಂ
[22]ಕದಠಾಣಾನ್ತರಂಗಳೊಳ್ಕಣ್ಠೆಯವಣಯೆರಡುಬೀಡಿನಕಾ . .
[23]ಡಕೆಯಪೇಱಿಂಗೆಯೆರಡಡಕೆಮತ್ತಂಶ್ರೀರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾ
[24]ಮೆಯಪಟ್ಟಣಸಾವಿಮೊದಲಾಗೆಸಮಸ್ತನಗರಂಪವಿತ್ರಕೆಕೊ
[25]ಟ್ಟಪಣ ॥ ಅಂಗಡಿಯಲುಪರ್ವ್ವನಿವೇದ್ಯಕ್ಕೆ ಅಕ್ಕಿ ಬಂಜಿಡ್ಡುಳಿಗೆ
[26]ಎರ್ಪ್ಪತ್ತಱಲುಕೊಟ್ಟಕಣ್ಠೆವಣಂಹಬೆಯಮನೇರಬಲದೇವ
[27]ನುಂಯಲ್ಲಿಯತಂಬುಲಿಗರುವಿಱ್ದುವೊರ್ಕ್ಕಲೊಲ್ಕೆ . ೨೫ಪೆ .
[28] . ದ್ರೋಣಮುಮಂಕೊಟ್ಟರುಸೋವನಿಗರುಕೊಟ್ಟವಿ೫ಅಕ್ಕಸಾಲಿ . .
[29]ಸುದಿವಿ೫ಕೊದತಿಯಂ . . . ಮಿ ೫ ಇನ್ತಿನಿತುಮಂ . ಭಾದಿ . .
[30]ಶ್ರೀಸರ್ವ್ವರದೇವರಚಿನ್ತಾಯಕಂಕಮಳಾಸನಪಣ್ಡಿತಂಗೆ .

( ಮುಂದೆ ಅಕ್ಷರಗಳು ಸವಿದು ಹೋಗಿವೆ. )

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 8″ × 1′ 6″.

[1]ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚನ್ದ್ರಚಾಮರ
[2]ಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[3]ಶ್ರೀವಾದಿರುದ್ರಶಿಷ್ಯಸ್ಯಮ್ರವೇಶ್ವರಗುರೋರ್ಗ್ಗಿರಃ । . . .
[4]ಹಂವಿದುಷಾಂಕರ್ಣ್ಣೇಕಲ್ಪಪಾದಪಮಂಜರೀ ॥
[5]ಓಂನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ
[6]ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮ
[7]ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
[8]ದ್ಭೂಲೋಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
[9]ನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸಿಲ್ಪಿಗಳತಿವಿಮಳಗು
[10]ಣಾಕಲ್ಪಬ್ಬರ್ವಣನುಮೆಸೆವರಾವಣನುಂಸತ್ಕಲ್ಪರ್ದ್ಧರ್ಮ್ಮಶ್ರವಣಾ
[11]ನಲ್ಪರ್ಸೋದರರುದಾತ್ತವಿಮಳಚರಿತ್ರರ್ ॥ ನಿಜತಾತಂ

[12]ಗಡರಾಳುವಂಜನನಿತಾಂಬಲ್ಲವ್ವೆಗಾರೀಕದಾಸಜನಂಗಳ್ತವಗಿಪ್ಪಬ
[13]ನ್ದುನಿಕರಂಶ್ರೀಗೌತಮಾಯ್ಯರ್ಂಮುನಿಬ್ರಜವನ್ದ್ಯಂವೊದಲಾಗೆಕೋ
[14]ಡಿಯಮಠಕ್ಕಾಚಾಯ್ಯರಾಗಿದ್ದವನ್ನಿಜಸತ್ಸಾವಿಗಳಿನ್ದೊಡೀ
[15]ವೊಗಳ್ವುದೋತತ್ತೀರ್ತ್ಥಯಂಲೋಕದೊಳ್ ॥ ಎನಿಸಿದಬಾ
[16]ಣನುಂರಾವಣನುಮಿಬ್ಬರುಂನಿಜಕಿಲ್ಪಿಕುಳಕಳಂಕಮಂಕಳಿಯಲೆಂ
[17]ದುಕುಸುವೇಶ್ವರದೇವರಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿವೀಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆ
[18]ಟ್ಟಪ್ರಮುಖಮಶೇಷನಗರಜನಪಂಚಮಠಸ್ಥಾನಗಳಂಕರೆಯಲ
[19]ಲ್ಲಿಯವರುಸಹಿತವಾಕುಸುವೇಶ್ವರಸ್ಥಾನವಂಶ್ರೀಗೌತಮದೇವಗ್ಗೆ
[20]ಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಪ್ರತಿಬದ್ಧವಾಗಿಕುಡಲಾಶ್ರೀಗೌತ
[21]ಮದೇವರ್ಸಿದ್ಧಾರ್ತ್ಥಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧತ್ರಯೋದಶ್ಯಾದಿ
[22]ತ್ಯವಾರೋತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯೊಳಶೇಷನಗರಜನಗಳ
[23]ಪಂಚಮಠಸ್ಥಾನೆದಸನ್ನಿಧಾನದಲ್ಲಿದೇವರಅಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂವೆ
[24]ನ್ದುತಮ್ಮಹಕ್ಕಳಿಕೆಯಭೂಮಿತೋಳನಾಸಿಂಹದೇವರಕೆಯ್ವೀಂ
[25]ದಮೂಡಣಬಯಲಲ್ಲಿಅಱುವತ್ತುಕಮ್ಮಗದ್ದೆಯಂಧಾರಾ
[26]ಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟರ್ ॥ ಮತ್ತಂವೇಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆಟ್ಟಿಪ್ರಮುಖ
[27]ನಗರಜನಂಗಳತ್ಯನ್ತವಿಶುದ್ಧಧರ್ಮ್ಮದಿಟ್ಟಿಗಳಪ್ಪುದಱಿಂಶ್ರೀಕು
[28]ಸುವೇಶ್ವರದೇವರದೇವಾಲಯದಬಣ್ಣಿಸ್ಫುಟತಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆನ್ದು
[29]ಬಾವಣನಿರ್ದ್ದಮನೆಯಸಿದ್ಧಾಯವನಾಚನ್ದ್ರಾರ್ಕ್ಕ
[30]ತಾರಂಬರಂಸಲುವನ್ತಾಗಿಬಿಟ್ಟರ್ ॥ ಮತ್ತತೆಲ್ಲಿಗರಯ್ವತ್ತೊಕ್ಕಲುಂ
[31]ದೇವರನನ್ದಾದೀವಿಗೆಗೆಣ್ಣೆದಲೊನ್ದುಸೊಂಟಿಗೆಯೆಂಣ್ಣೆಯಂಬಿಟ್ಟರ್ ॥
[32]ಮತ್ತಂಖೆವಲೆಯಗಾವುಣ್ಡಮುಖ್ಯವಾಗಿಸವಸ್ತಸಿಪ್ಪಿಗಗೊತ್ತಳಿ
[33]ಯಿಲ್ಲಂದೇವರಜೈತ್ರಪವಿತ್ರದಪರ್ವ್ವಕ್ಕೆಪ್ರತಿಸಂವತ್ಸರಬ
[34]ಕ್ಕಲಲೊನ್ದುಪಣವುಂವುದುವೆಯಾದಲ್ಲಿವುದವನಿಗನವರಲ್ಲಿಬ
[35]ನ್ದುಪಣವುದವಳಿಗೆ . . . . . ಪಣವುವುಂಕುಸುಂಬೆ
[36]ಯಹಣ . . . . . ವುವನಾಚನ್ದ್ರಾರ್ಕ್ಕ
[37]ತಾರಂಬರಂ . . . . . ಪ್ರತಿಪಾಳಿಸಿದ
[38]ವಗ್ಗೆವಾರಣಾ . . . . ರಕವಿಲೆಯಂಕೋಡುಂ .
[39]ಕೊಳಗುವುಂ . . . . . ರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿ
[40]ಗೆಕೊಟ್ಟಫಲ . . . . . ಸೇತುನ್ನೈರ್ಪಾಣಾಂಕಾಲೇ
[41]ಕಾಲೇಪಾಲ . . . . . ವಿನಃಪಾರ್ತ್ಥವೇನ್ದ್ರಾನ್
[42]ಭೂಯೋಭೂ . . . . . ರಾಮಚನ್ದ್ರಃ ॥ ಸ್ವದತ್ತಾಂ
[43]ಪರದತ್ತಾಂವಾಯೋಹರೇತ . . . ರಾ । ಷಷ್ಟಿವರ್ಷಸಹಸ್ರೇಷುವಿಷ್ಠಾ
[44]ಯಾಂಜಾಯತೇಕೃಮಿ ॥ ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನು
[45]ಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಫಲಂ ॥ ನಮಃಶಿವಾಯ ।

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### ಅದೇ ಹೊಂಡದ ಪಾವಟಿಗೆ ಬಳಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಯಾದವಚಕ್ರವರ್ತ್ತಿವೀ
[1]ರಬಲ್ಲಾಳದೇವವರ್ಷದಂಶನೆಯರುಧಿ
[3]ರೋದ್ಗಾರಿಸಂವತ್ಸರದಚೈತ್ರಶುಽಆದಂ
[4]ದುಅಮೃತಚಂದ್ರಭಟ್ಟಾರಕದೇವರ
[5]ಗುಡ್ಡಂಕೇಸವಸೆಟ್ಟಿಯಮಾದೈಯ್ಯಂಸ
[6]ಮಾಧಿವಿಧಿಯಿಂಮುಡಿಪಿಸುರಲೋಕ
[7]ಪ್ರಾಪ್ತನಾದಂ . .

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### ಅದೇ ಮಠದ ಚವುಕಿಹೊಂಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 2′ 7″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ
[2]ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
[3]ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸುಖಸಂ
[4]ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿರೆ ॥ ವೃ ॥ ಪಿರಿಯಂಚಾಳುಕ್ಯರೊಳುತೈಲಪನೃಪನವನಿಂದಂಬಳಿಕ್ಕೆಪ್ರತಾಪಕ್ಕೊರೆಯಾತ್ರೈಳೋಕ್ಯ
[5]ಮಲ್ಲಕ್ಷಿತಿಪತಿವರನಲ್ಲಿಂದಮಿತ್ತಾದಿಭೂಪಾಳರಿಗಂಚಾತುರ್ಯ್ಯದೊಳುಸಾರ್ಯ್ಯದೊಳನುಪಮಸಂಭೋಗದೊಳುಚಾಗದೊಳುತಾಂಸುರತೇಜೋ
[6]ಮೂರ್ತ್ತಿಯೊಳ್ಕೀರ್ತಿಯೊಳಧಿಕನಿವಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಕಂದ ॥ ತ್ರಿಭುವನಮಲ್ಲಂಪೆರ್ಮ್ಮಾಡಿಭೀಮಭುಜನಖಿಳಧರೆಯನಾ
[7]ಳುತ್ತಿರೆವೀರಭಟಸಿರಶ್ಶೇಖರನಹಿತಭಯಂಕರನೆನಿಪಕಾಳಿದಾಸಚಮೂಪಂ ॥ ವೃ ॥ ಜಗದೊಳುಮಾಱಾಂಪಲಾಳಕ್ಷಿತಿಪಮಗ[ರ]
[8]ನೇಪಾಳಪಾಂಚಾಳಚೋಳಾದಿಗಳಂಕಿತ್ತಿಕ್ಕಿಭಣ್ಡಾರಮನಧಿಕಗಜೇಂದ್ರಂಗಳಂಪೆಣ್ಡಿರಂವಾಜಿಗಳಂತಂದಿತ್ತುಸಾರ್ಯ್ಯಂನೆಗಳೆನೆಗರ್ದ್ದಚಾಳುಕ್ಯ
[9]ಚಕ್ರೇಶ್ವರಂಗುಣ್ಡಿಗೆ . . ತ್ಯ . ದಿತಭೂತಳಮನಹಿತಸಂತ್ರಾಸನೀಕಾಳಿದಾಸಂ ॥ ಕಂದ ॥ ಆವಿಭುವಿನಕಿಱೆಯಯ್ಯಂಕೇವಳ
[10]ಮೆಸರ್ವ್ವದೇವದಣ್ಡಾಧಿಪದೇವೇಂದ್ರನೊಂದುವಿಭವಮನಾವಗಮಿಂತೆಳದುತಂದುಭೋಗಿಸುತಿರ್ದಂ ॥ ಎನೆನೆಗರ್ದ್ದಸರ್ವ್ವದೇವನಮನುಮಾ
[11]ರ್ಗ್ಗನಸುಜನಜನಮನೋರಂಜನನಾರ್ಪ್ಪಿನಕಣಿಯಜಸದಬೆಸಗೀತನನೆಗರ್ದ್ದವಂಶಾವತಾರಮೆಂತೆನೆಪೇಳ್ವೆಂ ॥ ವೃ ॥ ನೆಟ್ಟನೆದುಗ್ಧವಾ
[12]ರ್ದ್ಧಿಯೊಳಗೀಜಗಮಂಬೆಳಗಲುಸುಧಾಕರಂಪುಟ್ಟುವಮಾರ್ಗ್ಗದಿಂಸರಸಿಜೋದ್ಭವವಂಶಜವತ್ಸಗೋತ್ರದೊಳ್ಪಿಟ್ಟಳಮಪ್ಪಕಮ್ಮೆಗೊ
[13]ಲದೊಳುಕುಲಮಂಬೆಳಗಲುಕುಳೋತ್ತಮಂಪುಟ್ಟಿದನೆಲ್ಲರುಂಪೊಗಳೆ . ಯನಜಯನಪಾರಪಾರುಷಂ ॥ ಕಂದ ॥ ಚಾವುಣ್ಡಚಮೂಪ
[14]ತಿಗಂಶ್ರೀವಧುವೆನಿಸಿರ್ದ್ದಕೆಳಯಕಬ್ಬೆಗಮುದಮಂಕೇವಳಮೆಪುಟ್ಟೆಪುಟ್ಟಿಸುವಾವಿಭುವಿಂನಾಗವರ್ಮ್ಮದಂಡಾಧೀಷಂ ॥ ಪತಿಭಕ್ತಿಗೆಪರಮ
[15]ಪಾರ್ವ್ವತಿಚಾತುರ್ಯ್ಯೋಕ್ತಿಗಜನಭಾರತಿಸಿರಿಗಚ್ಯುತನಸಿರಿನಾಗವರ್ಮ್ಮನಸತಿಭಾವಿಸೆನಾಗಿಯಕ್ಕನೆಂಬುದುಲೋಕಂ ॥ ವೃ ॥
[16]ಗಿರಶಂಗಂಗಿರಿಜಾತೆಗಂಗಣಪನುಂಸೇನಾನಿಯುಂಪುಟ್ಟುವಂತಿರೆವಿದ್ಯಾನಿಧಿನಾಗವರ್ಮ್ಮವಿಭುಗಂಶ್ರೀನಾಗಿಯಕ್ಕಂಗವಾದರದಿಂಪು
[17]ಟ್ಟಿದಸರ್ವ್ವದೇವವಿಭುವುಂಚಾವುಂಡದಂಡೇಶನುಂಸಿರಿಯಂಸಂತತಮಾಗಿಭೋಗಿಸುಗೆಚಂದ್ರಾದಿತ್ಯರುಳ್ಳನ್ನೆಗಂ ॥ ಕಂದ ॥ ರಾಮಂಲ
[18]ಕ್ಷ್ಮಣನಂತಿರಲೀಮಹಿಯೊಳುಸರ್ವ್ವದೇವನುಂರಾಯನುವುದ್ದಾಮಭುಜವೀರ್ಯ್ಯರಧಿಕಪ್ರೇಮದೆಸುಖಮಿರ್ಕ್ಕೆಲಕ್ಕೆದೀವ
[19]ಳಿಗೆವರಂ ॥ ವೃ ॥ ಪಿರಿದಪ್ಪೈಸ್ವರ್ಯ್ಯಮಂಮಾಡುಗೆವಿದಿತಯಶಂಸರ್ವ್ವದೇವಂಗೆಭಾಸುರತೇಜಂವಿಪ್ರವಿದ್ಯಾಧರನೆನಿಸು
[20]ವಚಾವುಣ್ಡರಾಯಂಗೆಸರ್ವ್ವೇಶ್ವರದೇವಂದೇವಬೃಂದಾರ್ಚ್ಚಿತಪದಯುಗಳಂಚಂದ್ರಲೇಖಾವತಂಸಂಗಿರಿಜೇಶಂವ್ಯೋಮಕೇಶಂಸಕಳದುರಿತ

[21]ವಿಧ್ವಂಸನೀಶಂಮಹೇಶಂ ॥ ಕಂದ ॥ ದುರಿತಧ್ವಂಸಕನೀಶಂಪರಮಾತ್ಮಂಸರ್ವ್ವಕರ್ತ್ತುಶರ್ವ್ವಂಸರ್ವ್ವೇಶ್ವರದೇವಂರಕ್ಷಿಸುಗಾದರದಿಂದಂಸ
ರ್ವ್ವದೇವನುಂ

[22]ರಾಯನುಮಂ ॥ ವೃ ॥ ಹರಿಯಿಂದಂಮಂದರಂಮಂದರಮಥನದಿನಂಭೋಧಿಯಂಭೋಧಿಯಿಂದಂಧರೆಬನ್ನಂಬೆತ್ತುವಾಮಂದರಗಿರಿ

[23]ಸರಿಯೇತಿಣ್ಪಿನೊಳುವಾರ್ದ್ಧಿಯೆತ್ತಂದೊರೆಯೇಪೇಳ್ಗುಣ್ಪಿನೊಳುಧಾರಿಣಿಸರಿಸಮೆನಲುಬಪ್ಪುದೇಬಿಣ್ಪಿನೊಳುಮಂದರಶೈಳಕ್ಕರ್ಣ್ಣ

[24]ವಕ್ಕುರ್ವ್ವರೆಗಧಿಕಗುಣಂನೋಡೆಚಾವುಣ್ಡರಾಯಂ ॥ ಕಂದ ॥ ಎನೆನೆಗರ್ದ್ಧರಾಯನಿಂಕಿಱಿಯನಾರ್ಪ್ಪಿನೊಳುಕಳ್ಪಕುಜದಿನತ್ತಳ

[25]ಗಂಗುಣ್ಪಿನೊಳಂಬುಧಿಗಧಿಕಂಪೆಂಪಿನೊಳಗ್ಗದಮೇರುಗಿರಿಗವುದ್ದಂಬಿದ್ದಂ ॥ ವೃ ॥ ಧರೆಕಂಪಂಗೊಳ್ಗುಮಾಸಾಕಲಿಪೆಡಱುಗುಮಂ

[26]ಭೋಜಜಂಬೆಚ್ಚುಗುಂಸಾಗರಮೆತ್ತಂಮೇರೆಯಂದಾಟುಗುಮನುಪಮದೋಸ್ಸಾಹಸಂಸರ್ವ್ವದೇವಂಧುರದೊಳುಪಿರ್ಮ್ಮೆಟ್ಟಿದಂದುಂಪರ

[27]ವನಿತೆಗೆಸೋಲ್ತಂದುಮಿತ್ತರ್ತ್ಥಿಗಿಲ್ಲೆಂದೆರಡುಂಮಾತಾಡಿದಂದುಂಭಯವಸದೆಶರಣ್ಬೊಕ್ಕರಂಕಾಯದೊಂದುಂ ॥ ನುಡಿಕನಕಾದ್ರಿಯೊಳ್

[28]ಕಡಸಿದವಕ್ಕರವಣ್ಮುಮದೇಭವೈರಿಯೊಳುಮಡಗಿದಬಯ್ಕೆದಾನಮಮರಾವನಿಜಾತದಜೌವ್ವನಂಧನಂಬಡವನಬಯ್ತರ . . ಸ್ತುಕಲುಷಂ

[29]ಪ್ರಳಯಾನಳನೇಳ್ಗೆಯಿಂದಮೆಂದಡೆಬಳಿಕೇನಂದಪೆಮಹೋನ್ನತಿಯಂವಿಭುಸರ್ವ್ವದೇವನಂ ॥ ಕಂದ ॥ ವಿನಯನಿಧಾನಂವಿದ್ವಜ್ಜನತಿಳ

[30]ಕಂಸರ್ವ್ವದೇವದಂಡಾಧಿಪನೊಂದನುಪಮಲಕ್ಷ್ಮಿಯಿದೆನಿಸುವವನಿತೆಮಹಾಸತಿಯರೊಳಗೆಸಾನ್ತಲದೇವಿ ॥ ಸತಿರತ್ನಸಾನ್ತಿಕಬ್ಬೆ

[31]ಗವಿತರಣದೊಳುನೆಗರ್ದ್ದಸರ್ವ್ವದೇವಚಮೂಪಂಗತುಳಬಳನೊಸೆದುಪುಟ್ಟಿದನತಿಶಯಮಾಗೆಸೆವಸೋವಿದೇವಕುಮಾರಂ ॥ ಪುಲಿ

[32]ಕರನಗರದಸೋಮೇಶ್ವರದೇವರಪ್ರಸಾದದಿಂದಂಸೋಮೇಶ್ವರನುದಿಯಿಸಲುದಿಯಿಸಿದುದುಸಿರಿಸಲೆನಿಲೆಸರ್ವ್ವದೇವನನ್ವಯಕೆಲ್ಲ ॥

[33]ಸೋಮಂಬುಧಜನವಾರಿಧಿಸೋಮಂಕವಿಗಮಕವಾದಿವಾಗ್ಮಿತ್ವಗುಣಾರಾಮಂವಾರವಧೂಜನಕಾಮಂಸಂಗ್ರಾಮರಂಗದೆಡೆಯೊಳುಭೀಮಂ ॥

[34]ತನಗಿಷ್ಟಂದೆಯ್ವಮೀಶಂಪೊರೆದಧಿಪತಿಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರಂಸಜ್ಜನವಂದ್ಯಂನಾಗವರ್ಮ್ಮಂಜನಕನಮಳೆತಾಯಿನಾಗಿಯಕ್ಕಂಜಗತ್ಪಾವ

[35]ನರೂಪಂವಾಮದೇವಬ್ರತಿಗುರುವನುಜಂರಾಯನುಂಬಿದ್ದನುಂಪುತ್ರನುದಾತ್ತಂಸೋವಿದೇವಂಸುಜನರೆಸಖರೇಂಧನ್ಯನೋಸರ್ವ್ವ

[36]ದೇವಂ ॥ ಕಂದ ॥ ಹರಪಾದಪದ್ಮಷಟ್ಪದನುರುತೇಜಂಸರ್ವ್ವದೇವನನ್ವಯಕೆಲ್ಲಂದುರಿತಹರಂಮಾಡುವಸದ್ಗುರುಕುಳಮಂಭಕ್ತಿಯಿಂದ
ಮೆಸೆ

[37]ದಿರೆಪೇಳ್ವೆಂ॥ವೃ॥ ವರಕಾಳಾಮುಖಚಕ್ರವರ್ತ್ತಿಮುನಿದಿವ್ಯಜ್ಞಾನಿಕಾಶ್ಮೀರದೇವರಸಂತಾನದೊಳಾತ್ರಿಳೋಚನಮುನೀಂದ್ರಂಗಗ್ರಶಿಷ್ಯವರೇಶ್ವ

[38]ರದೇವಂತಪದಂಕಕಾಱನಮಳಂನಿಷ್ಠಾಪರಂಪಣ್ಡಿತಾಭರಣಂದೇವರದೇವನೀಶ್ವರನಪಾದಾರಾಧಕಂಧಾರ್ಮ್ಮಿಕ ॥ ಖಳಕರ್ಮ್ಮಾಂತಕನೀವ
ರೇಶ್ವರಮು

[39]ನೀಂದ್ರಂಶಿಕ್ಷೆಮಾಡಲ್ಕೆನಿರ್ಮ್ಮಳಭಾವೋಕ್ತಿಯಸರ್ವ್ವದೇವವಿಭುವಲ್ಲಿಗ್ರಾಮೆಯೊಳುರೂಢಿಯಂತಳೆದಿರ್ಬ್ಬತ್ರಿಪುರಾನ್ತಕಕ್ಕೆತಿಳಕಂಮ

[40]ತ್ತಂತೆನೋರ್ಪ್ಪಾಗಪೊಂಗಳಸಂತಾನೆನಿಸಲ್ಕೆಮಾಡಿಸಿದನೀಸರ್ವ್ವೇಶ್ವರಾವಾಸಮಂ ॥ ಎಳೆಗೆಲ್ಲಂಬಲಿರಾಜಧಾನಿನಯನಕ್ಕಾನಂದಮೆಂದಿಂದ್ರ
ನೀಪೊಳಲಂ

[41]ನೋಡುತಮಿರ್ದ್ದದಿಲ್ಲಿಯೆವಿಮಾನಂನಿನ್ದುದೆಂಬಂತಿರಿಟ್ಟಳಮಾಗೊಪ್ಪಿರೆಸರ್ವ್ವದೇವನಮಳಶ್ರೀಕಾಮಿನೀವಲ್ಲಭಂಕಳಸಾರೋಹಣಮಾಗೆ

[42]ಮಾಡಿಸಿದನೀಸರ್ವ್ವೇಶ್ವರಾವಾಸಮಂ ॥ ಇದುಲೋಕೋತ್ತರಮೆಂಬಿನಂನೆಗರ್ದ್ದವಲ್ಲಿಗ್ರಾಮದೊಳ್ಮೇರುತಾನಿದುಕೈಳಾಸಮಿದೆಂಬಿನಂಧರೆ

[43]ಗವಾಕಾಸಕ್ಕವೂಡಿಟ್ಟನಿನ್ತಿದನಂಭೋಜಜನೆಂಬಿನಂಜನನುತಂಶ್ರೀಸರ್ವ್ವದೇವಂಮನೋಮುದದಿಂಮಾಡಿಸಿದಂವಿಚಿತ್ರತರಮಂಸರ್ವ್ವೇಶ್ವ
ರಾವಾ

[44]ಸಮಂ ॥ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಶಿಷ್ಟೇಷ್ಟಫಳಪ್ರದಾಯಕದ್ವಿ

[45]ಜಕುಳಪಯೋನಿಧಿಕಳಾಧರಗುಣರತ್ನಾರೋಹಣಮಹೀಧರಸಜ್ಜನಾಭರಣಪತಿಕಾರ್ಯ್ಯಸಮುದ್ಧರಣಸ್ವಾಮಿಮನೋರಂಜನನಹಿ

[46]ತಮದಭಂಜನನಯಾಗಮಾಚಾರ್ಯ್ಯನಚಳಿತಧೈರ್ಯ್ಯನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಸರ್ವ್ವದೇವರ

[47]ಸರುಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ೨೦ನೆಯಧಾತುಸಂವತ್ಸರದಪುಷ್ಯಸುಖಆದಿವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತದಂದು

[48]ರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯೊಳುತನ್ನಮಾಡಿಸಿದಶ್ರೀಮತ್ಸರ್ವ್ವೇಶ್ವರದೇವರಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕವಲ್ಲಿಯತಪೋಧನರಸನಾಚ್ಛಾದ
ನಕ್ಕಂಪ್ರ

[49]ಧಾನಸಮೇತಂಚಕ್ರವರ್ತ್ತಿಗೆಬಿನ್ನಪಂಗೆಯ್ದುಪಾರಮೇಶ್ವರದತ್ತಿಯಾಗಿತಳವಿತ್ತಿಯೊಳುಬಳ್ಳಿಯಬಯಲೊಳುಗದ್ದೆಮತ್ತಂನಾಗರಿಖಂಡಃಂ

[50]ಱಬಳಿಯಬಾಡಹಾರುವದೆಪ್ಪಮಂಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಳಸಂಪನ್ನರಪ್ಪಶ್ರೀಮತ್ವ

[51]ರೇಶ್ವರಪಣ್ಡಿತದೇವರಕಾಲಂಕಚ್ಚಿ ದ್ಧಾರಾಪೂರ್ವ್ವಕನವ್ವ್ರನವುಶ್ಯವೂಗಿಬಿಟ್ಟುರಿನ್ತೀಧರ್ಮ್ಮವುನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದವಂಕುರು
ಕ್ಷೇತ್ರದೊಳಂ

[52]ವಾರಣಾಸಿಯೊಳಂಪ್ರಯಾಗೆಯೊಳವಗ್ಟ್ರ್ಯತೀರ್ತ್ಥದೊಳಂಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುವುಂಪಂಚರತ್ನ ಗಳೊಳುಕಟ್ಟಿಸಿಸಾ

[53]ಸಿರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗ್ರಭಯವುಖಿಗೊಟ್ಟಪುಂಣ್ಯವುನೆಯ್ದುಗುಮಿದನೆಳಿದವನಾಪುಂಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳಗೆನಿತುಕವಿಲೆಯು

[54]ವುಂಸಾಷಿರ್ವಬ್ರಾಹ್ಮಣರುವುನಳಿದಪಾತಕವುನೆಯ್ದುಗು ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರತಿವಸುಂಧರಾಷಷ್ಟಿವ್ವರ್ಷಸಹ

[55]ಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸಾವಾನ್ಯೋಯುಂಧರ್ಮ್ಮಸೇತುನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾ

[56]ನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 4″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾ
[2]ರಂಭಮೂಳಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ
[3]ಮಹಾಶಬ್ದಮಹಾಮಂಣ್ಡಳೇಶ್ವರಂಕೋಳಾಲಪುರವರಾ
[4]ಧೀಶ್ವರಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಂರಾಜಾಧಿರಾಜಪೆ
[5]ರ್ಮ್ಮಾಡಿದೇವಂಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮ . . . .
[6]ದ ೧೩ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಫಾಲ್ಗುಣಬ
[7]ಹುಳಪಾಡಿವಸೋಮವಾರದನ್ದು ವಡೇರಪಿಚರನ
[8]ನ್‌ಬೀಡಿಂಗೆಧಾಳಿಯಿಟ್ಟೊಡೆ . ಯಿರಗರಸನಬಂಟಆ
[9]ಲಂಗೋಂಟೆಸಾಸಿರಕೆ . . . ಪುಟ್ಟಿದವುಲ್ಲಯ್ಯಕರಿಯ
[10]ಯನಾಯಕಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾ
[11]ದಂಬಿಲ್ಲಂಕಕಾಱಿಆನಾಯಕನಳೆಯಂಬೀಬಯನಾಯಕಂ
[12]ಪಡೆವೆಚಕ್ಕೆಗಣ್ಡಂಪರಿಚ್ಛೇದಿಗಣ್ಡಂವುಂಗಳೆದಾಯವುಂಬೇಡಿ
[13]ಕೊಣ್ಡಹಾರುವನಹಳ್ಳಿಯೆವಂಕೇದಾರವುಂವುತ್ತಿದ । ಜೇಡ
[14]ರಯ್ಯರಸನೊಳ್ಳಕಿತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥
[15]ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾಪಿಸುರಾಂಗನಾಪ್ರಣವಿಧ್ವಂ
[16]ಸನೇಕಾಯೇಕಾಚಿನ್ತಾವುರಣೀರಣೇ ॥

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### ಅದೇ ವುಠದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 7 ″ × 1′.

[1]ಕಾರಣಸಂಪ್ವತ್ಸರದವುರ್ಗಸಿರ
[2]ಸುದಪಂಚಕವೆಯಲು ಆದಪನಾಯಕ
[3]ನೈಯನವರಕರ್ತಕೆಕರ್ತರದಲಿಂ
[4]ಗರಸೈಯನವರಕ್ರುಷ್ಣಯನು

[5]ಕರುವಗಲ . . ಂಯಗೆಕೊಟ್ಟ

[6]ಜೊಲತಿಂ . . . ಗತಬ .
[7]ದು

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ಅದೇ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ಸಿಂಹಮುದ್ರೆ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
[2]ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
[3]ಭವೇ । ಜಯತ್ಯಾದಿವರಾಹಸ್ಯದಂಷ್ಟ್ರಾಕೋಟಿಪ್ರತಿಷ್ಠಾಮಹೀ
[4]ವಂದಾಕಿನೀಮೂಲಸ್ಖಲತವಿಷ್ಣುಪದೋಪಮಾಹರಚಕತುರಲಲಾಟಸ್ವೇದ
[5]ಬಿಂದೋಃಕದಂಬಕ್ಷಿತಿಜತಳಧರಂಣ್ಯಾಮಾವಿರಾಃತ್ತದಂಬಃಸರಲ
[6]ಭುಜಚತುಷ್ಕೋಭಾಳನೇತ್ರಃಪುರಾರಿಃಪರಇವನಿರವದ್ಯೋದಾರ
[7]ವಿದ್ಯಾವದಾತಃಸಮಜನಿತಸ್ಮಾದೇಕಃಖಡ್ಗಬಲಾಕ್ರಾಂತಮೇದಿ
[8]ನೀಚಕ್ರಃನಿಜಭುಜನಿರ್ಜಿತವರ್ಮಾಮಯೂರವರ್ಮಾಧರಾಧೀಶಃ । ತ
[9]ಸ್ಮಾತ್ಪೂರ್ವಮಹೀಂದ್ರಾದ್ಭವಿರವಭೂಪೋಬಭೂವರವಿವರ್ಮಾತದಪತ್ಯಂನೃಗ
[10]ವಂರ್ಮಾತಸ್ಮಾತ್ಕೀರ್ತಿವರ್ಮಾಭೂತ್ । ಆಸೀದ್ವಿಕ್ರಮತೈಲಪಕ್ಷಿತಿಪ
[11]ತಿಸ್ತತ್ರಾನ್ವವಾಯೇಕರಾತ್ಕೃಷ್ಣಾಹಿಸ್ಫುಟಜಾಗರೂಕಚರಿತಃ
[12]ಪ್ರತ್ಯರ್ಥಿಸರ್ವಂಕಷಃ । ಯಸ್ಯಾಜನ್ಮಮಖಾವಸಾನಸಲಿಲೈರ್ಯೂಪಾವ
[13]ಳೀಚ್ಛಾಯಯಾದೈವ್ತೋದ್ಯಾಪಿಚತುಷ್ಪದೋವೃಷವರಃಸ್ವೈರಂಪರಿಕ್ರಾಮತಿಅಭ
[14]ವತ್ಕೈಲಮಸಂಜ್ಞೋವಂಕೇತಸ್ಯೋರುವಿಕ್ರಮೋರಾಜಾಅನುನಯವಕೇಕೃತಾಖಿ
[15]ಳಜಲನಿಧಿರಕನಾಮಹೀಕರಗ್ರಹಣಃ । ವೀರಸ್ತಸ್ಮಾದಜನಿಜಗತಾಂ
[16]ಭಾಗಧೇಯೈಕಮೂರ್ತಿರ್ದೇವಸತ್ತ್ಯಾಗತ್ರಿಭುವನಗುರುಃಕಾಮದೇವಃಕ್ಷಿತೀ
[17]ಶಃ । ಯಸ್ಯಾದಾರ್ಯಂಪಥಿಪಥಿತಥಾಪತ್ತನೇಪತ್ತನೇಸ್ಮಿನ್ನಾಗ್ರಮೇಗ್ರಾಮೇ
[18]ದಿಃದಿಃಸದಾವಂದಿನೋವಂರ್ಯಯಂತಿತಸ್ಮಾತ್ತ್ರಿಕಾಮಭೂಪಾಲಾದಭೂನ್ನಲ್ಲಭ
[19]ರಾಪತಿಃಯದ್ಯಶಃಕ್ಷೀರವಾರಾಶೌಬ್ರಹ್ಮಾಂಡೈಃಕಮತಾಯಿತಂಲಸೀತ್ಫ
[20]ದ್ಮಾವತೀಪಟ್ಟಮಹಿಷೀಮಲ್ಲಭೂಪತೇಃಯದ್ಯಕೋನೀಲಕಂಠಸ್ಯಕಂಠನೀ
[21]ಲಾಯತೇನಭಃ ॥ ಸಮಜನಿಬಸವಲದೇವೀರಾಜ್ಞಸ್ತ(ಶ)ಸ್ಯೈಕವಲ್ಲಭಾರಾ
[22]ಜ್ಞೀಯಸ್ಯಾಮಭಿನವವಿಮದನೋಜಾತಃಶ್ರೀಸೋವಮಭೂಪೋಸಾಚಕಂಡಾಂಕೋಃಕತಿ
[23]ಕೀತಗೋಃಕತಿಕತಿಸ್ವಂರ್ಣಾಚಲಾತ್ಕತ್ಯಥೋಕಲ್ಪಕ್ಷ್ಮಾರುಹತಃಸಮೂ
[24]ಹೃತವತಾಹೃಷ್ಟೇನಸಾರಾನ್ಕಣಾನ್ಧಾತ್ರಾಯೋವಿದಧೇಕುತೂಹಲತಯಾಶ್ರೀ
[25]ಸೋವುಧಾತ್ರೀಪತಿರ್ಗೋಜೇದಸ್ಯಕಥಂಭವಂತಿವಿಮಲಾಸ್ತತ್ತದ್ಗುಣಾನಾಂ
[26]ಗಣಾಃ । ಯಸ್ಯದಿಗ್ವಿಜಯೋದ್ಯೋಗಚಿತ್ರಮೂಲಕ್ಷ್ಯತೇಜನೈಃತಾಡಿತಾಃಪ್ರ
[27]ತಿಗರ್ಜಂತಿನಿಸ್ಸಾಣಾಮೂರ್ಛತಾದ್ವಿಷಃ । ಸ್ವಸ್ತಿಸಮುದಿಗತಪಂಚ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[23]ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸೀಪುರವರಾಧೀಶ್ವರಂಜಯಂತೀಶ್ರೀಮಂ

[29]ಮದುಕೇಶ್ವರದೇವಲಬ್ಧವರಪ್ರಸಾದಸಮಸ್ತ ಕುಲಮಹೀಧರಚಕ್ರಚಕ್ರ

[30]ವರ್ತಿಹಿಮವದ್ಗಿರೀಂದ್ರರುಂದ್ರತಳಸ್ಥಾಪಿತನಿಜಯಶೋಧ್ಯಚಂದ್ರತಿಲಾ

[31]ಜಯಸ್ತಂಭನುಂಕಾದಂಬಕುಲಕಮಲಮಾರ್ತಂಡನುಂಪರನೃಪತಿಮಕುಟಘ

[32]ಟ್ಟಿತಚರಣಾರವಿಂದಯುಗಳನುಂಪೆರ್ಮಟ್ಟಿತೂರ್ಯನಿಘೋಷಣನುಂಕಾಖಾಚರೇಂದ್ರ

[33]ಧ್ವಜವಿರಾಜಮಾನಮಾನೋತ್ತುಂಗಸಿಂಹಲಾಂಶ್ಚನನುಂಜತುರಾತೀತಿನಗರಾಧಿಷ್ಠಿ

[34]ತನಿಜಾಮಾತ್ಯಸಾರ್ಥನುಂಅನೇಕಾಶ್ವಮೇಧಾವಭೃತಜಲಾವಗಾಹಪವಿತ್ರಗಾ

[35]ತ್ರನುಂಅಜ್ಜಾದಿವೀರಲಬ್ಧ[ವ]ರಪ್ರಸಾದನುಂಸತ್ಯರತ್ನಾಕರಂವೈರಿಮದಭಂಜನ

[36]ನುಂಶರಣಾಗತವಜ್ರಪಂಜರಕಲಿಗಳಅಂಕುಸೇತ್ಯಾದಿನಾಮಾವಳೀವಿರಾ

[37]ಜಿತಃಶ್ರೀವೀರಸೋಮಭೂಮಿಪತಿಃಬ್ರನವಾಸೀದೇಶಪ್ರಮುಖಾಖಿಳಧರಣೀತಳಂ

[38]ನಿಷ್ಕಂಟಕಂಪಾಲಯನ್ಧರ್ಮಸಚಿವೈರ್ಧರ್ಮಕಥಾಂತೈರ್ವ್ಯಂನ್ಯೈಕದಾಗ್ರಹಾರಕ

[39]ರಣೇನಾತ್ಮನೋಜನ್ಮಸಫಲಂಕರ್ತುಮಿಶ್ಛ[ನ್]ವಿಲಂಬಿಸಂವತ್ಸರಶ್ಚಾಷಾಢ

[40]ಕೃಷ್ಣಪಕ್ಷಾಮಾವಾಸ್ಯಾಯಾಂತಿಥೌಸೋಮವಾರಯುಕ್ತಾಯಾಂಸೂರ್ಯಗ್ರಹಣೇ

[41]ಹಂನಿಷ್ಕಳಂಕಪಣಾಲಂಕಾರಭೂತಂಕೆಲ್ಲಿಗುಂಡಾಭಿಧಾನಂಗ್ರಾಮೋತ್ತಮಂಕುಪ್ಪ

[42]ಟೂರುಪಣಂಜೆಗೆಡೆಯಪಿರಿಯಕೆಲ್ಲಿಗೆಡೆತಿಗ್ರಾಮಚತುಷ್ಟಯಮಧ್ಯವ

[43]ರ್ತಿನಂಸೇನವಳ್ಳಿಕಭವಿಮಾವಿನಹಳ್ಳೀತಿಪಲ್ಲೀತ್ರಯಯುಯುತಂನಿಧಿನಿಕ್ಷೇಪಾ

[44]ಪ್ಯಭೋಗತೇಜಃಸಾಮ್ಯಾದಿಸಕಲವಿಷಯೋಪೇತಮನಂಗುಲಿತ್ರೀಕ್ಷಣೀಯಂಸ

[45]ರ್ವನಮಶ್ಯಂನಾನಾಗೋತ್ರೇಭ್ಯಃಸಪ್ತ ಪಷಿ್ಟಸಂಖ್ಯಾಕೇಭ್ಯೋಽಬ್ರಾಹ್ಮಣೇಭ್ಯೋ

[46]ಽರಂಣ್ಯೋದಕಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನು । ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಣಾಂಉದ್ಯೋತ್ಕ

[47]ರದಭಾನ್ಕರಭಟ್ಟಮೂಡೆಯಕೇಶವಬಿದಿರೆಯಆಚೆಯಮಂತ್ರವಾದಿಲಖಂಣ್ಣ

[48]ವಿಷ್ಣುಪಂಡಿತಸರ್ಬಜ್ಞ ವೈಜನಾಥಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕವೇಕೈಕಾವೃತ್ತಿಃ ॥

[49]ಶಿವತುಸುರಿಚಾವಂಣ್ಣ ವಾಸುದೇವರಾಯಣ್ಣ ಮಲ್ಲಿ ಭಯಸೋಮೇಶ್ವರವೈದ್ಯ

[50]ಕೇಶವವೈದ್ಯಲಕ್ಷ್ಮೀಧರಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂಪಾದದ್ವಯಪರಿಮಿತಾವೃತ್ತಿಃನಾ

[51]ಗೈಯಹೂಲಿಯವಾಸುದೇವಮಾಧವವಾಯಿಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂಪಾದಪರಿಮಿತಾವೃ

[52]ತ್ತಿಃ । ಹರಿತಗೋತ್ರಯೋಃನರಸ್ವತಿವಾಧವಭಟ್ಟನರಸಿಂಹಭ

[53]ಟ್ಟೋಪಾಧ್ಯಾಯಯೋಃಪ್ರತ್ಯೇಕವೇಕೈಕಾವೃತ್ತಿಃಕವಿರಾಜವಾಧವ

[54]ಭಟ್ಟಸ್ಯತ್ರಿಪದಾವೃತ್ತಿಃಸಾವುವೇದಿಮಲ್ಲಿಭಟ್ಟವುಹದೇವಭಟ್ಟ

[55]ಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಮಲ್ಲಿಭಟ್ಟನರಸಿಂಹಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕವೇಕ

[56]ಪದಾವೃತ್ತಿಃಭಾರದ್ವಾಜಗೋತ್ರಾಣಾಂಕವಿತಿಲಕವಿಠ್ಠಲಯಪ್ರಶಾಂತಕೊಂವೈಯ

[57]ಸರ್ಬಜ್ಞಾಸ್ಯಾದಿತ್ಯಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕವೇಕೈಕಾವೃತ್ತಿಃಆದಿತ್ಯ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[58]ಅಪ್ಪೈಯಜಕಂಗದೇವಕ್ರಮಿತಹಿರಣ್ಯಗರ್ಭಸೀಗೆಯವಿಠ್ಠಯಕಾ

[59]ಣ್ವನಾರಾಯಣಸೆಜೆಯದೇವೈಯವೊರ್ವಗನೂರಹರಿಹರಭಟ್ಟಾನಾಂ

[60]ಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಶ್ರೀಕರಣದಸಾಂಯಿದೇವಹೊಳಲ್ಕೆಯ

61ಸಾಯಿದೇವಭಟ್ಟಭೀವೈಯವಿಶ್ಕೃಯಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕವೇಕಪದಾವೃತ್ತಿಃ
62ನಾಃಕೈಯಸ್ಯದ್ವಿಪದಾವೃತ್ತಿಃಶಿವತೋಃಪುನರಪಿದ್ವಿಪದಾವೃತ್ತಿಃವಸಿ
63ಷ್ಕಗೋತ್ರಾಣಾಂಊರೊಡೆಯಸೋವೇಶ್ವರಊರೊಡೆಯರಾಘವಪ್ರಧಾನಿ
64ಕೇಶವಕಟ್ಟಿಗೆಯವಭುವೈಯಸಂಪನದಾವೋದರಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕ
65ವೇಕೈಕಾವೃತ್ತಿಃರೇಃಕೈಯಸೊಡ್ಡಿಭಟ್ಟನೆರ್ಲಿಗೆಯಆದಿತ್ಯಭಟ್ಟ
66ಕಂಬಕೈಯಃವಿಶ್ಕೃಯನರಸಿಂಹದೇವಗೋಪಾಲಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪ
67ದಾವೃತ್ತಿಃಸಿಂದವಿಗೆಯವಿಶ್ಕೃಯಭಾಸ್ಕರಘಳಿಸಯೋಃಪ್ರತ್ಯೇಕ
68ವೇಕಪದಾವೃತ್ತಿಃವಿಷ್ಣುವೈದ್ಧಗೋತ್ರಯೋರ್ಗೋವಿಂದವಿಷ್ಣುಪಟ್ಟವರ್ದ್ಧನ
69ಯೋಃಪ್ರತ್ಯೇಕವೇಕೈಕಾವೃತ್ತಿಃಆತ್ರಯಗೋತ್ರಾಣಾಂಮಿಂಡರಬ್ರಹ್ಮ
70ದೇವಭಟ್ಟಸ್ಯೇಕಾವೃತ್ತಿಃಭಾಗವತಶ್ರೀರಂಗಭಟ್ಟನಾರಾಯಣಭ
71ಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಭಾನುಭಟ್ಟಸ್ಯೈಕಪದಾವೃತ್ತಿಃಶ್ರೀವತ್ಸ
72ಗೋತ್ರಾಣಾಂನಾರಸಿಂಹಈಶ್ವರಭಟ್ಟಪಾಲದೇವಕ್ರಮಿತಹೊಸೆಹಡಗಿ
73ರೆಯವಿಷ್ಣುಕ್ರಮಿತಕೇಶವಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃವಾಧವ
74ಭಟ್ಟಕ್ರೀಕರಣದಕೇಶವವಿಶ್ಕಲವಮಲ್ಲಿಕೃಯಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕವೇಕಪ
75ದಾವೃತ್ತಿಃಗಾರ್ಗ್ಯಗೋತ್ರಾಣಾಂಬಳ್ಳಿಗಾವೆಯವಮಲ್ಲಿದೇವಭಟ್ಟೊಪಾಧ್ಯಾ
76ಯಸ್ಯೈಕಾವೃತ್ತಿಃಮಧುಸೂದನಚಂಗದೇವವಂಚಿಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿ
77ಪದಾವೃತ್ತಿಃಮಲ್ಲಪ್ಪಸ್ಯೈಕಪದಾವೃತ್ತಿಃ। ಕಾಸ್ಯಪಗೋತ್ರಾಣಾಂಬ
78ಸವಣಪಟ್ಟವರ್ದ್ಧನಪ್ರಧಾನಿನಾರಾಯಣದೇವಮುತ್ತುಕೂರಹರಿ
79ಹರಭಟ್ಟಹರಿಯಂಣ್ಣವಾಯಿದೇವಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕವೇಕೈಕಾ
80ವೃತ್ತಿಃಸೋವೇಶ್ವರಬ್ರಹ್ಮದೇವಗೋವಿಂದತ್ರಿವಿಕ್ರಮಕೋಟೇಶ್ವರದಾ
81ಶಣಕ್ರಮಿತತ್ರಿವಿಕ್ರಮಹೆಗಡೆಯಹರಿಯಂಣ್ಣಭಂಡಾರಿನಾಗೈಯವೆ
82ಣ್ಣೈಯಬಲದೇವಕಟ್ಟಿಗೆಯಬಾವಂಣ್ಣಸರಸ್ವತಿನಾಗದೇವಭಟ್ಟಾನಾಂ
83ಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಜಕೌಡಿಯವಾಧವಭಟ್ಟಜಾತೈಯನಾರಾಯ
84ಣಮಂಟ್ಟತ್ತಿನಾಗದೇವಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕವೇಕಪದಾವೃತ್ತಿಃ। ಗೌತ
85ಮಗೋತ್ರಾಣಾಂವಾಸುದೇವಭಟ್ಟಮೂಲಿಮರಸಬಾವಂಣ್ಣಹರಿಹರಭಟ್ಟಾ
86ನಾಂಪ್ರತ್ಯೇಕವೇಕೈಕಾವೃತ್ತಿಃಜಸವಂತವಮಧುಸೂದನವಿಶ್ವನಾಥ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

87ಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃ। ಕೌಂಡಿನ್ಯಗೋತ್ರಸ್ಯಸೋವೇಶ್ವರಸ್ಯೈಕ
88ಕಾವೃತ್ತಿಃಬಾದರಾಯಣಗೋತ್ರಸ್ಯನಾರಾಯಣಭಟ್ಟಸ್ಯದ್ವಿಪದಾ
89ವೃತ್ತಿಃಅಗಸ್ತ್ಯಗೋತ್ರಯೋಯೋರ್ಗವಿಮಾಯಾಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕವೇ
90ಕಪದಾವೃತ್ತಿಃಶಾಂಡಿಲ್ಯಗೋತ್ರಯೋರ್ದಾಸೈಯಸಿಂಗೈಯಯೋಃಪ್ರತ್ಯೇಕವೇ
91ಪದಾವೃತ್ತಿಃಕೌಶಿಕಗೋತ್ರಸ್ಯದಾವೋದರಸ್ಯೈಕಪದಾವೃತ್ತಿಃ। ಮೌದ್ಗ
92ಲ್ಯಗೋತ್ರಸ್ಯಕಲಿದೇವಭಟ್ಟಸ್ಯೈಕಪದಾವೃತ್ತಿಃ। ಸಿದ್ಧೇಶ್ವರಸ್ಯೈಕ
93ಕಾವೃತ್ತಿಃ। ವೇದಶಾಸ್ತ್ರಯೋಃಪ್ರತ್ಯೇಕವೇಕೈಕಾವೃತ್ತಿಃ। ಏವವೇಕೋ
94ನಸಪ್ತತಿವೃತ್ತಿಃ। ಮಹಾಜನೈಃರೂರೊಡೆರಾಘವಾಯಶಾಸನಾರ್ಥಂವಿಂ

[95]ಶತಿಕಂಬಸಂಖ್ಯಾಕಾಪುನಸ್ಪಪ್ರಯೋಜನಾರ್ಥಂದಶಕಂಬಸಂಖ್ಯಾಕಾ
[96]ಭೂಮಿದ್ಧಾರಾಪೂರ್ಬ್ಬಕದತ್ತಾ ॥ ಅಥತಸ್ಯಗ್ರಾವುಸ್ಯಸೀಮಾನಿರ್ನಯಃಕ್ರಿ
[97]ಯತೇಪೂರ್ವಸ್ಯಾಂದಿಶಿವರದಾನದೀತಸ್ಯಾಃದಕ್ಷಿಣತಃಯಾವಲಿಂಗತೀ
[98]ರ್ಥಂತಸ್ಯಪಶ್ಚಿಮತಃಚಿಂಚಿಣೀಸರೋವರದಕ್ಷಿಣಕೊಟೀತತೋವ
[99]ಟುಸರೋವರಂಯಾವತುತತಃಉತ್ತರತಃಬಿಬ್ಬನಮಹಾಸೇತುರ್ಯಾವತುತತಃ
[100]ಪೂರ್ಬ್ಬತಶ್ಚೈತಪಾಷಾಣಗಿರಿಂಪ್ರಾಪ್ತಶ್ಚಿರಮಾಳುಗುರೆಯಸರೋಪರಂಪ್ರ
[101]ವಿಶತಿಬೆಂಡೆಯಸರೋವರಂಪ್ರಾಪ್ತೋಮಹಿಷೀಸರೋವರಂಪ್ರವಿಶತಿತ
[102]ತಃಈಪದಾಗ್ನೇಯಬೃಹತುಕೆಲ್ಲಿಗಡೆಗ್ರಾಮತಟುಕಾತ್ಪಶ್ಚಿಮ
[103]ತೋಲಘುತಟುಕಾಭ್ಯಂತರಪ್ರಮಾಣೇನಃಳಾತಳೋತ್ತರತೋವಟಸ
[104]ರೋವರಂಪ್ರಾಪ್ತೋಽಔದುಂಬರಸರೋವರಂಪ್ರವಿಶತಿತಸ್ಮಾತ್ಪೂರ್ವೋಕ್ತವ
[105]ರದಾನದೀಪರ್ಯಂತಂಪ್ರಾಪ್ತಃಸೀಮಾ । ದಾನಂವಾಪಾಲನಂವಾಪಿಧಾನಾತ್ಸ್ರೇಯೋ
[106]ನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತಂಪ
[107]ರದತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಪಷ್ಟಿವ್ಷರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾ
[108]ಯತೇಕ್ರಿಮಿಃ । ಗಾವೇಕಾಂರತ್ನಿಕಾವೇಕಾಂಭೂವೇರಪ್ಯೇಕವುಂಗುಲಂ
[109]ಹರಂನರಕವಾಪ್ನೋತಿಯಾವದಾಭೂತಸಂಪ್ಲವಂ । ನವಿಷಂವಿಷವಿ
[110]ತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ವಂವಿಷವುಚ್ಯತೇವಿಷವೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರ
[111]ಪೌತ್ರಿಕಂ ॥

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### ಆದೇ ಗ್ರಾವುದ ಸೋವೇಶ್ವರದೇವಸ್ಥಾನದ ಬಾಗಲಿನ ಒಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

[1]ಶ್ರೀವಾಣೀಗಿರಿಜಾಧಿಪಗ್ಗರುಡಹಂಸೋಕ್ಷಾಸನವ್ಯಾರ್ದ್ಧಿರಾಜೀವಾದ್ರೀಂದ್ರನಿವಾಸಿಗಳುಮಧುಪರಕ್ತಾಂಭೋರುಹೇಂದುಪ್ರಭದ್ಧೀವಸ್ಸ್ವ
ತ್ಪರಜಸ್ತ
[2]ವೋಗುಣಯುತದ್ವಿರಯಪ್ಪತ್ರಿನೇತ್ರೋತ್ಪಳಗ್ಗೋವಿಂದಾಬ್ಜಜಶಂಕರತ್ರಿಪುರುಷಪ್ರಾಳಿಕ್ಕೆನಂಮಂಚಿರಂ॥ ನಮಸ್ತುಂಗಶಿ
[3]ರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂ
[4]ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾ[ರ]ಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ಶ್ರೈ
[5]ಳೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಮೇರುಗಿರಿಂ
[6]ದ್ರದನ್ತೆವಿಬುಧಾಶ್ರಯನೀಶ್ವರನನ್ತುವೇಕನಾಸಾರದನೀ[ಂ]ದ್ರನನ್ತಧಿಕದಾನನಹೀಶ್ವರನನ್ತೆವಿಶ್ವಭೂಭಾರಭರಪ್ರಮಂವಿಧುವಿನಂತೆಕಳಾಸ್ಪದ
ನಂಬುಧಿ
[7]ಯನ್ತೆಲಕ್ಷ್ಮೀರಮಣೀಯಜನ್ಮನಿಳಯಂನೆಗದ್ಧಾಹವಮಲ್ಲವಲ್ಲಭ ॥ ಜೋಳಮದೇಭಕೇಸರಿಕಳಿಂಗಘನಾಘನಚಣ್ಡವಾಯುಪಾಂಚಾ
ಳತಮಸ್ತಮೋರಿ
[8]ಮಗಧಾವನಿಜಬ್ರಜದಾವಪಾವಕಂಮಾಳವಗೋತ್ರಶೈಳಪವಿಕೇರಳಪಂನಗಪಂನಗಾರಿನೇಪಾಳಬಳಾಂಬುರಾಸಿಬಡವಾನಳನಾಹವವಮಲ್ಲವ
ಲ್ಲಭ ॥ ಪ್ರವಿಮಳ
[9]ಕೀರ್ತ್ತಿಯೊಳುವಿಭವದೊಳುಸುಚರಿತ್ರದೊಳಾರ್ಪ್ಪಿನೊಳೆಮಹಾಹವಜಯದೊಳೆಗುಣೋಂನತಿಯೊಳಾಹವವಮಲ್ಲನೊಳಾಂನವಮಾನವೆಂಬವ
ನಿಪನೇಂಯ
[10]ಯಾತಿಯೊಭಗೀರಥನೋಪುರುಕುತ್ಸನೋಪುರೂರವನೊದಿಳೀಪನೋಭರತನೋನಳನೋನಹುಷಾವನೀಶನೋ ॥ ಎಱಗದವೀರದಂಜದದಟ

11ರ್ಶ್ಯರಣೆಂನದರಾಯರೆಂದುದಂತಿಱದಟವೀಶ್ವರರ್ಜ್ಜವನಬಾರಿಗೆವೋಗದಯುದ್ಧಲಾಲಸರ್ಮ್ಮಱೆವುಗದಂಕಚೇಯರಿಳಿದೋಡದದುರ್ಗ್ಗದಗಂ
ಡರಳ್ಕಿಬೆಳುಕು

12ಱದಮದಾಂಧರಿಲ್ಲಿದುಪರಾಕ್ರಮಮಾಹವಮಲ್ಲದೇವನ ॥ ಕ್ಷಣದಿಂಮಾಳವಮೇಳುಮೆಯ್ದೆವಿಳಯಕ್ಕೆಯ್ದಿತ್ತುಸಂದಿರ್ದ್ದಕೊಂಕಣವೇಳುಂ
ಮಲೆಯೇ

13ಳುಮಂಜಿಬೆಸಕೆಯ್ದತ್ತೋವದಾಂತಾಹವಾಂಗಣದೊಳುಚೋಳಿಕನಮ್ಮಿಸತ್ತನಖಿಳದ್ವೀಪಾವನೀಪಾಳಕಾಗ್ರಣಿಗಳುಕಪ್ಪಮನಿತ್ತರೇ
[ನ]ದಟನೋತ್ರೈಳೋ

14ಕ್ಯಮಲ್ಲಾಧಿಪಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮದನಾದಿಪಟ್ಟಣಂರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯಪಟ್ಟಣಮಧ್ಯದೊಳುಶ್ರೀಮದು

15ವಡ್ಡಬ್ಯವಹಾರಿಹಾಲಿಕಬ್ಬೆಯಸೋವಿಸೆಟ್ಟಿಸಕವರ್ಷದ ೯೭೬ನೆಯಜಯಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಅಕ್ಷಯ್ಯತ್ರಿತೀಯದಮವಾಸೆಆದಿವಾ

16ರನಿಮಿತ್ತಂಧರ್ಮ್ಮಚಿತ್ತರಾಗಿಲ್ಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಯಭಿನವಸೋಮೇಶ್ವರದೇವರೆನ್ದುಪೆಸರನಿಟ್ಟುದೇವರಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂನಂದಾ
ದೀವಿಗೆಗವಲ್ಲಿಯಾಚಾರ್ಯ್ಯ

17ರಗ್ರಾಸಕ್ಕವೆಂದುಬಿಟ್ಟತಳವ್ರಿತ್ತಿಅರಕೆಱೆಯಕೆಳಗಣಗದ್ದೆಕತ್ಸವಿಯಗಳೆಯೊಳುಮತ್ತರೆರಡುಆಕೆಱೆಯೊಳಗಣಭೂಮಿಗದ್ದೆಬೆದ್ದಲುಸಹಿ

18ತಮತ್ತರುನಾಲ್ಕುಆಭೂಮಿಗೆಸೀಮೆಮೂಡಲುಚಂದ್ರೇಶ್ವರದೇವರಭೂಮಿಯೇಮೇರೆತೆಂಕಲುಬೆಂಡೆಯಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಿಂಪಡು
ವಮುಂದಾಗಿಪರಿದಜಲಪ್ರ

19ವಾಹವೇಮೇರೆಪಡುವಲರಕೆಱೆಯೇರಿಯೇಮೇರೆಬಡಗಲುಚತುರ್ಮುಖದೇವರಭೂಮಿಯೇಮೇರೆಅರಕೆಱೆಯಕೆಳಗಣಭೂಮಿಮತ್ತರೆರ
ಡಱಸೀಮೆಮೂಡ

20ಲುಮೂಲಸ್ಥಾನದೇವರತೋಂಟದಭೂಮಿಯೇಮೇರೆತೆಂಕಲುಪಂಚಲಿಂಗದಭೂಮಿಯೇಮೇರೆಪಡುವಲುಭಗವತೀದೇವಿಯಭೂಮಿಯೇಮೇ
ರೆಬಡಗಲುಕೆಱೆಗೆಬಿ

21ಟ್ಟಭೂಮಿಯೇಮೇರೆಆಕೆಱೆಯಬಡಗಣಕೋಡಿಯೇರಿಯಕೆಳಗಣಪೂದೋಂಟವೊಂದುಮನಾದೇವರತೆಂಕಣಕೆಲದರಾಜವೀಧಿಯಿಂಬಡಗ
ಣಂಗಡಿಗಳುಮ

22ಆರಾಜವೀಧಿಯಿಂತೆಂಕಣಂಗಡಿಗಳಹಿಂದಣಕೇರಿಯೊಂದುಮಂತಂಮಾರಾಧ್ಯರ್ಪ್ಪಟ್ಟಣದಮೂಲಿಗಜ್ಞಾನಶಿವದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂ
ರ್ವ್ವಕಸರ್ವ್ವನಮ

23ಶ್ಯಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಮಾಗಿಬಿಟ್ಟನಾದೇವಾಲ್ಯಂಕಾಲಕ್ರಮದಿಂಜೀರ್ನ್ನವಾಗಲುಪಟ್ಟಣಸಾವಿಮೇಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆಟ್ಟಿಯಶೇಷನಗರಪಂ
ಚಮತಂಹಿರಿಯಮತಂಭೇರುಂ

24ಡೇಶ್ವರದಾಚಾರ್ಯ್ಯಮ್ಮೂಲಿಗಮದುಕೇಶ್ವರಪಂಡಿತದೇವರುಂಪಂಚಲಿಂಗದಾಚಾರ್ಯ್ಯಸರ್ಬ್ಬೇಶ್ವರಪಂಡಿತದೇವರುಂತ್ರಿಪುರಾಂತಕದಾಚಾ
ರ್ಯ್ಯಜ್ಞಾನಶಕ್ತಿದೇವರುಂ

25ವರಿಂತಿನಿಂಬರಸಂನಿಧಾನದಲುಸಮಸ್ತಮುಂಮುರಿದಂಡಮುಂನಾನಾದೇಶಬ್ಯವಹಾರಿಗಳುಂಮಣಿಗಾಱಮಹಾದೇವಸೆಟ್ಟಿಯಿಂತಿನಿಂಬರುಂತಂ
ಮಧರ್ಮ್ಮವಾ

26ಗಿಕೈಕೊಂಡುಗವಱೇಶ್ವರದೇವರೆಂದುಪೆಸರನಿಟ್ಟುಜೀರ್ನ್ನೋದ್ಧಾರವಂಮಾಡಿದಯ್ನೂರ್ವ್ವರಪ್ರಶಸ್ತಿಸ್ವಸ್ತಿಸಮಸ್ತಭುವನವಿಖ್ಯಾತಪಂಚ
ಶತವೀರಶಾಸನಲಬ್ಧಾನೇ

27ಕಗುಣಗಣಾಳಂಕ್ರಿತಸತ್ಯಶೌಚಾಚಾರಚಾರುಚರಿತ್ರನಯವಿನಯವಿಜ್ಞಾನವೀರಬಣಂಜುಧರ್ಮ್ಮಪ್ರತಿಪಾಳವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜಮಾನ
ಮಾನಾ

28ನೂನಸಾಹಸಲಕ್ಷ್ಮ್ಯಾಲಿಂಗಿತವಕ್ಷಸ್ಥಳಭುವನಪರಾಕ್ರಮೋಂನತರುಂವಾಸುದೇವಖಂಡಳಿಮೂಳಭದ್ರವಂಶೋದ್ಭವರುಂಭಗವತೀಲಬುಧವ
ರಪ್ರಸಾ

29ದರುಂದ್ವಾತ್ರಿಂಶದುವೇಳೊಂಮರವಷ್ಟಾದಶಪಟ್ಟಣಂಗಳುಚೌಷಷ್ಟಿಯೋಗಪೀಠಮುಂಚತುರ್ದಿಶೆಯಾಶ್ರಮನಾನಾದೇಶಭ್ರಮಾನ್ತುಕರವ

30ರ್ಗ್ಗೆಪುಟ್ಟಿಯುಂಕ್ರಿತಯುಗತ್ರೇತೆದ್ವಾಪಾರಕಲಿಯುಗಂಮೊದಲಾಗೆಬ್ರಂಹ್ಮವಿಷ್ಣುಮಹೇಶ್ವರರವರಮತಂಪ್ರಿಥ್ವಿಯೆಹಸುಂಬೆಯಾಗೆಅ

31ಷ್ಟಲೋಕಪಾಳಕರೇಗೊಂಟಾಗೆವಾಸುಗಿಯೇಬಳಸಾಗೆಫಣಿಕುಳಂಗಳೇದಾರವಾಗಿಬೊಕ್ಕಣವೊಳವಸುಂಬೆಯಾಗಿಚಕ್ರಮೇಬೆಳವಾಗಿಕೂ
ರಸಿ

32ಯೇಮರಸುರಿಗೆಯಾಗೆಹಸುಂಬೆಯೊಳಮೂಲ್ಯವಸ್ತುಗಳೇವಸ್ತುಗಳಾಗಿಚೇರಚೋಳಪಾಂಡ್ಯಮಲೆಯಮಗಧಕೌಶಳಸಾರಾಷ್ಟ್ರಧನು
ಷ್ಟ್ರ

33ಕುರುಂಭಕಾಂಭೋಜಗೌಲ್ಲಲಾಳಬರ್ವ್ವರಪಾರಸನೇಪಾಳಏಕಪಾದಲಂಬಕರ್ಣ್ಣಸ್ತ್ರೀರಾಜ್ಯಪೋಳಾಮುಖಮೆಂಬನಾನಾದೇಶಂಗಳೊಳಂ
ಗ್ರಾಮನಗರಖೇಡಖರ್ವ್ವಡಮಡಂ

34ಬಪಟ್ಟಣದ್ರೋಣಾಮುಖಸಂವಾಹನವೆಂಬದಿಗುದಂತಿಪಟ್ಟಣಂಗಳಂಪಾದಮಾರ್ಗ್ಗಜಲಮಾರ್ಗ್ಗದೊಳುಷದ್ಬಂಡಮಂಡಳಂಗಳಂಪೊಕ್ಕು
ಭದ್ರಹಸ್ತಿಜಾತ್ಯಶ್ವಇಂ

35ದ್ರನೀಲಚಂದ್ರಕಾಂತಮುತ್ತುಮಾಣಿಕ್ಯವಜ್ರವೈಡೂರ್ಯ್ಯಗೋಮೇಧಿಕಪುಷ್ಯರಾಗಪದ್ಮರಾಗಪವಳಮರಕತಕರ್ಕ್ಕೇತನನಾನಾವಸ್ತುಗ
ಳಮನೇಲಾಲವಂ

36ಗವಗರುಚಂದನಕರ್ಪ್ಪೂರಕಸ್ತೂರಿಕುಂಕುಮಮಲೆಗಜಾದಿಸುಗಂಧದ್ರಬ್ಯಂಗಳುಮಂಪೇಱಿಯುಂಮಾಱಿಯುಂಪೆಗಲೊಳಾಂತುಸುಂಕ
ಚ್ಛಾವಯುಮಂ

37ಕಿಡಿಸಿಚಕ್ರವರ್ತ್ತಿಯಸುವರ್ಣ್ಣಭಂಡಾರಮುಮಂಮಾಣಿಕ್ಯಭಂಡಾರಮುಮಂಪಟ್ಟಿಸಭಂಡಾರಮುಮಂತೆಕ್ಕನೆತೀವಿಮಿಕ್ಕುದಱೊಳುಚ
ತುಸ್ಸಮಯಷಡು

38ದರ್ಶನವಿಶಿಷ್ಟವಿದಗ್ಧಪಂಡಿತಮು(ಂ)ನಿಜನಂಗಳ್ಗೆನಿತ್ಯಂಬೆಸಕೆಯ್ಯುತ್ತಂಅವರಪರಸಿದಪರಮಾಶೀರ್ವಾದಶತಸಹಸ್ರವಚನಂಗಳಂತಲೆಯೊ
ಳಾಂತುಕಯ್ಕೊ

39ಳುತ್ತಂಮಹಾದೇವರುಮನಿಷ್ಟಾದೇವರುಮಾಗಿಬಗೆದುಧರ್ಮ್ಮಾರ್ಥಕಾಮಭೋಗಂಗಳ್ಮಮಹಾಸುಖದಿನನುಭವಿಸುತ್ತಗಾರ್ದ್ಧಪಮಹಿಷಾ
ವಾಹಕಚೇ

40ನಾಭರಣಭೂಷಿತರಪ್ಪಎಂಟುಂನಾಡಪದಿನಱುವರುಂಗವಱೆಗಳುಂಗಾತ್ರಿಗರುಂಸೆಟ್ಟಿಯರುಂಸೆಟ್ಟಿಗುತ್ತರುಂಅಂಕಕಾಱರುಂಬೀರರುಂಬೀರ
ವಣಿಗರುಂ

41ಗಂದಿಗರುಂಗಾವುಂಡರುಂಗಾವುಂಡಸ್ವಾಮಿಗಳುಇನ್ತುಬಲ್ಲುಂಕೆದಂಡಹಸ್ತರುಂಆನೆಯೆಭೇರಿಯಾಗಿಭೇರಿಯೆಮದ್ದಳೆಯಾಗಿಬೆಳುಗೊಡೆಗಳೇನೆ
ಳಲಾಗಿಮಹಾ

42ಸಮುದ್ರಮೇನೀರ್ಗ್ಗಾರಿಗೆಯಾಗಿಇಂದ್ರನೇಕರಗವಳನಾಗಿವರುಣನೇಗಳೆವಿಡಿವನಾಗಿಧನದನೇಭಂಡಾರಿಗನಾಗಿನವಗ್ರಹಂಗಳೇಕಂಕಣವಾ
ಗಿರಾಹುವೇ

43ತೊಂಗಲಾಗಿಕೇತುವೇಸುರಿಗೆಯಾಗಿಕುಳಿಕನೇಮೊನೆಯಾಗಿಚಂದ್ರಾದಿತ್ಯರ್ಕ್ಕಳೇಬೆಂಬಲವಾಗಿಮೂವತ್ತಮೂದೇವರ್ಕ್ಕಳೇನೋಟಕರ್ಕ್ಕಳ
ಳಾಗಿಕ್ಷಮೆಯೆಂಬಬಾ

44ಳಂಕಿತ್ತುರ್ಕ್ರೋಧಶತ್ರುವೆಂಬಹಗೆವನನಿಱಿದುಕಾದಿಗೆಲ್ದಭಟರಿಯಮಕ್ಕಳಡವರುಗಪರನಿಘ್ಘೋಷಣರುಮಪ್ಪಶ್ರೀಮದೈಯ್ಯಾವೊ
ಳೆಯೈನೂ

45ರ್ವ್ವಸ್ಸ್ವಾಮಿಗಳುತಮ್ಮೊಳೊಳ್ಳಿದರುಂನಿರ್ಮ್ಮಳತೇಜರುಂತೇಜತೇಜೋತ್ತುಂಗರುಂಸತ್ಯದಲುಗಾಂಗೆಯರಂನರುಂಚಲದಲುದುರ್ಯ್ಯೋ
ಧನನಂನರುಂದೋರ್ವ್ವಲದಲು

46ಭೀಮಸೇನನಂನರುಂಆನೆಯನ್ತೆಯಟ್ಟಿಕೊಲುವರುಂಹಸವಿನಂತೆನಿಂದುಕೊಲುವರುಂಹಾವಿನಂತೆವಿಷದೆಕೊಲುವರುಂಸಿಂಹದಂತೆಸೀದ್ದು
ಕೊಲುವರುಂ

47ಬ್ರಿಹಸ್ಪತಿಯಂತೆಬುದ್ಧಿಮಂತರುಂನಾರಾಯಣನಂತುಪಾಯಕರ್ತ್ತಾರರುಂನಾರದರಿಷಿಯಂತೆಕಲಹಸಂಪೂರ್ಣ್ಣರುಂಬೆನ್ದೇಱಿಮಿತ್ತುರ್ಗರವ

48ರುಹೋಹಮಾರಿಯಚಲ್ಲವಾಡುವರುಂಬಹಮಾರಿಯನಿದಿರ್ಗ್ಗೊಳುವರುಂಹಟ್ಟಿರ್ದ್ದಹುಲಿಯಂಕೆಣಕುವರುಂಹರಿವಚಣ್ಡಿಯಕಾ

49ಲಂಕಾವರುಂಕೇಸರಂಕಿಚ್ಚಿಡುವರುಂಮಣಲಸರವಿಯಂಪೊಸವರುಂಸಿಡಿಲಂಪಿಡಿದುತೋರ್ಪ್ಪರುಂಚಂದ್ರಾದಿತ್ಯರ್ಕ್ಕಳಂನೆಳಕಿಳಿಹುವರು

50ಈಶ್ವರಭಟ್ಟಾರಕನನೋಸಲಕಣ್ಣುಚತುರ್ಭುಜಮುಮಂಬ್ರಂಹ್ಮರಟ್ಟಹಾಸಮುಮಂಭಗವತಿಗುನ್ಮಥಮುಮಪ್ಪತ್ರೈಳೋಕ್ಯವಾಕ್ಯವಪ
ನಂಗಳ್ಮಂಸಾದಿಸು

51ವಸಾಧಕನಂತೆತ್ರೈಳೋಕ್ಯಮಂಸಾದಿಸುವಗುಡ್ಡಶಾಸ್ತ್ರದವಯವಲಕ್ಷಣಂಗಳನಱಿದುನುಡಿವಂಗಡಿವಂದಿರ್ಗ್ಗಳ್ಮಂದೆಸೆಮಸಗಿಬಪ್ಪವ
ಸುಂಬೆಗಂಕಣ

52ಪಜ್ಜಿದಕತ್ತಿರ್ಗಂಮುರಿದುಬಿದ್ದರ್ವೆಣಕ್ಕ ಂನೂಜಿವೋದಚಂಡಕ್ಕ ಂಎತ್ತಿದನೆತ್ತರಕೂಜಿಗಂಪಟ್ಟಪಾಳಕ್ಕ ಂಪಾಯ್ದಬಲಿಗಂವೊಜ್ಜಿಯೆಂ ಬಶಬ್ದಕ್ಕ ಂಸವೆಯಧ

53ವೈರ್ಯಕ್ಕ ಕೂಡಿದಸಂಘಾತಕ್ಕ ಂಮಾಡಿದಬೈವಸ್ಥಿಗಂತಪ್ಪುವರಲ್ಲರುತೊಂಗಲಿನಂತೆವೊಗೆವನತಲೆಯಂಕೊಂಡುಪಟ್ಟಗೆಯನೆತ್ತಪಗೆವನಪಸ್ತ ವಂಕಟ್ಟುವೆಜ್ಜಿವರುಂಪ

54ಣವನೊಲ್ಲರುಪೆಣಕ್ಕೆನಲ್ಲರ್ಸ್ವಸ್ತಿಸವಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮದಯ್ಯಾವೊಳೆಯಯಯ್ನೂ ರ್ವ್ವಸ್ವಾಮಿಗಳಿಗೆಸಾಷ್ಟಾಂಗವೆಱಗಿಪೊಡವಟ್ಟು ಇಕ್ತಾಹಸುಂ

55ಬೆಯಂನಿಱುಸಿಯಂಕುಱುಸೆಟ್ಟುಶ್ರೀಮದಯ್ಯಾವೊಳೆಯಯ್ನೂ ರ್ವ್ವಸ್ವಾಮಿಗಳ್ಗೆ ತಳಿಗೆದಂಬುಲವುಂಹೊಯಿಜಯಮಂಗಳವುಂ॥ಸ್ವಸ್ತ್ಯೆ ನವರತಪ

56ರವೋತ್ತಾಹಿಗಳೆನಿಪಶ್ರೀಮದಯ್ನೂ ರ್ವ್ವರುಂಪಟ್ಟಣಸಾವಿವೆೀಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆಟ್ಟವುಖ್ಯವಶೇಪನಗರಂಗಳುಂಗವಜ್ಜೇಶ್ವರದೇವರಅಂ ಗಭೋಗಕ್ಕ ವಲ್ಲಿಯಖಂಡಸ್ಫುಟಿ

57ತಜೀಣ್ಣೋರ್ದ್ಧಾರಕಂಕೊಟ್ಟಧರ್ಮ್ಮಾಯಂಶ್ರೀನಗರಂಗಳಂಗಡಿಗಳಲುವರ್ಷಕ್ಕೆ ಪ್ರತ್ಯೇಕವೀಸಂಹತ್ತು ಚಿನುಗೆಯಿಕದಬೆವಹಾರಿಗಳುಪ ತ್ಯೇಕವರ್ಷಕೆವೀಸಂಹತ್ತುಸ್ಥಳದ

58ಗವಜ್ಜಿಗಳುವರ್ಷಕ್ಕೆ ಹಸುಂಬೆಗಪಣವೊಂದುನಾನಾದೇಶಿಗವಜ್ಜಿಗಳುವರ್ಷಕ್ಕೆ ಹಸುಂಬೆಗೆಹಾಗವೊಂದುಕಪೂರ್ವರಕಸ್ತೂರಿಕುಂಕುಮ ಶ್ರೀಖಂಡಂಮುತ್ತೊಳಗಾಗಿ

59ಸವಸ್ತತೂಕದಭಂಡವನಿತಕ್ಕ ಂಪೊಂಗೆಕಾಣಿಎರಡುಸ್ಥಳದದೂಸಿಗವ್ಯವಹಾರಿಗಳಲುಂನಾನಾದೇಶಿದೂಸಿಗವ್ಯವಹಾರಿಗಳಲುಂಪೊಂಗೆಕಾಣಿ ಎರಡುಮೆಳಸುಜೇರ

60ಗೆಸಾಸವಿಸದಹುಗೆವೋವಕೊತ್ತುಂಬಲಿಯೊಳಗಾಗಿಪೊಂಗೆವೀಸವೊಂದುಸಖ್ಖರೆಯಿಂಗುಸೂಂಠಿಹಿಪ್ಪಲಿಎಲೆಯಕ್ಕಿ ಯಲ್ಲವರಿಸಿನನಾರುಜೇರುಸ ವಸ್ತತೂ

61ಕದಭಂಡಕ್ಕೆ ಪೊಂಗೆವೀಸವೊಂದುಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳಕೆನಡವದಂಡನಾಯಕರುಹತ್ತಕೊಂದುಹೇಱಿನಸುಂಕವಂಬಿಟ್ಟುಕೊಟ್ಟರುಸ್ಥಳ ದಹೇಱುವಬಣಂಜಿಗರುಹೊ

62ಬಗಣಿಂಬಂದಸವಸ್ತಬಣಂಜಿಗರುಂಹೇಱಿಂಗೆಮಾನವೊಂದುಮೊಲಗಾಜಿನಾಲ್ವತ್ತೊಕಲಲುತಂವುಕರಂಡಗೆಗಳಲುಪ್ರತ್ಯೇಕಹೂವಿನಸರ ವೊಂದುತಂಬುಲಿಗಸಾಸಿ

63ಬ್ಬರಲುಜೈತ್ರಪವಿತ್ರದಪರ್ವ್ವಭಿಯಕ್ಕೆ ವೊಕ್ಕಲಲು ಎಲೆಸಾಯಿರವೊಂದುಂತೆಲ್ಲಿಗೆರಯ್ವತೊಕ್ಕಲಲುಂದೇವರನೆಂದಾದಿದೀವಿಗೆಗೆಗಾಣಂಗ ಳಲುಪ್ರತ್ಯೇಕಎಣ್ಣೆಸೊಂ

64ಟ್ಟುಗೆವೊಂದುಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱಮಂನೆಯಎಕ್ಕಲರಸಂಮುಖ್ಯವಾಗಿನಾಳ್ವಪ್ರಭುಚಿಟ್ಟವೂರಕಾಳಗಾವುಂಡನುಂಸಿಗ್ಗದಚಾವಗಾವುಂಡನುಂ ಸಾಗವದ್ದಿ

65ಯಚಾಡಗವುಡನುಂಅವಲಿಯಜಕ್ಕಗವುಡಹಂಪಗವುಡನುಂಹೊಸವಳ್ಳಿಯೂರೊಡೆಯಸೋವಿವೆಯನುಂಸಂಕರಭಟ್ಟರುಂಕೂಡಲಿಯಸಾಂ ತಗವುಡನುಂ

66ತೊತ್ತೂರಗೊಯ್ದಗವುಡನುಂಸವಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಂತಂತಮ್ಮೂರಲುವರ್ಷಂಪ್ರತಿದೇವರ್ಗ್ಗೆಕೊಟ್ಟಪಣವಯ್ದುನಾಗರಖಂಡವೆ ಪ್ಪತ್ತಱಮಂನೆಯಸೋ

67ವಿದೇವಮುಖ್ಯಕೊಣವತ್ತಿಯಪ್ರಥಿವೀಸೆಟ್ಟಿಯಂಬೇಗೂರಕೇತಗವುಡನುಂವಾಗುಂಡಿಯುಸಂಕಗವುಂಡನುಂಮಳವಳ್ಳಿಯಕೇತಗವುಡನುಂ ಎಲಂಬಳ್ಳಿಯಕೇತ

68ಗಾವುಂಡನುಂಮಡಲೂರಕಾಳಗಾವುಂಡನುಂಸವಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಂತಂತಮ್ಮೂರಲುವರಿಷಂಪ್ರತಿದೇವರ್ಗ್ಗೆಕೊಟ್ಟಪಣವಯ್ದುಎ ಱೆನಾಡಿಪ್ಪತ್ತಱಮಂನೆ

69ಯಂಸೋವರಸಪ್ರಣಮರನಮುಖ್ಯವಾಗಿಯಗ್ರಹಾರಂಎಲನೆಯಮಹಾಜನಂಗಳುಂಕುಪ್ಪಗೆಯವುಹಾಜನಂಗಳುಂಬಸವೂರಭೀವಗಾ ವುಂಡನುಂ

70ತರವೂರಕಾಳಗಾವುಂಡನುಂಬರಿಗೆಯಜಕ್ಕಗಾವುಂಡನುಂಗುಡುವೆಯಜಕಗಾವುಂಡನುಂವರವೂರಬಿಲ್ಲಗಾವುಡನುಂತವನಿಧಿಯದುಟ್ಟಗಾ

[71]ವುಂಡನುಂಸೊರಂಬದಕಲ್ಲಗಾವುಂಡನುಂಕೂಡಲಿಯಚಾಕಗಾವುಂಡನುಂವಂತುಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಂವರ್ಷಕ್ಕ ಮಾರೂರಲುಪ
ಣವಯ್ದಂಕೊಟ್ಟರು

[72]ಮುಂಮುರಿದಂಡದಹೆಗಲಗವಱಿಬಣಜಿಗರಲ್ಲಿಪಟ್ಟಣದೊಳಗನಾಡೊಳಗವಪುತ್ರಿಕಧನವಪ್ಪುದುದೇವರಿಗೆಪಟ್ಟಣದಕ್ಕಸಾಲೆಗಳುವರ್ಷ
ಕಂ

[73]ಪ್ರತ್ಯೇಕಕಮ್ಮಟದಲುಪಣವೊಂದಂಕೊಟ್ಟರುಪಟ್ಟಣದಸಗರುವರ್ಷಕ್ಕ ಪ್ರತ್ಯೇಕವೀಸಹತ್ತಂಕೊಟ್ಟರುಪಟ್ಟಣದಮೇದರುವರ್ಷಕ್ಕಂಪ್ರ
ತ್ತ್ಯೇಕಕತ್ತಿ

[74]ಗೆಗೆವೀಸವಯ್ದಂಕೊಟ್ಟರುಜೇಡರುಪ್ರತ್ಯೇಕವರ್ಷಕ್ಕಂಕೂಟಗೆವೀಸವಯ್ದಂಕೊಟ್ಟರು ॥ ಪ್ರಿಯದಿನ್ದಾರೊರ್ಬ್ಬರೀಧರ್ಮ್ಮಮಂ

[75]ಪ್ರತಿಪಾಳಿಪರವರ್ಗ್ಗಳುಕುರುಕ್ಷೇತ್ರದೊಳುಗಯೆಯೊಳುಗಂಗೆಯೊಳುವಾರಣಾಸಿಯೊಳರ್ಘ್ಯತೀರ್ತ್ಥದೊಳುವೇದಶಾಸ್ತ್ರ

[76]ಪ್ರಯುಕ್ತನಿಯಮನಿಷ್ಠಿತವಿಪ್ರಕೋಟಿಗೆಕೋಟಿಕವಿಲೆಯಂವಿಧಿಯಿಂದುಭಯಮುಖಿಯಂಬಯಸಿಕುಡವೆರ್ಪ್ಪಪುಣ್ಯತಿಥಿಯೊಳಿತ್ತಪುಂ

[77]ಣ್ಯಫಳಮಂಪಡೆವರ್ಸ್ಸಂದೇಹಮುಂಟೇ ॥ ಅಳಿಪಿಂದಿಂತೀಧರ್ಮ್ಮಮನಳಿದವನಾದ್ವಿಜರುಮನನಿತುಕವಿಲೆಗಳುಮನಂಣಳಿಯದೆತತ್ತೀರ್ಥ್ಥ
ದೊಳಳಿದಮಹಾದೋಷಿಯಕ್ಕು

[78]ಮಮೋಘಂ ॥ ಮದ್ವಂಶಜಃಪರಮಹೀಪತಿವಂಶಜವಾಃಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃತೇಪಾಲಯಂತಿಮಮಧಂರ್ಮ್ಮಮಿ
ಮಂಸಮಸ್ತಂತೇಹಂ

[79]ಮಯಾವಿರಚಿತೋಂಜಳಿರೇಷಮೂರ್ಧ್ನಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧಂರ್ಮ್ಮಸೇತುಂನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾ
ನೇತಾನುಭಾವಿನಃಪಾರ್ಥ್ಥಿವೇಂದ್ರಾಂ

[80]ನುಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ
ಯಾಂಜಾಯ

[81]ತೇಕ್ರಿಮಿ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನೋಹಂತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ವನೇವನತರೂನಗ್ನಿ
ರ್ದ್ದಹಂನ್ಮೂ

[82]ಲಾನಿರಕ್ಷತಿಕುಲಂಸಂದಹತಿಸಹಮೂಂಲವಿನಶ್ಯತಿ ॥ ಹಿರಿಯಮಠದಾಚಾರ್ಯ್ಯಮೂಲಿಗಮಧುಕೇಶ್ವರಪಂಡಿತದೇವ

[83]ರುಂ । ವವರಪುತ್ರಧರ್ಮ್ಮಶಿವದೇವರುಂತಂಮಮೂಲಸ್ಥಾನದೇವರಕೇರಿಯೊಳಗೆಪಡುವಣಕೇರಿಯಲ್ಲಿಮಣಿಗಾಱಮಹದೇವಿಸೆಟ್ಟಿ

[84]ಯರಿಗೆಹತ್ತುಕೈಯ್ಯಮನೆಯೊಂದು । ತೆಂಕಣಕೇರಿಯಲ್ಲಿಮಣಿಗಾಱಲಕ್ಮಿಸೆಟ್ಟಿಯರಿಗೆಹತ್ತುಕೈಯ್ಯಮನೆಯೊನ್ದುವಂಸ

[85]ರ್ವನಮಶ್ಯವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ವಂತಾಗಿಕೊಟ್ಟರ್ ॥ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಎಕ್ಕಲಠಸನದಣ್ಡನಾಯಕಕಾಮರಸಂ

[86]ಶ್ರೀಗವಱೇಶ್ವರದೇವರ್ಗೆಕೊಡವೀಸದಲ್ಲಿಬಿಟ್ಟಎತ್ತುಹತ್ತು

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### ಅದೇ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 8′ × 3′.

[1]ಓಂನಮಃಶಿವಾಭ್ಯಾಂಸಾನುಚರಾಭ್ಯಾಂ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ

[2]ಭಾಯಶಂಭವೇ ॥ ನಮಶ್ಶಾಶ್ವತಿಕಾನನ್ತಜ್ಞಾನೈಶ್ವರ್ಯ್ಯಮಯಾತ್ಮನೇ । ಸಂಕಲ್ಪಸಫಲಂಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯಶಂಭವೇ ॥ ಗಣೇಶ್ವ
ರಂನಮಃ

[3]ಶ್ರೀಮಂನಮ್ನಾಮರೇಶಪ್ರಕರಮಕುಟಮಾಣಿಕ್ಯಜಾಳಪ್ರಭಾಳಿವ್ಯಾಮಿಶ್ರಾಕೀರ್ಣ್ಣವರ್ಣ್ಣಂಪದಸರಸಿಜವಾಪಾದಪಂಕೇಜಕಂಹೃದ್ಭ್ಯೋ

[4]ಮಾವಾಸಂತ್ರಿಮೂರ್ತ್ತೀಶ್ವರರವರಗುಣಂತ್ರೈಜಗತ್ಕಾರ್ಯ್ಯವಂತಾವ್ಯೋಮಾಧೀಶಂಮಹೇಶಂಕುಡುಗಭಿಮತಮಂಕೇಶಿ

[5]ರಾಜಂಗೆನಿಚ್ಚ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ಆಜಗದಲ್ಲಿಮತ್ತ್ಯಭುವನಂಕಡುರಯ್ಯವದರ್ಕ್ಕೆಸಂರಾಜಿತವಪ್ಪಭಾರತಮಹೀತಳವಲ್ಲಿಗೆಕುನ್ತಳಕ್ಷಿತಿ

[6]ಭ್ರಾಜಿತವಾವಸುಂಧರೆಯುವಂಮಯನುಯ್ದಡೆತಂದವಿಷ್ಣುವೋಲ್‌ರಾಜಿತಚಕ್ರವರ್ತ್ತಿವಿಭುಬಿಜ್ಜಣದೇವನೆತಾಳ್ದನರ್ತ್ಥಿಯಿಂ ॥ ವಚನ ॥
ಆಸಮ

[7]ಸ್ತಭುವನಭವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ । ಮಹಾರಾಜಾಧಿರಾಜ । ಪರಮೇಶ್ವರಂ । ಪರಮಭಟ್ಟಾರಕ । ಕಳಚುರ್ಯ್ಯಕುಳಕಮಳವಾರ್ತ್ತಂಡ । ಕ

[8]ದನಪ್ರಚಂಡ । ಮಾನಕನಕಾಚಳ । ಸುಭಟರಾದಿತ್ಯ । ಕಲಿಗಳಂಕುಶ । ಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರ । ಪ್ರತಾಪಲಂಕೇಶ್ವರ । ಪರನಾರೀಸಹೋದ

[9]ರ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ । ಚಲದಂಕರಾಮ । ವೈರೀಭಕಣ್ಠೀರವ । ನಿಶ್ಯಂಕಮಲ್ಲಾದಿಸಮಸ್ತಗುಣನಾಮಾಂಗಳಿಲ್ಲಂಯಥಾರ್ತ್ಥನಾಮಾಂಗಳಾದ । ಶ್ರೀ

[10]ಮದ್ವಿಜ್ಜಣದೇವಂಪೃಥ್ವೀವಳಯಮನಾಳ್ದಂತೆಂದೆಡೆ ॥ ಶಾರ್ದ್ದೂಳವಿಕ್ರೀಡಿತ ॥ ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮೂಢೇನಗೋತ್ವಂಗತಾ । ಸೇಯಂಬಿಜ್ಜಣದೇವೆ

[11]ಪಟ್ಟಮಹಿಷೀವೃತಶ್ಚಿರಂಕ್ರೀಡತೇ । ರತ್ನಂದೇವತಥೈವಭೂತಿಭುವನೇವೇಳಾಧಿಪಾಧಸ್ಥಳೇವಿಷ್ಣೋರ್ವಕ್ಷಸಿಕೌಸ್ತುಭಂನೃಪವರಪಾಢೇನಸಾಶ್ಲಾಘಿತಾ ॥

[12]ವಚನ ॥ ಆಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತನೂಜಂ । ಮನುಜಮನೋಜಂ । ರಾಜಾಧಿರಾಜ । ರಾಜಮಾರ್ತ್ತಂಡಂ । ಕದನಪ್ರಚಂಡ । ಮೃಗಮದಾಮೋದ । ವಿ

[13]ತರಣವಿನೋದಂರಾಯಮುರಾರಿಸೋವಿದೇವಂವಸುಧಾತಳವೆಲ್ಲಮಂಸುಖದಿನಾಳ್ದಿರೆ ॥ ಕಂದ ॥ ತತ್ಸಮನಂತರದೊಳ್ಧರೆಗುತ್ಸವಮಂ ಮಾಡಿಸತ್ಯ

[14]ಕೌಜಬ್ಬತದನರಿತ್ಸುತದೊರೆಯಂನವಪುರುಕುತ್ಸಂನಂಕಮದೇವನಾಳ್ದಂಧರೆಯಂ ॥ ಅಲ್ಲಿಂಬಳಿಕ್ಕ ವಾಹವಮಲ್ಲಂತದನುಜನುದಾತ್ತಶೌರ್ಯ್ಯಂ

[15]ವಾರ್ತ್ತಂಡೋಲ್ಲಸಿತತೇಜನಪ್ರತಿಮಲ್ಲಂಧಾತ್ರೀಶನಾಗಿಸುಖದಿಂದಿದ್ದ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ಗಾಳವದವ್ವಿಪಕ್ಷುಭಿತಕೇಸರಬಾಳಿಕಸೈನ್ಯ ಮಚಕ್ಕಸಂ

[16]ಚಾಳಿತಗಾಳನಂಧ್ರವಸುಧೇಶಘನಾಘನದಕ್ಷಿಣಾನಿಳಂಮಾಳವರಾಜಹಂಸನಿಜಯೋದ್ಗತವೇಘನಿಕಾಯನಿಸ್ವನಂಪಾಳಿಸಿದಂಮು

[17]ಹೀತಳವನಾಹವಮಲ್ಲನೃಪಾಳನಲ್ಕಿ ಱಿಂ ॥ ವಚನ ॥ ಆರಾಜಚಕ್ರೇಶ್ವ[ರ]ನರಾಜ್ಯಪ್ರಧಾನಶಕ್ತಿಗಳೆಮಹಾಪ್ರಧಾನರಾದರವರಸ್ವಭಾ

[18]ವನಾಮೆತ್ಥ್ಯಮೆಂತೆಂದಡೆ ॥ ಶ್ಲೋಕ ॥ ಕುಂತಳಾಳಿಲೋಕನಾದೇವಕಾಂಚೀಸ್ಖಲತಿಸಂಭ್ರಮಾತ್ಅಯಿಲಪ್ಪ್ರಣದಂಡೇಶಪೃಥ್ವೀತ್ವಯ್ಯೇವರಾ

[19]ಗಿಣೀ ॥ ಕಂದ ॥ ಗಂಡಿನವಿಜಯಾದಿತ್ಯನಮಂಡಳಮಂಸುಟ್ಟುಬಕೋಳಹೊಯ್ಸಳರಾಜ್ಯಂಗೊಂಡುಚಿದರಿಪುನೃಪಾಳರನಂ

[20]ಡಲವಂದಂಡನಾಥಚಕಂಡುಗಿದೇವ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ವೈರಿನೃಪಾಲಪಟ್ಟಮೆಹಿಷೀವರಪಾಂಡುರಗಂಡಕಾನ್ತಿಯಂಸೈರಣಿಗೆಟ್ಟಬಾ

[21]ತಕಕುಲಂಹಿಮದೀಧಿತಿಯಿಂದುಪಟ್ಟದಂಚಾರುಸಿತಾಬ್ಜಮೆಂದುಕಲಹಂಸಕುಲಂಬಿಸಕಾಂಡಮೆಂದುಸಂಚಾರಿಸಿಲೋಕಮೆಂನಗಿಸು

[22]ಗುಂವಿಭುರೇಚಣದಂಡನಾಥನ ॥ ಚಂಪಕಮಾಲೆ ॥ ಪರಹಿತವೃತ್ತಿಯೊಳ್ಪಿಬಿಪರಾರ್ತ್ಥದೊಳಾಗವಿನಂದನಂನೃತಾದರತೆಗೆಧರ್ಮ್ಮನಂದನನೆಮುಂ

[23]ತೊಣೆಯುಪ್ಪಡದಕ್ಕು ವಲ್ಲದಾಪರಹಿತವೃತ್ತಿಗಂವಿತರಣೋನ್ನತಿಗಂವರಸತ್ಯವಾಣಿಗಂದೊರೆಯೆನಲಾರೊಸೋವಣಚಮೂಪತಿಯಂತಿ

[24]ರಿಳಾತಳಾಗ್ರದೊಳ್ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ದೆಸೆಯಗಜಂಗಳಲ್ಲಿಸುರದನ್ತಿವೈಗಾಳಿಗಳೊಳ್ಕೃಗೇಶ್ವರಂಕಸವರಬಲ್ಲಿರತ್ನನಿಧಿನಾಕನಿಕಾಯದೊ

[25]ಳಿಂದ್ರನಬ್ಧಿಯೊಳ್ಮಿಸುಗುವಪಾಲ್ಗಡಲ್ಜಸಮನಾಳ್ದವೊಲೆಂದುವಳಂಬಪೆಂಪುವೆತ್ತೆಸದನಿಳಾತಳಾಗ್ರದೊಳಣಂವಿಭುಕಾ

[26]ವಣದಂಡನಾಯಕಂ ॥ ವಚನ ॥ ಅಂತನೇಕಗುಣಗಣಾಳಂಕೃತಮಹಾಪ್ರಧಾನರ್ಸಹಿತಂಶ್ರೀಮದಾಹವಮಲ್ಲಮಹೀಪಾಳಕಂ

[27]ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸಕಲಗುಣಾಧಾನಂಭಾರದ್ವಾಜಗೋತ್ರಪವಿತ್ರಂ । ಕೇಶವದೇವಪಂಪಾಂಬಿಕಾಪುತ್ರಂ । ಹೊಳಲಮರಸದುರ್ಗ್ಗಾಂಬಿಕಾ

[28]ಪುತ್ರಂ । ಲಕ್ಷ್ಮಾದೇವೀವಮನೋನಯನವಲ್ಲಭಂ । ಭಯಲೋಭದುರ್ಲಭಂ । ಕದನತ್ರಿಣೇತ್ರಂ । ವಿಬುಧಜನಮಿತ್ರಂ । ಪುರಾತನಾಮಾತ್ಯ ಚರಿತ್ರಂನ

[29]ಕಳಗುಣಪಾತ್ರಂ। ಸವಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಸೇನಾಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಷ್ಠಾಯಕಂ ।ಸಕಳಲಕ್ಷ್ಮೀನಾಯಕಂ

[30]ವೈರಿಭಯದಾಯಕನೆಂಬೀಬಿರುದಗುಣನಾಮಯಥಾರ್ತ್ಥಶ್ರೀಮತ್ಕೇಸಿಮಯ್ಯದಂಡನಾಯಕನಂಕರದುದಕ್ಷಿಣದಿಗ್ಬಾಗದಭಣಾಡ್ಡರವಾ

[31]ಡದೇಶಮಂಬಪ್ಪನನೆದುಪ್ಪನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಮೊಳ್ಪುದೆಂದುಬನವಸೆನಾಡಂಕೊಡಲ್ಮಹಾಪ್ರಸಾದಮೆಂದುಕಯ್ಕೊಂಡಮಹಾಮಾ

[32]ತ್ಯನಮಹದ್ಗುಣಗಳೆಂತೆಂದಡೆ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ಮನುಚಯಸೇವ್ಯವೃತ್ತಿನಿಜವೃತ್ತಿಪುರಾತನರಾಜನೀತಿತಾಂತನಗಳವಟ್ಟನೀತಿಯೆಪ
ರಾರ್ತ್ಥ

[33]ಮೆತಂನಭುಜಾರ್ಜ್ಜಿತಾರ್ತ್ಥವಾಳ್ದನಮಹಿಮೋಂನತಿತ್ವಮೆನಿಜೋಂನತಿಯಾಶ್ರಿತತುಷ್ಟಿತಂನದೆಂದೆನಿಪನೆಗಳ್ತೆಯಿಂದೆಸಲೆಜೀವಿಸೆಕೇಶವ
ದಂಡನಾಯಕಂ ॥

[34]ಮಲೆವವರಿಲ್ಲಗಂಡೆಸೆವರಿಲ್ಲಿದಿರಿಪ್ಪವರಿಲ್ಲಿತೇಜವೆಂದುಲಿವವರಿಲ್ಲಟಂಟಣಿಪರಿಲ್ಲುಱದಿರ್ಪ್ಪವರಿಲ್ಲಕಾಯ್ದುಬಂದರಿವವರಿಲ್ಲ ತಂನ

[35]ಬಿರುದಲ್ಲದೆಕಬ್ಬದಗೀತದಲ್ಲಿಮಾರ್ತ್ತಲೆಯವರಿಲ್ಲಕೃಷ್ಣವಿಭುಕೇಶವದೇವಚಮೂಪರಾಜ್ಯದೊಳ್ ॥ ಕಂ ॥ಇರ್ಮ್ಮಡಿಚಾಣಕ್ಯಂಗೆಪದಿ
ರ್ಮ್ಮಡಿಶಕ

[36]ಳುಕಗೆಭೃಗುಗೆನ್ತುಂತಾಂನೂರ್ಮ್ಮಡಿಹರಿಯಿಂದಂಸಾಸಿರ್ಮ್ಮಡಿಯೆನಲೆಸವಮಂತ್ರಿಕೇಶವದೇವ ॥ ವ ॥ ತನ್ಮಹಾಪ್ರಧಾನಂಕೃಷ್ಣ
ಕೇಶವದೇ

[37]ವದಂಡನಾಥನಸಚಿವೋತ್ತಮರೆಂತೆಂದಡೆ ॥ ಕ ॥ ನಡವಳಿಮನುಚಾರಿತ್ರ್ಯಂನುಡಿಯವಿತಥವೃತ್ತಿಭಕ್ತಿಭಾವಂಶೈವಂಗೆಡೆಗೊಂಡಿಪ್ಪುದೆನಿ
ಪ್ಪೀಪೆಡಗಿಂನರ

[38]ಸಿಂಗನಾಯಕರ್ಗ್ಗಣೆಯಾವಂ ॥ ಬಲ್ಮೆಯಮಾತಿನೊಳೇಂಕಲಿಕಲ್ಮಷರಹಿತಂಗೆತಿಕ್ಕರಾಜಂಗುಳಿದೀಪುಲ್ಮಾನಸರಂದೊರೆಯನೆಕಲ್ಮಾಣಿಕದ

[39]ನ್ತುಟೆಂದಡೆಂತಂತೆದಿಟಂ ॥ ಬರವದುಕೂರ್ತ್ತಡೆದೆಯ್ವದಬರವದುಮೇಣೊಲ್ಲದಿರ್ದ್ದನಾದಡವನ್ತಾಬರವಂಬಾರಿಸುವನೆನಲ್ಬರವಂಬಾರಿಸುವ
ನೆಂದುಮೇಂ

[40]ಬಾಚಯ್ಯ ॥ ಭಂಡಾರಸೋವಿದೇವಂಭಂಡಾರಂವದಿಜನಕೆಹೊಂಗಳಲೆತಕ್ಕಂಭಂಡಾರಿವೆಸರಿನಂನ್ಯರ್ಪ್ಪಂಡಿತನಿವಹಕ್ಕವಿಷಯರವರೇದೊರೆ
ಯರ್ ।

[41]ಪತಿಯಮನದಲ್ಲಿಕಾರ್ಯ್ಯಪ್ರತಿತಿಯೆತನಗುಱದವಂದಿರೆಡೆಯೊಳ್ಮೃತ್ತ್ಯಪ್ರತತಿಯೆಬೇಡಲ್ಸುರಭಿಪ್ರತತಿಯೆತಾನೆ

[42]ನಿಸಿತೋಱುವಂಚಾಮಯ್ಯಂ ॥ ಭಕ್ತಿಶಿವಪದದೊಳೆಂದುಂಸೂಕ್ತಿಯೆನುಡಿವಲ್ಲಿಪರಹಿತಾರ್ತ್ಥದೊಳತ್ಯಾಸಕ್ತಿಯೆನಿಸಿರ್ದ್ದಗುಣದಿಂದಿಕ್ತತಿ

[43]ಯೊಳ್ಮೆಱೆಯೆಬೀಚಿರಾಜಂಜಸವಂ ॥ ಅರ್ತ್ಥಾರ್ಜ್ಜನೆಯವ್ಯಸನವದರ್ತ್ಥಿಗಳಿಷ್ಟಾರ್ತ್ಥಸಿದ್ಧಿಗಲ್ಲದೆಪೆಱತೊಂದರ್ತ್ಥಕ್ಕಲ್ಲಂಸಲೆಶಿವತೀರ್ತ್ಥ
ಶ್ರೀದಾಸಿರಾಜನೂರ್ಜ್ಜಿತ

[44]ತೇಜಂ ॥ ವ ॥ ಮತ್ತವಾರಾಜಾಧಿರಾಜಪ್ರಧಾನಾನಃಕರಣರೂಪರಪ್ಪಕರಣಂಗಳಮಹತ್ವಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಸರಸಕವೀಂದ್ರಸಂಸ್ತುತ

[45]ಗುಣರ್ಕ್ಕಮಳಾಸನವಕ್ತ್ರಸಂಭವರ್ಪ್ಪರಹಿತಕಾರ್ಯ್ಯಧುರ್ಯ್ಯರುಚಿತೋಕ್ತಿವಿಳಾಸನಿಕಾಯವರ್ಯ್ಯರಾದರಿತಧರಾಮರಪ್ರಕರರಬ್ಧಿ
ಸಮಾ

[46]ನಗಭೀರಧೀರರೀಶ್ವರಪದಭಕ್ತಿಲೋಲರೆನಿಪರ್ಕ್ಕರಣಂಗಳದೆಂತುನೋಳ್ಪಡಂ ॥ ವ ॥ ಅನ್ತುಮಲ್ಲದೆಯುಂಲಕ್ಷ್ಮೀದೇವದಂಡನಾಥನರಾ
ಜದ್ರಾಜತೇ

[47]ಜೋರೂಪರಪ್ಪಹಿರಿಯವಿಟ್ಠರಸನುಂ।ಚಂಡುಗೆದೇವದಂಡನಾಯಕಪ್ರಚಂಡದೋರ್ದ್ದಂಡಸ್ವರೂಪನುಂ । ವಾಜಿಕುಳತಿಳಕಂ । ಭಾರ
ದ್ವಾಜಗೋತ್ರಪವಿತ್ರಂ । ಇಟ್ಟಗೆಯದು

[48]ಗ್ಗಿಸೆಟ್ಟಪ್ರಿಯಪುತ್ರಂ । ದೇಸಿಯದಂಡನಾಯಕಂಚಿಕ್ಕವಿಟ್ಠರಸನುಂ । ವಸುಧೈಕಬಾಂಧವರೇಚಣಯ್ಯದಂಡನಾಯಕರಚಾರುಚಾರಿ
ತ್ರ್ಯದಂನ್ತಿರೊಪ್ಪುವಂ

[49]ಯೋಧೃತಂತ್ರಾಧಿಷ್ಠಾಯಕಕೇಶವದೇವನುಂ । ಸೋವಣಯ್ಯದಂಡನಾಯಕರಾಜ್ಯಲಕ್ಷ್ಮೀತನೂಜನೆನಿಸಿದಕಾವಣಯ್ಯನಾಯಕರುಂ

[50]ಕಾವಣಯ್ಯದಂಡನಾಯಕರಪ್ರಚಂಡದೋರ್ದ್ದಂಡಕಾಂಡರೇಚನದನ್ತಿರೊಪ್ಪುವರೇಚಣಯ್ಯನಾಯಕನುಮೆನಿಸಿದರಾಜಾಧ್ಯಕ್ಷಸಹಿತಂ

[51]ಸಮಸ್ತಪ್ರಧಾನರಿಂಪರಿವೃತನಾಗಿ । ತ್ರಿಭುವನವಿಭವೇಂದ್ರಂ । ಶೀತಳಚಂದ್ರಂಬನವಸೆಪಂನಿರ್ಝ್ಝಸಿರಮುಮನನ್ತಃಪ್ರವಿಷ್ಟವಪ್ಪಹಯ್ವೆ
ಸಾನ್ತ

[52]ಳಿಗೆಯೆಡೆದೊಱೆಪ್ರಮುಖದೇಶಮಂಸುಖಸತ್ಕಥಾವಿನೋದದಿಂದಾಳುತ್ತವಿರ್ದ್ದವಡ್ಡೋಲಗದಸಮಯದೊಳ್ಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿ
ದ

[53]ನಾತನನೀತಿಚಾತುರ್ಯ್ಯಮುಮಂಪುರಾತಿಶಯಮುಮಂಪೇಳ್ವಡೆ ॥ ಮತ್ತೇಭವಿಕ್ರೀಡಿತ ॥ ಮುನಿಚಾರಿತ್ರನೆಕಾಪಿಲೋಂನತಕುಲಂ । ರೂ
ಪಸ್ವಿಯೇ

[54]ಕೇಶವಂಗೆನಸುಂನಚ್ಚಿನನಂದನಂಶಿವದೃಗೆಶ್ರೀವಾಮಶಕ್ತೀಶಸನ್ಮುನಿಹಸ್ತಾಂಕಿತಮಸ್ತಕಂಚತುರನೇಪೇಳ್ಸ್ವಾಮಿದೇವಂದಿಟಕ್ಕೆನೆಪೆಂಪಿಂಚಲ

[55]ದಂಕರಾವನಿನೊಸೆದಂವೂಱುಂಪುರಾವಾತ್ತ್ಯಕ ॥ ಉತ್ಪಲ ॥ ಸ್ಥಿರತೆಗೆವೇರುಸಚ್ಚರಿತದೊಳ್ಮನುವಾದ್ಯಕವೀಂದ್ರವೃತ್ತಿಯೊಳ್ । ಸ

[56]ರಸತಿತೋಡುಪಾಸಟಿಸವುಂಗುಣವುಳ್ಳಡವೆಕ್ಕ್ರ್ಕಸೂನುವಾಸ್ಥಿರತೆಗವಾಚರಿತ್ರತೆಗವಾರಸವೃತ್ತಿಗವಾರ್ದ್ಧರಿತ್ರಿಯೊಳೊಂ

[57]ರೆಯಿನೆಸಾವಿದೇವಸಚಿವಂವುದದಿಂನುಡಿದಂಯಥಾರ್ತ್ಥವಂ ॥ ಪುರಾತಿಶಯ ॥ ಕ ॥ ರಾಕ್ಷಸನೆನಿಸಿದಬಲಿಯಂದೀಕ್ಷೇತ್ರದೊಳಿದ್ದರ್ಕೊ

[58]ಟ್ಟುವನ್ವಂತರದೊಳ್ಸಾಕ್ಷಾದಿಂದ್ರನಿಯಿನಿಸಿದನಾಕ್ಷರಿಕಂಪೊಗಳಲಱಿಯಿನಾಂಬಲಿಪುರವಂ ॥ ವ ॥ ಅದುಕಾರಣವಿಲ್ಲಿವತ್ತ ವೇನಾನುಂ ಧರ್ಮ್ಮ

[59]ವಂವೂಳ್ಪುದೆಂದುಹೇಳಲೊಡನೆತಱಸ್ತು ವೆಂದು । ಶ್ರೀವುನ್ಮಹಾವುಂಡಳೀಶ್ವರಂತೈಲಹದೇವನುಂವವರಭಾವನೇಱಿಹರಸನುಂ ಶ್ರೀವುದಾ ಜ್ಞಧಾನಿಬ

[60]ಲಿಪುರದಪಟ್ಟಣಸ್ವಾಮಿ । ವೂಳಿಸೆಟ್ಟಿಯರುಂಪಟ್ಟಣಸ್ವಾಮಿವೇಱಿಸೆಟ್ಟಿಯರುಂ । ಪಂಚವುಠಹಿರಿಯವುಠದಾಚಾರ್ಯ್ಯರ್ವೂಲಿಗಧರ್ಮ್ಮಕಿವದೇ

[61]ವರುಂ । ಪಞ್ಚಲಿಂಗದಾಚಾರ್ಯ್ಯರುದ್ರಕಿ್ತದೇವರುಂ । ತ್ರಿಪುರಾನ್ತಕದಾಚಾರ್ಯ್ಯಜ್ಞಾನಕಿ್ತದೇವರುಪ್ರಮುಖನಗರಪಂಚವುಠವೂ ಱುಂಪುರದ

[62]ಸಾದೊರೆಹೆಗ್ಗಡೆಸಾವಿದೇವನುಂತತ್ಪ್ರತಿಹಸ್ತಚಟಿಣತಿಪ್ಪಣನುಂ । ಕನ್ನರನಕರುವೂಡದೊಳೆಂಬಂತ್ತೆತ್ತಿಸಿದಜಸದತ್ತಿಗಂಡರುಂ । ಕೊಂಕಣವುಂಸಾಧಿಸಿವಿಜಯಾ

[63]ದಿತ್ಯನಲ್ಲಪ್ಪವುಂಕೊಂಡಗಂಡವೂತ್ತಂಡರುಂ । ವುಲಪರೊಳ್ಗಂಡಂಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವಂಗೆಸಂತೋಷವಂವೂಡಿವುಂನಣೆ ಯಂಹಡದಜನೈಕವೂನ್ಯರುವೆನಿ

[64]ಸಿದರನ್ತು ವುಲ್ಲದೆಯುಂ ॥ ವೃ ॥ ಸ್ಥಿರರತಿಧೀರರಾಶ್ರಿತಜನೇಷ್ಟಫಳಪ್ರದರೇಕವಾಕ್ಯರೀಶ್ವ[ರ]ಪದಭಕ್ತರಾಱುಸವುಯುಂಗಳಸೀವೆವೊದಳ್ದ ನೀತಿಗಾಕರವೆನಿಸಿದ್ದರ್ಸಕ್ಕೆರಿ

[65]ತರುದ್ಧತಸತ್ವರುದಗ್ರಪುಣ್ಯರಾದರಿತವಿಶಿಷ್ಟರೆಂಬುದಿದುಸಂಸ್ತುತಿಯಲ್ತು ಬಣಂಜುಧರ್ಮ್ಮರ ॥ ವ ॥ ಇಂನ್ತನೇಕಪ್ರಕಾರದಿಂಸ್ತೂಯ ವೂನರಪ್ಪಶ್ರೀವುದಯ್ಯಾ

[66]ವೈೊಳಚಲ್ಲುಂಕಿಪ್ರವುಖಾನೇಕಗಾವುನಗರಖೇಡಖರ್ವ್ವಡವುಡಂಬದೊ್ರಣಾವುಖಪುರಪತ್ತನಸ್ಥಳಾಳಗೌಳಕರ್ಣ್ಣಾಟಬಂಗಾಳ ಕಾಶ್ಮೀರಾದಿದಿಗ್ದೇಶಾವಾಸಿಗಳ

[67] . . ಪ್ಪುಭಯನಾನಾದೇಃಗಳ್ಮನವರತೇಜೋರೂಪರಪ್ಪಸ್ಥಳಪುರುಷರ್ವುಣಿಗಾಱಿವುಹಾದೇವಿಸೆಟ್ಟಿ । ವುಣಿಗಾಱಿವೈೃಲಿಸೆಟ್ಟಿ । ವುಣಿಗಾಱಿಪದ್ಮಸೆಟ್ಟಿ । ವುಣಿಗಾ

[68]ಱಿವೂಣಿಕಸೆಟ್ಟಿ । ಕಿವಪೂದಶೇಖರವೂಾರಿಸೆಟ್ಟಿ । ಸೋವಿಸೆಟ್ಟಿ । ಹೊಲ್ಲಿಸೆಟ್ಟಿ । ಸಾಳಿಗೆವೂಚಿಸೆಟ್ಟಿಯೊಳಗಾಗಿಸವುಸ್ತವಣಿ ಗ್ಧರ್ವ್ಮಿಕರುವಂವುಹನೀಯಪ

[69] . ಷದಂವೂಡಿ । ಸ್ವಸ್ತಿ ಶ್ರೀವುತ್ಕಳಚಕುಯ್ಯರ್ಭುಜಬಲಚಕ್ರವರ್ತ್ತಿ । ವೀರನಾರಾಯಣಾಹವವಲ್ಲದೇವವರ್ಷದ ಕಿನೆಯಪ್ಪ ವಸಂವತ್ಸರದಶಾವಣಬಹುಳ೧೩

[70] . ದಿವಾರ।ಸಂಕ್ರವುಣವ್ಯತೀಪಾತದಂದು । ಬಳ್ಳಿಗಾವೆಯಬಣಂಜಿಗರಲ್ಲಿಯಅಪುತ್ರಿಕವೃತಕಧನವೆಲ್ಲಂಶ್ರೀವುತ್ಗವಜ್ಜೇಶ್ವರದೇ ವರವೂಟ

[71] . . . ದಿದೇವಕಾಯ್ಯರ್ಕ್ಕೆನಗರದಲ್ಲಿಯಪುತ್ರಿಕಧನವಪ್ಪುದುನಗರೇಶ್ವರದೇವರ್ಗೆ । ವುತ್ತಂಪಂಚವುಠವೂಱುಂಪುರವೇಳುಂ ಬ್ರಹ್ಮಪುರಿಗಳಲೆಲ್ಲವಲ್ಲಲ್ಲಿಯವೃ

[72] . . . . . ನವಪ್ಪುದಲ್ಲಲ್ಲಿಯದೇವರಿಗೆನ್ದು ಶ್ರೀವುದ್ಗವಜ್ಜೇಶ್ವರದೇವರಶ್ರೀಪಾದದಲ್ಲಿಶ್ರೀವುತ್ತೆಸಿವೈೃಯ್ಯದಂಡನಾಯಕಕರಣಂಗಳ ಪ್ರಧಾನರಿತಳಾರಸಹಿತಧಾರೆ

[73] . . . . ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಳಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲ್ವನ್ತಾಗಿಕೊಟ್ಟನೀಧರ್ಮ್ಮವುಂನಾಡರಸುಗಳುವಧಿಕಾರಿಗಳುನಗರಪಂ ಚವುಠವೂಱುಂಪುರ

[74] . . . . . ರಿದಂಡಂಗಳುಂಪ್ರತಿಪಾಳಿಸುವರ್ ॥ ಈಧರ್ಮ್ಮವುನಾವೆನಾಗಿಯುವಳಿದವಂಅರಸಿಂಗೆರುಜಪೊ್ರಹ । ನಾಡಿಂಗೆಸವುಯು ದೊ್ರಹ ॥ ಈಧರ್ಮ್ಮವುನಾರುಪ್ರ

75 . . . ಳಿಸಿದರವರ್ಗ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ । ಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುವಂಹೊಂನಿಂರತ್ನದಿಂಕಟ್ಟಿಸಿಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆ । ಸೂರ್ಯ್ಯಗ್ರ

76 . . . ವ್ಯತೀಪಾತದಲ್ಕೊಟ್ಟಫಲ । ವೀಧರ್ಮ್ಮಮನಾವನಾನುವಳಿದವಂಗೆ । ವಾರಣಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿಸಾಸಿರಕವಿಲೆಯ್ಮಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರುಮಂಸ್ವಹಸ್ತದಿನ್ದಳಿದಪಾಪ ॥

77 . . . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿ

78 . . . . . ಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥

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### ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ೧ನೇ ಕಲ್ಲು.

1ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ
2ಜೀಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
3ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
4ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
5ತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಂಪ್ರವರ್ತ್ತಿಸೆತತ್ಪಾದಪಲ್ಲವೋಪಶೋಭಿತೋತ್ತಮಾಂ
6ಗಂ । ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಬನವಾಸಿಪು
7ರವರೇಶ್ವರಂಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧವರಪ್ರಸಾದಂತ್ಯಾಗವಿನೋದಂಆಯದಾಚಾರ್ಯನಸ
8ಹಾಯಶೌರ್ಯ್ಯಂಗಣ್ಡರಗಣ್ಡಂಗಣ್ಡಭೇರುಂಣ್ಡಂಮೂಱುರಾಯಾಸ್ಥಾನಕಲಿಬಿರುದಮಣ್ಡ
9ಳಿಕವೃಷಭಶಂಕರಂಕಲಿಗಳಮೊಗದಕಯಿಬಿರುದರಾದಿತ್ಯಂಪ್ರತ್ಯಕ್ಷವಿಕ್ರಮಾದಿತ್ಯಜ
10ಗದೇಕದಾನಿನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಚಾ . .
11ಣರಾಯರಸರ್ಬನವಾಸಿಪನ್ನಿರ್ಬ್ಬಾಸಿರಮನಾಳುತ್ತುಮಿರಲ್‌ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯ
12ನೆಲೆವೀಡಿನೊಳ್ಶಕವರ್ಷ ೭೦ನೆಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದಜ್ಯೇಷ್ಠಶುದ್ಧತ್ರಯೋ
13ದಶಿಆದಿತ್ಯವಾರದನ್ದುಜಜಾಹುತಿಶ್ರೀಶಾನ್ತಿನಾಥಸಮ್ಮನ್ಧಿಯಪ್ಪಬಳಗಾಱಗ
14ಣದಮೇಘನನ್ದಿಭಟ್ಟಾರಕರಶಿಷ್ಯರಪ್ಪಕೇಶವನನ್ದಿಅಷ್ಟೋಪವಾಸಿಭಳಾರರ
15ಬಸದಿಗೆಪೂಜಾನಿಮಿತ್ತದಿಂಧಾರಾಪೂರ್ವ್ವಕಂಜಿಡ್ಡುಳಿಗೆ೭೦ಱಬಳಿಯರಾಜ
16ಧಾನಿಬಳ್ಳಿಗಾವೆಯಪುಲ್ಲೆಯಬಯಲೊಳ್ಭೇರುಣ್ಡಗಳೆಯೊಳ್ಕೊಟ್ಟಗಱ್ಚಿ
17ಮತ್ತರಯ್ದುಅದಱಸೀಮೆಬಡಗಟಾಣಗುನ್ದೂರಸೀಮೆಯಪಳ್ಳಂಮೂಡ
18ಪಾಸಱೆಗಲ್ಲುತೆಂಕಅಷ್ಟೋಪವಾಸಿಗಟ್ಟುಪಡುವನಟ್ಟಕಲ್ಲು ॥ ಧರ್ಮ್ಮೇಣಶೌ
19ರ್ಯ್ಯಸತ್ಯೇನತ್ಯಾಗೇನಚಮಹೀತಳೆಗಣ್ಡಭೇರುಣ್ಡಸಾದೃಶ್ಯೋನಭೂತೋ
20ನಭವಿಷ್ಯತಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀ
21ಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್‌ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್‌ಭೂಯೋಭೂಯೋಯಾಚತೇ
22ರಾಮಭದ್ರಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯ
23ಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸ್ವಂದಾತುಂಸುಮಹಚ್ಛಕ್ಯಂದುಃ
24ಖಮನ್ಯಸ್ಯಪಾಳನಂದಾನಂವಾಪಾಳನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಳನಂ ॥

[25]ಸ್ವಪತ್ತಾ್ತಂಪರದತಾ್ತಂವಾಯೋಃಪರೇತಿವಸುನ್ಧರಾಂಷಷ್ಟಿವ್ರ್ಷಸಹಸ್ರ
[26]ಸ್ಯಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃ ॥ ಬನವಾಸಿದೇಸದೊಳಗಣಜಿ
[27]ನನಿಳಯಂವಿಷ್ಣುನಿಳಯವಿಶ್ವೇಶ್ವರನಿಳಯಂಮುನಿಗಣನಿಳಿಯ
[28]ಮಿವಂರಾಯನಬೆಸದಿಂನಾಗವರ್ಮ್ಮವಿಭುಮಾಡಿಸಿದಂ ॥

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ಎನೇ ಕಲ್ಲು.

[1] . . . . . ಯದ . . . . . .
[2] . . . ಚಕ್ರವರ್ತಿರಾಯ . . .
[3] . . ಸುಕಲಸಂವತ್ಸರದ . .
[4] . . . ಳಯಕಾರುಸೆ . . .
[5] . . ಮಪ್ರಭರ್ದ . . .

[6]ನದಧರ್ಮಕ್ಕೆಕೊ . . .
[7]ಕಪಾ್ರಪ್ತನಾದನು । ಯೀನಿ[ಸಿ]ದಿಯನುಚಿಂನ
[8]ನ್ಪೋಜನತಂನುಮಾವೋಜಮಾಡಿ
[9]ಸಿದನೂ ॥ ಮಂಗಳಮಾಶ್ರೀ

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ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಭುಜಬಳಪಾ್ರಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀ
[2]ರಾಮಚಂದ್ರರಾಯವಿಜಯರಾಜೋದಯದಂತೆನೆಯತಾರಣನಂ
[3]ವತ್ಸರದವಯಿಸಾಖಸುದ್ಧಂಂಬುಶ್ರೀಮಂನ್ಮಾಪ್ರಭುಡಾಯಿಗಚಿಂ . . .
[4]ಚಲದಂಕಮಾದಿಸೆಟ್ಟಿಯ . . ಪ್ಪೆಯಮುತ್ತಿಕಾದಿದಲ್ಲಿ . . . . .
[5]ಯಾಳವೇಲಿಯೊಳಾನೆಕೆಡಹಿತಳ್ತಿಜೆದುವೂ . ದುಸುರಲೋಕಪಾ್ರಪ್ತ
[6]ನಾದ ॥

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಆನವಟ್ಟಿಗೆ ಹೋಗುವ ದಾರಿಯ ಪಕ್ಕದಲ್ಲಿ ದೊಡ್ಡಹುಣಿಸೇಮರದ ಕೆಳಗೆ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 0″ × 4′ 4″

[1]ಶ್ರೀಟುಂನನೋನಾರಾಯಣಾಯ । ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭುವನಂವಪುಃ ॥ ಸರ್ವ್ವೇಷ್ವಾರಂಭಕಾಲೇಷುತ್ರಯಸ್ತ್ರಿಭುವನೇಶ್ವರಾಃದೇವಾಃದಿಶಂತುನಃಸಿದ್ಧಿಂಬ್ರಹ್ಮೇಶಾ
[2]ನಜನಾರ್ದ್ದನಾಃ ॥ ಶ್ರೀಕಾನ್ತಾಪತಿವಿಕ್ರಮಾರ್ಜ್ಜಿತಬಳಿಕ್ಷ್ಮೋಣೀತಳಂವಿಶ್ವಲೋಕೈಕಸ್ತುತ್ಯದಶಾವತಾರಯುತನುದ್ಯಚ್ಛಂಖಚಕ್ರಾಬ್ಜಲಕ್ಷ್ಮಾಕೀರ್ಣ್ಣಾತ್ಮಕರಾಗ್ರನೆನ್ನವೊಲಿವಂತಾನೆನ್ದುಸಾನನ್ದದಿಂದಾಕಲ್ಪಾಯುವನೀಗೆ
[3]ಕೇವಶಚಿವುಪಂಗಾಗಳುಂಕೇಶವಂ ॥ ಅವ್ಯಾತಾವ್ಯೊರಾಶಿಶಯ್ಯಾಸದನದೊಳುರುವೀಚೀಸಮುತ್ತುಜ್ಜ್ವಮಂಚಾಗ್ರಿವುಶೇಷಾನಳ್ಳತಳ್ಪಸ್ಥಳದೊಳಳಘಹರಂಶ್ರೀಧರಂಯೋಗನಿದ್ರೋದ್ಯವುದಿಂದಿದ್ದಿರ್ದ್ದು
[4]ವಿಕ್ರೋಜ್ಜ್ವನನವಿಧಿಗೆಚಿತ್ತಂದರಲ್ತಂನಸಾವುತ್ಕರ್ಷವೆರೂಪಾದನ್ತೆನಾಭ್ಯಂಬುರುಹದಿನೊಗೆದಂಚಿನ್ಮಯಂಪದ್ಮಸದ್ಮಂ ॥ ಕ್ರಮದಿಂತಪ್ಪೆದ್ದಜಂಮಾಡಿದಸಕಳಜಗಚ್ಚಕ್ರದೊಳ್ನಾಡೆಯುಂಮಧ್ಯಮಲೋಕಂಚೆಲ್ವನಾಲೋ

[5]ಕದೊಳವತಿಮನೋಹಾರಿಯಾಗಿರ್ಪುದತ್ಯುತ್ತಮಜಂಬೂದ್ವೀಪವಾದ್ವೀಪದೊಳವತಿಶಯಂಭಾರತೋರ್ವ್ವೀತಳಂಮತ್ತಮೆನಿತ್ತಾನುಂತದು
ರ್ವ್ವೀತಳದೊಳವನಿಶಂಕುನ್ತಳಕ್ಷೋಣಿರಯ್ಯಂ ॥ ವ ॥ ತತ್ಕುಂತಳಧರಾ

[6]ತಳಾಧಿಪತ್ಯಮನ್ತಾಳ್ದಿ ॥ ಕಂ ॥ ಪರಮಹರಿನಾಭಿಕಮಳೋದರದೊಳ್ಜನಿಯಿಸಿದವಿನುತಚತುರಾಸ್ಯನಭಾಸುರತರಸವ್ಯೇತರದೋಱ್ಪರಿಘ
ದಿನುದಯಿಸಿದುದಲ್ತೆಚಾಳುಕ್ಯಕುಲಂ ॥ ವ ॥ ತತ್ಕುಲಪ್ರಭವಂ ॥ ವೃ ॥ ಶಿಪು

[7]ವೆಚೆದುಯ್ದಭೂತಳಮನೆಯ್ದೆರಸಾತಳದಿನ್ದೆತನ್ದತದ್ರಿಪುವಪರಾಕ್ರಮಕ್ಕೆನಿಜವಿಕ್ರಮವಿರ್ಮ್ಮಡಿಯಾಗೆರಟ್ಟರಿನ್ದಪಹೃತವಾದವಿಶ್ವಧರಣೀ
ತಳಮಂಬಿಡದಿಱ್ದುಕೊಂಡುತೈಲಪನೃಪನಾದವುದ್ಧರಿ

[8]ಸಿದನ್ದಲತರ್ಕ್ಯಚಳುಕ್ಯವಂಶಮಂ ॥ ವ ॥ ತದನಂತರಂ ॥ ಎಳೆಯಂತನ್ನನ್ದನಂತಾಳ್ದಿದನವನತವರ್ದ್ಧಿಷ್ಣುಸತ್ಯಾಶ್ರಯೋರ್ವ್ವೀತಳಪಾ
ಳಂಮತ್ತವಲ್ಲಿಂಬಱಿಕೆತದನುಜಾತಾತ್ಮಜನ್ತಾಳ್ದಿದಂದೋರ್ವ್ವಳ

[9]ದೃಪ್ತಂವಿಕ್ರಮಾಙ್ಕಂಬಱಿಕತದನುಜಂತಾಳ್ದಿದಂಚಾರುಚಂದ್ರೋಜ್ವಳಕೀರ್ತ್ತಿವ್ಯಾಪ್ತಸಪ್ತಾರ್ಣ್ಣವಪರಿವೃತಭೂಚಕ್ರನಪ್ಪಯ್ಯ
ಣಯ್ಯಂ ॥ ಕ ॥ ತತ್ಪೃಥ್ವೀಪತ್ಯವರಜನುತ್ಪಾಟಿತರಿಪುನೃಪಾಳಕುಳನಖಿಳವಿಪಶ್ಚಿತ್ಪರಿಗ

[10]ತಾರ್ತ್ತಿನಗವಿದಳತ್ಪವಿಸಂಹೃತ . . ರಂಹನಾಜಯಸಿಂಹಂ ॥ ಇಳೆಯಂತಮಾಳಕುಳಕುಂನ್ತಳೆಯಂನವಪೂಗಕಾಂಣ್ಡಮಂಡಿತಗಳಕಂ
ದಳೆಯಂಭೂಭೃತ್ಕುಚಮಂಡಳೆಯಂತತ್ತನಯನಾಳ್ದನಾಹವಮಲ್ಲಂ ॥ ಜನನಾಥಂತನ್ನೃಪ

[11]ನಂದನನಾಸೋಮೇಶ್ವರಂತದನುಜಂಪೆರ್ಮ್ಮಾಡಿನೃಪಂತದಪತ್ಯಂಭೂವಿನುತಂಭೂಲೋಕಮಲ್ಲನಾತನತನಯಂ ॥ ವೃ ॥ ಮಾಲವಮಾಲವಾ
ದಿಹರಣಂಧೃತಪಲ್ಲವಪಲ್ಲವಾವನೀಪಾಳಕಮಂಡಳಂಮುಕುಳಹಸ್ತಯುಗಾತ್ತಲಲಾ

[12]ಟಲಾಟಭೂಮೀಲಲನಾಧಿಪಂವಿಪದನೂನಕಳಿಂಗಕಳಿಂಗನೆಂಬುದಾಭೀಳಪರಾಕ್ರಮಕ್ರಮನನೆಯ್ದೆಜಗಂಜಗದೇಕಮಲ್ಲನಂ ॥ ಕಂ ॥ ಆನೃಪ
ನನುಜಂಮಹಿಮಾಧಾನಂರಿಪುನಿಕರಗಜಘಟಾವಿಘಟನಪಂಚಾನನನುದಾರ . ಣಕಾ . . .

[13]ನೂರ್ಮ್ಮಡಿತೈಲಂ ॥ ವ ॥ ತತ್ಕಾಲದೊಳ್ ॥ ವೃ ॥ ಧರಣೀಚಕ್ರಕ್ಕಧಿಷ್ಠಾನಮಿದೆನಿಸಿದುದಾತ್ಮೀಯದೋರ್ದ್ದಂಡಮುನ್ಮತ್ತರಿಪುಬ್ರಾತಾಸು
ವಾತಾಶನದೆತಣಿದುದಾಶಾತಖಳ್ಗಾಹಿವಿದ್ವದ್ವರಚೇತಱ್ಪ್ರೀತಿಸಂತರ್ಪ್ಪಣದೆಸದ . . .

[14] . ಕರೀಂದ್ರೋತ್ಕರಕರ್ಣ್ಣಾಕೀರ್ಣ್ಣವಾಯ್ತುಜ್ವಳಯಶವೆನಿಪಂಬಿಜ್ಜಲಕ್ಷೋಣಿಪಾಳಂ ॥ ಕಂ ॥ ಹುಸಿಯಲ್ತುವೀರಭೋಜ್ಯಾವಸುಂ
ಧರಾಯೆಂಬವಾಕ್ಯಮೆನೆಧರೆಯಂಸಾಧಿಸಿದಂತೆಂಕಬ್ಧಿಯೆಬಡಗಸೀಮೆಚಾಳುಕ್ಯಕಟಕವೆನೆಬ . . .

[15] . ಮಾತಂಗಮತ್ತೆರಣಾಯಾತಂಗವೆಯ್ದೆವಿಶ್ವಾಸತೆಯಂದೊರೆಕೊಳಿಪನಿದೇಂಚಿತ್ರಮೊಪರಾಕ್ರಮೋದ್ಯೋಗಭಾಗಿಬಿಜ್ಜಲದೇವಂ ॥ ವ ॥
ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾರಾಜಾಧಿರಾಜಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವ . . .

[16] . ಷಭಧ್ವಜಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿ
ತ್ಯಕಲಿಗಳಂಕುಶಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪ . . . . . .

[17] . ನಾರೀಸಹೋದರಶನಿವಾ[ರ]ಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಣ್ಠೀರವನಿಶ್ಶಂಕಮಲ್ಲನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮದ್ಭು
ಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಲದೇವರಸರವಿಜಯರಾಜ್ಯ . . . .

[18] . ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರತಾರಂಸಲುತ್ತಮಿರೆ ॥ ಕಂ ॥ ತದ್ಭೂಪಪಾದಪದ್ಮಮಿಳದ್ಭೃಂಗಂಬ್ರಾಹ್ಮ್ಯಶೀಲಶಂಬಾಪಾ
ತಪ್ರೋದ್ಭಿಂನಕಳಿನಗಂನಿತ್ಯೋದ್ಭವನಿಧಿಕೇಶಿರಾಜದಂಡಾಧೀಶಂ ॥ ವ ॥ ಆಚಮೂನಾಥಚೂಡಾಮಣಿ . . . . .

[19] . ಶಾವತರಣಮೆಂತೆಂದೊಡೆ ॥ ಬ್ರಹ್ಮನಕುಲದೊಳ್ಪರಮಬ್ರಹ್ಮವಿದಂಸಕಳಮುನಿಜನಾನಂದಕರಂಬ್ರಹ್ಮರ್ಷಿಪುಟ್ಟಿನೆಗಳ್ದನಜಿಹ್ಮ
ಚರಿತ್ರಾಂಬುರಾಶಿಭಾರದ್ವಾಜಂ ॥ ವ ॥ ತದ್ವಂಶದೊಳನೇಕವಿಪ್ರೋತ್ತಮಪ್ರವರ್ತ್ತ . . . .

[20] . . ಮಣದೊಳ್ ॥ ಕಂ ॥ ಒಗೆದಂಬ್ರಾಹ್ಮಗುಣಾಕರನಗಣ್ಯಪುಂಣ್ಯೋದಯಂದಿಶಾಕರಿದನ್ತಾನುಗಕೀರ್ತ್ತಿಬುಧನುತೋದಾರಗುಣಂಚಾ
ಮುಂಡರಾಜನೂರ್ಜ್ಜಿತತೇಜಂ ॥ ಆತನಸತಿಸಕಳಕಳಾನೂತನಭಾರತಿನಿರಂತರೋದಾರಗುಣೋ . . . . .

[21] . ಡೆದಳಖಿಳೋರ್ವ್ವೀತಳದೊಳ್ಮುದ್ದಿಯಕ್ಕನಬಳಾರತ್ನಂ ॥ ಅವರೀರ್ವ್ವರ್ಗ್ಗಂಮಗಂದಿರ್ಮ್ಮನುಮುನಿಚರಿತಂಮಾರಪಯ್ಯಂಮನೋ
ಜಾತವಿಳಾಸಂವಾಮದೇವಂಜನನುತನೆನಿಸಿರ್ದ್ದೇಚದಣ್ಡಾಧಿಪಂಚಾರುವಿವೇಕಂಬೀಚಿರಾಜಂವಿತರಣನಿಳಯಂಕೇಶವಾ . . . .

[22] . ಧವನಾಗೋವಿಂದನಾತ್ಮಾಶ್ರಿತಬುಧಜನವರ್ದ್ಧಿಷ್ಣುತಾಂವಿಷ್ಣುದೇವಂ ॥ ಪರಿಕಿಪೊಡವರೊಳ್ತಾಂನಾಲ್ವರಿನ್ದೆಕಿಱಿಯಂಸಮನ್ತುಪಿರಿ
ಯಂಮತ್ತಿರ್ವ್ವರಿನೆನೆಸದ್ಗುಣನಿಕರಾಕರನೆನಿಸಿದಮಳಕೀರ್ತ್ತಿಕೇಶವರಾಜಂ ॥ ಕಂ ॥ ರತಿಯಂಪಾರ್ವ್ವತಿಯಂನರು . .

[23] . ಯಂಭಾರತಿಯನೆಸೆವರೂಪಿಂಪೆಂಪಿಂಪತಿಹಿತದಿಂಚದುರಿಂತತ್ಸತಿಪಂಪಾದೇವಿನಾಡೆಯುಂಧಿಕ್ಕರಿಪಳ್ ॥ ವೃ ॥ ತದಪತ್ಯಂನಿತ್ಯದಾನಕ್ಕಖಿ
ಳಬುಧಜನಂವನ್ದನಾಯಾತ್ತ್ರೆಗಿಷ್ಟಪ್ರದತೀರ್ತ್ಥಬ್ರಾತವಾತ್ಮಾಚರಣವಿಧಿಗನೂನಬ್ರಾ . . .

24 . ಶದೇವಾಸ್ಪದಶತ್ರೋದ್ಯತ್ಪ್ರಪಾಸನ್ತತಿಗವನಿತಳಂಕೀರ್ತ್ತಿಗಾಶಾನ್ತರಂಸಾಲದೆನಲ್ಸತ್ಸೇವ್ಯನಾದಂಹೊಱಲಮರೆಸನಾತ್ಮಾನ್ವಯಾಮ್ಭೋ
ಧಿಚಂನ್ಧ್ರಂ ॥ ಕಂ ॥ ಭೂದೇವಿಗೆಪೆಂಪಿಂಸೀತಾದೇವಿಗೆಪುರುಷಭಕ್ತಿಯಿಂಸಮ್ಪದದಿಂಶ್ರೀದೇವಿಗೆತತ್ಸ .

25 . ರ್ಗ್ಗಾದೇವಿಸಮನ್ತುಬರ್ಪ್ಪಳೊರೆಗಂದೊರೆಗಂ ॥ ವ ॥ ಅವರೀರ್ವ್ವರ್ಗ್ಗಂ ॥ ಉದಯಿಸಿದಂಪ್ರತಾಪನಿಧಿಕೇಶವದೇವನುದಾತ್ತಸಚ್ಚರಿ
ತ್ರದನೆವದಿನ್ದೆತತ್ಕೃತಯುಗಂಪರಿವರ್ತ್ತಿಸೆತನ್ನತರ್ಕ್ಯವಾಕ್ಯದನೆವದಿನ್ದೆರಾಮವಿಶಿಖಂಪರಿವರ್ತ್ತಿಸೆಕೀರ್ತ್ತಿರು . .

26 . ವದನೆವದಿನ್ದೆವಾಸರದೊಳಂಪರಿವರ್ತ್ತಿಸೆಚಂದ್ರಿಕೋತ್ಕರಂ ॥ ಇನ್ದುವರಂನಿಲಲ್ಕಱಿದರಿಲ್ಲೆಯೆನಿನ್ದೊಡೆದಾನಿಕರ್ಣ್ಣನೆಮ್ಬೊನ್ದುನೆಗ
ಳ್ತೆಯಂನೆಗಳಲೀವೆನೆಶೂದ್ರಕನಲ್ತೆವೀರನೆಂಬೊನ್ದುಪೊಗಳ್ತೆಯಂಪೊಡರಲೀವೆನೆಕೆಮ್ಮಗೆತಪ್ಪಿಹೋದಮ . . .

27 . ನ್ದುಮನಂಕರಂಕಸಱುತಿರ್ಪ್ಪುದುಕೇಶವದಣ್ಡನಾಥನ ॥ ಪುಸಿಯಲ್ತುಬೇಱ್ಪರಂಪುಟ್ಟಿಸುವಬೆಸಂಬರ್ಮ್ಮನದುಸಮನ್ತವರಂರಕ್ಷಿಸುವಬೆ
ಸಂತನ್ನದುಗಡನಿಸದಂಕೇಶವನಿದೇನುದಾತ್ತನೋಧರೆಯೊಳ್ ॥ ವೃ ॥ ಕುಲಜಾತಂಧಂನ್ಯನೋ . .

28 . ನಿಸಿದಮನುಜಂಧಂನ್ಯನಾದಂವಿನೋದಕ್ಕೊಳಗಾದಂವಂನ್ಯನಾಳ್ಪೋಳಿಯನನುವರದೊಳ್ತೋಱಿದಾಳ್ಧಂನ್ಯನತ್ಯುಜ್ವಳಕಾರುಣ್ಯಾವ
ಳೋಕಂನೆಲಸಿದಕೃಪಣಂಧಂನ್ಯನೆಂದಂದೆವಿದ್ಯಾಬಳದಿಂದಣ್ಡಾಧಿಪಂಕೇಶವನನೆರೆದವಂನಾಡೆ (ಯು)

29 ಯುಂಧನ್ಯನಲ್ತೇ ॥ ಮುನಿದಡೆಕೇಶಿರಾಜಪೃತನೇಶ್ವರನಾಜ್ಞೆಗೆಸಾಧ್ಯವಾಯ್ತುಸಂಕನಮಲೆಸಂದಸಾಂತಳಿಗೆಕೊರ್ವ್ವಿದಗುರ್ವ್ವಿನತಾಗರ
ಚ್ಚೆಮಲ್ಲನನೆಲೆಗಾವಟೂರ್ಮ್ಮೊಗಲನಾಱ್ಸಿರಿಮಾರ್ವ್ವನವಾಸಿದುರ್ಗ್ಗವುರ್ವ್ವಿನವೆನಿ

30 ಸಿರ್ದ್ಧಕೊಂಡರಟೆಹೈವೆನೆಗಟ್ತೆಯಗುತ್ತಿಹೆತ್ತಿಳಂ ॥ ನಿರುತಂದಣ್ಡಾಧಿಪಂಕೇಶವನಸದೃಶಸನ್ಮೂರ್ತ್ತಿಯಂಕಂಡುಕಾಮಂಪರಿಮುಕ್ತಾ
ಕಾರನಾದಂಬಱಿಕವವನದುರ್ವ್ವಾರವಿಕ್ರಾನ್ತಮಂಕೇಸರಿಕಣ್ಡಂದಿನ್ದಡಂಗಿತ್ತವನಬಹಳತೇಜೋಂಶು

31 ಸಂದೋಹದೊಂದೆಳ್ತರವಂಕಾಣುತ್ತೆನಿಚ್ಚಂಮುಗುಳುದಯಿಪನಕ್ಷೋಭನೋವಾಸರೇಂದ್ರಂ ॥ ಕಂ ॥ ಇನಜಂಕೊಟ್ಟತೊವಲ್ಶಿಬಿಮುನಿ
ಕೊಟ್ಟಡಗಾದಧೀಚಿಕೊಟ್ಟೆಲ್ವುಗಳೇಂಧನದನ್ತೆಸೇವ್ಯವೆಪೇಳೆನುತಂಹೊಂಗಳನೆಕೇಶವಂಕುಡುತಿರ್ಪ್ಪಂ ॥ ವೃ ॥ ಧುರದೊಳ್ಕೇ

32 ಶವದಣ್ಡನಾಥನಭುಜೋತ್ಖಾತಾಸಿಘಾತಕ್ಕೆವಿಶ್ವರಿಪೂರ್ವ್ವೀಶ್ವರರಂಜಿಹುತ್ತಡರ್ದುಜೀವಂಬೆತ್ತೊಡೆಂಮ್ಮೆಂಮ್ಮಕಾನ್ತರನೊಲ್ಧಿಂತಿದುರಕ್ಷಿ
ಸಿತ್ತಿದುವೆದಯ್ವಂತಾನೆನುತ್ತಾವಧೂತ್ಕರದಿಂದಾದುದುಹುತ್ತನೂದುವಕೃತವ್ಯಾಪಾರವೀಧಾತ್ರಿಯೊಳ್ ॥

33 ಮುರವಿದ್ವೇಷಿಗದೆನ್ತುವಾರ್ದ್ಧಿಸುತೆಯುಂತತ್ಸತ್ಯಭಾಮಾಮನೋಹರಿಯುಂಶಂಭುಗದೆಂತುಪಾರ್ವ್ವತಿಯುವಂತಾಗಂಗೆಯುಂಸ್ತ್ರೀಯರಾದರೆ
ನಿಪ್ಪಂತಿರೆಕೇಶವಂಗೆನುತಲಕ್ಷ್ಮೀದೇವಿಯುಂಭಾಗ್ಯಭಾಸುರೆಯೆಪ್ಪಾಸಿರಿದೇವಿ . .

34 ಸತಿಯರಾದಲ್ಲೋಕಸಂಸ್ತುತ್ಯೆಯರ್॥ತದಮಾತ್ಯಂಕೀರ್ತ್ತಿವೆತ್ತಂಧರೆಯೊಳನುಪಮಂದೋಣರಾಜಂಬುಧೇಷ್ಟಪ್ರದಚಂಚತ್ಕಲ್ಪಭೂಜಂನಿ
ಜಕುಳಕುಮುದಾನಂದರಾಜಂವಧೂದೃಙ್ಮದಭೃಂಗೀಹರ್ಷಸಂಪಾದಕವದನಸರೋಜಂಸುಶೀಳಾಂಗ

35 ರಾಜಂವಿದಿತೋದ್ಯತ್ಸತ್ಯಭಾಜಂರಿಪುಗಜಮೃಗರಾಜಂಸಮಗ್ರೋಗ್ರತೇಜಂ ॥ ಕ ॥ ಹುಸಿನೆಲಸದನುಡಿಲೋಭದದೆಸೆಪೊರ್ದ್ದದುದಾರವೊಳ್ಪು
ಕುಂದದಚರಿತಂಮಸುಳದಜಸದೆಸಕಂಭಾವಿಸುವಡೆನರಸಿಂಗನಾಯಕಂಗಿವುಸಾಜಂ ॥ ವ ॥

36 ಮತ್ತಂತನ್ಮಹತ್ತರರೊಳ್ ॥ ಕ ॥ ಸಚಿವಾಗ್ರಣಿಕಾರ್ಯ್ಯಾಕಾರ್ಯ್ಯಚತುರತಾಗುಣಬ್ರಹಸ್ಪತಿನುತಂನಿತ್ಯೋಪಚಿತಯಶೋಧನನಾಶ್ರಿತನಿ
ಚಯವಿವರ್ದ್ಧಕನುದಾರನಿಧಿತಿಕ್ಕರಸಂ ॥ ಪ್ರತಿಹಸ್ತಂದಾನಗುಣಾಪ್ರತಿಹಸ್ತಂಚಾರುಚಂ

37 ದ್ರನಿರ್ಮ್ಮಳಕೀರ್ತ್ತಿದ್ಯುತಿವಿಸರಾಚ್ಛಾದಿತದಿಕ್ತತಿಮಮ್ಮರಸಂಧರಿತ್ರಿಯೊಳ್ಪೆಸರ್ವೆತ್ತಂ ॥ ಅಮಳಗುಣನಮಳಕುಲನತ್ಯಮಳಚರಿತ್ರೈ
ಕನಿಲಯನಮಳನಯಪ್ರಕ್ರಮನಮಳಯಶೋರೋಚಿಸ್ಸಮಾವೃತಾಶಾಳಿಯೆನಿಸಿದಂರೆಬ್ಬರ

38 ಸಂ ॥ ರಾಜಾಧ್ಯಕ್ಷದಕರಣಂಗಳ್ ॥ ಕರಣಂಬ್ರಾಹ್ಮ್ಯಚರಿತ್ರಾಭರಣಂಶ್ರೀವರಪದಾಬ್ಜಯುಗಸೇವಾಷಟ್ಚರಣಂವಿಪದ್ವಿಪಶ್ಚಿತ್ಶರಣಂಶ್ರೀ
ಚಟ್ಟಿರಾಜನೆಸೆದಂಧರೆಯೊಳ್ ॥ ಕರಣಶಿರೋಮಣಿವಿಬ್ಧೋತ್ಕರಚಿಂನ್ತಾಮಣಿನಿಜಾನ್ವಯಾಂಬರಭಾ

39 ಸ್ವತ್ತರಣಿಯೆನಲ್ವೆಸರ್ವಡೆದಂಧರೆಯೊಳ್ಮೈಳಾರನಮಳಚರಿತಾಧಾರಂ ॥ ಪರಿಚಿತಬಹುನಾಟಕಕಾವ್ಯರಸಂಬುಧಜನಮನೋಮಧುಬ್ರತನು
ತತಾಮರಸಂಕರಣಾಗ್ರಣಿಪೋತರಸಂಸ್ವಕುಲಪ್ರಭೂತಜನಸಿದ್ಧರಸಂ ॥ ಪರಮ

40 ಶ್ರೀಕೇದಾರೇಶ್ವರದೇವಪದಾಬ್ಜಭೃಂಗನನವರತಕೃತ್ತೋದ್ಧುರಶಿವಕಥಾಪ್ರಸಂಗಂಕರಣದಮಹದೇವನಾಯಕಂಮನುಚರಿತಂ ॥ ವೃ ॥ ಧ
ರೆನಿಚ್ಚಂಪೊಗಳ್ಗುಂಗೃಹೀತಕಮಳಾದೃಗ್ರೋಚಿಯಂನಾಚಿಯಂಸರಸಾನೇಕ

41 ಕವಿಬ್ರಜಾಗ್ರನಿಹಿತೋದ್ಯತ್ಪ್ರೇಮನಂಸೋಮನಂಸ್ಥಿರಚಿತ್ತಾತ್ತಮುಕುನ್ದನಂಸುಜನನಂಗೋವಿನ್ದನಂಕೀರ್ತ್ತಿಪಾಂಡುರಿತವ್ಯೋಮಕ
ರಣ್ಡನಂಪದೆಪಿನಿಂಮಾರ್ತ್ತಣ್ಡನಂಸಂತತಂ ॥ ವ ॥ ಅನ್ತುಸಮಸ್ತಧರ್ಮಾಧ್ಯಕ್ಷಂಗಳುಂರಾಜಾಧ್ಯಕ್ಷಂಗಳ್ವೆನಿಸಿದಕರಣಂ

42 ಗಳ್ವೆರಸುಶರಣಾಗತರಕ್ಷಾಮಣಿಯುಂನಿಜವಂಶಚೂಡಾಮಣಿಯುವೆನಿಸಿದದಣ್ಡನಾಯಕಕೇಶವದೇವಂಬನವಾಸೆಪಂನಿರ್ಚ್ಛಾಸಿರಮುಮಂ
ದುಷ್ಟನಿಗ್ರಹಃಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಂರಾಜಧಾನಿಬಲಿಪುರದೊಳಿರ್ದ್ದೊಂದು

[43]ದಿವಸವಾಸ್ಥಾನಮಣ್ಡಳಮಧ್ಯಸ್ಥಿತನುಂಸಕಳಪ್ರಧಾನಪರಿಜನಪುರಜನಪರಿವೃತನಾಗಿರ್ಪ್ಪುದುಮಲ್ಲಿಯುಚಿತಾವಸರಜ್ಞನುಮಶೇಷಧರ್ಮ್ಮ
ಜ್ಞನ್ಮೆನಿಸಿದ ॥ ವೃ ॥ ವನಜಜಚಿತ್ತಜಂವಿಭುಮರೀಚಿಗೆಕಶ್ಯಪನಾತ್ಮಜಾತನಾತ

[44]ನಕುಲದಲ್ಲಿರೇವಣಚಮೂಪಸುತಂವಿಭುಸೋಮನಾಥನಾತನತನಯಂಶಿವೈಕಶರಣಂವಿಬುಧಾಗ್ರಣಿಚಟ್ಟಿರಾಜನಾತನಸತಿಮಾದಿಯಕ್ಕನವ
ರ್ಗಾತ್ಮಭವಂಸುಕೃತಾರ್ತ್ಥಿರೇಚಣಂ ॥ ಕ ॥ ದುರಿತಾರಿಮನೋಭಂಗಮ

[45]ನುರುಲಕ್ಷ್ಮೀನಾಟ್ಯರಂಗಮಂಸತ್ಸುಖಸಾಗರಘನತರೆಂಗಮಂರೇಚರಸಂಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿದಂ ॥ ತದ್ವಾಕ್ಯವೆಂತೆಂದೊಡೆ । ಇದು
ದಲ್ನಾನಾ(ನಾ)ಯುಗಪ್ರಸ್ಥಿತವಿದಱೊಳೆಮುನ್ನಾದಿದಣ್ಡಾಧಿಪರ್ಮ್ಮಾಡಿದಶತ್ರಾ

[46]ರಾಮದೇವಾಸ್ಪದವಿಪುಳತಡಾಗಪ್ರಪಾಸಂಕುಳಂಭೂವಿದಿತಂತಾನಾದುದಾದಂಬಲಿಪುರವಿದುಧರ್ಮ್ಮೋದ್ಭವಸ್ಥಾನವಿಂತಿಲ್ಲಿದಿಟಂಶ್ರೀಕೇಶವ
ಸ್ಥಾಪನಮನೊಡರಿಸಲ್ಕಕ್ಕುವತ್ಯಂತಪುಣ್ಯಂ ॥ ಕ ॥ ಪರಿಕಿಪೊಡೆಸಕಳಹೋಮಾ

[47]ಧ್ವರಜಪನಿಯಮಂಗಳಿಂದವಾಗದಪುಣ್ಯಂದೊರೆಕೊಳ್ಗುಂಸಲೆಕೇಶವಪರಮೇಶಪ್ರತಿಕೃತಿಪ್ರತಿಷ್ಠಾವಿಧಿಯಿಂ ॥ ಮತ್ತಂ ॥ ಭೂದಾನದಪೆಂ
ಪಂಸಂಪಾದಿಪೊಡಂತಲ್ಲಿಧಾಂನ್ಯಸಸ್ಯಂಗಳೆನಿತ್ತಾದುವನಿತ್ತುವನಂತಫಳೋದಯವಂಮಾಱ್ಕುವೆಂದೊ

[48]ಡೇನೆಂದಪುದೋ ॥ ವ ॥ ಅದುಕಾರಣದಿನಿಲ್ಲಿಭವದೀಯನಾಮಾಂಕಿತವೆನಿಪಕೇಶವಪುರಮುಮನಲ್ಲಿವೀರಕೇಶವದೇವದೇವಾಯತನಮುಮಂ
ನಿರ್ಮ್ಮಿಸಿದೊಂಡೈಹಿಕದೊಳಮಳಕೀರ್ತ್ತಿಯುಂವಾಮುತ್ರಿಕದೊಳಖಿಳಪುಣ್ಯಪೂರ್ತ್ತಿ

[49]ಯುಂಪಾರಮಾರ್ತ್ಥಿಕದೊಳ್ಪರಮಸುಖಸಂಪತ್ತಿಯುಮಕ್ಕುಮೆಂದುದಣ್ಡನಾಥಚೂಡಾಮಣಿಯಮನದೊಳಿರ್ದ್ದುದನಭಿನಯಿಸುವನ್ತೆನು
ಡಿಯಲದಂಮನದೆಗೊಣ್ಡುದಣ್ಡನಾಥಚೂಡಾರತ್ನಂಬಲಿಪುರದಕ್ಷಿಣದಿಗ್ವಿಭಾಗ

[50]ದೊಳಖಿಳಧರ್ಮ್ಮಸಸ್ಯಸಂವರ್ದ್ಧನಭೂಮಿಯುಂಸಮೀಹಿತಸಕಳಫಲಸಮುದಯಜನ್ಮಭೂಮಿಯುಮೆನಿಸಿದತಿವಿಪುಳದರ್ಪ್ಪಣಸಮತ
ಳಭೂಪ್ರದೇಶಮಂಶ್ರೀಪಾಣ್ಡವರಪ್ರತಿಷ್ಠೆಯಪಂಚಲಿಂಗ

[51]ದಾಚಾರ್ಯ್ಯಸರ್ವ್ವೇಶ್ವರಪಣ್ಡಿತದೇವರಹೆರ್ಗ್ಗಡೆಸಾಯಿಯಣನಸೇನಬೋವಕಂನಣನಮತ್ತಮವರಸಮಸ್ತಪರಿಗ್ರಹದಕಯ್ಯೊಳ್ಸೆಟ್ಟಿಯ
ರ್ಪ್ಪ್ರಮುಖನಗರಪಂಚಮಠಮೂಱುಂಪುರದಸಂನಿಧಿಯೊಳ್ಧಾರಾ

[52]ಪೂರ್ವ್ವಕವಾಗಿಪಡೆದಾಮನೋಹರಭೂಪ್ರದೇಶದೊಳ್ ॥ ವೃ ॥ ತರುಪಾಷಾಣಾದಿಕರ್ಮ್ಮಾಂತರಪರಿಣತಿಯಂಪದ್ಮಜಂಲೋಕದೊಳ್ಬಿತ್ತರಿ
ಸಲ್ವೇಱ್ಕುಂದಲೆಂದಿಂತಿದಱೊಳೆಪಡಿಯಚ್ಚಾಗಿಮಾಡಿಟ್ಟನೆಂಬಂತಿರೆಚಲ್ವಂತಾಳ್ದಿದೃ

[53]ಙ್ಮಂಡನವೆನಿಪಲಸತ್ಕೇಶವಾವಾಸಮಂನಿರ್ಭ್ಭರಭಕ್ತಿಭ್ರಾಜಿತಂಮಾಡಿಸಿದನೆಸೆಯೆದಣ್ಡಾಧಿಪಂಕೇಶಿರಾಜಂ ॥ ಕಂ ॥ ತದ್ದೇವಾಲಯವಿಪುಳಪು
ರೋದ್ದೇಶದೊಳೆಸೆಯೆವೀರಕೇಶವಪುರಮಂಹೃದ್ದೌಹೃದದೊದವಿಂದತ್ಯುದ್ದಾ

[54]ಮಯಶಟ್ಪ್ರತಾನನಿಧಿಮಾಡಿಸಿದಂ ॥ ವ ॥ ಅನಂತರವತಿಪ್ರೀತಿಯಿಂದಣ್ಡನಾಥಮಣಿಮಂಡನಂತತ್ಪುರವರಮಂ ॥ ಕ ॥ ಅತಿಮೃದುಳತೂಳಿ
ಕಾಪ್ರೋಂನತಮಂಚಲಸದ್ವಿಶಾಳಪರ್ಯ್ಯಾಳಾದಿಸ್ಥಿತಸದನೋಪಕರಣ

[55]ಸಂತತಿಸಹಿತಂವಿಪ್ರತತಿಗೆಕೊಟ್ಟನಮೋಘಂ ॥ ಅನ್ತುಮಾಡೆ ॥ ವೃ ॥ ಇದುಕೃತಕಲ್ಪಜನ್ಮನಿಳಯಂದಿಟವಿನ್ತಿದುವಿಶ್ವವೇದದಭ್ಯುದಯನಿ
ವಾಸವಿಂತಿದುಪವಿತ್ರಚರಿತ್ರಗುಣಾಕರಂಸಮಂತಿದುಘನಪುಣ್ಯಸಂಪದ

[56]ನಿಕೇತನವೆಂಬಿನವಪ್ಪಿತೋಱುತಿರ್ಪ್ಪುದುಸಲೆವೀರಕೇಶವಪುರಂಧರಣೀನವರತ್ನನೂಪುರಂ ॥ ವ ॥ ಅನನ್ತರಂತತ್ಪುರೀವೃತ್ತಿಪ್ರದಾನನಿಮಿ
ತ್ತಂ ॥ ಕಂ ॥ ಪರಕಿಪೊಡೆಶೌರ್ಯ್ಯನಿಧಿಭಾಸುರತೇಜೋನಿಧಿವಿವೇಕನಿಧಿವಿಮಳಯಶೋತ್ಕರ

[57]ನಿಧಿಯುದಾರನಿಧಿಯೆನೆಪಿರಿದುಂಪೆಸರ್ವೆತ್ತನೆಕ್ಕಲರಸಂಧರೆಯೊಳ್ ॥ ವ ॥ ಅನ್ತುಸಕಳಗುಣಾಕರನುಂಗಂಗವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರ
ನುವೆನಿಸಿದೆಕ್ಕಲರಸನುಮಂತತ್ಪ್ರಧಾನಕಾಮಯ್ಯನುಮಸಂಧಿವಿ

[58]ಗ್ರಹಿಮಹದೇವನುಮಂಜಿಡ್ಡುಳಿಗೆನಾಡಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಮನೊಡಂಬಡಿಸಿಯವರಕಯ್ಯೊಳುಮಂನೆಯವಾಯದಾಯಕಿಱ್ಕುಳ
ವಂತನಿತ್ಮಂಬೆಳ್ವಣಿಯಹಳ್ಳಿಗೆಸರ್ವ್ವನಮಸ್ಯವಾಗಿಧಾರಾಪೂರ್ವ್ವಕಂ

[59]ಪಡೆದಾಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರದಪಟ್ಟಣಸಾವಿಕೀರ್ತ್ತಿಸೆಟ್ಟಿಮೇಚಿಸೆಟ್ಟಿಪ್ರಮುಖಸಮಸ್ತನಗರಜನಂಗಳಪಂಚಮಠದಾಚಾರ್ಯ್ಯಧ
ರ್ಮ್ಮಂಶಿವದೇವರಹಿರಿಯಮಠಶ್ರೀಜಗದೇಕಮಲ್ಲೇಶ್ವರದಾಚಾರ್ಯ್ಯ

[60]ಮೂಲಿಗಮಧುಕೇಶ್ವರಪಂಡಿತದೇವರಶ್ರೀಪಂಚಲಿಂಗದಾಚಾರ್ಯ್ಯಸರ್ವ್ವೇಶ್ವರಪಂಡಿತದೇವರಮತ್ತಮಲ್ಲಿಯಹೆರ್ಗ್ಗಡೆಸಾಯಿಮರಸನಶ್ರೀ
ತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯ್ಯಜ್ಞಾನಶಕ್ತಿಪಂಡಿತದೇವರಮತ್ತಮಲ್ಲಿಯಹೆರ್ಗ್ಗಡೆವೆಣ್ಣಮ

[61]ರಸನಶ್ರೀಕೋಡಿಯಮಠದಾಚಾರ್ಯ್ಯವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಮತ್ತವೇಳುಂಬ್ರಹ್ಮಪುರಿಗಳಸಂನಿಧಿಯೊಳುಸಮಸ್ತಧರ್ಮ್ಮೋದ್ಧಾರಕಂ
ಮಹಾಪ್ರಧಾನಂಕಸಪಯ್ಯನಾಯಕನನುಕೂಲತೆಯೊಳಂಮಹಾಪ್ರಧಾನಬನವ

[62]ಸೆನಾಡಹೆರ್ಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಸಿಮಯ್ಯಂಕರಣಸಮೇತಂಶಕವರ್ಷಂ ೧೦೮೦ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪುಶ್ಯದಪುಣ್ಣಮಿಸೋಮ
ವಾರವುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತಸೋಮಗ್ರಹಣದದುಶ್ರೀಮತ್ಕೇಶ

[63]ವಪುರದಶ್ರೀವೀರಕೇಶವದೇವರಪೂಜೆಪುನಸ್ಕಾರನೈವೇದ್ಯನದಾದೀವಿಗೆಚೈತ್ರಪವಿತ್ರಮಾಟಕೂಟನವಕರ್ಮಕ್ಕವಾಕೇಶವಪುರದಯಮ
ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪ

[64]ಸಮಾಧಿಶೀಲಸಂಪಂನರೌಪಾಸನಾಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂಷಟ್ಕರ್ಕಮೀಮಾಂಸಾನೇಕಶಾಸ್ತ್ರವಿಶಾರದರುಂಯಜ
ನಯಾಜನಾಧ್ಯಯನಾಧ್ಯಾಪನದಾನಪ್ರತಿಗ್ರಹಷಟ್ಕರ್ಮ್ಮನಿರತರು

[65]ವಗ್ನಿಷ್ಟೋಮಾದಿಸಪ್ತಸೋಮಸಂಸ್ಥಾಸಮವಸ್ಥಿತರುವನೇಕಪುರಾಣಸ್ಮೃತಿಮಜರೀಭಾಷ್ಯಕಾವ್ಯನಾಟಕನಾನಾಚಮತ್ಕಾರಭಂಗಿಭಾ
ಷಾವಿದಗ್ಧಕವಿಗಮಕವಾದಿವಾಗ್ಮಿವಿದ್ವಜ್ಜನಹೃದಯಾಕೃಷ್ಟಮಂ

[66]ತ್ರಾಕ್ಷರರುಂಪ್ರತಿಪಂನಶಿಲಾಕ್ಷರರುಮಾರ್ತ್ತಂಡೋಜ್ವಳಕೀರ್ತ್ತಿಯುತರುವನೇಕಯಜ್ಞಾವಭೃಥಾವಗಾಹನಪವಿತ್ರೀಕೃತಸಕಳಮಂಗಳಾ
ಸ್ಪದಶರೀರರುಮಪ್ಪಶ್ರೀಮತ್ಸರ್ವ್ವನಮಸ್ಯದಬ್ರಹ್ಮಪುರೀಕೇಶವ

[67]ಪುರದಲ್ಲಿಶ್ರೀಜಗದೇಕಮಲ್ಲೇಶ್ವರದೇವರಿಗೆವೃತ್ತಿಯೆರಡುಪಂಚಲಿಂಗದೇವರಿಗೆವೃತ್ತಿಯೆರಡುಶ್ರೀಕೇದಾರದೇವರಿಗೆವೃತ್ತಿಯೆರಡುಬ್ರಾಹ್ಮಣರಿಗೆ
ವೃತ್ತಿಮೂವತ್ತೆಂಟುಪೂಜಾರಿ

[68]ವೃತ್ತಿಬಂದುಮಾಲಗಾಱವೃತ್ತಿಬಂದುಅಸ್ತುವೃತ್ತಿನಾಲ್ವತ್ತಾಱಕ್ಕಂಸರ್ವ್ವನಮಸ್ಸ್ಯದಹಳ್ಳಿಬೆಱುವಣಿಯನುಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀ
ಮನುಮಂಡಂಳೇಶ್ವರಂಗಂ

[69]ಗವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರನುಂಸಕಳಧರ್ಮ್ಮೋದ್ಧಾರನುಂಸಕಳಗುಣಾಸ್ಪದನುಮಪ್ಪತೈಲಹದೇವರಸನುಂತರ್ಮ್ಮಭಾವಎಱಹರಸ
ನುಂಹಡವಳಗಂಗಣನುಯಿರ್ದ್ದುತಂಮಬೊಪ್ಪಂಎಕ್ಕಲರಸಂ

[70]ಮಾಡಿದಧರ್ಮ್ಮಮಮಂಪುನರ್ದ್ದತ್ತಿಯಾಗಿಆಹಳ್ಳಿಯಮನ್ನೆಯಆಯದಾಯಕಾಣಿಕಿಕಿಱುಕುಳಯಿನಿತುಮಂಶ್ರೀಕೇಷವದೇವರಶ್ರೀಪಾದದ
ಲುಧಾರೆಎಱದುಬಿಟ್ಟತ್ರಿಭೋಗಾಭ್ಯನ್ತರಸಿದ್ಧಿಯಪ್ಪುದಂ

[71]ತಾಗಿಬಿಟ್ಟಧರ್ಮ್ಮಮನುಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಕೇಸಿಮಯ್ಯದಂಡನಾಯಕರುತರ್ಮ್ಮಾರಾಧ್ಯರಪ್ಪಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾ
ರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಷೀ

[72]ಲಗುಣಸಂಪ್ಪಂನ್ನರುಂವಿಬುಧಜನಪ್ರಸನ್ನರುಂಸಕಳಸುಕವಿನಿಕುರುಂಬಾಧಾರರುಂಅನ್ನದಾನಸುವರ್ಣ್ಣದಾನಕನ್ಯಾದಾನಗೋದಾನಭೂದಾ
ನಾಭಯಭೈಶಜ್ಯಾನೇಕದಾನವಿನೋದರುಂಲಾ

[73]ಕುಳಾಗಮಾಭರಣರುಂಸಮಸ್ತಶಾಸ್ತ್ರಾಗಮವಿಚಾರಚಾರುಚಕತುರರುಂಗೌತಮಮುನಿನಂದನರುಂಬಲಿಪುರದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿಬ್ಯ
ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ

[74]ಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟನಾಸ್ಥಳಮುಮಂಬ್ರಹ್ಮಪುರಿಗಳಾರಯ್ಕೆಯುಮಂಅಲ್ಲಿ
ಗೆಹೆರ್ಗ್ಗಡೆಸಾವಿಮರಸನೂಆಯಂ

[75]ಗೆವುಂಬಳಿಬೆಳ್ವಣಿಯಲ್ಲಿಮರಗುಂಡಿಯಗಳೆಯಲುಗರ್ದ್ದೆಮತ್ತರುಬಂದುಶ್ರೀಕೇಶವದೇವರಿಗೆಗರ್ದ್ದೆಮತ್ತರುಬಂದುಗೌಡಿಕೆಯನುಳಿಹಿಮೇ
ಲಾದುದಂಗುರುದೇವರುಂಹೆರ್ಗ್ಗಡೆವುಂ

[76]ಮಹಾಜನಕ್ಕೆಹರ್ಬ್ಬಿಯಿಕ್ಕುವರುಯಿಲ್ಲಿತಂತರ್ಮ್ಮಮನೆಯಲುಯಿದ್ದವರಿಗೆವೃತ್ತಿಯುಂಟ್ಟುಯಿರದವರವೃತ್ತಿದೇವರಿಗೆಆವೃತ್ತಿಗಳೊಳಗೆ
ಭಟ್ಟವೃತ್ತಿಬಂದುಖಂಡಿಕವೃತ್ತಿಬಂದುಅಗ್ನಿಷ್ಟಗೆವೃ

[77]ತ್ತಿಬಂದುಪೂಜಾರಿಮಾಲಗಾಱವೃತ್ತಿಸಹಿತಅಯ್ದುವೃತ್ತಿಯವರುಂನಡದುಂಬರುಆಪುರದಸೀಮಎನ್ತೆಂದಡೆಮೂಡಲುಹೆಮ್ಮಾಡಿಯಬಸದಿಯ
ಕೆಯ್ಯಹಡು

[78]ವಣನಿಲ್ಗಲ್ಲುಮೇರೆತೆಂಕಲುಭಗವತಿಯಕೆಯ್ಯಬಡಗಣಸೀಮೆಮೇರೆಹಡುವಲುಪಂಚಲಿಂಗದಕೆಯ್ಯಿಮೇರೆಬಡಗಲುಹೆಮ್ಮಾಡಿಬಸದಿಯನೆಲ
ಮೇರೆಆದೇವರಿ

[79]ಗೆತಳವೃತ್ತಿಯನುಶ್ರೀಕೇದಾರದೇವರಹಳ್ಳಿಕಿಱುಬಳ್ಳಿಗಾವೆಯಲುಆದೇವರಿಗೆಪಾದಪೂಜೆಯಂಕೊಟ್ಟುಕೊಂಡುನಿವೇದ್ಯಚೈತ್ರಪವಿತ್ರಕ್ಕಂದೇ
ವರಗ್ರಾಸನವಾಗಿಪ್ರವಾಸಿಗಬ್ರಾಹ್ಮ

[80]ಣರಯ್ವರಗ್ರಾಸಕ್ಕಂನಡವಂತಾಗಿನರಪತಿಗೊಳದಕೆಳಗೆಕಚ್ಛವಿಯಗಳೆಯಗರ್ದ್ದೆಮತ್ತರೊಂದುಪುರದೊಳಗೆದೇವರನಂದಾದೀವಿಗೆಗೆಗಾಣ
ಬಂದು ॥ ಮತ್ತಮಾದೇವರಿಗೆ

[81]ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಕಱಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿನಿಸ್ಸಂಕಮಲ್ಲಸಂಕಮದೇವವರ್ಷದೞನೆಯವಿಕಾರಿಸಂವತ್ಸರದಚೈತ್ರದಪುಣ್ಣಮೆಸೋಮವಾರವಿ
ಷುಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತಸೋಮಗ್ರಹ

[82]ಣದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸೇನಾಧಿಪತಿಬನವಸೆನಾಡಹೆರ್ಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಶಿರಾಜಯ್ಯಂಗಱು ॥ ಆರಿಯೆ ॥ ಸ್ವಸ್ತಿಫಲಮರ್ತ್ಥಿ
ಗಂಡಪರನ್ರಿಪಜೀವಾಪಹರಣಕರಯಮದಂಡ । ಸ

[83]ದ್ಗುಣರತ್ನಕರಂಡಕವಿಜನಶಿಷ್ಟೇಷ್ಟವನಜವನಮಾರ್ತಂಡ ॥ ಶ್ಲೋಕ ॥ ಶ್ರೀಮತ್ಕೇಶವದಂಡೇಷಕೀರ್ತಿವಲ್ಲೀವಿರಾಜತೇದಿಷಾನಾಗಾನ್ವತಿ
ಕ್ರಮ್ಮ್ಯಹರಿಹಾಸೋಪಹಸಿನಾತು ॥ ಎನಿಸಿದಕೇಶಿರಾಜದಂಡನಾಯ

[84]ಕಂತನ್ನಮಾಡಿಸಿದಶ್ರೀಕೇಶವದೇವರಪೂಜೆಪುನಸ್ಕಾರನೈವೇದ್ಯನಂದಾದೀವಿಗೆಚೈತ್ರಪವಿತ್ರಮಾಟಕೂಟನವಕರ್ಮ್ಮಕ್ಕಂದೇವರಗ್ರಾಸನ
ಯಿಪ್ಪತ್ತುಮನುಸ್ಯಪ್ರವಾಸಿಗಬ್ರಾಹ್ಮಣರಭೋಜನಕ್ಕವೆನ್ದುನಾಗರಖಂಡವೆಪ್ಪತಱೊಳ

[85]ಗಣಕರಿನೆಲೆಯಂಮುಂನಬಂದಣಿಕೆಯಶ್ರೀಸೋಮನಾಥದೇವರಿಗೆಬಿಟ್ಟಹಳ್ಳಿಎಡೆಯಲ್ಕರವಂಕೂಡಿತಿಱುತ್ತಿರ್ದ್ದುದಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇ
ಶ್ವರಂಗುಪ್ತವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರನುಂ

[86]ಶ್ರೀಗಳಗೇಶ್ವರದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಂಪರಬಳಸಾಧಕನುಮಪ್ಪಜೋಯಿದೇವರಸನುಂತತ್ಪ್ರಧಾನಂವಾಸುದೇವನಾಯಕ
ನುಂಆಕೂಚಯ್ಯನುಂದಾಸಿಮರಸನುಂಸುಸಂ

[87]ಗದೇವರುಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಕಡಂಬಕುಳಕಮಳಮಾರ್ತ್ತಂಡನುಂಜಯನ್ತೀಮಧುಕೇಶ್ವರದೇವರಲಬ್ಧವರಪ್ರಸಾದನುಂಹುಸಿ
ವರಶೂಲನಿಗಳಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ

[88]ಶ್ರೀಮತುಬೊಪ್ಪದೇವರಸರುಂತತ್ಪ್ರಧಾನಂತಿಕ್ಕಯ್ಯಪ್ರಮುಖಸಮಸ್ತಪರಿವಾರಮುಂಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ತಂಸಂಕಗೌಡಪ್ರಮುಖನಾಗ
ರಖಂಡವೆಪ್ಪತ್ತಱಪ್ರಭುಗಾವುಂಡುಗಱುಸಹಿತವಾಗಿಶ್ರೀ

[89]ಕೇಶವದೇವರಶ್ರೀಪಾದದಲುಲೈಲಾಳಿಕೆಮಂನೆಯವಾಯದಾಯಕಿಱುಕುಳಕಾಣಿಕೆಯಿನ್ತಿನಿತುಮಂಧಾರೆಯೆಱದುಕೇಶವದೇವರಿಗಂಸೋಮ
ನಾಥದೇವರಿಗಂಕೊಟ್ಟರುಅಲ್ಲಿಹುಟ್ಟಿದ

[90]ಧನವಂಆಯೆರಡುಧರ್ಮ್ಮಕ್ಕಂಸಮನಾಗಿಹಚ್ಚಿನಡಸುವರುಯಿನ್ತೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆಶ್ರೀವಾರಣಾಸಿಕುರು
ಕ್ಷೇತ್ರದಲುತ್ತರಾಯಣಸಂಕ್ರಾಂನ್ತಿವ್ಯತೀಪಾತ

[91]ದಲುಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಱಗುವಂಪೊಂನುಂರಂನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹಣರಿಗೆಕೊಟ್ಟಫಲ ॥ ದಾನಂವಾ
ಪಾಲನಂವಾಪಿದಾನಾಛ್ರೇಯೋನುಪಾಲನಂದಾನಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲ

[92]ನಾದಚ್ಯುತಂಪದಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಶಷ್ಟಿರ್ವ್ವರ್ಷ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
ಬೆಳ್ವಣಿಯಲ್ಪೂರ್ವ್ವನರಪತಿಸೆಟ್ಟಿಯಬಸದಿಗೆಸಲುತ್ತಿರ್ದ್ದಸರ್ವ್ವನಮಶ್ಯದಮತ್ತಂಹೊ

[93]ಱಗಾಗಿಕೇಶವಪುರಕ್ಕೆ ॥ ಶ್ರೀಮ

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### ಅದೇ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಡಗಿಯರ ಹೊಂಡದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 8′ 6″ × 3″.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಸುರಾಸುರಮಸ್ತಕಮಕುಟಾಶ್ಮಜಾಳಜಳಧೌತಪದಂಪ್ರಸ್ತುತಜಿನೇನ್ದ್ರಶಾಸನಮಸ್ತುಚಿರಂಭದ್ರ

[2]ಮಖಿಳಭವ್ಯಜನಾನಾಂ ॥ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಚ್ಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜನಶಾಸನಂ ॥

[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವಾನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾ

[4]ಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರ್ ॥ ವೃತ್ತಂ ॥ ಅಲಗಂಚೋಳಾವನೀಶಂಗೆಣಸನಣಿಯರಂಲಾಳಭೂಪಂಗೆಬಾಹಾಬಳದಿನ್ದಂತೋ
ಱಿಮೀ

[5]ಱುತ್ತಡಸಿದುಭಯಚಕ್ರೇಶಸಾಮನ್ತಭೂಭೃತ್ಕುಳಮಂತನ್ನೇಱಿದುಗ್ರೇಭದಿನುಱದಱೆಬೆಂಕೊಣ್ಡುಚಾಳುಕ್ಯರಾಜ್ಯೋಜ್ವಳಲಕ್ಷ್ಮೀನಾಥ
ನಾದಂ

[6]ಭುವನಜನನುತಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಧಾರಾನಾಥಮಹಾಭಯಜ್ವರಕರಂಚೋಳೋಗ್ರಕಾಳಾನ್ತಕಂಸಾರಾಷ್ಟ್ರಾಂಗಕಳಿಂಗವಂಗಮಗ
ಧಾಂಧ್ರಾವನ್ತಿ

[7]ಪಾಂಚಾಳಿ . . ರಾಜಾವಳಿಮೌಳಿಲಾಳಿತಪದಂಪೂರ್ಬ್ಬಾಪರಾಂಭೋಧಿವೇಳಾರಾಮಾನ್ತರಶೈಳಕೇಳಿವಿಭವಂಚಾಳುಕ್ಯದಿಕ್ಕುಂಜರಂ ॥ ನರಸಿಂ
ಹಾಕಾರ

[8]ದಿಂದಾನವಪತಿಯುರಮಂಸೀಳ್ದನಣ್ಮಣ್ಮುರುದ್ರಂಬೆರಸಾಕೈಳಾಸಮಂತೂಗಿದನಳವಳವಾರ್ತ್ತಿರ್ತ್ತಿಯಿಂಚರ್ಮ್ಮಮಂನೆಟ್ಟರದಿನ್ದ್ರಂಗಿತ್ತ
ನಾರ್ಪ್ಪಾ

[9]ರ್ಪ್ಪಖಿಳಪರಿಗತಕ್ಷತ್ರಮಪ್ಪಂತೆಧಾತ್ರೀಶರನಿರ್ಪ್ಪತ್ತೊಂದುಸೂಳ್ಕೊಂದನಚಲಮೆಚಲಂವಿಕ್ರಮಾದಿತ್ಯನಿನ್ನ ॥ ಪುದುವೇಕನ್ಯರ್ಗ್ಗಮಾನೊ
ರ್ಬ್ಬನೆತಳೆಯ

[10]ಲದಂಸಾಲ್ವೆನೆನ್ದಾಮಹಾಕೂರ್ಮದಬೆನ್ನಿಂದಾಭುಜಂಗಾಧಿಪನಪೆಡೆಗಳಿಂದಾದಿಶಾಕುಂಜರಸ್ಕನ್ಧದಿನಾಭೂಭೃದ್ದರಿಮೂಳದಿನಖಿಳಧರಾಭಾರ
ಮಂತನ್ದವಿಕ್ರಾ

[11]ನ್ತದಬಲ್ಪಿಂತನ್ನತೋಳೊಳ್ಪದುಳಮಿರಿಸಿದಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಅನ್ತುಧರೆಯಂನಿಷ್ಕಂಟಕಂಮಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದೆತಗಿರಿ
ಯನೆಲೆವೀಡಿನೊ

[12]ಳರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾ

[13]ಯಕಂದುರ್ಜ್ಜನಭಯದಾಯಕಂಬನ್ಧುಜನಬನ್ಧುರಕುಮುದಸುಧಾಕರಂವಿಪ್ರದಿವಾಕರಂಸರಸ್ವತೀಸಮಯಸಮುದ್ಧರಣಂಗುಣಗಣಾ

[14]ಭರಣಂಚತುರಚತುರಾನನಂವಿಕ್ರಮಪಂಚಾನನಂಪ್ರತಾಪಸಹಾಯಂಪತಿಹಿತವೈನತೇಯಂಪಿಸುಣರಗಣ್ಡನಹಿತಕುಳಕಮಳವ

[15]ನವೇದಣ್ಡಂವಿನಯಾವಳೋಕಂಕೀರ್ತ್ತಿಪತಾಕಂಸಾಹಸೋತ್ತುಂಗಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವಚರಣಸರಸಿರುಹಭೃಂಗನಾಮಾದಿಸಮಸ್ತ
ಪ್ರಶಸ್ತಿ

[16]ಸಹಿತಂಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವಂ ॥ ವೃತ್ತ ॥ ಧರೆಗೆಲ್ಲಂತನ್ನಬಾಹಾಬಳದನೆಱವುತನ್ನಣ್ಮತನ್ನುಗ್ರತೇಜಸ್ಫುರಿತಂತನ್ನಾರ್ಪ್ಪು
ತನ್ನೊರ್ನ್ನು

[17]ಡಿಯನಿಲವುತನ್ನೂರ್ಜ್ಜಿತಖ್ಯಾತಿಯೊಳ್ಪಚ್ಚರಿಯಾಗುತ್ತಿರ್ಪ್ಪಿನಂರಂಜಿಸಿಸಕಳಗುಣಾನರ್ಘ್ಯರತ್ನಕ್ಕೆರತ್ನಾಕರನಾದಂದಣ್ಡನಾಥಾಗ್ರಣಿಸ

[18]ಕಳಜಗನ್ಮಣ್ಡನಂಬರ್ಮ್ಮದೇವಂ॥ ಜನಕೆಲ್ಲಂತಾನೆಕಣ್ಣಂಗತಿಯುಮೆನಿಸಿತನ್ನಿಂರಿಪುಕ್ಷತ್ರನಕ್ಷತ್ರನಿಕಾಯಂನಿಲ್ಲದೆಲ್ಲಂಮಸುಳೆಕಳಿಮಳಧ್ವಾಂ

[19]ತಮಿಕ್ಕೋರ್ಡೆವಿಶ್ವಾವನಿಯಂಮಿಕ್ಕೇಳ್ಗೆಯಿಂನ್ದಂಪೆಳಪೆಸಕಮನಾಂತಿರ್ದ್ದಪಂವಿಕ್ರಮಾದಿತ್ಯನತೇಜಶ್ಚಕ್ರಮಿರ್ಪ್ಪಂನ್ತೆವೊಲನವಧಿಸತ್ವೋ
ದಯಂ

[20]ಬರ್ಮ್ಮದೇವಂ ॥ ಹರಿಯಿಂಚಾಳಿತಮಾದುದಂಕದಚಳೇನ್ದ್ರಂದೈತ್ಯನಿಂಸಾರ್ದ್ದುದುಬ್ಬಿರಸಾಗರ್ಬ್ಬಮನಾಲಯಾನಿಳನಪೊಯ್ಲಿಂಪಾಱಿತಾ
ಶಾಗಜೋತ್ಕರ

[21]ಮೆನ್ದಂದಿವರಲ್ಲಿಧೀರಗುಣಮೆಲ್ಲಿತ್ತೆಂದಿವಂನಕ್ಕುಧಿಕ್ಕರಿಪಂನಿಶ್ಚಳಮಾದಧೈರ್ಯ್ಯಗುಣದೊಳ್ಪಿಂಬರ್ಮ್ಮದಣ್ಡಾಧಿಪಂ ॥ ಕುಡುವೆಡೆಗಾದುದೆಂ
ಮಡಗ

[22]ಲಾದುದೆವಿತ್ತಮರಾತಿಯಂಪಡಲ್ವಡಿಪೆಡೆಗಾದುದೆಂಬಱಿದೆಪೊತ್ತಿರಲಾದುದೆಕಯ್ದುಸತ್ಯಮಂನುಡಿವೆಡೆಗಾದುದೆಂಪುಸಿಯಲಾದುದೆನಾಲಗೆಯಿಂ

[23]ದುಕಿತ್ತಿದಾಂಗೆಡಿವೆಡೆಬರ್ಮ್ಮದೇವನನಿತುಂಕ್ಷಣದುನ್ನತಿಯಂನೆಗರ್ಚ್ಚಿದಂ ॥ ಅನ್ತುಪೊಗರ್ತ್ತೆಗಂನೆಗರ್ತ್ತೆಗಂನೆಲೆಯಾದಶ್ರೀಮನ್ಮಹಾಸೇನಾ
ಧಿಪತಿ

[24]ಮಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವರಸರ್ಬ್ಬೆನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಂಪದಿನೆಂಟಗ್ರಹಾರಗಳ್ಮಂದುಷ್ಟನಿಗ್ರ
ಹವಿಃ

[25]ಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದನುಭವಿಸುತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳಿರೆ ॥ ವೃತ್ತ ॥ ಜಿನನಾಥಸ್ವಾಮಿದೆಯ್ವಂನಿಜಗುರುಗುಣಭದ್ರಬ್ರತೀನ್ದ್ರಂ
ಜಗ

[26]ತ್ಪಾವನೆತಾಯ್ಜಕ್ಕಬ್ಬೆಸೋಮಂಜನಕನವರಜಂಮೇಚಿಭಾಗಬ್ಬೆಪುಣ್ಯಾಂಗನೆಮಾವಂಲೋಕಪೂಜ್ಯಂಗುಣನಿಧಿಕಲಿದೇವಂಬುಧಾಧಾರನೆನ್ದನ್ದ
ನವದ್ಯಂ

[27]ಸಿಂಗನೆಂಕೇವಳಮೆಹಿತಕರೋತ್ತುಂಗಧರ್ಮ್ಮಪ್ರಸಂಗಂ ॥ ವಿನೆಯದಸೀಮೆಧರ್ಮ್ಮದತವರ್ಮ್ಮನೆಸತ್ಯದಜನ್ಮಭೂಮಿಮಾಂತನದೆಱುವ
ಟ್ಟುಪೆಂಪಿನದ

[28]ಗುನ್ತಿ ವಿವೇಕದಬೀಡುದಾಣವಾಪ್ಪಿನಕಣಿಯೆನ್ದು ಬಣ್ಣಿಪುದುಭೂವಳಯಂಪ್ರತಿಕಣ್ಣಸಿಂಗನಂಜಿನಪತಿಪಾದಪಂಕರುಹಭೃಂಗನನುಪ್ಪು

[29]ಗುಣಪ್ರಸಂಗನಂ ॥ ಬರೆಪದಬಲ್ಮೆ ಬಾಜನಿಯಬಿನ್ನಣವೊಪ್ಪುವಲಕ್ಕ ದೋಜೆಸಂಕರಸುತನೊಳ್ಸರಸ್ವತಿಯೊಳಂಬುರುಹಾಸನನೊಳ್ವೀಣಾ

[30]ರಿಸಲ್ದೊರೆಸರಿಪಾಟಿಯಿಂದುನಿಖಿಳೋರ್ವ್ಯರೆಬಣ್ಣಿಸುತಿಪ್ಪೆಂದೊಡೇಂಪಿರಿಯನೊಸಿಂಗನುಜ್ವಳಯಕೋವಿಭವಂಪ್ರತಿಪನ್ನ ಮನ್ದರಂ ॥ ಶುಚಿಸುರಸಿ

[31]ನ್ದುಜಂಸುರಸರಿಬ್ಬವನಿಂದನಿಲಪ್ರಿಯಾತ್ಮಜಂಶುಚಿಗನಾಪಗಾತನೆಯನಿಂಪವಮಾನತನೂಜನಿಂಸುಕಂಶುಚಿನೆಗಳ್ದಾನದೀಸುತನಿನಾಕ

[32]ಪಿರಾಜನಿನಾಸುಕರ್ಷಿಯಿಂಶುಚಿಯೆನೆಸನ್ದ ನೇದೊರೆತೊಶೌಚಗುಣಂಪ್ರತಿಕಣ್ಣ ಸಿಂಗನ ॥ ಫಳಭರತಾಮ್ರಭೂರುಹಕೆಪಕ್ಷಿಗಣಂಭ್ರಮರಾ

[33]ಳಪ್ರಜ್ವಲಸಂಕುಳನವಸಾರಭಕ್ಕೆ ಜಗುವನ್ತೆ ಬುಧಾಳಿನಿಯೋಗವೆಂಬುದೀವಳಿಗೆಯಪರ್ಬ್ಬದೊಳ್ಬರೆಯಥೋಚಿತದಿಂತಣಿಪಿಂಬಳಿಕ್ಕೆ ಸಂಚಳತರ

[34]ಮಾನಿಯೋಗವೆನುತಿಪ್ಪುದುಗೋಸನಿಸಿಂಗರಾಜನಂ ॥ ಪರಹಿತಮಂಕಡಂಗಿನೆಜಿವೆಮಾಡಲಿಕಲ್ತ ನಶೇಷಸದ್ಬುಧೋತ್ಕರಮನೊಱಲ್ದು ಮನ್ನಿಸಲೆ

[35]ಕಲ್ತನೆಪ್ಪಿರಿದೆಂಬಿಪ್ಪರಂಪೊರೆಯಲಿಕಲ್ತನುತ್ತಮಗುಣಾಧಿಕರೊಳ್ಕೊರೆಯಪ್ಪೆನೆನ್ದು ಮುಚ್ಚರಿನಲಿಕಲ್ತನಿನ್ತುಟಿದುಕಲ್ತಗುಣಂಪ್ರತಿ

[36]ಕಣ್ಣಸಿಂಗನ ॥ ಕನ್ದ ॥ ಜಿನಧರ್ಮ್ಮಾಂಬರದಿನಪಂಜಿನಧರ್ಮ್ಮಸುಧಾಂಬುರಾಶಿವರ್ದ್ಧನಚನ್ದ್ರಂಜಿನಧರ್ಮ್ಮಪ್ರಾಕಾರಂಜಿನಪತಿಚರಣಾಂ ಬುಜಾತಭೃಂಗಂ

[37]ಸಿಂಗ ॥ ಇನ್ತಿನಿಸಿದಗುಣಂಗಳ್ತನಗೆಸಪಜವೊಗೆನೆಗಳ್ದ ಶ್ರೀಪುತ್ರಪ್ರತಿಕಣ್ಣಸಿಂಗಯ್ಯಂಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿಶ್ರೀಮತ್ಪೆರ್ಮ್ಮಾ

[38]ಡಿಯಬನಸದಿಗೊನ್ದ ಬಾಡವಮಂಶ್ರೀಬಲ್ಲವರಸರಲ್ಲಿಪಡೆದುಕುಡಿವೆನ್ದುತನ್ನಾಳ್ದಂಗೆಬಿನ್ನಪಂಗೆಯ್ಯಲ್ಶ್ರೀಮದ್ದಣ್ಣನಾಯಕಂಬರ್ಮ್ಮದೇನ ತತ್ಸಮ್ಮ

[39]ನ್ಧಮೆಲ್ಲಮಂನಿಜಸ್ವಾಮಿಗೆಬಿನ್ನಪಂಗೆಯ್ಯೆ ॥ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ್ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ ಂ ನೆಯಪಿಂಗಳಸಂವತ್ಸರ ದಪುಷ್ಯ

[40]ಸುದ್ಧ ೭ ಆದಿತ್ಯವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಪರ್ಬ್ಬನಿಮಿತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳ್ತಮ್ಮಕುಮಾರಗಾಲದಂದುಮಾಡಿಸಿ ದಶ್ರೀಮ

[41]ಚ್ಚಾಳುಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿಜಿನಾಲಯದದೇವಗರ್ಗ್ಗರ್ಚ್ಚನಪೂಜನಾಭಿಷೇಕಕ್ಕಂಭೋಗಕ್ಕಂರಿಷಿಯರಾಹಾರದಾನಕ್ಕಂವೇಲೆಬಸದಿಯಖಿ ಣ್ಡಸ್ಫುಟಿ

[42]ತನವಕರ್ಮ್ಮದಬೆಸಕ್ಕೆ ನೊಗಿ ॥ ವೃತ್ತ ॥ ಜಸವೆಂಬುಜ್ವಳದೀಪ್ತಿ ಪಜ್ಜಳಿಸೆಭವ್ಯಾಂಭೋಜಿನೀರಾಜಿರಾಜಿಸೆದುಷ್ಕರ್ಮ್ಮತಮೋಬಳಂಬೆದ ರೆಲೋಕಸ್ತುತ್ಯ

[43]ಜೈನಾಗಮಪ್ರಸರವ್ಯೋಮವಿಭಾಗದೊಳೊಸ್ಸಗೆಯಿಕುಂರತ್ನತ್ರಯಶ್ರೀಗುಣಾವಸಥಶ್ರೀಗುಣಭದ್ರದೇವಮುನಿಪಾಂಭೋಜಾತಮಿತೊರ್ದ ಯಂ ॥ ಕನ್ದ ॥

[44]ಏನೋದೂರಂಪರಮತಪೋನಿಧಿತನ್ಮನಿಗಣೇಶಸಹಧರ್ಮ್ಮಿಲಸಜ್ಞಾನವರಂನೆಗಳ್ದ ಮಹಾಸೇನಬ್ರತಿತಬ್ರತೀಶಶಿಷ್ಯನ್ನೆಗಳ್ದರ್ ॥ ವೃತ್ತ ॥ ಒದವಿ

[45]ದಶಬ್ದಶಾಸ್ತ್ರದೆಡೆಯೊಳ್ಬುವನಸ್ತುತಪೂಜ್ಯಪಾದರೆಂಬುದುನೆಜಿಪೆತಕ್ಕರ್ಕಶಾಸ್ತ್ರದವಿವೇಕದೊಳಿನ್ತಕಳಂಕದೇವರೆಂಬುದುಕವಿತಾಗುಣೋ ತ್ಕರಮಹ

[46]ತ್ವದೊಳಿಯೆದ್ದಸಮನ್ತಭದ್ರರೆಂಬುದುಸಲೆರಾಮಸೇನವಿಬುಧೋತ್ತಮರಂನಿಖಿಳೋರ್ವ್ಯರಾಜನಂ ॥ ಅನ್ತುಸಮಸ್ತಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗ ಪರ

[47]ಮತಪಕ್ಷರ್ಣನಿರತರಪ್ಪ ಶ್ರೀಮೂಳಸಂಘದಸೇನಗಣದಪೊಗರಿಗಬಕ್ಕೆ ದಶ್ರೀಮತ್ರಾಮಸೇನವಣ್ಡಿತರ್ಗ್ಗಧಾರಾಪೂರ್ಬ್ಬಕಂಸರ್ಬ್ಬನಮ

[48]ಸ್ಯಂಮಾಡಿಕೊಟ್ಟಬನವಸೆಪನ್ನಿಚ್ಚಾಸಿರದಕಮ್ಮೆಣಂಜಿಡ್ಡುಳಿಗೆ ೭೦ ಱಬಳಿಯಬಾಡಂಮನೆವನೆ ೧ ಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ಬಂಪ್ರತಿ ಪಾಳಿಸಿದನಾ

[49]ತಂಬಾಣರಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳೆಂಸಾಸಿರ್ಬ್ಬಬ್ರಾಹ್ಮಣರ್ಗ್ಗಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುವಮಂಪಂಚಕೆರೆತ್ನಂಗಳಿಂಕಟ್ಟಿಸಿ ಕೊಟ್ಟಪುಣ್ಯಮನೆ

[50]ಯ್ದುಗುಮಿದನೆಳಿದವನನಿಬಬ್ಬ್ರಾರ್ಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುಮನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳಳಿದದೋಷಮನೆಯ್ದುಗುಂ ॥ ಮದ್ವಂಶಜಾ
ಱ್ಪರಮಹೀ

[51]ಪತಿವಂಶಜಾವಾಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃಯೇಪಾಳಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಷಾಂಮಯಾವಿರಚಿತೋಂ
ಜಳಿರೇಷಮೂರ್ಧ್ನಿ ॥

[52]ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಱ್ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂ
ಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಾಂ

[53]ಪರದತ್ತಾಂವಾಯೋಹರೇತ್ಸವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸ
ಗರಾದಿಭಿಃಯಸ್ಯ

[54]ಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥ ಶ್ರೀಮದ್ಗುಣಭದ್ರದೇವರಗುಡ್ಡಂಚಾವುಣ್ಡಮಯ್ಯಂಬರೆದಂಮಂಗಳಮಹಾಶ್ರೀ ॥

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### ಅದೇ ಗ್ರಾಮದ ಆರಿದ್ರಮಠದ ಚೆನ್ನಪ್ಪನವರ ಹಿತ್ತಲಲ್ಲಿ ಶಂಕಿನ ಬಸವಣ್ಣನ ಗುಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 2″.

[1]ಶ್ರೀಪತಿಚಕ್ರಧಾರಿಗರುಡಾಸನನಂಬುರುಹಾಕ್ಷನದ್ರಿಜಾತಾಪತಿಶೂಳಧಾರಿವ್ರಿಷಭಾಸನನಭ್ಯಧಿಕೇಕ್ಷಣಂವಚಶ್ರೀ

[2]ಪತಿಪಾಶಧಾರಿಕಳಹಂಸಗನಷ್ಟಮಿತಾಕ್ಷನೆಂದಿವರ್ತ್ರೈಪುರುಷರ್ತ್ರಿಳೋಕಜನಪೂಜಿತರೀಗೆಮಗಿಷ್ಟಸಿದ್ಧಿಯಂ ॥

[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳ

[4]ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಮಲ್ಲಿಕಾಮೋದಂಮಾರ್ಪ್ಪಡಿಭೀಮಂರಾಯಗಜಕೇಸರಿಗಂಡರೊಳುಗಂಡಗಂಡಬಂಗಾಱಂಚೋಳೋಗ್ರಕಾಳಾ

[5]ನಳಂಚೋಳಭಂಡಣಾಪೇಕ್ಷವಿದಗ್ಧರಾಯಪವಿತ್ರಚೂಡಾಮಣಿಅರಿರಾಯತಲೆಯಕರವತ್ತಂಅರಿರಾಯಸೆಳೆವಂ

[6]ರಾಯಪ್ರತಾಪಾದಿತ್ಯಂತೇಜೋಮಾರ್ತ್ತಂಡಂಶೌರ್ಯ್ಯನಾರಾಯಣಂರಾಯಮುಂನೀರಬಡವಾನಳಂಚೌವಾಣಸಹಸ್ರಬಾ

[7]ಹುರಾಯಜಗಝುಂಪಿಕೀರ್ತಿವಿದ್ಯಾಧರಂಕೋದಂಡರಾಮಂಶ್ರೀಮಚ್ಚಳುಕ್ಯವಂಶೋದ್ಭವಂಶ್ರೀಮತ್ಕೈಲಪದೇವರವಿಜಯ

[8]ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಧರೆಯಂಚಾಳುಕ್ಯಾನ್ವಯದರಸು

[9]ಗಳೇಕೂನಷಷ್ಟಿಸಿಂಹಾಸನಮಾಳ್ದರಯೋಧ್ಯಾಪುರವರದೊಳುಪರಮೋತ್ಸವದಿಂದಮಿರ್ದ್ದುತದ್ವಂಶಭವಂ ॥ ಜಯವನಿತೇಶಂಸತ್ಯಾ

[10]ಶ್ರಯದೇವಂಬ್ರಂಹ್ಮಕುಳಮನೊಳುಪಿನಸತ್ಯಾಶ್ರಯಕುಳವೆನೆಸಕಳಧರಿತ್ರಿಯನಾಳ್ದಂಸಾರ್ಬ್ಬಭೌಮವೆಸರೆಸೆವಿನೆ

[11]ಗಂ ॥ ಆಸತ್ಯಾಶ್ರಯಕುಳದೊಳಿಳಾಸುದತೀಶಂಪ್ರತಾಪಿನೂರ್ಮ್ಮಡಿತೈಲಂವಾಸವವಿಭವಂರಿಪುಸಂತ್ರಾಸಿಯಶೋಭಾ

[12]ಸಿಸಕಳಧಾತ್ರಿಯನಾಳ್ದಂ ॥ ರಟ್ಟರಕೈಗೆವಿರ್ದ್ದೆಳೆಯುಂಪಟ್ಟಮುಮಂರಟ್ಟರಾಜ್ಯದರಸುಗಳಂಮುಂಬಿಟ್ಟುತಱಿದೊಟ್ಟೆರಟ್ಟ

[13]ಘರಟ್ಟಂಚಾಳುಕ್ಯರಾಜ್ಯಪಟ್ಟಮನಾನ್ತಂ ॥ ಆಜಯಸಿಂಘನ್ರಿಪಾಳಂಭೋಜನ್ರಿಪಾಂಭೋಜರಾಜನಿನನಿಭತೇಜಂರಾಜೇಂದ್ರಚೋ

[14]ಳಗಜಮ್ರಿಗರಾಜಂರಾಜಾಧಿರಾಜನೆನಿಪುದುಪಿರಿದೇ ॥ ಪಸರಿಸಿಪರ್ಬ್ಬಿಗೊಂದಳಿಸಿನಿಂದತಮಸ್ತಮಮಂತೆರಳ್ಚಿಬಂದೊಸೆವಿ

[15]ನನೇಱುವಂತುದಯಪರ್ಬ್ಬತಮಂಕಲಿಕಾಲದೇಳ್ಗೆಯಂದೆಸೆಗಿಡೆತೂಳ್ದಿತಾಳ್ದಿಕ್ರಿತಲಕ್ಷ್ಮಿಯನೊಳ್ಪಿನತೆಳುಪುಗಳು

[16]ಜಗಕ್ಕೆಸೆದಿರೆಸಿಂಘವಿಷ್ಟರಮನೇಱಿದನಾಜಯಸಿಂಘವಲ್ಲಭಂ ॥ ಮಾಳವಮೇಳುಮಂಪುಡುಕೆಗಟ್ಟಿಸಿದತ್ತ

[17]ಱೆಯಟ್ಟಿಚೇರನುಂಚೋಳನುಮಂಸಮುದ್ರದೊಳಗರ್ದ್ದಿದುದರ್ದ್ದಿದಂದಂದುತೇಜದುರ್ಬ್ಬೇಳುಸಮುದ್ರಮುಂಗಳಿಯೆಪ

[18]ರ್ಬ್ಬಿಪೊದಳ್ದುದುದಿಗುಜಯಂದಿಶಾಪಾಳರನಳ್ಕಿಸಿತ್ತಿದಿರಲಾಂಪವರಾರ್ಜ್ಜಯಸಿಂಘದೇವನ ॥ ತತುಪಾದಪದ್ಮೋ

[19]ಪಜೀವಿಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಚಾಮುಂಡಾಲಬ್ಧವರಪ್ರ

[20]ಸಾದಂವೈರಿಘಟಾಕೇಸರಿಸುಜನಕೈವಾರನಾರೋಹಕತ್ರಿನೇತ್ರಂಮದದಾನೆಧವಳಂಬ್ಯಾಳಗಜಮಲ್ಲಂಮತ್ತಮಾತಂ

[21]ಗಭೀಮಂಶರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುಕುಂಜರಾಂಕುಶಅರಿಬಳತಿಮಿರಮಾರ್ತ್ತಂಡನುಡಿದಂತೆಗಂಡಸಂಗ್ರಾಮರಾಮನ

[22]ಭಿಮಾನಮೇರುಜಗದೇಕವೀರಂವೀರವಿದ್ಯಾಧರಂಕಟಕದಗೋವ್ಗನಕಳಿತಧೈರ್ಯ್ಯಸುಭಟುರಿದರ್ಪದಳನಂವೈರಿಷೆರ

[23]ಟ್ಟಂಮಂಡಳಿಕಲಲಾಟಪಟ್ಟಂಸತ್ತಿಗನಕಟ್ಟಂಶ್ರೀಮದಿಖಿನೆಬಿಡಂಗದೇವರಮಗಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರಂಕುಂದವೆರಸರುಬನ

[24]ವಾಸಿಪನ್ನಿಚ್ಚಾರ್ಥಸಿರಮುಮಂಸಾನ್ತಳಿಸಾಸಿರಮುಮಂಹಯ್ವೆಯಯ್ನೂಱುಮನುಭಯಸಾಮ್ಯದಿಪಟ್ಟಿಮನವುಂ

[25]ದ್ರಪಯ್ಯಾಂತಂಬರಂಸುಖಸಂಕಥಾವಿನೋದದಿಂಬಲಿಪುರದನೆಲೆವೀಡಿನೊಳುರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದಶಕವರ್ಷ ೯೫ನೆಯಸಿದ್ಧಾ

[26]ರ್ತಿಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧಬಿದಿಗೆಆದಿತ್ಯವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯಪರ್ಬ್ಬನಿಮಿತ್ತದಿಂಮೂಲಸ್ಥಾನನಂದಿ

[27]ಕೇಶ್ವರದೇವರದೇವಾಲ್ಯಕ್ಕಂಜೀರ್ಣೋದ್ಧಾರಂಮಾಡಿಯಾದೇವರನಿವೇದ್ಯಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೋದ್ಧಾರಕಂಮುನ್ನನ . ವತಳ

[28]ವೃತ್ತಿಯಾಪುರದನೈಋತ್ಯದಸರಡಿಯಕೋಣಬಯಲಗದ್ದೆಕತ್ತನಿಯಃಳಿಯೊಳುಮತ್ತರುಪನೆರಡುಮನಾ

[29]ಗದ್ದೆಯತೆಂಕಣಹಳ್ಳದಿತೆಂಕಲುಹಕಲುಮತ್ತರೊಂದುಮನಾಹೊಲಕ್ಕೆ ಸೀವೆಪಡುವಲುಹಳ್ಳವೆಮೇರೆಯಾಗ

[30]ದ್ದೆಯಬಡಗಣಹಳ್ಳದಿಂಬಡಗಲುಹಕಲುಮತ್ತರೊಂದುಮನದಕ್ಕೆ ಸೀವೆಬಡಗಲುಕರಿಯಕೆಱೆಯಬಡಗಣ

[31]ಕೋಡಿಯಮೇರೆವುೂಡಣಸೀವೆಬಳಿಯಹೊಲದಕೆಳಗಣಕೊಳಂಮೇರೆವುತ್ತವಾದೇವರಭೂಮಿಬಳಿಯ

[32]ಬಯಲೊಳಗಣಬಳ್ಳಿಎರಡಱಗದ್ದೆಮತ್ತರೆರಡುಆದೇವರಬಡಗಣದೆಸೆಯಹೂದೋಂಟಕಂಮಮೂವತುಮತ್ತ

[33]ವಾದೇವರತೆಂಕದೆಸೆಯಿಂಮೂಡಲುನಿಮಿರ್ದ್ದಾಕೇರಿಯೆರಡುಮತ್ತವಾಕೇರಿಯಮೂಡದೆಸೆಯಲುತೆಂಕನಿಮಿರ್ದ್ದ

[34]ಕೇರಿಯೆರಡುಮತ್ತವಾಕೆಱೆಯಕೆಳಗಣಡಕೆದೋಂಟಮತ್ತರೆರಡುಮತ್ತವಾಕೆಱೆಯಬಡಗಣಕೋಡಿ

[35]ಯಹಳ್ಳಿದಳಗೆಱೆಯತೆಂಕಣಪೂದೋಂಟಕಂಮುಯ್ವತುಮತ್ತವಲ್ಲಿಮೂಡಲಾದೇವರಪ್ರತಿಬ

[36]ದ್ಧಚತುರ್ಮ್ಮುಖದೇವರ್ಗ್ಗಮುಂನನಡವತಳವೃತ್ತಿಯರಕೆಱೆಯಪೊದ್ದೆಮೂಡಲುಮತ್ತರೊಂದುಕಂಮುವಯ್ವತುಮು

[37]ನಾದೇವರಸುತ್ತಣಪೂದೋಂಟಕಮಿನಾಲ್ವತ್ತುಮುನಾದೇವರತೆಂಕಣಭಾಗದಕೇರಿಎರಡುಮನದಕ್ಕೆ ಸೀವೆಪಡುವಲುಂಬ

[38]ಡಗಲುಂನಿಡುಗೊಳಂಗಳಿವೇರೆಯಾದೇವರಿಂತೆಂಕಲಿಂಮೂಡಲುಂರಾಜವೀಧಿಯುಮೇರೆಯಾದೇವರಿಂಪಡುವಲುನಿಮಿರ್ದ್ದ

[39]ಕೇರಿಎರಡುಮನದಕ್ಕೆ ಸೀವೆಪಡುವಲುಂಬಡಗಲುಂವಾಯಬ್ಯದಕೋಣಂಮೂಡನಿಮಿರ್ದ್ದಬಳ್ಳಿಗೊಳನೆಮೇರೆಯ

[40]ಲ್ಲಿಂಪಡುವಲುಬಾದುಂಬೆಯನಿಂಬಡಗಲುಪೂದೋಂಟಕಂಮನಾಲ್ವತ್ತುಮನಾದೇವರಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ

[41]ವಲ್ಲಿಯಃಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೋದ್ಧಾರಕ್ಕವೆಂದುಕೊಟ್ಟರುಸ್ವಸ್ತಿಯಮನಿಯಃಮಾನನಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾ

[42]ರಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಸೀಳಸಂಪನರಪ್ಪಶ್ರೀಮತುಮೂಲಿಗಳವಕಿತ್ತಪಂಡಿತದೇವರಕಾಲಂ

(ಮುಂದೆ ಬರವಣಿಗೆ ಯಿಲ್ಲ)

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### ಅದೇ ಗ್ರಾಮದ ಪಂಚಲಿಂಗದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 7′ × 3′.

[1]ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪವನೋಭವಾಯ

[2]ತುಭ್ಯಂನಮಸ್ತ್ರಿಭುವನಪ್ರಭವೇಶವಾಯ ॥ ಜಗದಾಶ್ಚರ್ಯ್ಯದರಾಜಸೂಯಮಖಮಂಜೇಡಲ್ಕಹಾತೀರ್ತ್ಥಪವಾವಗೆವೆಯ್ದಾ

[3] . . . ವಿಭೀಷಣನವೇಗಾಕ್ಷೇಪದಿಂಪೋಗಿವಸ್ತುಗಳಂಕಪ್ಪವನಲ್ಲಿಕೊಣ್ಡುವಗುರ್ದ್ದಿದ್ದರ್ಪ್ಪಣ್ಡವಬ್ಬಳ್ಳಿಗಾವೆಗೆವನ್ದ

[4]ಯ್ವರುಮಯ್ದುಲಿಂಗವನಿವಂಸಂಸ್ಥಾಪನಂಮಾಡಿದರ್ ।

[5]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ

[6]ಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಮಲ್ಲಿಕಾವೋದಂಮಾರ್ಪ್ಪಡಿಭೀಮಂರಾಯಗಜಕೇಸರಿಗಂಡರೊಳ್ಗಣ್ಡಂಗಣ್ಡಬಂಗಾಱಿಂಚೋಳೋ
ರ್ಗ್ಗಕಾ

[7]ಳಾನಳಂಚೋಳಭಣ್ಟಾಪೇಕ್ಷ್ಯಂವಿದಗ್ಧರಾಯಪವಿತ್ರಚೂಡಾಮಣಿಅರಿರಾಯತಳೆಯಕರವತ್ತಂಅರಿರಾಯಸೆ

[8]ಳಮಂರಾಯಪ್ರತಾಪಾದಿತ್ಯಂತೇಜವಾರ್ತ್ತಂಡಂಶೌಯ್ರ್ಯನಾರಾಯಣಂರಾಯನೀರಬಡವಾನಳಚೌವಾಣಸಹಸ್ರಬಾಹುರಾಯ

[9]ಜಗಝಂಪಂಕೀರ್ತ್ತಿವಿದ್ಯಾಧರಂಕೋದಂಡರಾವಂಶ್ರೀಮಜ್ಜಗದೇಕವಲ್ಲನಾವಾದಿಸವಂತ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮಜ್ಜಯಸಿಂಹ

[10]ದೇವಪ್ಪೊಟ್ಟಳಕೆಱೆಯನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಂಕಶಕವರ್ಷ ೧೪೬೩ ನೆಯಯುವಸಂವ

[11]ತ್ಸರದಪುಷ್ಯದಪೂರ್ಣ್ಣಮಾಸಿಯುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತವೊದಿತ್ಯವಾರದಂದುಸ್ವಸ್ತಿಸಮಸ್ತತಕ್ಕರ್ದಿಶಾಸ್ತ್ರಪಾರಾವಾರ

[12]ಪಾರಗಂವಾದಿರುದ್ರವಾದೀಭವಮಸ್ತಕನಖಾಸ್ಪಾಳನಕಿಕೋರಕೇಸರಿವಾದಿಮಹಾರಣ್ಯದವದಹನಂದುಷ್ಟವಾದಿನಿಷ್ಕುರಪಟಿಷ್ಠಶಾರ್ದ್ದೂಳಂ
ಬೌ

[13]ದ್ಧಾಬ್ಧಿಬಡವಾಮುಖಂಮಿಾವಮಾಂಸಕಧಾತ್ರೀಧರವಜ್ರಂಲೋಕಾಯತವಮಹಾತರುವಿದಾರಣಕ್ರಕಚಕಂಸಾಂಖ್ಯಾಹೀಂದ್ರರುಂದ್ರವೈನತೇಯಂ

[14]ನದ್ವೈತವಾದಿಭೂಜಕುಠಾರನಕಳಂಕತ್ರಿಪುರದಹನತ್ರಿಣೇತ್ರಂವಾದಿಘರಟ್ಟುದಿಶಾಪಟ್ಟವೊಧವಭಟ್ಟಘರಟ್ಟುಜ್ಞಾನಾನಂದಮದಭಂಜನವಿ

[15]ಶ್ವಾನಳಪ್ರಳಯೋಗ್ರಾನಳನಭಯಂಕಂದ್ರಕಾಳಾನಳಂವಾದೀಭಸಿಂಹಸರಭಂವಾದಿರಾಜಮುಖವುದ್ರನಯವಾದಿದಿಶಾಪಟ್ಟುಂನೈಯಾಯಿ

[16]ಕಸಂರಕ್ಷಣೈಕದಕ್ಷಂಸ್ವಪಕ್ಷಪೋಷಣಪರಪಕ್ಷದೂಷಣಪಟುತರವಿರಿಂಚಂವಾಗ್ವಧೂವಂಡ್ಡನನಾಸ್ಥಾನಪದ್ಮಾಸನಂವಿವೇಕನಾರಾಯ

[17]ಣಂಗಮುಕವಮಹೇಶ್ವರನುಪನ್ಯಾಸಾವಾರಾಪಗಾಪ್ರವಾಹಂವ್ಯಾಖ್ಯಾನಕೇಳೀಲಂಪಟವಮನೋಹರಸರಸೀರುಹಭೃಂಗಂನವವಾತಕೀರ್ತ್ತಿರ್ದ್ವಜ

[18]ನವಳಿನಚರಿತ್ರಂದ್ವಿಪ್ಪದಪ್ಪಿಪಟ್ಟಪಣ್ಡಿತಗಳಕಾಳಪಾಶಂವಾದಿದಿಗಂಬರಭೂಮುಕೇತುಂವಾದಿರುದ್ರಗುಣನಾಮಾಂಕಿತರಪ್ಪಶ್ರೀಮಲ್ಲಕು

[19]ಳೀಶ್ವರಪಣ್ಡಿತಗ್ಗೆಬನವಸೆಪನ್ನಿಚ್ಚಾರ್ಪಸಿರದರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಕಾಳಾಮುಖಿಬ್ರಹ್ಮಚಾರಿಸ್ಥಾನಂಪಾಣ್ಡವಪ್ರತಿಷ್ಟೆಯಪಂಚಲಿಂ

[20]ಗದೇವರದೇಗುಲದಖಣ್ಡಸ್ಫುಟಿತದವಾಟಕ್ಕಂದೇವರಗನ್ಧಧೂಪನಿವೇದ್ಯಕ್ಕವಮಲ್ಲಿಯವಿದ್ಯಾತ್ತಿರ್ತ್ಥತಪಸ್ವಿಗಳಾಹಾರಾಚ್ಛಾದನಕ್ಕಂಸರ್ವ್ವ

[21]ಕರಬಾಧಾಪರಿಹಾರಸರ್ವ್ವನಮಸ್ಯಂಧಾರಾಪೂರ್ವ್ವಕದಿಂದವಾಯೂರಬಳ್ಳಿಯಪೊಲದೊಳಕಬ್ಬೆವಿಯಗಳೆಯೊಳ್ಪಿಟ್ಟವತ್ತಪ್ಪ

[22]ನ್ನೊನ್ದುಆಗಳೆಯೊಳ್ಮಾಳಿಗೆಗುರುವರಬ್ಬಿಟ್ಟವತ್ತರೈಯ್ದುಪೆಗ್ಗೆಟ್ಟದಕೆಱೆಗೆಬಟ್ಟವುತ್ತರೆರಡುಅನ್ತುವತ್ತಪ್ಪದಿನೆಂಟುಪೆಗ್ಗಟ್ಟದಕೆಳ
ಗಣಪೂ

[23]ದೋಂಟವೊನ್ದುಱಂತೀಧರ್ಮ್ಮವುಂಪ್ರತಿಪಾಳಿಸಿದಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಮಾಸಿರಕವಿಲೆಯಂ

[24]ಕೋಡುಂಕೊಳಗುವುಂಪಂಚರತ್ನಂಗಳೆಂಬಱಿಯಿಸಿವೇದಪಾರಗರಪ್ಪಸಾಸಿರಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಉಭಯವುಮಖಿಗೊಟ್ಟಫಲವನೆ

[25]ಯ್ದುಗುಮಿಾಧರ್ಮ್ಮವನಳೆದಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಮಾಸಿರಕವಿಲೆಯುಂಸಾಸಿ

[26]ರಬ್ರಾಹ್ಮಣರುವನಳೆದಮಹಾಪಾತಕನಕ್ಕುಂ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿವ್ರ್ಷಸಹ

[27]ಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ

[28]ಸ್ತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾಗಿನಃ

[29]ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷವೇಕಾಕಿನಂ

[30]ಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಮಹಾದೇವೋದೇವಸ್ಸಕಳಜಗದಾರಾಧ್ಯಚರಣಸ್ತ್ರಯಿಾಪ್ರೋಕ್ತೋಧರ್ಮ್ಮಃಕ್ರಮಘಟಿತ

[31]ವರ್ಣ್ಣಾಶ್ರಮವಿಧಿಃ । ತಯೋರ್ಯೋವ್ಯಾಕುರ್ಯ್ಯಾದ್ವ್ಯಜಿನಮನಯೋಸ್ತಸ್ಯನಿದಧೇಃರಸ್ಯಂಭ್ರಿಂವಾದಿಪ್ರಳಯದಹನೋಹಂನೈ

[32]ಪಸಭೇ ॥ ಇನ್ತೀಧರ್ಮ್ಮಮಂನಗರಂಪ್ರತಿಪಾಳಿಸುವುದುನೈಷ್ಠಿಕರಲ್ಲದರಪೂಱುಮದೇಸಿಕಳಿವುದು ॥

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[33]ಸ್ವಸ್ತಿಸಮಸ್ತನೃಪಜನನುತ್ಯಸತ್ಯ . . . . . ಪರಮೇಶ್ವರಂಕುವಳಾಲಪುರ

[34]ವರೇಶ್ವರಂ । ನನ್ದಗಿರಿನಾಥಂ । ಮದಗಜೇಂದ್ರ . . . . . ದಂನ . . ಯಗಂಗಗಂಗಗಾಂಗೇ

[35]ಯಂ । ಗಂಗಸರ್ಬ್ಬನುಂ । ಚಾರಿತ್ರ . . . . . ಮುಕುಟಜಕೊಡಾವಣಿ

[36]ಕ್ರೀಮಚ್ಚಾಳುಕ್ಯ . . . . . ಬಿಸಂವತ್ಸರದಪುಷ್ಯ

[37]ಬಹುಳದಶಮಿಯ . . . . . ಪಂಚಲಿಂಗದುವಾಮಹೇಶ್ವ

[38]ರದೇವಗ್ಗೆರ್ಧಮ್ಮರ್ . . . . . ನ್ದುಪೂದೋಂಟವೊನ್ದು । ಪಂಚಲಿಂ

[39]ಗದತ . . . . . ದ್ಯೆಕ್ತಂ . . . . . ತ್ತರೊನ್ದು

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### ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿಯ ಜಿಡ್ಡಿಕೆರೆಯ ಸೋಪಾನದ ಮೇಲೆ.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 10″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
[2]ಧಿರಾಜಂಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ
[3]ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂತ್ರಿಭುವನೈಕ
[4]ಮಲ್ಲದೇವರ್‌ಬಂಕಾಪುರದನೆಲೆವೀಡಿನೊಳ್‌ಸುಖಸಂ
[5]ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ
[6]ಪ್ಪಸ್ವಸ್ತಿಭುವ . . . . . .
[7]ಭಮಲ್ಲಮ . . . . . .
[8]ರಮೇಶ್ವರಂ . . . . . .
[9]ರ್ಯದೇವರಿ . . . . . .
[10] . . ಪದಿಮೂಱು . . . . . .
[11]ಪಾಳನಂ . . . . . ಸುಖಸಂಕಥಾ
[12]ವಿನೋದದಿಂದ . . . . . ನೆಯರಾಕ್ಷಸ
[13]ಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧಂ . . . . . ನುತ್ತರಾಯಣಸಂ
[14]ಕ್ರಾನ್ತಿನಿಮಿತ್ತದಿಶ್ರೀ . . . . . ಬಲ್ಲಿ . ತ್ರಯನ . .
[15] . . . . . ಜೀವಿತವನ
[16]ಡೆಸುವನ್ತಾಗಿ . . . . . ಕಾಲಂಕರ್ಚ್ಚಿಧಾ
[17]ರಾಪೂರ್ವ್ವಕಂಮಾಡಿ . . . . . ಕೊಟ್ಟಜಿಡ್ಡುಳಿಗೆ . . .
[18]ಗೊಬ್ಬಳ್ಳಿಯ . . . . . ಗರ್ತಸಕ್ಕಂಬಿಟ್ಟ . .
[19] . . . . . ವಬ್ರಾಹ್ಮಣ . . ಶ್ರೀಮತ್‌ರಾಜಾಧ್ಯಕ್ಷದಿರ್ಮ್ಮಡಿ
[20] . . . . . .
[21]ಯರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕುಡೆಪಡೆದಬನವಾಸಿ
[22] . . . . . ನಾಗರಖಣ್ಡಿಜಂಱಬಳಿಯಅಗ್ರಹಾರಂಕಮ್ಬಗ
[23]ಳಿಂ ಪ್ರವಿಷ್ಟಂಬಿಟ್ಟಿಗೆಯ್ಯಿಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿ
ಪಾಳಿ
[24]ಸಿದಾಗಸಮಸ್ತ . . ತಾಗಣಂಗಳಪುಂ . . ಸಿದೊ . .
[25] . ಹ . . ಮನೆಯಲ್ಲ . ಶ್ರೀಯುಂ . . . . . .
[26] . . ಇದನಳಿ . . . . . ಬ್ರಾಹ್ಮಣರು . . . . .
[27]ಮಹಾಪಾತಕ . ವಂಸಕ್ಷಯಮಕ್ಕು ॥ ಸಾಮಾನ್ಯೋಯಂಧ
[28]ರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದಿ ಭಃಸ
ರ್ವ್ವಾನೇತಾನ್ಭಾ
[29]ವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ।
[30]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರ್ಷ
[31]ಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಅನ್ತಾಪ
[32]ರಿಯಂಕಚ್ಛವಿಯನೂಱಇರ್ಪ್ಪದಿಂಬರುಂತಿಂಗ . . .
[33] . . ಗಪಾದೆಯದಿಂಇರ್ಪ್ಪದಿಂಬರುದೇವರಿಗೆಮ . .
[34] . . . . . ದಿಎಪತುಇಕ್ಕದವರಿಗೈವತ್ತೆಯಿಲ್ಲ ।

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### ಅದೇ ಕೆರೆ ಏರಿಯ ಮೇಲೆ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 7″

ಮೇಲ್ಭಾಗದಲ್ಲಿರುವ ಗುರುವಿಗ್ರಹದ ಬಳಿ ಬರೆದಿರುವದು.

ಇದು ಗುಣಗಳ್ಳದೇವರ ದಿವ್ಯಮೂರ್ತಿ.

[1]ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂದಕ್ಷಿಣೋನ್ನತ
[2]ದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾನ್ತಭುವನಂವಪುಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾ
[3]ಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ
[4]ಯಕುಱತಿಱಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ
[5]ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಸಲುತ್ತಮಿರೆಬಂಕಾಪುರದನೆಲೆವೀಡಿನೊಳ್
[6]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದ
[7]ಣ್ಡನಾಯಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕಂನಿಯೋಗಯೋಗನ್ಧರಾಯಣಂಚತುರಪಾರಾಯಣಂವಿವೇಕವಿ

[8]ದ್ಯಾಧರಂಸಕಳಕಳಾಧರಂಹರಚರಣಸ್ಮರಣಪರಿಣತಾನ್ತಃಕರಣಂಚಾಳುಕ್ಯರಾಜ್ಯಸಮುದ್ಧರ
[9]ಣಂವಿಕ್ರಮೋತ್ತುಂಗನಸಹಾಯಸಿಂಗಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವಪಾದಾರವಿನ್ದಷಟ್ಚರಣಂ
[10]ಸಮಸ್ತಗುಣಗಣಾಭರಣಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಹಿರಿಸನ್ಧಿವಿಗ್ರಹಿ
[11]ಮನೆವೆರ್ಗ್ಗಡೆದಣ್ಡನಾಯಕನುದಯಾದಿತ್ಯನಬಿನ್ನಪದಿಂಶ್ರೀಮದ್ಭುವನೈ
[12]ಕಮಲ್ಲದೇವರ್ಸಕವರ್ಷ ರ್ಷಿನೆಯವಿರೋಧಿಕೃತ್ಸಂವತ್ಸರದಪು
[13]ಷ್ಯಸುದ್ಧಂಸೋಮವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಪರ್ಬ್ಬನಿಮಿತ್ತದಿಂರಾಜಧಾನಿಬಳ್ಳಿ
[14]ಗಾವೆಯಹರಿಹರಾದಿತ್ಯದೇವರ್ಗ್ಗಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂದೇಗುಲದಬೆಸಕ್ಕಂಮಠದಬಿಯಕ್ಕಂ
[15]ಶ್ರೀಸತ್ಯಜ್ಞಾನಾನನ್ದಾದ್ವೈತಜ್ಯೋತಿಶ್ವರೂಪರಪ್ಪಶ್ರೀಮತ್ಪ್ರಣ
[16]ವನಾದಾನಂದಗುಣಗಳ್ಳಯೋಗಿಗಳಕಾಲಂಕರ್ಚ್ಚಿ
[17]ಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ಬ್ಬನಮಸ್ಯಂಸರ್ಬ್ಬಬಾಧಾಪರಿಹಾರಮಾಗಿಬಿಟ್ಟಬನವಸೆ
[18]ಪನ್ನಿರ್ಬ್ಬಾಸಿರದಕಂಪಣಂಜಿಡ್ಡುಳಿಗೆಃಂತ್ತಱಬಳಿಯಬಾಡಂಬಿದಿರಿಂಗೆರಿಯೊಂದು
[19]ಈಧರ್ಮ್ಮಮನಾವನೊರ್ಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿದನಾಪುರುಷನನನ್ತಸುಖಪ್ರಾಪ್ತನಕ್ಕುಮಿಾಧರ್ಮ್ಮ
[20]ವನೊರ್ಬ್ಬನಳಿದನವನನನ್ತದುಃಖಪ್ರಾಪ್ತನಕ್ಕುಂ ॥ ಶ್ರೀಮನ್ಮುಕ್ತಿವಧೂಲೀಳಾಮಂಗಳತಿಳಕನೆಸ
[21]ದನದ್ವಯಮಹಿಮೋದ್ದಾಮಂಸಂಪೂರ್ಣ್ಣಂವಿದ್ಯಾಮೂರ್ತ್ತಿಜೆತಾತ್ಮನಕ್ಷರಂಗುಣಗಳ್ಳ ॥ ಅಚ
[22]ಳನದೆಸೆಯಿಂದುದಿಯಿಸುವಚರಾಚರಮಚಱನಿಂದೆಪೊಱಗಣವಲ್ತೆಂದಚಳಿತಚಿತ್ತ
[23]ದಿನಿರ್ಪ್ಪಂಪ್ರಚಣ್ಡನದ್ವೈತಿನಿರುಪಮಂಗುಣಗಳ್ಳ ॥ ಸರ್ವ್ವಜ್ಞಂಸರ್ಬ್ಬಗತಂಸರ್ಬ್ಬಾತ್ಮನೆನಿಪ್ಪಗುರ್ಬ್ಬಿನ
[24]ದ್ವೈತಧನಂನಿರ್ಬ್ಬಾಣಯೋಗಿಶಾನ್ತಂಸರ್ಬ್ಬಂಸರ್ಬ್ಬೀಯಕಾರಣಂಗುಣಗಳ್ಳ ॥ ಜ್ಞಾನಮೆನಾನಿ
[25]ನಗೊಡಲೆಸವಾನನ್ದಂತೋರ್ಪ್ಪುವೆಲ್ಲಮೆನ್ನನೆಳಲ್ಮತ್ತೇನುಂಬೇಱಿಲ್ಲೆಂಬನಿಳಾನುತನದ್ವೈತಶೇಖ
[26]ರಂಗುಣಗಳ್ಳ ॥ ಆನನ್ದಾದ್ವಯಸತ್ಯಜ್ಞಾನಮಯನ್ನೆಗಱ್ದಿರಖಿಳದೊಳ್ನಿಷ್ಕಳನಾದಾನನ್ದ
[27]ರ್ತ್ತನ್ನಾಮಾಧೀನರ್ಗುಣಗಳ್ಳನಾಗವರ್ಮ್ಮಾಚಾರ್ಯ್ಯರ್ ॥ ವ್ರಿತ್ತ ॥ ದೊರೆಕೊಣ್ಡೀದೇಹದೊಳ್ಮೋಹಮನೆಲೆ
[28]ಗುಣಗಳ್ಳಾರ್ಯ್ಯನಿಂಮಾಣ್ದುಬೆಂಕೊಣ್ಡರಿಷಡ್ವರ್ಗ್ಗಂಗಱಂಭೇದಮನಿಱಿದಳಿಪಂಬಿಟ್ಟುಕರ್ಮ್ಮಂಗಳೆಲ್ಲಂ
[29]ಬೆರಸಾನೆಂದಿರ್ಪ್ಪಹಂಕಾರಮನವಯವದಿಂಸುಟ್ಟುಸಾನಂದದಿನ್ದಂಪರಿಪೂರ್ಣ್ಣಜ್ಯೋತಿನೀನಾ
[30]ಗಿರೆಬಿಡುವಳೆಪೇಱ್ಮುಕ್ತಿನಿನ್ನಂಮುನೀನ್ದ್ರಾ ॥ ತ್ರಿವದಿ ॥ ಮುಕ್ತಿಶ್ರೀಸತಿಗನುರಕ್ತಂಸಂಸಾರವಿರಕ್ತನಿರ್ಬ್ಬಿ
[31]ಷಯನಿರಪೇಕ್ಷಂಸುಚಿಜೇವನ್ಮುಕ್ತಂನಿರ್ಬಾಣಿಗುಣಗಳ್ಳ ॥ ಆಳೆಱ್ದಬಸನಂಗಳೇಳುಮನೆಱ್ದುನಿರ್ಮ್ಮೂಳಿ
[32]ಸಿಪರಿದನಂಷಡ್ವರ್ಗ್ಗ . . ಕಾಳಾಗ್ನಿಯನ್ತೆಗುಣಗಳ್ಳ ॥ ಅಱಿವಣ್ಮುವೈರಾಗ್ಯಂತಱಿಸಲ . ಭ್ಯಾಸಂನೆಱೆ
[33]ಭಕ್ತಿಶಾನ್ತಿಧೃತಿತುಷ್ಟಿಯೆಂಬೀವರ್ಕ್ಕೆಱೆವಟ್ಟೋಗಿಱ್ದಿಂಗುಣಗಳ್ಳ ॥ ಅಕ್ಕರ ॥ ಎಸವಕೊಂಡಳಿನಾಡೊ
[34]ಳಗಣತುಂಬಿಗೆಱೆಯಮೂಡಣಸೀಮೆಯಿಂದೊಳಗೆಮೊಸಳೆಮಡುವಿನಪಡುವಣಸೀಮೆಯೊ
[35]ಳ್ನಾಗೇಶ್ವರಂಸ್ವಯಂಭೂನಿಳೆಯಂಜಸದಬಲಿಪುರವರದೊಳ್ಯೋಗೇಶ್ವರಂಹರಿಹರಾದಿತ್ಯಂ
[36] . ವಾಸ್ಸಯನನೆಂಬಪೆಸರದೇವರಂದೇವಾಲೆಯಂಗಳಂಮಾಡಸಿದರ್ಗ್ಗಣಗಳ್ಳದೇವರ ॥ ಕಂದ ॥
[37]ಕಿಱುದೊಱೆಯತೆಂಕದಡಿಯೊಱ್ಕುಱುವತ್ತಿಯಸೆಂಪುವೆತ್ತಮುತ್ತೂರೆಡೆಯೊಳ್ನೆಱೆಸಿದ್ಧ
[38]ತೀರ್ತ್ಥಮಂಜಗಮಱಿಯಲ್ಗುಣಗಳ್ಳದೇವಮುನಿನಿರ್ಮ್ಮಿಸಿದ ॥ ತ್ರಿವದಿ ॥ ನುಡಿವತತ್ವದಮಾ
[39]ತಂಬಿಡಲಾಱರೆನುವಂನುಡಿವಳಿಯನ್ತೆನಡೆವಳಿಯೆನಿಸಿದಂನುಡಿದನ್ತೆಗಂಡಂಗುಣಗಳ್ಳ ॥ ವೃ ॥
[40]ಕರುಣದಿನೊಳ್ಳಿತಾಗೆಗುಣಗಳ್ಳಮಹಾಮುನಿಯಂತೆಸಂತತಂಭರವಸದಿನ್ದೆತತ್ಪದಮಿದೀಕ್ರ
[41]ಮದಿಂನಡೆದಂಗೆಸಾಧ್ಯಮೆಂದೆರದುಮನಾವಗಂತಿಳಿಪಿಬೇಸಱದಿರ್ಪ್ಪದಯಾಱುವಪ್ಪಸದ್ಗುರು
[42]ವಡೆದಂದೆಶಿಷ್ಯರಭಿವಾಂಛೆಯದಾಗದೆಸಿದ್ಧಿಯಾಗದೆ ॥ ಕಿಡುಗೆಮನೋಮಳಂನಡೆಗೆ

[43]ತತ್ವವಿಚಾರಸಮಾಧಿಚಿತ್ತದೊಳಿಸೊಡರ್ವ್ವಿಳಗಿಟ್ಟವೊಲ್ಬೆಳಗುತಿರ್ಕ್ಕವದಾತವುರೊಪದೀ
[44]ಪಮಾಗಡುವುಱಿವೊಂದೆನಿಲ್ತಕ್ಕ ಗುರುದೇವಪದಾಂಬುರುಹಪ್ರಸಾದವುಂಪಡೆದಂ .
[45] . . ಸಕಳಕಿಪ್ಯಜನೆಂಶುಭವುಕ್ಕೆ ವುಂಗಳಾ ॥ ಶ್ರೀಮತ್ಪ್ರತಿಕಂಠಕಾವುರಾಜಂಬರೆದಂ

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### ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 6″

[1]ನಾರಸಿಂಹವಪುಃಕೃತ್ವಾಸರ್ವ್ವಲೋಕಭಯಂಕರಂಹಿರಣ್ಯಕಶಿಪುಂಜಘ್ನೇ
[2]ತಸ್ಕೈಸಿಂಹಾತ್ಮನೇನಮಃ ॥ ಶ್ರೀವುಚ್ಚಳುಕ್ಯಚಕ್ರೇಶ್ವರನತುಳಬಳಂತೈಲಪಂ
[3]ತೀಬ್ರತೇಜೋಧಾವುಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮಗುಣನಿಳಯಂವಿಕ್ರಮಾದಿ
[4]ತ್ಯನತ್ಯುದ್ದಾವುಂಸನ್ದಯ್ಗುಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಹಂಧರಾಚಕ್ರಲಕ್ಷ್ಮೀ
[5]ಧಾವುಂತೈ ಳೋಕ್ಯವಲ್ಲಂನೆಗಳೆನೆಗಳ್ದದೀಪ್ರಾಜ್ಯಚಾಳುಕ್ಯರಾಜ್ಯಂ ॥ ತನ್ನಿ ಪ
[6]ನನ್ದನಂಭುವನವನ್ದ್ಯಗುಣಂಭುವನಯತ್ತ ವುಲ್ಲದೇವನ್ನ ರನಾಥರಾಜ್ಯರವುಣೀ
[7]ರವುಣೀಯಪರಾರ್ದ್ಧ್ಯಭೂಷಣಂಪನ್ನಗರಾಜಭೂಷಣಪದಾಬ್ಜಪರಾಗಪವಿ
[8]ತ್ರಶೀಖರಂಪ್ರೋನ್ನತಕೀರ್ತ್ತಿದೀಧಿತಿಸಂಧಾಧವಳೀಕೃತವಿಶ್ವವಿಷ್ಟಪಂ ॥ ಸ್ವಸ್ತಿಸ
[9]ಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರವುೇಶ್ವರಪ
[10]ರವುಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀವಲ್ಲಭನಯ್ಯ
[11]ವುಲ್ಲದೇವರವಿಜಯರಾಜ್ಯವುುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನವಾಚನ್ದ್ರಾರ್ಕ್ಕ
[12]ತಾರಂಸಲುತ್ತವಿರೆ ॥ ವೃತ್ತ ॥ಅಸ್ಮತ್ಪೃಥ್ವೀಶ್ವರಪಾದಪಂಕರುಹಸೇವಾತತ್ಪರಂವಿ
[13]ಕ್ರವಾಟೋಪಪ್ರೋದ್ದಳನಾಹಿತಪ್ರಕರನನ್ಯಕ್ಷೋಣಿಪಾಳಾಚ್ಛಿತಶ್ರೀಪಾದಾಂ
[14]ಬುರುಹಂವಿರೋಧಿನೃಪಚೂಡಾರೋಪಿತಾಜ್ಞಾಪ್ರಭಾವೋ ೇತಂಭುವನಯತ್ತ ವೀರ
[15]ನೆನಿದಂಶ್ರೀಗಂಗಚಕ್ರಾಯುಧಂ ॥ ಕನ್ದ ॥ ಶ್ರೀಮಹಿಮಾರ್ಣ್ಣವನಖಿಳಕ್ಷ್ಮಾಮರಚಕ
[16]ಕ್ರೇಶನಾತ್ಮಭುಜಬಳವಿಜಯೋದ್ಭಾವುಂಬ್ರಹ್ಮಕ್ಷತ್ರಶಿಖಾಮಣಿರಾಜಾಧಿ
[17]ರಾಜನುದೆಯಾದಿತ್ಯಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತುತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ವ
[18]ಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರವುೇಶ್ವರಂಕೋಳಾಳಪುರವರೇ
[19]ಶ್ವರಂನನ್ದಗಿರಿನಾಥಂವುದಗಜೇನ್ದ್ರಲಾಂಛನಂಸೋವುೇಶ್ವರಲಬ್ಧವರಪ್ರಸಾ
[20]ದಂಗಂಗಕುಸುವುಾಯಧಂನನ್ನಿಯಗಂಗಂಜಯದುತ್ತರಂಗಂಸಕಳಜನಚಿನ್ತಾ
[21]ವುಣಿವುಣ್ಣಿಳಿಕವುಕುಟಚೂಡಾವುಣಿಶ್ರೀವುದ್ಗಂಗವೆಮ್ಮಾನಡಿಭುವ
[22]ನಯ್ಕ ವೀರನುದೆಯಾದಿತ್ಯದೇವಂಬನವಸೆಸನ್ನಿ ಚ್ಛಾಸಿಂಸಾನ್ತಃಗೆಸಾ
[23]ಸಿರವುುವುಂವುಣ್ಣಿಳಿನಾಸಿರವುುಂಪದಿನೆಂಟಗ್ರಹಾರವುುವುಂದುಪ್ಪನಿಗ್ರ
[24]ಹವಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತುಂಪ್ರತ್ಯನ್ತವಾಸಿಗಳಪ್ಪಚೇರಚೋ
[25]ಳಪಾಣ್ಡ್ಯಪಲ್ಲವಪ್ರಭೃತಿಗಳನಲೆದಾಟನ್ದುಕಪ್ಪವುಂಕೊಣ್ಡುಚೆತುರ್ವ್ವಾ
[26]ರ್ದ್ದಿಪಯ್ಯರ್ನ್ತಂನೆಲನಂನಿಮಿಚ್ಛರ್ದ್ದಿವಿಜುಗೀಷುವೃತ್ತಿಯನಪ್ಪುಕೆಯ್ದುಸುಖಿಸಂಕಥಾ
[27]ವಿನೋದದಿಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳಿರ್ದ್ದಧರ್ಮ್ಮಬುದ್ಧಿಯಿಂನಿಜಸತ್ವ

[28]ಮಿಶ್ರೀಮದ್ಭುವನಯ್ಯ ಮಲ್ಲದೇವಗ್ಗೆರ್ಗಬಿನ್ನ ಪಂಗೆಯ್ದು ಪರಮೇಶ್ವರದತ್ತಿ
[29]ಮಾಡಿರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯವೆಗ್ಗರ್ಟ್ಟುದೇರಿಯವೇಗಣಶ್ರೀಮನ್ನಾರ
[30]ಸಿಂಹದೇವರದೇಗುಲದಬೆಸಕ್ಕಂದೇವಪೂಜೆಗೆಂಸಕವರ್ಷ ೯೯೩ನೆಯ
[31]ರಾಕ್ಷಸಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧ ೧ ಸೋಮವಾರದನ್ದಿನುತ್ತರಾಯಣ
[32]ಸಂಕ್ರಾನ್ತಿಪರ್ಬನಿಮಿತ್ತದಿನಲ್ಲಿಯಮುಖ್ಯರಪ್ಪಶ್ರೀಮತ್ಪೂರ್ಣಾನನ್ದಭ
[33]ಟ್ಟಾರಕರಕಾಲಂಕಬ್ಬಿಗಧಾರಾಪೂರ್ವ್ವಕಂಗಬ್ರಾನವುಸ್ಯಮಾಗೆಬಿಟ್ಟಬನವಸೆನಾ
[34]ಡಕಂಪಣಂವೇಗುನ್ದಪನ್ನೆರಡರಬಳಿಯಬಾಡಕುನ್ದವಿಗೆ ೧ ಈಧರ್ಮ್ಮವನಾ
[35]ವನೊಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿದಂಗಯಿಯೊಳಿಗಂಗೆಯೊಳಿಕುರುಕ್ಷೇತ್ರದೊಳಿವಾರಣಾ
[36]ಸಿಯೊಳಿಪ್ರಯಾಗೆಯೊಳಿಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುವಂಪಂಚ
[37]ರತ್ನಂಗಳಂಕಟ್ಟಿಸಿವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗೆರ್ಗಕೊಟ್ಟಪುಣ್ಯಮನೆ
[38]ಯ್ದುಗುಂನವಿಪಂವಿಷಮಿತ್ಯಾಹುಃದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂ
[39]ಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಿನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 2′ 6″

[1]ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾನ್ತಭುವನಂವಪುಃ ॥
[2]ಸ್ವಸ್ತಿಶ್ರೀವನಿತಾಪ್ರ್ಪಿತವಿಸ್ತೀರ್ಣ್ಣೋರ್ವರಸ್ಥಳಂರಿಪುಬ್ರಜವಸ್ತನ್ಯಸ್ತಚರಣಂಸಮಸ್ತಜನಸ್ತುತಸಿತಕೀರ್ತ್ತಿರ್ವಿಕ್ರ
[3]ಮಾದಿತ್ಯನೃಪಂ ॥ ಅರಿರಾಯಂಜಗದಳದಿಕ್ಕರಿದಂತವಿಲಗ್ನಕೀರ್ತ್ತಿರ್ಮ್ಮೂರ್ತ್ತಿರ್ಭೂತಸ್ಮರನೇಕಚ್ಛತ್ರೀಕೃತಧರಾ
[4]ತಳಂನೋಮಃವಂಶಕೊಡಾರತ್ನಂ ॥ ಆಳ್ವಲಮಂತೋಳ್ವಲಮಂಬುಳ್ವಲಮಂತೋಱುವಿವಾಱುವರೀಭೂಭುಜರೇವೇಳ್ವೆ
[5]ನೊಪೊಂಗೆ . . ರ್ದ್ದಪರಾಳ್ವಿಸದೊಳುವೈರಿವೀರಕೋಳಾಪಳನ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀ
[6]ವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಾ
[7]ಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರನಿಜವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
[8]ರಂಬರಂಸಲುತ್ತಮಿರೆಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮಮಧುಕರನು
[9]ತ್ಪಾಟಿತಬಳವದಹಿತಬಾಹುಬಳಂವಿದ್ವತ್ಪೂಜ್ಯಂಗುಣರತ್ನ ಸರಿತ್ಪತಿಯೆನಿಸಿದನನನ್ತ ಪಾಳಚಮೂಪಂ ॥ ಪತಿಹಿತರೊಳೆ
[10]ಲ್ಲವಗ್ಗದಪತಿಹಿತನತಿಶುಚಿಗಳೆನಿಸಿನೆಗೆಳ್ದವರೊಳುಮತಿಶುಚಿದಕ್ಷರೆನಿಪ್ಪ . . ತಿದಕ್ಷನನನ್ತ ಪಾಳದಣ್ಡಾಧೀಶಂ ॥
[11]ಸ್ವಸ್ತಿಸನುಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂವಿಬ್ಧವರದಾಯಕಂಸುಜ
[12]ನಪ್ರಸನ್ನನುಡಿದುಮತ್ತೆನ್ನಂಗೋತ್ರಪವಿತ್ರಪರಾಂಗನಾಪುತ್ರಂತುರಯರೇವನ್ತಂವೈರಿಕ್ರಿತಾಂತಂಸಾಹಸೋತ್ತುಂಗನಯ್ಯನೆ
[13]ಸಿಂಗಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಬಾಣಸವೆಗ್ಗರ್ಡೆದಣ್ಡನಾಯಕನನನ್ತ ಪಾಳರಸರು
[14]ಬಳ್ವಲಮೂನೂಱುಪುಲಿಗಜ್ಜೆವಮೂನೂಱುಬನವಸೆಪನ್ನಿರ್ಚ್ಚಾಸಿರಮುಸಪ್ತಾರ್ದ್ಧಲಕ್ಷಯಪನ್ನಾಯಮಂಪಡೆದು
[15]ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಲಿಸುತ್ತಮಿರೆತತ್ಪ್ರಸಾದಾಸಾದಿತವನವಾಸಿದ್ವಾದಶಸಹಸ್ರಾಧಿಕಾರ
[16]ಳಕ್ಷ್ಮೀವಿಭಾಸಿಯುಂಸಕಲಗುಣಗಣೋದ್ಭಾಸಿಯುವೆನಿಸಿದಗೋವಿನ್ದರಾಜನೇದೊರೆಯನೆಂಡಡೆ ॥ ಶ್ರೀವನಿತಾ
[17]ಕುಚಸಂಶ್ಲೇಷಿತೋರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿಮಾಳಾವಿಳಸಿತನೇನೆಸೆದನೊಗೋವಿನ್ದಂಮದವದಹಿತದನುಜಮು
[18]ಕುಂದಂ ॥ ಶರಣೆಮಗೆಂದುಬಂದಡಱಿಯಂಮಲೆದಾಂತಡೆಭಾಳದೊಳುಪ್ಪೇದಱ್ದುರವೈರಿಗಣ್ಣನುಗ್ರಫಣಿಕುಣ್ಡ

[19]ಳವುಂಕಿವಿಯೊಳುಕರಾಬ್ಜದೊಳುಸುರುಚಿರಕೊಳವುಂಮಿಱುಪದಾಡೆಗಳಂನಿಜವಕ್ತ್ರದೊಳುವಿಭೀಕರವೆ
[20]ನೆತೋಱುಗುಂಸವುರರಂಗದೊಳೆಂರಣರಂಗಭೈರವ । ವರವಿದ್ಯಾನಿಧಿಕೇಶಿರಾಜವಿಭುಗಂನೀಲಬ್ಬೆಗಂಪುಟ್ಟಿಖಾ
[21]ಸುರಕೀರ್ತ್ತಿಪ್ರಿಯದಾನಿಸಂದಗುಣರತ್ನ ಂದಾಶಿರಾಜಂಪರಾಶರಗೋತ್ರಾಂಬರತಿಗ್ಮರೋಚಿಜನಕಂ
[22]ತಾಯ್ಬಾ . ನಾನಾಗುಣಾಕರೆಸೋವುಂಬಿಕೆಯಿಂದಡೀಭುವನದೊಳಿಗೋವಿನ್ದನೇಂಧನ್ಯ
[23]ನೋ ॥ ಆನವುಸ್ತಗುಣಗಣಾಭರಣನುಂವಿಬುಧಜನಶರಣನುಂನಿಜವಿಕುದ್ಧಕೀರ್ತ್ತಿಚಕಂ
[24]ದ್ರಿಕಾಪ್ರಭಾವವಿಕಸಿತಜಗದ್ವಳಯಕ್ಕೈರವನುಂರಣರಂಗಭೈರವನುಂವಿಷವುಹಯ
[25]ವತ್ಸರಾಜನುಂಸುಕವಿಸುರಭೂಜನುವೆನಿಸಿದವುಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ
[26]ಗೋವಿನ್ದರಾಜಂಬನವಸೆವನ್ನಿಚ್ಛಾರ್ಥಸಿರವುುವುಂವಡ್ಡರಾವ್ರಳವುುವುಂಭತ್ರಚ್ಛಾಯೆಯಿಂ
[27]ಚಪ್ಪನ್ನದಬಚ್ಚೆಪನ್ನಾಯವುಂಪಡೆದುಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಶಿಪೂಳಿ
[28]ಸುತ್ತುಮಿರೆತದೀಯಸನ್ಧಿವಿಗ್ರಹಾಧೀಶ್ವರನಪ್ಪೀಶ್ವರಯ್ಯನಾಯಕನವಂಶಾವತಾ
[29]ರವೆಂತೆಂದೊಡೆ ॥ ಶ್ರೀವುಶ್ಯಕಳವುುನೀಂದ್ರಕಿಖಾವುಣಿಭುವನೈಕವಿನುತನತಿ
[30]ವಿವುಲತರಂಶ್ರೀವುಹಿತಂನೆಗದ್ದ್ಯಂಗುಣದಾವುಂವ್ವಿಜಕುಳವೆರಿಪ್ಪನೆನಿಸವಕಪ್ಪ ॥
[31]ಎನೆನೆಗಳ್ದಿವಕಪ್ಪ ವುುನೀಂದ್ರನಗೋತ್ರದೊಳೊಗೆದನಖಿಳಜನನುತವಿದುತಾನೆನಿಪಸಿರಿಗು
[32]ಪ್ಪೆಗೊಳದೊಳ್ವಿನಯಾಂಬುಧಿದುರಿತಕುಳಭರಟ್ಟಂಜಕಟ್ಟಂ ॥ ಎನೆಸಂದಚಟ್ಟಪಂಗಂವಿನುತಯ
[33]ಶೋವತಿಯಿನಿಪ್ಪಭೋಗಾಂಬಿಕೆಗಂಜನಿಯಿಸಿದಸರ್ವಕಳಜಗಜ್ಜನವಿನುತಬ್ರ್ಹ್ಮಚಿರಾಜನುಂಬಸವಣನುಂ ॥ ಆವರಗ್ರ
[34]ಜರನುಜಾತಂವಿವಿಧಗುಣಾಳಂಕೃತಂವಿರೂಪಾಕ್ಷನೆನಲ್ಬುವನನುತನೀಶ್ವರಂವೆಂಪುವೆತ್ತನೀಶ್ವರಪದಾಬ್ಜಯುಗಳಭ್ರಮರಂ ॥
[35]ವಾರಾಶಿಪರಿವೃತಾಖಿಳಧಾರಿಣಿಯೊಳೊಪ್ಪೀಲ್ಪಡನ್ಮಪೋಲ್ತೆವುಪುರುಷಾಕಾರದೊಳೆಪುರುಷಕಾರದೊಳಾರುಂನೆಗಳ್ದುರ್ದೀ
[36]ಶ್ವರಾಯ್ರ್ಯನಂಪೋಲ್ತಪರೇ ॥ ವುಂದರಭೈಯ್ರ್ಯನಪ್ರತಿವುಸಾಹಸನನಾಶೈತರಾಜಕೀರವೊಕಂದನನೂನದಾನಿನಱು
[37]ಗುಂದವಿಪ್ರಗಣಾಗ್ರಗಣ್ಯನಾನಂದಿತಬಂಧುವರ್ಗ್ಗನಿವನೆಂಬುದುಭೂತಳವೆವ್ಮಿವೀರಗೋವಿನ್ದನಸನ್ಧಿವಿಗ್ರಹಿಯನೀಶ್ವ
[38]ರನಂಸುಜನೈಕಬನ್ಧುವಂ ॥ ಜನಕಂಬಾ . . ಗೆಲಬ್ಬೆಯಸುತಂಶ್ರೀಚಟ್ಟಪಂಚ . . ಯ್ರ್ಯನನಾಲಬ್ಬೆಯಚೆ
[39]ವ್ಮಗಳೆತನಗೆತಾಯ್ಬಾಗಯ್ಯೆ . . . . . ಗ್ರ್ಗಣಿಬಾಚಿಯುಂ . . . . . ವುಂವಿರೂಪಾಕ್ಷನಿಂತೆನೆ
[40]ಧನ್ಯಂನಱುಗುಂದದೀಶ್ವರ . . . . . ವಂ ॥ ಆ . . . . . ರತ್ನವುಾಳಾಳಂಕಾ
[41]ರನುಂ । ಬುಧಜನಾಧಾರ . . . . . ಯಚಾರುಚಾ . . . . ನನಿರ್ವ್ಮಳಯಶಃ
[42]ಪತಾಕನುಂ । ಗೋವಿನ್ದರಾಜಚರಣಸರಸಿರುಹಚಂಚರೀಕನುಂ । ತತ್ಪ್ರಸಾದಾಸಾದಿತಸನ್ಧಿವಿಗ್ರ
[43]ಹಾಧೀಶ್ವರನುವುಪ್ಪೀಶ್ವರಯ್ಯನಾಯಕಂ । ಶ್ರೀವುಚ್ಚಾಳುಕ್ಯವಿಕ್ರವುವರ್ಷ ೦೮ನೆಯ
[44]ಸುಭಾನುಸಂವತ್ಸರದಪುಷ್ಯಬಂಂಸುಕ್ರವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರವುಣದಲ್
[45]ಧರ್ವ್ಮಕಾರ್ಯ್ಯತಾತ್ಪರ್ಯ್ಯಚಿತ್ತನಾಗಿನಾಸ್ತಿ ಧರ್ವ್ಮಸವೋಬನ್ಬುಯೆಂಬನೀತಿವಾಕ್ಯಾರ್ತ್ಥವುಂಸವುತ್ಥಿ
[46]ಸಿಕುನ್ತಳಧರಿತ್ರೀಕಾನ್ತೆಯವಿಳೋಳಕುನ್ತಳಕಳಾಪದನ್ತೆಸೆವಬನವಸೆವನ್ನಿಚ್ಛಾರ್ಥಸಿರಕ್ಕ ವಳಂಕಾ
[47]ರವಾಗಿತೋರ್ಪ್ಪಬಳ್ಳಿಗಾವೆಯುತ್ತರದಿಗ್ಭಾಗದಪೆರ್ಗ್ಗಟ್ಟದೇರಿಯವೇಗಣಶ್ರೀವುನ್ನಾರಸಿಂ
[48]ಹದೇವರಗನ್ಧಧೂಪದೀಪನೈವೇದ್ಯಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣೋದ್ಧಾರಕೆನ್ದ । ವುಹಾರಾಜಧಾನಿಬಳ್ಳಿಗಾ
[49]ವೆಯನಗರವುುಂಪಂಚವುಠಸ್ಥಾನವುುಂ । ಶ್ರೀವುದ್ದಣ್ಡನಾಯಕಂಗೋವಿಂದರನರುವುಱುಯೆಬನವ
[50]ಸೆವನ್ನಿಚ್ಛಾರ್ಥಸಿರದೊಳಗಣಕಂಪಣಂಜಿಡ್ಡುಳಿಗೆಯೆರ್ಪ್ಪತ್ತಱಬ್ಬೆಯಬಾಡಂಪಕ್ಕಳೆಯೂರೊ
[51]ಡೆಯಂಕವಿಬಾನ್ಧವನವುಗರುದ್ರವುಯ್ಯನವುಗಂನಾಕಣನಾಪಕ್ಕಳೆಯಭೂವಿಯೊಳಗೆತ
[52]ನ್ನುಬಳೆಯವಾನ್ಯದಕೆಯ್ಯೊಳಗೆಕಚ್ಚೆವಿಯಗಡಿಂಬದೊಳೆಯ್ವತ್ತುಕವ್ಮಗರ್ದ್ದಿಯಂಸರ್ವ್ವಬಾಧಾ
[53]ಪರಿಹಾರಂಸರ್ವ್ವನವುಸ್ಯವಾಗಿಕಾಲಂಕಚ್ಚಿರ್ದಧಾರಾಪೂರ್ವ್ವಂವಾಡಿಕುಡಲುಪಡೆದುಕೊಟ್ಟ

[54]ನಾಕೆಯ್ಯೞಕತುರಾಷ್ಟಾಟಶುದ್ಧಿಯಿಂತೆಂದಡೆ ॥ ವ್ರಿತ್ತ ॥ ಅನಿವೇೞೇಂದ್ರಾಶೆಯೊಳ್ಸಾಸನ
[55]ಬರಪವುನಾಂತಿರ್ದ್ದಕಲ್ಲಳ್ದಿವಾಕೃತ್ತನುಜಾಶಾವಕ್ತ್ರದೊಳ್ಬೆಂಡೆಯಕೆಜ್ಜೆಯಜಳಾಧೀೞದಿಕೊಕ್ಕೞಿವಾ
[56]ರ್ದ್ಧಿೞನಕಾಷ್ಠಾಭಾಗದತ್ತಲುಬಲಿನಗರದಪೀವುಾಂತದಿಂತ್ರೀಪುರಕ್ಕಿಂಬೆನೆಪೋದಧ್ವಂಕುಜೇರಾಶೆಯೊಳಳಿ
[57]ಯಕೊಳಂಪೀವೆತಾನಾಗಿತೋಕ್ಕುರಂ ॥ ಮತ್ತಂವನವಾಸಿದ್ವಾದಶಸಹಸ್ರಾಧಿಕಾರಿಗಳಸನ್ಧಿವಿಗ್ರಹಿಗಳುವರ್ಷ
[58]ಪ್ರತಿಕುಡುವಗದ್ಯಾಂಭಟ್ಟಗುತ್ತರುಪಂಅರಸಾಳ್ಗಳುವಿಂ ॥ ಸಕಳೋವ್ವಿೀಸ್ತುತವುಪ್ಪಧರ್ಮ್ಮವನಿದಂ
[59]ಕಾದಂಪಿರೈಶ್ವರ್ಯ್ಯಭುಂಭುಕನಕ್ಕುಂವಿಪರೀ[ತ]ದಿಂದಳೆದವಂಗಂಗಾಗಯಾವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳಿಯ್ದಿಗೋ
[60]ದ್ವಿಜವುನಿಬ್ರಾತಂಗಳಂಕೊನ್ದಪಾತಕನಕ್ಕುಂಬಿಡದಿಕ್ಕುರ್ವಾಪುರುಷನೆಂದುಂರೌರವಸ್ಥಾನವುಂ ॥ ಸ್ವದತ್ತಂ
[61]ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾ । ಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಅದೇ ಯೇರಿಯ ಮೇಲೆ ಕಾಳಂವುನಗುಡಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ.

ಪ್ರವಾಣ 4′ × 2′ 8″

(ಮೇಲ್ಭಾಗ ಒಡೆದು ಹೋಗಿದೆ)

[1]ತ . . . . . .
[2]ದ್ಧಿವೂದಿ . . . . . .
[3]ನೃತಾಳಾಪವಾನ . . . . . .
[4]ನೆಯಂಲೋಭಪ್ರಭಾವ . . . .
[5]ಮಣಿನೆಗಱಿದಯೂದಿತ್ಯದೇ . . . .
[6]ನ್ತಿತನ್ನಲ್ಕಱಿಂಬನ್ದಿರದೊಂಗಿಲ್ಲೆಯ್ದಿದಾರಾ . .
[7]ದೊಳ್ಮಾಹೊಂತವಂಗಿಲ್ಲಸುವಿನದೆಸೆಯೊ . . . .
[8]ನ್ನತಯಶನುದಯಾದಿತ್ಯದಣ್ಡಾಧಿನಾಥಂ ॥ ಕ . . . . . .
[9]ದಱಕಿ್ರಯೆಂಬವಿಕ್ರಮಲಕ್ಷ್ಮೀಸಾಧಕನನಱಿನುತ್ತರಂಗ . . .
[10]ಅನ್ತುಪೊಗಱ್ತೆಗಂನೆಗಱ್ತೆಗವೆಕ್ಕಲಾವಣವೂದವು . . . .
[11]ದಯಾದಿತ್ಯನಬಿನ್ನಪದಿಂತ್ರೀವುದ್ಭವನೈಕವುಲ್ಲದೇವರ . . .
[12]ಕೃತ್ಸಂವತ್ಸರದಪಪ್ಪುಸುದ್ಧಪಾಡಿವಂಸೋವುವಾರದ . . . . .
[13]ಪಬ್ಬನಿಮಿತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಪೆರ್ಗ್ಗಟ್ಟುದೇರಿಯ . . .
[14]ಕ್ಕಂದೇಗುಲದಬೆಸಕ್ಕಂಪನ್ನಿಬ್ಬರ್ಬ್ಬಗವರಭಿಕ್ಷೆಗಂಬ್ರ . . . .
[15]ಣಪ್ಪನ್ನಿಬ್ಬರಾಹಾರದಾನಕ್ಕಂವ್ಯಾಖ್ಯಾ . . . . . .
[16]ತ್ರಪ್ಪನ್ನಿಬ್ಬರಾಹಾರಕ್ಕವುವರಕ . . . . . .
[17]ಜೀವಿತಕ್ಕಂವುಲ್ಲಿಯವುುಖ್ಯಪ್ಪುನ್ನಾನಂದಭ . . . .
[18] . ಬ್ಬರನವುಶ್ಯಂಸಬ್ಬರಬಾಧಾಪರಿಹಾರವೂಗಿಬಿಟ್ಟಂಬನವಸೆಪ
ನ್ನಿಬ್ಬಾರ್ತ್ತ
[19] . . ಒಂಱಿಬಲಿಪೆಯಬಾಡಂಮಿಟ್ಟುಸಿಯೊನ್ದು ॥ ಈಧರ್ಮ್ಮವುನಾ
[20] . . . . ರಂವಾರಣಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಪ್ರ . . .
[21] . . . . . ರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕ . .
[22] . . . . . ಕೊಟ್ಟಪುಣ್ಯವುನೆಯ್ದ
[23] . . . . . ನಾಪುಣ್ಯತೀರ್ತ್ಥ
. . . . . .
[28] . . . ವುಱಕ್ಕತೇವಿಷವೇ . . . .
[29]ನಂಹನ್ತಿ . . . . . ಮ್ಮರಾಜಂಬರೆವರಬ . . .
[30]ಸ್ವಸ್ತಿಶ್ರೀವುನ್ಮಾಳದಾಲೂರವಾಸುದೇವಶ್ಶೈಸಾಸರ್ಗ್ಗಕೇ
[31]ಶವದೇವರಬ್ರಹ್ಮಪುರಿಯೂಗೆದಾನಂಗೊಟ್ಟಕಱ್ಚವಿಯಗಳ್ದಿ
[32]ಯಗದ್ದೆವುತ್ತರೆರಡು ॥

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ಅದೇ ಕೆರೆಯ ಕೆಳಗೆ ಕಲ್ಲುವುತದ ಚನ್ನಬಸವಯ್ಯನ ಅಡಿಕೆಯ ತೋಟದಲ್ಲಿ.

ಪ್ರವಾಣ 3′ 6″ × 1′ 3″

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಿಕಾವುರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
[2]ವೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[3]ಸ್ವಸ್ತಿಸವುಸ್ತಭುವನಾಶ್ರಯಂತ್ರೀಪೃಥ್ವೀವಲ್ಲಭವುಹಾರಾಜಾಧಿ

[4]ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ
[5]ಭರಣಂಶ್ರೀವಮದ್ಭೂಲೋಕಮಲ್ಲದೇವರುಕಲ್ಯಾಣದನೆಲೆವೀಡಿನಲಿ
[6]ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋ
[7]ಪಜೀವಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವ[ರ]
[8]ಬನವಾಸೆಯಾತ್ಮೈಲಹದೇವರಬೆಸದಿಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮ
[9]ಣ್ಡಿಕವಸಣಯ್ಯಂಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರದಸ
[10]ಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಾನೇಕಗುಣಗಣಾಳಂಕಾರಮಂಸಮಸ್ತಬು
[11]ಧಜನಾಧಾರರುಂಜಕೆತುಸ್ಸಮಯಸಮುದ್ಧರಣಧೀರರುಂಶ
[12]ರಣಾಗತವಜ್ರಪಾಕಾರರುಂಈರ್ವ್ವರುಸೆಟಿಗಳುಂನಗರಪಂಜಕೆಮತಂ
[13]ಗಳಲ್ಲಿನಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಾನೇಕಗುಣಾಳಂಕೃತಸತ್ಯಶೌಚಾ
[14]ಚಾರನಯವಿನಯುವಿನಯಶೀಳಸಂಪನ್ನರುಂಶ್ರೀಕಾಳಿಕಾದೇ
[15]ವೀಲಬ್ಧವರಪ್ರಸಾದರುಂಪಂಜಲೋಹಾಧಿಪತಿಗಳುಂತತ್ಪುಂಕಪ
[16]ರಿರಕ್ಷಿತರುಮಪ್ಪಶ್ರೀಮತ್ಕಟಕದಮಹಾನಗರದೊಳಗ
[17]ಣಗುಣವರ್ಮ್ಮಸೆಟ್ಟಿಬನ್ದುಕಾಳಿಕಾದೇವಿಯನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂಪೂಜಾ
[18]ಪುನಸ್ತಾರಕ್ಕವೆನ್ದುಬೇಡಿದಡೆನ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವ . .
[19] . ತಿಯವಿರೋಧಕೃತ್ಸಂವತ್ಸರದಾಷಾಢದಮಾವಾಸ್ಯೆ . .
[20] . . ಣಾಯನಸಂಕ್ರಮಣದನ್ದುಕಾಲ್ಗಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂಕೊಟ್ಟಕಂಭಗ
[21] . . ಸರದಂಗಡಿತಾವರೆಗೆಜೆಗೆಹೋಪದಾರಿಯಬಲದದೆಸೆಯಮೊ
[22]ದಲಂಗಡಿಯೊನ್ದುತಮ್ಮಕೊತ್ತಿಯಲ್ಲಿಕೊತ್ತಲಲೊನ್ದುಹಾಗಂಪರ್ವ್ವಗಳಲು
[23] . . ಲಿಲ್ಲಂಕಾಲಲೊಪ್ಪಲಮುಱುಯಿನ್ತಿದನಿಪನಗರಪಂಚ
[24]ಮಠಂಗಳಿದ್ದರ್ಮಾಣಿಕೋಜನಿಯಂಬಿವ್ಮೋಜನವುಗಂಮಾಳೋಜಂಗೆ
[25]ಕಾರುಣ್ಯಂಗೆಯ್ದುತಪ್ಪದೆಪ್ರತಿಪಾಲಿಸುವರ್ಮಂಗಳಮಹಾಶ್ರೀ
[26]ತಮ್ಮಕೊತ್ತಿಯಲ್ಲಿವಿಚಾರಕ್ಕೆದೇವಿಯಮು
[27] . ದೆಬಂಧನಗಲ್ಲತೊಲೆಗೆಪಲಂ ಂಮುದ್ರಾಪಣಮಾ
[28]ಯಾದೇವಿಗೆ ॥

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚೆಂನಬಸವಪ್ಪನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಭಿನ್ನವಾಗಿರುವ ಜಿನಪ್ರತಿಮೆಯ ಮೇಲೆ.

ನಾಗರಾಕ್ಷರ—ಪ್ರಮಾಣ 3×2

[1]ಸ್ವಸ್ತಿಶ್ರೀಚಿತ್ರಕೂಟಾವ್ನ . ದಾವಲೀವಮೂಲವದಶಾಂತಿನಥದೇವಸಂಮಂಧ
[2]ಶ್ರಬಲೋತ್ತಾರಗಣಮುನಿಚೆಂದ್ರಸಿದ್ಧಾಂತದೇವರಸಿಸಿನುಅನಂತಕೀರ್ತಿದೇವರು
[3]ಹೆಗಡೆಕೇಸವದೇವಂಗೆಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟೆಉಪ್ರತಿಸ್ಟೆಪುಂಣ್ಯಸಾಂಶಿ . .

[4]ಬಲಿಗ್ರಾ | [6]ಸವೆಂಪು | [8]ಯಲಲಿ
[5]ಮೆಬಡಗಣ | [7]ಲೆಯಿಬ | [9]ಸೇಪುಂನಗ

[10]ಲಿಯಲಿ
[11]ಆಯಿದು
[12]ಮತರುಬ
[13]ಡಗತಾಣ
[14]ಗುಂದಸೀಮೆ
[15]ಕುದುವವು
[16] . . ದಲ್ಲಿ
[17]ನಟಕಲು
[18]ತ್ಯಂಕಕೆರೆ
[19]ಮೂಡಕೆಲೆ
[20]ತ್ಯೆಂಕಲೂರ
[21]ಕೆರಿಕಬಿ
[22]ನತೋಂಟಬಾ
[23]ವಿ . . . .
[24]ವಸದಿಗು
[25]ಡನವಸ
[26]ದಿ . . .
[27] . . . .
[28]ಹೊಳೊಕ
[29]ಲುಪ್ರತಿ
[30]ಮೆಮಾಡಿ
[31]ದಂಧಾ .
[32]ಕಂಯಾ
[33]ಗಿ . . .

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ಅದೇ ಗ್ರಾಮದ ಅಳ್ಳಿಹೊಂಡದ ಏರಿಯ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 1′ 6″

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
[2]ಸ್ತಂಭಾಯಕಂಭವೇ ॥ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರನತಳುಬಳಂತೈಲಪಂತೀಬ್ರತೇಜೋ
[3]ಧಾಮಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮಗುಣನಿಳಿಯಂವಿಕ್ರಮಾದಿತ್ಯನತ್ಯದ್ಭಾಮಂಸನ್ದಯ್ಯ
[4]ಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಹಂದಿಶಾಚಕ್ರಲಕ್ಷ್ಮೀಧಾಮಂತ್ರೈಲೋಕ್ಯಮಲ್ಲಂವಿನಮಿ
[5]ತರಿಪುಸೋಮೇಶ್ವರ . . . . . ಮಲ್ಲಂಬಾಳುಕ್ಯ
[6]ಚಕ್ರವರ್ತ್ತಿಲಲಾಮ . . . . . ಮಲ್ಲಂ . . . .
[7]ಕಚ್ಛಪ್ರದಿನಾಳ್ದ್ದ . . . . ವಂಕಕಾರ । ಧರ . . . . . .
[8]ಳಬ್ಯನೆದೊಳ . . . . . ದೀಕ್ಷಾವರನ . . . . . ಕೇತ . ಭಾಸ್ವ . .
[9]ಷೋತ್ತಮ . . . . . ಕ್ರಮಾಕಾರದಿಂ . .
[10] . . . . . ವಿಕ್ರಮಾದಿತ್ಯದೇವಸ್ಯಸ್ಯ
[11]ಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
[12]ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
[13]ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
[14]ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತಗಿರಿಯನೆಲೆ
[15]ವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋ
[16]ಪಜೀವಿಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾ
[17]ಪ್ರಬಳದಂಡನಾಯಕ . . . . . ಸುಜನಬಂಧು
[18]ಕುಮುದಸುಧಾಕರ . . ದಿವಾಕರಸರಸ್ವತೀಸಮಯಸಮುದ್ಧರ
[19]ಣಂಗುಣಗಣಾಭರಣಂಜಿತರಣ . . . . . .
[20]ಚತುರಚತುರಾನನಂವಿಕ್ರಮಪಂಚಾನನಂಪ್ರತಾಪಸಹಾಯಂ । ಪತಿ
[21]ತ . . ನತೆಯಂಸುಜನಮುಖದರ್ಪ್ಪಣಂನಾಶ್ರಿತಜನಸಂತ
[22]ರ್ಪ್ಪಣಂಪಿಸುಣರಗಂಡನಹಿತಕುಳಕಮಳವನವೇದಂಡಂ

[23]ವಿನಯಾವಲೋಕಂಕೀರ್ತ್ತಿಪತಾಕಂಸಾಹಸೋತ್ತುಂಗಂಶ್ರೀಮ
[24]ತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಚರಣಸರಸಿರುಹಭ್ರಿಂಗನಾಮಾದಿಸ
[25]ಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಸೇನಾಧಿಪತಿಮಹಾ
[26]ಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವರಸರುಶ್ರೀಮಚ್ಚಾ[ಳು]ಕ್ಯವಿ
[27]ಕ್ರಮವರಿಷದಯೆರಡೆನೆಯಪಿಂಗಳಸಂವತ್ಸರದಮಾಘದಪುಂಣ್ಣೆ
[28]ಮೆಸೋಮವಾರದನ್ದಿನಸೋಮಗ್ರಹಣಪರ್ವ್ವನಿಮಿತ್ತದಿಂ
[29]ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಪೂಜಾರಿಸಿಂಗಣಮಾಡಿಸಿದಮಲ್ಲಿಕಾ
[30]ರ್ಜ್ಜುನದೇವರಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂಅಲ್ಲಿಯಕೆಱೆಯಗರ್ತ್ತೆಗಂ
[31]ಸತ್ರಕ್ಕಂಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಶ್ಯವಾಗೆಕೊಟ್ಟಜಿಡ್ಡುಳಿಗೆ
[32]ಎರ್ಪ್ಪತ್ತಱಬಳಿಯಬಾಡಹಿರವೂರು ೧ । ಯೀಧರ್ಮ್ಮಂಮಾ
[33]ಲಗಾಱಕೊತ್ತಳಿತಳೆವರಧರ್ಮ್ಮಆ . . ವುಮುಖ್ಯವಾಗಿಧರ್ಮ್ಮ
[34]ಮಂಕೆಯ್ಕೊಣ್ಡುನಡವರು ॥ ಯಿನ್ತೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿ
[35]ದಂಪ್ರಯಾಗೆವರಾಣಾಸಿಅರ್ಘ್ಯತೀರ್ತ್ಥಕುರುಕ್ಷೇ[ತ್ರ]ದಲುಸಾಸಿ
[36]ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪೊನ್ನಲುಂಬೆಳ್ಳಿಯಲುಂಕ
[37]ಟ್ಟಿಸಿಸಾಸಿರ್ವ್ವರುಚತುರ್ವ್ವೇದಪಾರಗ[ರ]ಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕಾಲಂ(ಕಾ
[38]ಲಂ)ಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಕೊಟ್ಟಫಲವಕ್ಕುಯೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವ
[39]ನಳಿ . . . . . ವಾರಣಾಸಿಅರ್ಘ್ಯತೀರ್ತ್ಥ . . . . .
[40]ಲುಸಾಸಿ . . . . . ಸಾಸಿರ್ವ್ವರುಚತುರ್ವ್ವೇದ . . . . . .
[41]ಣರುಯ . . . . . ಹಾಪಾತಕನಪ್ಪ ॥ ಸ್ವ . . . . . .
[42]ತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರಿ . . . .
[43]ಣಿಮಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿ . . ಸಾಮಾನ್ಯೋ . . . .
[44]ತುಂನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ . . . . .
[45]ತಾನ್ಭಾಗಿನಱ್ಪಾರ್ತ್ಥಿವೇಂದ್ರಾಣಿಭೂಯೋಭೂಯೋ . .
[46]ತೇರಾಮಭದ್ರಾಃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪವಿತ್ರರ . . . .
[47]ತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂ . . . . . .
[48]ಡಿಮಯ್ತಯ್ಯನುಂಸಿಂಗಣ . . . . . .

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### ಅದೇ ಗ್ರಾಮದ ಬಡಗಿಯರ ಹೊಂಡದ ಬಳಿ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಂಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಚ್ಛನಂಜೇಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸ . . . . ಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರ
ಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ . . . .
[2]ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರೈಳೋಕ್ಯಮಲ್ಲನಾಹವಮ . . ವಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
ಗೆಯ್ಯುತ್ತಮಿರೆಯಿರೆ ॥ ವೃತ್ತಂ ॥ ಮಲೆಪರ್ಮ್ಮಾಱಾಂಪರಿಲ್ಲಕ್ರಮದಿ . . .
[3]ಟರಾಟರ್ಪ್ಪರಿಲ್ಲುರ್ಕ್ಕಿದರ್ಕ್ಕುಂದಲೆವಾಯ್ವುದ್ವೃತ್ತರಿಲ್ಲೊಟ್ಟಜಿವೆರಸುಕುಱುಂಬರ್ತ್ತಱುಂಬಿರ್ಪ್ಪರಿಲ್ಲೆತ್ತಲು . . ದಂಬರ್ಪ್ಪದಳ್ಳೆಂದುರಿವ
ರಿಪುಗಳಿಲ್ಲೆಂಬಿನಂಕುನ್ತಳೋರ್ವ್ವೀತಿಳಕಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಕ್ಷಿತಿಪತಿಗೆಧರಾಚಕ್ರದೊ . . .

[4]ಕುಚಕ್ಕ್ರ ॥ ಲಾಟಕಳಿಂಗಗಂಗಕರಹಾಟತುರುಷ್ಕವರಾಳಚೋಳಕರ್ಣ್ಣಾಟಸುರಾಷ್ಟ್ರಮಾಳವದಶಾರ್ಣ್ಣಸುಕೋಶಳಕೇರಳಾದಿದೇಶಾಟವಿಕಾಧಿಪನ್ಮರ್ದ್ದಲಿದುನಿಲ್ಲದೆಕಪ್ಪವುನಿತ್ತುನಿರ್ಮ್ಮತಾಶೌಟದೊಳಿರ್ಪ . .

[5]ಯಳವೀದೊರೆತಾಹವವಮಲ್ಲದೇವನ ॥ ಕಂದ ॥ ಇನ್ತುಚತುರಂತಧಾತ್ರೀಕಾನ್ತೆಯನಳವಡಿಸಿಚಕ್ರವರ್ತ್ತಿಶ್ರೀಯಂತಾಂತಳೆದುಸುಖದೆಪಲಕಾಲನ್ತವೆತವನಿಧಿಗಧೀಶನಾಹವಮಲ್ಲಂ ॥ ವೃತ್ತ ॥ ಮ . . .

[6]ಧ್ರಾವನ್ತಿವಂಗದ್ರವಿಳಕುರುಖಸಾಭೀರಸಾಂಚಾಳಲಾಳಾದಿಗಳಂವೇಸೇಳೆಕೊನ್ದುಂಕವರ್ದುಮಸದಳಂಕೊಟ್ಟಜಂಗೊಣ್ಡುಮಾಳೋಳಿಗೆದುಂತೋಳತೀನುಂಮನದತವಕವುಂಪೋಗದೆಂದಿನ್ದ್ರನಂಕಾದಿಗೆಲಲ್ಕಪ್ಪಂಗೊಡಲ್ವ

[7]ರಿಸಿತಳರ್ದನೇಕಾಂಗದಿಂಸಾರ್ವ್ವಭೌಮಂ ॥ ಗಗನನವಾಂಕಸಂಖ್ಯೆಸಕಕಾಳದೊಳುಗಿರೆಕೀಳಕಾಬ್ದಕಂನೆಗಳೆತದೀಯಜೈತ್ರಬಹುಳಾಷ್ಟಮಿಯೊಳೆರವಿವಾರದೊಳೆಜಸಂಮಿಗೆಕುಜುವತ್ತಿಯೊಳ್ಪರವುಯೋಗನಿಯೋಗದೆತುಂ . .

[8]ದ್ರೆಯೊಳ್ಬಗದಧಿಪಂತ್ರಿವಿಷ್ಟಪವುನೇಱಿದನಾಹವವಮಲ್ಲವಲ್ಲಭಂ ॥ ಕಂದ ॥ ಆಚಾಳುಕ್ಯಲಲಾವುಮಹಾಚಕ್ರಿಯಪೆರ್ಮ್ಮಗಂಧರಾತಳವುಂಗೋತ್ರಾಚಳಜಳಧಿಪರೀತವುನಾಚಂದ್ರಸ್ಥಾಯಿಯಾಗಲಾಖ್ಯವುಮಹಾತ್ಮಂ ॥ ವೃತ್ತಂ ॥ .

[9]ದಿತವ್ಯೋವುನವಾಂಕಸಂಖ್ಯೆಸಕಕಾಳಂವತ್ತಿರ್ತ್ತಸಲ್ಕೀಳಕಾಬ್ದದವೈಶಾಖದಸುದ್ಧಸಪ್ತಮಿಯೊಳಿಜ್ಯಜ್ಯೋತಿಯೊಳ್ಶುಕ್ರವಾರದೊಳತ್ಯಂತಕುಳೀರಲಗ್ನದೊಳಿಭಾಶ್ವವ್ರಾತರತ್ನತಪಚಕ್ಷದಸಿಂಹಾಸನವೂಜ್ಯರಾಜ್ಯಪದವಂಸೋ .

[10]ಶ್ವರಂತಾಳ್ದಿದಂ ॥ವೃತ್ತಂ॥ ಜಯವುಮಂಧರ್ಮ್ಮಕ್ಕೆ ಧರ್ಮ್ಮಾನ್ವಯವುನಸದಳಂಸಾಧುವರ್ಗ್ಗಕ್ಕೆ ವರ್ಗ್ಗತ್ರಯವುಂತನ್ನಂತರಂಗಕ್ಕೊಧರಿಸಿಧರೆಯಂಕೂಡೆಸನ್ಮಾನದಾನಬ್ರಯದಿಂನನ್ತಯ್ಸಿಕಾಳಂಕೃತಯುಗವುಯವಾಯ್ತೆಂಬಿನಂತನ್ನರಾಜ್ಯೋ .

[11]ದಯದೊಳ್ಲೋಕಕ್ಕೆ ರಾಗೋದಯವೊದವಿದುದೇಂಧನ್ಯನೋಸಾರ್ವ್ವಭೌಮಂ ॥ ಆಪ್ರಸ್ತಾವದೊಳ್ ॥ ವೃತ್ತಂ ॥ ನವರಾಜ್ಯಂವೀರಭೋಜ್ಯಂಪುಗಲಿದವಸರಂನುತ್ತುವೆಂಗುತ್ತಿಯಂವುತ್ತುವೆನೆಂಬೀಗಬ್ಬರ್ದಿಂಬಕೋಳಿಕನಧಿಕಬಳಂವುತ್ತಿಮಾರ್ಗ್ಗತ್ತಿಯಂ

[12]ಪಣ್ಣುವುದಂಕೇಳ್ದೆತ್ತೆನುತ್ತೆತ್ತಿದತುರೆಗಧಳನ್ತಾಗೆಸಯೂತ್ತಗದಗ್ರಾಹವದೊಳ್ಬೆಂಗೊಟ್ಟುನೋವೇಶ್ವರನೃಪನಬಳಕ್ಕೊಡಿದಂವೀರಚೋಳಂ ॥ ಪೆಸರಂಕೇಲ್ದಿಳ್ಕಿಬೆಳ್ಕುತ್ತುರ್ದುಪರಧರಣೀವಮಂಡಳಂಗಣಂಡುಗೆಟ್ಟಾಳ್ವಿಸನಂಪೂಣ್ದತ್ತುಶೌರ್ಯ್ಯೋನ್ನತಿಗ

[13]ಗಿದಸುಹೃನ್ಮಣ್ಡಳಂವೆಲ್ಪನಾವರ್ಜ್ಜಿಸಿದೊಂದಾಜ್ಞಾವಿಶೇಷಕ್ಕೆಳಸಿದುದುಸುಹೃನ್ಮಣ್ಡಳಂಸಂತಮಿನ್ತಾದೆಸಕಂಕೈಗಣ್ಕೆನೋವೇಶ್ವರನೃಪತಿಮಹೀಚಕ್ರವುಂಪೊಳಿಸುತ್ತಂ ॥ ಅನ್ತಕಂಟಕರಂಪಡಲ್ವಡಿಸಿದುಗ್ರಾರ್ಗ್ಗಧೀಶರಂದುಷ್ಟಸಾ

[14]ಮನ್ತದ್ರೋಹರನುದ್ಧತಾಟವಿಕರಂನಿವುರ್ಮ್ಮಳನಂಗೆಯ್ದುವಿಕ್ರಾನ್ತಾರಾತಿಗಳಂಕಳಲ್ಚಿಧರೆಯಂನಿಷ್ಕಂಟಕಂವೂಡಿನಿಶ್ಚಿನ್ತಂಶ್ರೀಭುವನೈಕಮಲ್ಲಮಹಿಪರಾಜ್ಯಂಗೆಯುತ್ತಿರ್ಪ್ಪನಂ ॥ ವಚನ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸವಧಿಗತಪಂಚಮ

[15]ಹಾಶಬ್ದವುಮಹಾಮಣ್ಡಳೇಶ್ವರನುದಾರಮಹೇಶ್ವರಂಜಲಕೆಬಲ್ಲಣ್ಡಂಶೌರ್ಯ್ಯವೂತ್ತರ್ಣ್ಣಂಪತಿಗೇಕದಾಷಂಸಂಗಾವುಮಗರುಡಂವುನುಜವೂನ್ಥತಂಕೀರ್ತ್ತಿವಿಖ್ಯಾತಂಗೋತ್ರವೂಣಿಕ್ಯಂವಿವೇಕಬಾಣಿಕ್ಯಂಪರಸಾರೀಸಹೋದರಂವೀರವೃಕೋದರಂಕೋದಣ್ಡ

[16]ಪಾರ್ತ್ಥಂಸಾಜನ್ಯತೀರ್ತ್ಥಂವಣ್ಡಳಿಕಕಣ್ಠೀರವಂಪರಚಕ್ರಭೈರವಂರಾಯದಣ್ಡಗೋಪಾಳಂವುಲಯವುಣ್ಡಳಿಕವೃಗಶಾರ್ದ್ದೂಳಂಶ್ರೀವುತ್ರೈಲೋಕ್ಯವುಲ್ಲದೇವಪಾದಪಂಕಜಭ್ರಮರಂಶ್ರೀಭುವನೈಕಮಲ್ಲವಲ್ಲಭರಾಜ್ಯಸವುದ್ಧರಣಂಪತಿಹಿ

[17]ತಾಭರಣಂವುಣ್ಡಳಿಕವುಕರಧ್ವಜಂವಿಜಯಕೀರ್ತ್ತಿಧ್ವಜಂವುಣ್ಡಳಿಕತ್ರಿಣೇತ್ರಂರಿಪುರಾಯವುಣ್ಡಳಿಕಯವುದಣ್ಡಂಜಯಾಂಗನಾಲಿಂಗಿತದೋರ್ದ್ದಣ್ಡಂವಿಸುಳರಗಣ್ಡಂಗಣ್ಡಭೂರಿಶ್ರವನೆಂಬಿವುಮೊದಲಾಗೆಪಲನುವುಮನ್ವಸ್ಥಾರ್ತ್ಥಕಮಾಳೆ

[18]ಗಳಿನಳಂಕರಿಸಿ ॥ ಕಂ ॥ ತ್ರೈಳೋಕ್ಯವುಲ್ಲವಲ್ಲಭನಾಳೆನಿಸಿದರೊಳಗೆವಿಕ್ಕ್ರಪಸಯಿತನುಂವಿಕ್ರಾಣ್ಮನಬಲ್ಲಾಳುಂಲಕ್ಷ್ಮಣನೆಪೆಱರನಱಿವರುವೊಳರೇ ॥ ಭುವನೈಕವಲ್ಲದೇವನಭವನೆದೊಳಂತಾನೆವಾನಸಂತಾನೆವುಹಾ

[19]ವ್ಯವಸಾಯಿತಾನೆವಿಜಯಪ್ರವರ್ದ್ಧಕನ್ತಾನೆಪಸಯಿತಂಲಕ್ಷ್ಮನೃಪಂ ॥ ಅನ್ತೆನಿಸಿ ॥ ವೃ ॥ ಅಣುಗಾಳ್ತಾಯ್ಯರ್ದಶೌಯ್ಯರ್ದಾಳ್ವಿಜಯದಾಳ್ಬಳುಕ್ಯರಾಜ್ಯಕ್ಕೆ ಕಾರಣಮಾದಾಳ್ತುಳಿಲಾಳ್ತನಕ್ತೆನೆಜೆದಾಳ್ಕಟ್ಟಾಯದಾಳ್ಕಿಕ್ಕವುನ್ನಣೆಯಾಳ್ಕಾಂತನ

[20]ದಾಳ್ನಿಗಲ್ತಿವಡೆದಾಳ್ವಿಕ್ರಾಂತದಾಳ್ಕೀಳದಾಳ್ರಣದಾಳಾಳ್ದನನಚ್ಚವಾವೆಡೆಯೊಳಂವಿಶ್ವಾಸದಾಳ್ಲಕ್ಷ್ಮಣಂ ॥ ಎರಡುಂರಾಜ್ಯದೊಳಂಪ್ರಜಾಪರಿಜನಂಕೊಂಡಾಡೆಚಕ್ರೇಶ್ವರಿಬ್ಬರುವೋರಂದದಕೂರ್ಮ್ಮೆಯಿನ್ದೆವನೆವಾಸೀದೇಶವುಂಶಾಸನಂಬರೆದ

[21]ಶ್ವದ್ವಿಪಪಟ್ಟನಾಧನಸವೇತಂಕೊಟ್ಟುಕಾರುಣ್ಯದಿಂಪೊರೆಯಲ್ಕಣ್ಣಿಳಿಕತ್ರಿಣೇತ್ರನೆಸೆದಂಭೂಭಾಗದೊಳ್ಲಕ್ಷ್ಮಣಂ ॥ ಕಿಱಿಯಿಯುಂವಿಕ್ರಮಗಂಗಭೂಪನೆನಗಂಪೆರ್ಮ್ಮಡಿದೇವಂಗೆನೇರ್ಗ್ಗಿಱಿಯಿಯುಂವೀರನೊಳಂಬದೇವನೆನಗಂಪೆರ್ಮಾಡಿಗಂಸಿಂಗಿಗಂ

[22]ಕಿಱುಬಿಯ್ಯನೀಂನಿನಗೆಲ್ಲರುಂಕಿಱುಬಿಯರೆನ್ದಗ್ಗಯ್ಸಿಕಾರುಣ್ಯದಿಂನೆಱೆಕೊಟ್ಟುಂಪ್ರತಿಪತ್ತಿವೈತ್ತಿಪದವುಂಲಕ್ಷ್ಮಣಂಗೆಸೋವುಮೇಶ್ವರಂ ॥ ಮಿಗೆಱನ ವಾಸೆನಾಱ್ಕೆವಿಭುಲಕ್ಷ್ಮಣನಾಗೆನೊಳಂಬಸಿಂದವಾಡಿಗೆವಿಭುವಾಗೆವಿಕ್ರಮನೊಳಂಬನಳಂಪುರವುಂದಿ

[23]ಯಾದಭೂಮಿಗೆವಿಭುಗಂಗವಂಣ್ಡಳಿಕನಾಗೆಯವುಾಱೆಗೆನೀಳ್ದಲಾಳವಿಣ್ಡಿಗೆಯೆನೆಕಣ್ಡುಕೊಟ್ಟನವರ್ಗಾನೆಲನಂಭುವನ್ಯೆಕವಲ್ಲಭಂ ॥ ಮುದವ ದ್ವೈರಿನರೇಂದ್ರವಂಣ್ಡಳಿಕಸೇನಾಭಂಜನಂವೀರನೀರದದುರ್ವ್ವಾರಸಮಿರಣಂವಿತರಣಕ್ಕೀಡಾವಿ

[24]ನೋದಂಪ್ರತಾಪದಿಳೀಪಂರಿಪುಪುಂಜಕಂಜವನಕೇಳೀಕುಂಜರಂಲಂಜಿಕಾಮದನಾಸ್ತ್ರಂಜಲದಂಕರಾಮನೃಪಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮಣಂಲಕ್ಷ್ಮಣಂ ॥ ಕಂ ॥ ಬಲಿವಲೆವಮಲೆವಕೆಲೆವದಟಲೆವಪಳಂಚಕೆಲೆವಮಲೆಪರೆಲ್ವಂಮುಱಿದಂಮಲೆಯದಕೆಲೆಯ

[25]ದಬಲಿಯದವುಲೆಪರನಿಸುವೆಸಕೆಬೆನಸಿದಂಲಕ್ಷ್ಮಣನೃಪಂ ॥ ವೃ ॥ ಧಾಳಿಯನಿಟ್ಟುಕೊಂಕಣಮನಂಕಣಿಯೊಕ್ಕಿದಪಂತಗುಳ್ದಕೊಂಜೇಳುಮು ನಟ್ಟುಮುಟ್ಟುಮಲೆಯೇಳುಮನಾಗೆಮುಚ್ಚಿರ್ದುಮುಕ್ಕಿನಿರ್ಮೂಳಿಸಿದಪ್ಪನೆಂದುಮಲೆಪರ್ತ್ತಲೆ

[26]ದೋಱುದೆರಾಯದಣ್ಡಗೋಪಾಳನೃಪಂಗೆಮುಂದುವರಿದೆಂದುದನೆಂದಪರೇಂಪ್ರತಾಪಿಯೋ ॥ ಆಳ್ವಲಮುಳ್ಳಡಶ್ವಬಲಮಿಲ್ಲಭಟೂಶ್ವಬಲಂಗಳುಳ್ಳೆ ಡಂತೋಲ್ವಿಲಮಿಲ್ಲಬೃತ್ಯಹಯದೋರ್ಬ್ಬಲಮುಳ್ಳಡಮೇರ್ವ್ವಲಂಗಳೆಲ್ಲಾ ಳ್ವಿಸಗೆಯ್ಯದೇಕೆಬಲಿ

[27]ವರ್ಮ್ಮಲೆಪವರ್ಮ್ಮಲೆಯೆಂಬುದೇನದಂಬೆಲ್ವಿಲವಾಗೆಮುಂತುಳಿದನಲ್ಲನೆಲಕ್ಷ್ಮಣನೆಂಬರಾವಣಂ ॥ ಕವಿದುರ್ಗ್ಗಂಚಾತುರಂಗಂಬವಸದಳ ವುಳಂಧಾಳಿಸೂಳೇಱುವೆನಿಪ್ಪಾಹವದೊಳ್ಬಾಳುಕ್ಯರಾಮಂಬೆಸನೆರಿಪುಬಳಕ್ಕೆನ್ನನಿಂದ್ರಾರಿಯನ್ನಂಭವನನ್ನಂಭದ್ರನನ್ನಂ

[28]ನಿಡಿಲಬಳಗದನ್ನಂಜ್ವಳಜ್ವಾಳಿಯನ್ನಂಜವನನ್ನಂವಾರಿಯನ್ನಂನವರನವಮಯದೊಳ್ಲಕ್ಷ್ಮಣಂರಾವನನ್ನಂ ॥ ಕುದುರೆಯುಮೇಲೆಬಿಲ್ಪ ರಸುಸೂಲಿಗೆತೀರಿಕೆಭಿಣ್ಡಿವಾಳವೆತ್ತಿದಕರವಾಳವಾಟಿಡುವಕಕ್ಕರ್ದೊಡೆಪಾಱುವಚಕಕ್ರವೆಂದೊಡೆಂತೊದಱು

[29]ವರೆಂತುಪಾಯಿಸುವರೆಂತುತಱುಂಬುವರೆನ್ತು ನಿಲ್ಪರೆಂತೊದವುವರೆಂತುಲಕ್ಷ್ಮಣನೊಳಾಂತುಬರ್ದುಂಕುವರನ್ಯಭೂಭುಜರ್ ॥ ಈಯಲ್ಬಂದ ಡೆಕಳ್ಪವೃಕ್ಷಮಿದಿರಂಬಂದಾನ್ತವಿದ್ವಿಷ್ಟರಂನೋಯಲ್ಬಂದಡಕಾಳವೃತ್ಯುಕರಣಾಯಾತಾವನೀ

[30]ಪಾಳರಂಕಾಯಲ್ಬಂದಡೆವಜ್ರಶೈಳಕೃತದುರ್ಗ್ಗಂಲೌಲ್ಯಭಾವಂಪರಸ್ತ್ರೀಯಲ್ಬಂದಡೆರಾವಣಾತ್ಮಜಚಕಮೂವಿದ್ರಾವಣಂಲಕ್ಷ್ಮಣಂ ॥ ಬಿಸುಪ ಳಿದಕ್ಕರ್ನುಕ್ಕುಡಿಗುಮಿಂದುವಕಾಂತಿಕಳಲ್ಲುಮಾಗಸಂಕುಸಿಗುಮಿಳತಳಂತಳರ್ಗುಮಂಬುಧಿಬತ್ತುಗುಮಿ

[31]ಲ್ಲಿಲಕ್ಷ್ಮಣಂಪುಸಿದೊಡವುಾರ್ಗ್ಗಟಿಪ್ಪರವುನೊದ್ದಿದೊಡಂವನವೊಲ್ದಕೂಡಿಱ್ಱಿದ್ರಿಸಿದೊಡವುನ್ಯನಾರಿಗೆವುರುಳ್ದೊಡವುಾಹವದೊಳ್ಕರಲ್ದ ಡಂ ॥ ಶತ್ರುಘ್ನಂಪರಿಶೌರ್ಯ್ಯನಂಗದಭುಜಂಸುಗ್ರೀವನಾತ್ಮೇಶಸಾಮಿತ್ರಂರಾವನಪಾವುರಂನರವರಂದು

[32]ರ್ಯ್ಯೋಧನಂಭೀವುಗಾ(ತ್ರ)ತ್ರಂಭೀಷ್ಮಯುಧಿಷ್ಠಿರಂಗುರುಕೃಪಂಸತ್ಕರ್ಣ್ಣನೆಂದಂದೆದಲ್ಬಿತ್ರಂಭಾವಿಸೆಲಕ್ಷ್ಮಭೂಪಚರಿತಂರಾವಾಯಣಂ ಭಾರತ ॥ ಕಲಿತನವಿಲ್ಲಭಾಗಿಗೆವದಾನ್ಯತೆವೆಯ್ಗಲಿಗಿಲ್ಲಭಾಗಿವೆಯ್ಗಲಿಯೆನಿಪಂಗೆಶೌಚಗುಣವಿಲ್ಲ

[33]ಕರಂಕಲಿಭಾಗಿಶೌಚಿಗಂನಿಲಿನುಡಿವೋಜೆಯಿಲ್ಲಕಲಿಭಾಗಿವುಹಾಶುಚಿಸತ್ಯವಾದಿವುಂಡ್ಡಿಳಿಕರೊಳೀತನೆಂದುಪೊಗಳ್ವುಂಬುಧವುಂಡ್ಡಿಲಲಕ್ಷ್ಮಭೂ ಪನ ॥ ಕಂ ॥ ವುನಿಯಿಂಕಿಸುಕಣ್ಬುವರೊಸೆದುನಗುವರಿನ್ತಿನಿತೆಪೆಱರವುನಿಸುಂವೆಚ್ಚುವುಂವು

[34]ನಿಯಿಸೆವುನಿದಜವಂಹರ್ಷನಾಗೆಹರ್ಷಂಗವೃಷಭಲಕ್ಷ್ಮಣಂಲಕ್ಷ್ಮಣಂ ॥ ಎನೆನೆಗಱ್ಬಿಲಕ್ಷ್ಮಭೂಪಂವಿನಮಿತರಿಪುನೃಪತಿವುಕುಟಘಟ್ಟಿತಚರ ಣಂಬನವಸೆವನ್ನಿಚ್ಛಾರ್ಚ್ಚಿಸಿರವುನಾಳುತುಂಸುಖದಿನರಸುಗೆಯ್ಯುತ್ತಿಱ್ಬಿಂ ॥ ಇರೆಬನವಸೆವನ್ನಿಚ್ಛಾರ್ಚ್ಚಿಸಿರ

[35]ಕ್ಕವುತ್ಯಾರ್ಥಧಿಕಾರಿಯುಂಕಾರ್ಯ್ಯಧುರನ್ಧರನುಂತದ್ರಾಜ್ಯಸಮುದ್ಧರಣನುಮೆನಿನೆಗಱ್ದಿ ಮಂತ್ರಿವುಂತ್ರಿನಿಧಾನಂ ॥ ವೃ ॥ ಕವಿತಾಚೂತಾಂ ಕುರಶ್ರೀವುದಕಳಕಳಕಪೋಪಮಂಕಾವ್ಯಸೌಧಾರ್ನ್ನವವೇಳಾಪುರ್ನ್ನಿಚಂದ್ರಂನವುವಿಷವುವುಹಾಕಾವ್ಯವಲ್ಲೀತಲಾಂ

[36]ತೋತ್ಸವಚಕಂಚಕ್ಕಂಚರೀಕಂವನುಧೆಗೆನದನುರ್ವ್ವೀನುತಂದಣ್ಡನಾಥಪ್ರವರಂಶ್ರೀಶಾನ್ತಿನಾಥಂಪರವುಜಿನವುತಾಂಭೋಜಿನೀರಾಜಹಂಸಂ ॥ ಕುನಯಂಗಳ್ಜೈನವುಾರ್ಗ್ಗವೃತದೊಳಿರೆಜಲಕ್ಷೀರದನ್ತಲ್ಲಿನದ್ವಾಕ್ಯನಿಶಾತೊಚ್ಚಂಕುವಿನ್ದಂಕುವುತಕ

[37]ಲುಷಪಾನೀಯವುಂತೂಳ್ದಿಜೈನಾನನನಿರ್ಯ್ಯತ್ತತ್ವದುಗ್ಧಾವೃತವುನಖಿಳಭವ್ಯೋತ್ಕರಂವೆಚ್ಚಲಾಸ್ವಾದನೆಗೆಯ್ವೊಪ್ಪಿಂದವುಾದಂಪರವುಜಿ ನವುತಾಂಭೋಜಿನೀರಾಜಹಂಸ ॥ ಪರವುಾತ್ಮಂನಿಷ್ಠಿತಾತ್ಮಂಜಿನಪತಿಪರವುನ್ಸ್ವಾಮಿತದ್ಧರ್ವ್ಮ

[38]ವುರ್ವ್ಮಂಗುರುವಂದ್ಯಂವದ್ಧರ್ದ್ಧವುಾನಬ್ರತಿಪತಿಜನಕಂನಂದಗೋವಿನ್ದರಾಜಂಪಿರಿಯಣ್ಣಂಕನ್ನಪಾರ್ಯ್ಯಂತನಗಧಿಪತಿಲಕ್ಷ್ಮಪಾಳ ನಾತ್ಮವರಜಂವಾಗ್ಭೂಷಣಂರೇವಣನೆನೆನೆಗಱ್ದಿಂಧಾತ್ರಿಯೊಳ್ಶಾನ್ತಿನಾಥಂ ॥ ಕಂ ॥ ಸಹಜಕವಿ

[39]ಚತುರಕವಿನಿಸ್ಸಹಾಯಕವಿಸುಕವಿಸುಕರಕವಿಮಿಥ್ಯಾತ್ವಾಪಹಕವಿಶುಭಗಕವಿನುತಮಹಾಕವೀನ್ದ್ರಂಸರಸ್ವತೀವುಖವುಕುರಂ ॥ ಸುಕ ರರಸಭಾವದಿಂವರ್ನ್ನಕದಿಂತತ್ವಾರ್ತ್ಥನಿಚಯದಿಂಸೂಕ್ತವಿನೆಲ್ಸುಕುವಾ

[40]ರಚರಿತವುಂವೇಳ್ದಕವೀನ್ದ್ರಾಗ್ರಣಿಸರಸ್ವತೀವುಖವುಕುರ ॥ ಅಸಹಾಯನಾಗಿಯುಂಸುಜನಸಹಾಯಂವುದವಿಹೀನನಾಗಿಯುವುರ್ತ್ಥಪ್ರಸ ರೋತ್ಕಟದಾನಿ . ಧಿಕನನದ್ರುಶವಿಭವಂಸರಸ್ವತೀವುಖವುಕುರ ॥ ವೃ ॥ ಹರಹಾಸಾಕಾ

41ಶಗಂಗಾಜಳಜಳರುಹನೀಹಾರನೀಹಾರಧಾತ್ರೀಧರನೀಹಾರಾಂಶುತಾರಾವನಿಧರಶರದಂಭೋಧರಕ್ಷೀರನೀರಾಕರತಾರಾಭಾರತೀದಿಗ್ರದನಿರದನಪೀ
ಯೂಷಡಿಣ್ಡೀರಮುಕ್ತಾಕರಕುಂದೆನ್ದ್ರೀಭಹಂಸೋಜ್ವಳವಿಶದಯಶೋವಲ್ಲಭಂಶಾನ್ತಿನಾಥ

42ಒಡವೆಯನೊಳ್ಪಿನಿಂಪಡೆದುಪುಂಜಿಸಿಪೂಜಿಸಿಕೋಣತಾಣದೊಳ್ಮಡಗದೆಶಿಷ್ಟರಿಟ್ಟೆಡೆಗೆಬನ್ದುಗಳಿಲ್ಲಮೆಗಪ್ಪುದೆಂದುಮೆನ್ನೊಡಮೆಶರೀರಮೆನ್ನ
ದುನಿಯೋಗದಪರ್ವ್ವಮಿದೆನ್ನದೆಂದುಮೇಳ್ವಡದಿರಿಮೆಂದುಗೋಸನೆತೊಳಲ್ವುದುದೆ . .

43ಶಾನ್ತಿನಾಥನ ॥ ಕಂ ॥ ಎನೆನೆಗಳ್ಳಿಶಾನ್ತಿನಾಥಂಜಿನಶಾಸನಸತ್ಸರೋಜಿನೀಕಳಹಂಸಂವಿನಯದೆನಿಜಾಧಿಪತಿಲಕ್ಷ್ಮನೃಪಂಗೆಸುಧರ್ಮ್ಮಕಾ
ರ್ಯ್ಯಮಂಬಿನ್ನವಿಪಂ ॥ ಚಂಚಚ್ಚಾಮೀಕರರತ್ನಾಂಚಿತಜಿನರುದ್ರಬುದ್ಧಹರಿವಿಪ್ರಕುಳೋ . . . .

44ಹಸಂಕುಳದಿಂಪಂಞ್ಚಮಠಸ್ಥಾನಮೆನಿಸುಗುಂಬಳಿನಗರ ॥ ವಚನ ॥ ಅನ್ತುಸಮಸ್ತದೇವತಾನಿವಾಸಪವಿತ್ರೀಭೂತಮಪ್ಪರಾಜಧಾನಿಯೊಳಾ
ದಜಿನಧರ್ಮ್ಮಪ್ರಭಾವಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಸಲೆಜಂಬೂದ್ವೀಪಮೊಳ್ಪನ್ತಳೆದುದುಪಲವುಂ . . . .

45ಭಾರತೋರ್ವ್ವೀವಳಯಂತದ್ದ್ವೀಪದೊಳ್ರಂಜಿಸುಗುಮೆಸೆಗುಮಾಕ್ಷೇತ್ರದೊಳ್ಕುಂತಳಂಕುನ್ತಳದೊಳ್ಸನ್ತಂಬಸನ್ತಂಬನವಸೆವನವಾಸೋ
ರ್ವ್ವಿಯೊಳ್ಭವ್ಯಸೇವ್ಯಂಬಳಿನಾಮಂಗ್ರಾಮಮಾಗ್ರಾಮದೊಳಮರನುತಂಶಾನ್ತಿತೀರ್ತ್ಥೇಶವಾಸಂ ॥ ಕಂ ॥ ಆ .

46ರ್ಮ್ಮನಿರ್ಮ್ಮಿತಮದಂಶಿಳಾಕರ್ಮ್ಮಮಾಗೆಮಾಡಿಸುಕೊಳ್ವೊದುದುನಿನಗೆಧರ್ಮ್ಮಮೆಂಬದುಮದರ್ಕ್ಕೆಬಗೆದಂದುಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಚಿತ್ತಂ
॥ ವೃ ॥ ಜಿನನಾಥಾವಾಸಮಂವಾಸವಕೃತಮೆನೆಮುನ್ನಂಶಿಳಾಕರ್ಮ್ಮದಿಂಶಾಸನಮಪ್ಪಂತಾಗಿರಲ್ಮಾಡಿಸಿಬಳಿಕೆಃ . . . .

47ಸ್ತಂಭಮಂತಜ್ಜಿನಗೇಹದ್ವಾರದೊಳ್ನಿರ್ಮ್ಮಿಸಿವಿಲಿಖಿತನಾಮಾಂಕಮಾಳಾವಳೀಶಾಸನಮಂಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂನ್ನಿಲೆನಿಲಿಸಿದನೇಂಧನ್ಯನೋ
ಲಕ್ಷ್ಮಭೂಪಂ ॥ ಕಂ ॥ ಮಿಗೆಮೂಳಸಂಘದೊಳ್ದೇಸಿಗಗಣದೊಳ್ಸಂದಕೊಣ್ಡಕುನ್ದಾನ್ವಯಮಂಜಗತೀತ . . .

48ನ್ತಿರೆನೆಗಳ್ಚಿದರ್ನ್ನೆಗಳ್ಳಿವರ್ದ್ಧಮಾನಮುನೀನ್ದ್ರರ್ ॥ ವೃ ॥ ಪಡೆದಡೆಪೆಂಪನೆಯ್ದೆವಡೆಯಶ್ರುತಮಂಶ್ರುತದೊಂದುಮಯ್ಮೆಯಂಪಡೆದಡೆದಿವ್ಯ
ಮಪ್ಪತಪಮಂಪಡೆಯರ್ತ್ತಪಮಂನಿರನ್ತರಂಪಡೆದಡೆಕೀರ್ತ್ತಿಯಮ್ಪಡೆಯರೀಕ . . . .

49ಗುಣಂಗಳಮ್ಪಡೆಪಡೆವರ್ದ್ಧಮಾನಮುನಿಪುಂಗವರನ್ತಿರೆಮುನ್ನೆನೋಂತು . . ॥ ಸನ್ತತಮೊಂದಿನಿನ್ದತಪದೊಳ್ಶ್ರುತದೊಳ್ಗುಣದೊ
ಳ್ವಿಶೇಷರಿನ್ನಿಂತಿವರೆಲ್ಲರಿಂಪಿರಿಯರಿನ್ತಿವರಗ್ಗಳೆದಗ್ರಗಣ್ಯರೋರನ್ತಿವರೆಂದುಕೀರ್ತ್ತಿಪುದುಕೂರ್ತ್ತು . . .

50ದೇವಸಿದ್ಧಾನ್ತಮುನೀಂದ್ರರಂನತನರೇಂದ್ರರನಬ್ಧಿಪರೀತಭೂತಳಂ ॥ ಮು . . . ಸಣಮಾಗಲಾಗಮುನಿಸಿಂಮುನಿಯುಂಮುನಿವಂದ್ಯನಾಗ
ನಾಮುನಿಸುಮಮತ್ವದಿಂಮಮತೆಮಾಯೆಯಿನನ್ತದುಲೋಭದಿಂಪ್ರವರ್ದ್ಧನಕರಮೆಂದು . . .

51 . ವೀತಕಷಾಯರಾದಸನ್ಮುನಿಮುನಿಚಂದ್ರದೇವರೆಧರಿತ್ರಿಗೆದೇವ . ದೇವರಲ್ಲರೇ ॥ ಸಾರಕಳಾಪ್ರಬೋಧಿತಸುದಾರಕರೂರ್ಜ್ಜಿತಸಾಧುಸಂ
ಘನಿಸ್ತಾರಕರಂ . ಜಾತಮಹಿಜಾತವಿದಾರಕರುಗ್ರಕರ್ಮ್ಮಸಂಹಾರಕರತ್ಯುದಾರ . . .

52ತಸರ್ವ್ವಣನ್ದಿಭಟ್ಟಾರಕರಲ್ತೆಭವ್ಯಸುಕುಮಾರಕಕೈರವತಾ . . ಧಿಪರ್ ॥ ಉರಗಪಿಶಾಚಭೂತವಿಹಗೋಗ್ರನವಗ್ರಹಶಾಕಿನೀನಿಶಾಚರ
ಭಯವಿ . ಶಾಚರದೊಳದ್ಭುತದಿಂವಿಪರೀತಮಾದಡಂಬರೆದುದೆಯಂತ್ರಮೊ . . . .

53ಲ್ದುದೆತಂತ್ರಮೆಂ . . . . . ಜಿತಕುಸುಮಾಸ್ತ್ರರೂರ್ಜ್ಜಿತಯಶೋಧನರಾರ್ಜ್ಜಿತಪುಣ್ಯಕರ್ಮ್ಮರನ್ವಿತ
ಬಹುಶಾಸ್ತ್ರರಾದೃತಸುಃಳರಧಃಕೃತಕಿಳ್ಬಿಶರ್ಪ್ರಬೋಧಿತಬುಧ . . .

54 . . . . . ಪಕರಭಿವಿನುತರ್ಶ್ರೀಮಾಘನನ್ದಿದೇವರ್ಪ್ಪ
ಲವುಂಜಿನನಿಳಯಂಗಳನಖಿಳಾವನಿಬಣ್ಣಿಸೆಬಳ್ಳಿಗಾ . . .

55 . . . . . ಜಿನಪೂಜಾಭಿ . . . ರ್ಚ್ಚನಾನಿರತನಾಹಾರಾ
ದಿದಾನಪ್ರವರ್ದ್ಧನಃಳಂನುತಭವ್ಯ . . . .

56 . . . . . ಹಾಮಂಡಳೇಶ್ವರಂಲಕ್ಷ್ಮರಸಂಶ್ರೀಮಲ್ಲಿಕಾಮೋದಶಾನ್ತಿನಾಥಜಿ

57 . . . . . ಕೀಲಕಸಂವತ್ಸರದಭಾದ್ರಪದದಪುಣ್ಣಮೆಸೋಮವಾರದ

58 . . . . . ದದೇಸಿಗಗಣದತಾಳಕೋಲಾನ್ವಯದಮಾಘಣನ್ದಿಭಟ್ಟಾರ

59 . . . . . ರ್ಗೆಮುನ್ನಂಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವರ್ಬ್ಬಳ್ಳಿಗಾವೆಯತಾ

60 . . . . . ಡ್ಡೆಮತ್ತರ್ಪ್ಪನ್ನೆರಡುಆಲ್ಲಿಯಗೊಳಪಯ್ಯನಬಸದಿಗೆ

61 . . . . . ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿವಿಕ್ರಮಾದಿತ್ಯದೇವರ್

62 . . . . . ಮುಮಂನನ್ದನವನದಬಸದಿಗೆಪೂರ್ವದಿನ್ನಡೆವ

63 . . . . . ಭೂಪಂನಮುಚಿತವಿನಯಂಬಿನ್ನಪಂಗೆಯ್ಯೆ . . . .

64 . . . . . ದಪ್ಪ್ರದೇವಂ ॥ ಅನಘಶ್ರೀಶಾನ್ತಿತೀರ್ತ್ಥೇಶ್ವರಪದ . . .

65 . . . . . ಸೋದಕವಿಧಿಸಹಿತಂಕಾಸನವ್ಮಾಡಿಕೊಟ್ಟ್ಯ . . . . ಇನ್ತೀ ಧರ್ಮ್ಮವನಾವನೋರ್ಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿ

66 . . . . . ಮಿದನೆಬೆದನನಿಬಬ್ರಾರ್ಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುವನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊ .

67 . . . . . ಸ್ತಂತೇಷಾಂಮಯಾವಿರಚಿತೋಂಜಲೀರೇಷಮೂರ್ದ್ಧ್ನಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃ

68 . . . . . ಸುನ್ಧರಾಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿ

69 . . . . . ವುರ್ಗ್ಯಾಣದ . . ವಭೋಗದನದಾಯಾಮಾತ್ಯರೂರೊಳ್ಕುಳ

70 . . . . . ಳಾತ್ಮಕುಳದ್ವಿಜಪುಂಗವಗೋಕುಳವುನೆಬೆದ

71 . . . . . ಪೊಂಜಿಡ್ಡುಗೆಗುಟಿದನಾಲ್ಕು ಟುಪೊಂಮಾನಿಗದ್ಧಂ

72 . . . . . ॥ ಎರಡಕ್ಕು ಕೃಷ್ಣಭೂಮಕ್ಕದಱರೆಕಿನು

73 . . . . . ವುದಱರೆಯುಂನೋಡಿಸಿದ್ಧಿಯುಮಕ್ಕುಂ ॥

74 . . . . . ಗದಾಸೋಜಂಖಿಂಡರಿಸಿದಂವುಂಗಳವುಮಹಾಶ್ರೀ॥

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### ಅದೇ ಗ್ರಾಮದ ಸೀತೆಕೊಣದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8′ × 4′

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭವೂಳಸ್ತಂಭಾಯಶಂಭವೇ ॥ ನವುಸ್ತಾಂಬ್ರಜಟಾಜಾಳಬಾಳ

[2]ಚಂದ್ರಾರ್ದ್ಧಧಾರಿಣೇ । ಬ್ರಹ್ಮಾಂಡವುಂಡಪಾರಂಭಪೂರ್ಣ್ಣಕುಂಭಾಯಶಂಭವೇ ॥ ಜಯತ್ಯಾವಿಃಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾ

[3]ರ್ಣ್ಣವಂ । ದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭುವನಂವಪ್ರುಃ ॥ ಶ್ರೀಗೋವಿಂದರಾಜವೈಷ್ಣವಚೂಡಾಮಣಿನುಡಿದಂತೆಗಂಡ ॥

[4]ಶ್ರೀಕಾಂತಂಕಾಶ್ವತಲಕ್ಷ್ಮೀಕಾಂತಂನಿಜತಳೋದರಸ್ಥಿತಲೋಕಾಲೋಕಂಬಗೆಗೊಂಡಂನತನಾಕೌಕನನಂತಭೋಗಶಯನನನಂತಂ ॥ ಶ್ರೀವರನೆಸೆವುದರದವೊಂದಾ

[5]ವರೆಯರಲೊಳಗಿಂಕವುಳವನವಲರ್ದುದಿದೇಂಭಾವಿಸೆಚಿತ್ರವೊಕಾನೆನಲಾವನವುಖಕವುಳವನವರಲ್ದೆಸೆದಿಕ್ಕುರ್ಂ ॥ ಆದೇವನವುನದೊಳ್ಮಾನಾದೇವಂಪಿಂ

[6]ಗೆವುಂಗಳಾವಹರೊಗೆದರ್ದ್ದೀದೀಪ್ಯವೂನದೀಪ್ತ್ಯೋಚ್ಛ್ರಿತದಿಗ್ವಳಿಯರವುಳಗುಣಗಣನಿಳೆಯರ್ ॥ ಆವೂನಸಭವಸಂಭವರೀವುಹಿಯನುದಾ

[7]ತ್ತವುಹಿವುರಾಳ್ದಪ್ಪಲರುಂಭೂವಿಪತಿಗಳೆಚಳುಕ್ಯಕುಳಾವುಳರತ್ನಪ್ರದೀಪರಪ್ರತಿರೂಪರ್ ॥ ಅವರಿಂಬಟಿಕ್ಕೆ ॥ ಎಳೆಯಂರನೆಗದ್ದೊಡನಾಕುಳವಾದಿವರಾಹನೆತ್ತುವಂತಾತ್ಮ

[8]ಭುಜಾಬಳದಿಂಪರನೃಪಗತೆಯಂಸಲೀಲನುದ್ಧರಿಸಿನಾರ್ವ್ವಭೌವುಂತೈಲಂ ॥ ವೈ ॥ ವಾರ್ದ್ಧಿಯೆಸೀವೆತಂನಭುಜಗರ್ವ್ವದಿನಾಜ್ಜರ್ಸಿದುರ್ವ್ವಿಗಿಂದುಸಂಸ್ಪರ್ದ್ಧಿಯಿನುರ್ವ್ವಿಪರ್ವ್ವಿದಜಸಕ್ಕೆದಿಗಂತವೆಸೀವೆಯಂಬಿ

[9]ನಂದುರ್ದ್ದರಬಾಹುವೀರ್ಯನೆಳೆಯಂಬಗೆಗೊಂಡುಚಳುಕ್ಯರಾಜ್ಯಸಂವರ್ದ್ಧನನಾಳ್ದನುತ್ಪಳಶಿರಃಕವುಳಾಚ್ಛಿತಚಣ್ಡಿಕಾಪದಂ ॥ಕ ॥ ಹೃತ್ಕೀಳನರಾತಿಗೆಕುಳಕುತ್ಕೀಳಂವೆರ್ಮ್ಮೆಗೆನಿಸಿನೆಗಳ್ದಂರಾರಾಜ

[10]ತ್ರಿತ್ರ್ಯಮರಧುನೀಹಿಮವತ್ತ್ರಿಕೀಳಂಪ್ರತಾಪತ್ರೈಲಂತ್ರೈಲಂ ॥ ಜಯಲಕ್ಷ್ಮೀಕಾಂತಂತತ್ಪ್ರಿಯತನಯನುದಾರವೀರಚರಿತಂಸತ್ಯಾಶ್ರಯನ
ಖಿಳರಾಜಧರ್ಮ್ಮಾಶ್ರಯನಾಳ್ದಂಧರೆ

[11]ಯನಬ್ಧಿಪರಿವೇಷ್ಟಿತಮಂ ॥ ವಿಕ್ರಮನೂರ್ಜ್ಜಿತನಿಜಭುಜವಿಕ್ರಮನಾಳ್ದಂಧರಿತ್ರಿಯಂತತ್ತನುಜಂಕಕ್ರನಿವನೆನಿಸಿನತಪರಚಕ್ರಂದಿಕ್ಚಕ್ರ
ವರ್ತ್ತಿತೇಜಶ್ಚಕ್ರಂ ॥ ಕೂರ್ಮ್ಮನವೋಲೆಳೆ

[12]ಯಂದಶವರ್ಮ್ಮಂಕಿನ್ನೆಲಕವಿದ್ದರ್ದತಳೆದನೆತಳೆದಂನೂರ್ಮ್ಮಡಿವೇಲೆನಲಾದ್ಯರಪೆರ್ಮ್ಮೆಗೆನಿಜಮುಹಿಮೆತದನುಜಂವಸುಮತಿಯಂ ॥ ಬಂ
ಹಿಮವದಸಿಲತಾನಖಸಂಹಾರಿತವೈರಿಗಜಘಟಾಪಟಳಂ

[13]ನಿಚ್ಚಂಹರ್ಷಿತಭುವನಂಜಯಸಿಂಹಂತತ್ತನುಜನಾಳ್ದನೀವನುಮತಿಯಂ ॥ ಧರೆಯಂನಗತುಂಗಪಯೋಧರೆಯಂಪ್ರೂಗಪ್ರಕಾಂಡಬಂಧುರಮೈ
ದುಕಂಧರೆಯಂಪಲ್ಲವಲಲಿತಾಧರೆಯಂತತ್ತನು

[14]ಜನಾಳ್ದನಾಹವಮಲ್ಲಂ ॥ ಭುವನಸ್ತುತ್ಯಂನೆಗಳ್ದಾಹವಮಲ್ಲಾಗ್ರಜನುದಾತ್ತನಾಳ್ದಂಧರೆಯಂಭುವನೈಕಮಲ್ಲನಾಭೂಧವನನುಜಂವಿಕ್ರ
ಮಾಂಕನಪಗತಶಂಕಂ ॥ ಅಬ್ಧಿಪರಿವೇಷ್ಟಿತಮನಕ್ಷು

[15]ಬ್ಧಮನೋಜಳಧಿವಿಜಯಲಕ್ಷ್ಮೀಸಾವಷ್ಟಬ್ಧಘನಾಸಂಪ್ರಥಮಕಕುಬ್ಧವನಿವನೆನಿಸಿವಿಶ್ವವಿಶ್ವಂಭರೆಯಂ ॥ ಮಧ್ಯಮಲೋಕಪಾಳನೆನಿಸಿಪ್ರ
ತಿಪಾಳಿಸುವಲ್ಲಿ ॥ ಆರಾರಾಘೋರವೀರೀಚಭ

[16]ಯದೆನಡುಗಬ್ಬಿರ್ಚ್ಚಿತಿಯಿಂದಂಶರಣೊಬ್ಬಿಕ್ಕಾರಾರಾರೂಢದೈನ್ಯಬ್ಬರಣಸರಸಿಜಪ್ರಾಂತದೊಳ್ಕಳ್ಗರಾಸಾವೀರಾಭೀರಾಂಧ್ರಗೊಲ್ಲಪ್ರಭೃತಿಗಳ
ವನೀಪಾಳಕನ್ನೊರ್ವಳ್ಪುದುಂಚೇತೋರೋಧಕೊರೀಧಬದ್ಧಭ್ರುಕುಟಿಪು

[17]ಟವಿಟಂಕಂನೃಪಂವಿಕ್ರಮಾಂಕಂ ॥ ಗತವೇಳಂಜೋಳನುತ್ಪಲ್ಲವಕಳಿತಕರಂಪಲ್ಲವಂಸಂಭ್ರಮಾನ್ವೇಷಿತಭೂಭೃದ್ರಂಧ್ರನಂಧ್ರಂಕ್ವಥಿತಸೃಥು
ಳಹೃಜ್ಜಾಂಗಳಂಸಿಂಗಳಂಲಂಭಿತಮಾದಂಮಾಳವಂಜರ್ಜ್ಜರಭುಜಕುಧರಂಗೂರ್ಜ್ಜ

[18]ರಂಬಳ್ದನೇಸಂತತವಾತ್ಮೀಯಪ್ರತಾಪೋಂನತಿಯಿನೆನಿಸಿದಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಇನಿಸನಡುತ್ತುನಿಂದುಬುದೆಕಾದದೆಗೆಯ್ಯುದೆಧಾರೆಳ್ದ
ದಂಡಿನಘಟೆಯಾನೆಯಟ್ಟಿದದಧಾರೆಯೊಳಗ್ದುಕಂಚಿಮಿಂ

[19] . . ಯನಿವಿಸಿಕಂಚಿತೆಂಕವೊಗವಾಡೆದಂಡರಿರಾಯರಿಲ್ಲಕೆವ್ಮನೆವೊನೆಗಿಂತುಬಲ್ದಲೆಯರೆಂದಲೆವಂರಿಪುರಾಯಭುಂಭುಕಂ ॥ ಭೂರಿಭು
ಜೋದ್ಧರತರತರವಾರಿಯವಾ

[20]ರಿಯೊಳೊಬಲ್ದನೀವ್ಮಾನಸೆವೊಲ್ವೀರಶ್ರೀನೆಲಸಿಪ್ಪಳನಾರತವನಪಾಯಿರಾಯಕೊೀಳಾಹಳನ ॥ ಬಾಳಂಕ್ಯವುಹೀಶನಕೂರ್ಬ್ಬಾಳಟ್ಟಿೀ
ರೊಳಗೆನೋಡೆಪೊಳೆವುತ್ತಿಪ್ಪಬಾಳೆಗೆ

[21]ರೆಯೋಡುವರಿನರಪಾಳರಗಜಘಟೆಗಳೀನಿದೊಂದಕ್ಕರಿಯೋ ॥ ಓಡಿದಲಾಳಂಕಿವಿವಿಡಿದಾಡಿದಜಕೋಳಂವಿನಷ್ಟರಾಜ್ಯಂಬೈಕಂಬೇಡಿದಕೆಂಗ
ನೇಂಭಯಕೂಡಲ್ಲದೆಪಗೆಗೆರಾಯಕೊೀಳಾಹಳನ ॥

[22]ಎನಿಸಿಕಲ್ಯಾಣಪುರವರದನೆಲೆವೀಡಿನೊಳೆಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೈ ॥ ಮಾನವರೂಪ
ದಿಂದೊಗೆದಕಲ್ಪಕುಜಂವ್ವಿಜಪೂರ್ವ್ವಜನ್ಮಕೃದ್ಧಾನಘ

[23]ಳೋದಯಂಸುಕೃತಜನ್ಮಗೃಹಂಸುಕವೀಂದ್ರಬೃಂದಹೃನ್ಮಾನಸರಾಜಹಂಸನಪಪಾಪಕಳಾಪನೆನುತ್ತಿರಾಗದುದ್ದಾನಿಯಿನೊಲ್ದಬಣ್ಣಿಪಜನಂ
ಗಳನಸ್ತವನಸ್ತಪಾಳನ ॥ ನಂಬಿದಭಕ್ತಿಯೊಂದೆಗಿರಿಜಾಧಿಪನೊ

[24]ಳ್ಭುವನಸ್ತುತಂಯಶಾಳಂಬನವೊಂದೆಮೊತದಿರದಾಂತಜೆರಾವಣಕೋಟಿಯುಂರಣಾಡಂಬರದಿಂದವೋಡೆಜಯಶಾಳಿನಿಜೋದ್ಭುಭುಜಾಸಿಲೇಖೆ
ಯೀಕೆಂಬುದೊಲೋಕದೊಳ್ಪಣಗಣಂಗಳನಂತವನಂ

[25]ತಪಾಳನ ॥ ಅವಸರವಾಗೆಪಾದ್ಯರ್ದಕಿವಿವೆಚ್ಚರ್ವವಸಂಗರವಾಗೆನೋಡಿಬೆಚ್ಚರ್ವವಪತಿಯತ್ಥರ್ವಂಕಳಲೊಡಚ್ಚರ್ವವಮೆತ್ತಿನದಣ್ಡನಾಯ
ಕಸ್ಯವನೆವಿರೋಧಿಯಃಟ್ಟಿರುಳನುಚ್ಚರ್ವಲಕ್ಷ್ಮಿಯ

[26]ನಾಳ್ದವಂಗೆನಾಚ್ಚರ್ವನೆಲನಂಪಯೋಧಿವರವೆಯ್ದೆನಿಮಿಚ್ಚರ್ವನಂತಪಾಳನೊಳ್ ॥ ತತ್ಪದಪಯೋಜರಾಜೀವನಿಳಯರಾಜಹಂಸನುಂತ
ತ್ಪ್ರಿಯದೇವರನುದ್ವಿಜವರನುಂಜಗದ್ವರನುವೆನಿಸಿ ॥

[27]ವೈ ॥ ವನವಾಸಂವನವಾಸವಾಯ್ತಿತರದಣ್ಡಾಧೀಶರಾಳ್ದಂದುಃಷ್ಪನಿಕಾಯಕ್ಕನಿಮಿತ್ತಮಿತ್ರನನವದ್ಯಾಚಾರಪಾತ್ರಂಜಗದ್ವಿನುತಂತನ್ನನಿ
ಯೋಗದೊಳ್ವಿಪುಳರಾಜ್ಯಶ್ರೀಸವು

[28]ದ್ಧಾಮಯಃವ್ವನವಾಸಂಬುಧರ್ಗಾದುದಾದವೆನಿಪಂಗೋವಿನ್ನದಣ್ಡಾಧಿಪಂ ॥ ಕಮಳಪ್ರೋದ್ಭವವಂಶಸಂಭವರೊಳೆಲ್ಲಂಸಂದತಂನಾಪ್ಪರ್ತಂ
ನಮಹತ್ವಂನೆಗಳ್ದಿರ್ದ್ದತಂನಜಿವುತಂನಾಜ್ಞಾಫಳಂತನೆ

[29]ಕೀರ್ತ್ತಿಮಹೀಚಕ್ರಮನೆಲ್ಲಮಂಬೆಳಗೆದಣ್ಡಾಧೀಶರತ್ನಂಚಳುಕ್ಯಮಹೀನಾಥಭುಜಾಸಿದಣ್ಡವೆನಿಪಂಗೋವಿನ್ದದಣ್ಡಾಧಿಪಂ ॥ಎನಗಿಂಸ್ವೇಚ್ಛಾವಿ
ಹಾರವ್ಯತಿಕರವೊಗೆದತ್ತೇಕೆಗೋ

[30]ವಿನ್ದದಂಡೇಶನಚಿತ್ತಂದೃಪ್ತಸಾಪತ್ನಿಕಬಳದಳನೋದ್ರೇಕದೊಳ್ತಳ್ತುದಿಂನಾತನೊಳಾಂತುಗ್ರಾರಿವೀರವ್ರತಿಕರಗತಿಮದ್ಭಿಂಬಸಂಭೇದನಂ
ಕೆಂಮನೆತಾನಿಂಪೋಗದೆಂದುದ್ಭಯದೆ

[31]ತಪನನಿನ್ದಾ(ದ)ದನುತ್ತಪ್ತದೇಹಂ ॥ ಮನದೊಳ್ಮಂತಣವಿರ್ದ್ದರಾತಿನೃಪವಂಶೋನ್ಮೂಳನಂಗೆಯ್ಯಲಿರ್ಪ್ಪಿನವಾಮಾತನಭೂತಚಾರವಚನ
ವ್ಯಾಪಾರವಾತ್ಮಾವನೀಜನಿತೋತ್ಪಾತಶತಂ

[32]ಗಳಿಂದಱಿದುಭೀತಾತ್ಮರ್ನೃಪರ್ಬ್ಬಂದುತೊಟ್ಟನೆಕಂಡರ್ಗ್ಗಡಿದೇಂಪ್ರತಾಪಪರನೋಗೋವಿಂದದಂಡಾಧಿಪಂ ॥ ದಿಗ್ಧಾಹಂವೈರಿನಿರ್ಣ್ಣಾಶನವೊ
ದವಿದುದಲ್ತಲ್ತುದಗ್ರಕ್ರುಧುಗ್ರಂದಿಗ್ದಂತಿ

[33]ವ್ರಾತನೇತ್ರಾರುಣರುಚಿದೆಸೆಯಂಪರ್ವ್ವಿತಲ್ತಲ್ತಿದುದ್ಯದ್ದಿಗ್ದೇವೀಕುಂಕುಮಸ್ಥಾಸಕವೆನಲುರಿಗಳ್ಸುಟ್ಟನುಚ್ಛಿಷ್ಟರೋಷಪ್ರಾಗ್ದೇಶಂಶತ್ರು
ದೇಶಂಗಳನತುಳಬಳಭ್ರಾಜಿ

[34]ಗೋವಿನ್ದರಾಜಂ ॥ ಕಂ ॥ ತೊಳಗುವರಂನದಸೊಡರ್ವೊಲ್ಬೆಳಗಿದಪಂವಿಕ್ರಮಾಂಕನೃಪನರಮನೆಯೊಳ್ತೊಳೆದಿತರಚಮೂಪತಮೋಮ
ಳಮಂಗೋವಿನ್ದರಾಜದಣ್ಡಾಧೀಶಂ ॥

[35]ಪೊಗಲನೆಲತೆವೊಱದೆಪಗೆಪಾದಾಕ್ರಾಂತಮಾಗೆಜಸದಿಂದಿಗ್ಭಿತ್ತಿಗಳಂಧವಳಿಸಿದಂಧರೆಪೊಗಳಲ್‌ಗೋವಿನ್ದರಾಜದಣ್ಡಾಧೀಶ ॥ ರಾಯಝಳಪ್ಪನ
ಭುಜಕೌಕ್ಷೇಯಕವೆನಿಪಳವನಾಂ

[36]ತಗೋವಿನ್ದಚಮೂನಾಯಕನೊಳ್ಸೆಣಸುವವಂನಾಯಕದೊಳ್ಸೆಣಸುವೊಡೆದಕಾಜಂಪೋಲ್ಕುಂ ॥ ಎತ್ತಣಪರಮಣ್ಡಳಮುಂಮುತ್ತಿಂಗೊಳ
ಗಾಗಿದಾರದಂತಿರ್ಪ್ಪುವುಕಾಯ್ದೆತ್ತಲೊ

[37]ಡನೆಮಮಿದೇನುದ್ವೃತ್ತನೊರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ॥ ವೃ ॥ ತಂದೆಜಗಜ್ಜನಾಭಿವಿನುತಂಪುರುಷಾಗ್ರಣಿದಾಸಿರಾಜನಾನಂದಿತಬನ್ಧುಸೂ
ನೃತೆಪತಿವ್ರತೆಸೋವಲದೇವಿಮಾ

[38]ತೃದೇವಂದನುಜಾಂತಕಂಗಡಧಿದೈವಮಿದೇಂಕೃತಕೃತ್ಯನಣ್ಣಗೋವಿನ್ದಚಮೂಪನೂರ್ಜ್ಜಿತಪರಾಶರಗೋತ್ರಪವಿತ್ರನುರ್ವ್ವಿಯೊಳ್
॥ ಗದ್ಯ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ

[39]ಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ । ಶಿಷ್ಟೇಷ್ಟಜನಾಭೀಷ್ಟಫಳಪ್ರದಾಯಕಂ । ಶ್ರೀಕಾಂತಾಕಾಂತಶ್ರೀಪಾದಪಂಕಜಶಿ
ಳೀಮುಖಂ । ಸಮರಮುಖಷಣ್ಮುಖಂ ।

[40]ಲಾಟಾನ್ವಯಲಲಾಟಮಂಗಳತಿಳಕಂ । ಧರ್ಮ್ಮಶ್ರವಣಜಾತಹರ್ಷಪುಳಕಂ । ಕೀರ್ತ್ತಿಕೌಮುದೀವಿಕಸಿತದಿಗ್ವಧೂನಯನಕೈರವಂ ।
ರಣರಂಗಭೈರವಂ । ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯದಕ್ಷಿ

[41]ಣಭುಜದಣ್ಡಂ । ವಿಪ್ರಾನ್ವಯೋದಯಾಚಳಮಾರ್ತ್ತಣ್ಡಂ । ನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಮನೆವೆರ್ಗ್ಗೆಡೆದಣ್ಡ
ನಾಯಕಂಗೋವಿನ್ದಮಯ್ಯಂಬನವಸೆಪಂ

[42]ನ್ನಿರ್ಚ್ಛಾಯಿರಮುಂಸಾಂತಳಿಗೆಸಾಯಿರಮುಮೆರಡಱುನೂಱುಂವಡ್ಡರಾವುಳಮುಂಪಂನಾಯ . . . . ತ್ತಮಿರ್ದ್ದುಶ್ರೀಮದ್ರಾಜಧಾ
ನಿಬಲಿಪುರವರದೊಳ್ ॥ ಕಂ ॥ ಪೆಡೆವರಲೆಳೆವಿ

[43]ಸಿಲೊಳ್ತೆಳ್ಪೊಡೆಯಲರಲರ್ದೆಸೆಯೆಪದ್ಮಜಂರಂಜಿಪಪೂಮಿಡಿವೊಲಿರೆಲೀಲೆಯಿಂಪಾಲ್ಗಡಲಳ್ದೆರೆ . . . . . ಣಿಶಯನ ॥ ವೃ ॥ ತೆರೆದುಱುಗ
ಲ್ಗಳಿಂದೊಗೆದುಮೇಲುದಱಂತಿರೆದುಗ್ಧಮು

[44]ಗ್ಧಸೀಕರವಕಠೋರಕೇತಕದಳಪ್ರವಿಭಾಸಿಪಯೋಧಿಪುತ್ರಿಕಾಸ್ಮರದರಹಾಸಪೇಶಳವ . . . . . ಪಮಂವಿರಚಿಸಲೊಪ್ಪುವ
ಬ್ಧಿಶಯಮೂರ್ತ್ತಿಸಮನ್ವಿತಮಾಗೆರಾಗದಿಂ ॥

[45]॥ ಕಂ ॥ ಉಭಯದ್ವಾದಶಮೂರ್ತ್ತಿಯನಭಿನುತಶುಭಮೂರ್ತ್ತಿವಿಪುಳತರಕೀರ್ತ್ತಿಚಮೂ . . . . . ಬ್ರಭಾನುಭೈರವರನೆಸೆವಿ
ನಂಮಾಡಿಸಿದಂ ॥ ಜಳಶಯನನೊಡನೆ

[46]ಬನ್ದುದೊಜಳನಿಧಿಕಟಿಪುತ್ತೆಮಗಳಮೋಹದಿನೆನೆಕಣ್ಗೊಳಿಪಮಳಜಳಾಶಯ . . . . . ಸಿದಂ ॥ ಮಾಡಿಸಿ ॥ ಸ್ವಸ್ತಿಯಮ
ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ

[47]ನಧಾರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಳಗುಣೋಪೇತರುಂ । ಜಗಜ್ಜನೈಕಪೂತರುಂ । ಅಕುಂಠವೈಕು . . . . . .
ಕೃತತದೀಯಪಾದಪೀಠೋಪಕಂಠಭೂತಳರುಂ । ಕೀರ್ತ್ತಿವಿಯ

48 . . . ರಿಣೀಪ್ರವಾಹಪೂರಿತವಿಯತ್ತಳರುಂ । ಅಜಿಹ್ಮಬ್ರಾಹ್ಮ್ಯಾನುಷ್ಠಾಣನಿಷ್ಠರುಂ । ನಿಜಪವಿ . . . . . ಷ್ಠರುಂ । ಕೃತಶ
ತಮಖಪ್ರಭಾವಾಕಂಪಿತಶತಮಖರುಂ ।

49ಚತುರ್ವ್ವೇದಚತುರ್ಮ್ಮುಖರುಂ । ವಿಪ್ರವಂಶಪ್ರದೀಪರುಂ । ಅವಂಧ್ಯಶಾಪರುಂ । ಶ್ರೀಯೋನಿಧಾನದೀಪವರ್ತ್ತಿಗಳುಂ । . . . . .
ಗಳ್ಕಿನಿಸಿದಿರ್ವ್ವತಯ್ವದಿರ್ವ್ವರ್ಮ್ಮಹಾಜನಂಗಳ್ಗಿ ಶ್ರೀಮಚ್ಚಾಳು

50ಕ್ಯವಿಕ್ರಮಕಾಲದ ೞನೆಯಜಯಸಂವತ್ಸರದಜೈತ್ರದಪುಣ್ಣವೆಳದಿವಾರಗ್ರಹಣವ್ಯತೀಪಾತಸಂಕ್ರ . . . . . ಪಾರಮೇಶ್ವರದತ್ತಿ
ಯಾಗಿತಾಂಬ್ರಶಾಸನಂಪಡೆದು

51ಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರದತಳವೃತ್ತಿಸವತಿಖಂಡ್ಡದಬಯಲಂಕಾಲ್ಗಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಸ್ಯಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂಸರ್ವ್ವ
ಬಾಧಾಪರಿಹಾರವಾಗಿಕೊಟ್ಟರಾವೃತ್ತಿಗೆಸೀವೆಮನೂ

52 . . ಜಾಣ್ಗೆ ಜಿಯಕೋಡಿತೆಂಕಹೆಗ್ಗಟ್ಟದಹಳ್ಳಪಡುವಲರಸಿಯಕಟ್ಟಬಡಗಲಿಂದ ಗೆಜಿಜಿಯಾಗೋವಿನ್ದ ಪುರದಸೀವೆಮನೂಡಪಂಚಕೆಲಿಂಗದಡಕೆ
ದೋಂಟತೆಂಕಸರಸ್ವತಿಯತೋಂಟಪಡುವಜೀಯರ

53ಮಶಬಡಗಹೆಗ್ಗಟ್ಟದಹಳ್ಳವಂತಲ್ಲಿದೇವರನಿತ್ಯನಿವೇದ್ಯಪೂಜಾಪುನಸ್ಕಾರಚೈತ್ರಪವಿತ್ರಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಮತ್ತರೆಂಟುಪೂ
ದೋಂಟಂನಾಲ್ಕುಗಾಣಂನಾಲ್ಕು ಅಂಗಡಿನಾಲ್ಕು ಎಲೆ

54 . . ಱುಮೂವಟೆನಾಲ್ಕು ಹೇಱುವಕ್ಕ ಲಿಂಗೆಹಜ್ಜುಂಕವಡ್ಡರಾವುಳವದ್ಧಾಮಾನತಳಱಸುಂಕಂಮಾನ್ಯಂವೀಧವರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪ್ರತಿ
ಪಾಳಿಸಿದನಾತನೀಧರ್ಮವಂತಾಂಮಾಡಿಸಿದಫಳವನೆಯ್ದು

55 . . ದವಗಂಗಾತೀರದಲೊಂದುಕೋಟಿಬ್ರಾಹ್ಮಣರುವನನಿತೆಕವಿಲಿಯುವನಳಿದಗತಿಗಿಳಿವಂ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ಬ್ರಾಹ್ಮಸ್ವಂವಿಷ
ಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1ನವಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರತಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗ

2ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಪ್ರತಿಷ್ಠಾಲೋಕಾನಾಂ

3ರುಚಿರಫಲಸಂಪೈಕವಿಪಣಿರ್ವಿಭೂತೀನಾಂಮಾತಾಪತಿ

4ಮನುಸರನ್ತೀನಿಜಗುಣೈಃ । ಯದೀಯೋದಂಪ್ಪ್ರಗೈಸ್ಥಿರತರಪದೇಯಂವಸುಮತೀಸವಿಷ್ಣುಃಕ್ರೋಡಾ

5ತ್ಯಾಸುರರಿಪುವಿಜೇತಾವಿಜಯತೇ ॥ ಅಂಭೋಧೇರುದ್ವಹನ್ನು ರ್ವೀಮಾದಿಪಾತ್ರೀಪುನಾತುವಃ । . . .

6ಮಿತೋಪ . . . . . ಮುದಯಾಚಳಃ ॥ ಚಿರಾಯಶಿವಯೋರ್ಭೂಯಾತ್ಸಂಗವೋಮಂಗ

7ಳಾಯಚ । ಆನಸೇಜಗತಾಂಜಾಗ್ರಜ್ಜನ್ಮನಿಸ್ವಯಮೇವಯಃ ॥ ವೀರಬಲ್ಲಾಳಭೂಪಾಲರಾಜ್ಯಸಿಂಧುಸು

8ಧಾನಿಧಿಃ । ಕುರ್ಮಾಃಪದ್ಮಿದೇವೋಯಂಜೀವ್ಯಾದಾಚಂದ್ರತಾರಕಂ ॥ ಪೃಥ್ವೀಪೃಥ್ವ್ಯಾಸಮಂಲಕ್ಷ್ಮೀ

9ರಕ್ಷೀಣಾಯತವಾಶ್ರಯಾ । ಅಸ್ತಿ ಯಾದವಭೂಪಾನಾಂಕ್ಷುಣ್ಣಾರಾತಿಕುಲಂಕುಲಂ ॥ ಶ

10ಳನರಪತಿಬ್ಯೂಹ್ಯಂಹತ್ವಾಗ್ರಿಹೀತಶಲಾಕಯಾಗುರುನಿಗದಿತಂಕರ್ಣ್ಣಟೋಕ್ತಂವಚಃಪರಿಭಾವಯರ್

11ಹೊಯಿಸಣಪದಂ [ . . . . . ] ವಿಧಾಯಜಗತ್ತ್ರಯೇಮುನಿಜನಮನೋನಿರ್ಭೀತತ್ವಂಬ್ಯಧಾದಪರಿಶ್ರಮಂ । ಮುರಾರಿಚ

12ರಣಾಂಭೋಜಮಕರಂದಮಧುಬ್ರತಃ । ತತ್ರವಿತ್ರಾಸಿತಾರಾತಿರ್ಜ್ಜಾತೋವಿಷ್ಣುಮಹೀಪತಿಃ । ನರಸಿಂಹಮಹೀಪಾ

13ಲಃಸುತಸ್ತಸ್ಮಾದಜಾಯತಾ । ಯಸ್ತುನಾಜೀಗಣದ್ವನ್ತುಜಾತಮತ್ಥಿಗಣೇದದತೆ ॥ ವೀರಬಲ್ಲಾಳಭೂಪಾಲಸ್ತನೂ

14ಜಸ್ತೆಸ್ಯಭೂಪತೇಃ । ಯದ್ವಿಕ್ರಮಕ್ರಮಂಶ್ರುತ್ವಾವಿೀರ್ಣ್ಣಂವಿದ್ವಿಷಾಮುರಃ ॥ . . . . . ಪಾಳವಿಳಸತ್ಪತ್ರಾಂ

15ಕುರಃಪರ್ವ್ವತೇಶಾಭೀರೀಕೃತಭೀತಭೂಪತಿಕು . . ಸಂಸೇ . ಮ . . . . ಮಳಮೌಳಿಮೌಕ್ತಿಕಮಣಿ

16ಭ್ರಾಜಿಷ್ಣುಪಾದಾಂಬುಜಃಶ್ರೀಬಲ್ಲಾಳನೃಪಾಧಿಪಃಕ್ಷಿತಿಮಿಮಾಮಾಕ್ರಾಮತಿಸ್ಮಾಶ್ರಮಃ ॥ ಯದ್ವಿಪೋದ್ಯನ್ಮ

17ದಾದೋದಚಳದಿಕ್ಕುಂಜರಬ್ರಜೇ ॥ ಶೇಷಸೀರ್ಷ್ಣೀವಯದ್ದೋರ್ಷ್ಣಿಧಾತಾಧಾತ್ರೀತಳಂನ್ಯಧಾತ್ ॥ ಅಸ್ಯವೀರಬಲ್ಲಾಳಭೂಪಾ
18ಳಸ್ಯಪಾದಪದ್ಮೋಪಜೀವೀಸಕಳಲಕ್ಷ್ಮೀಪತಿರ್ಸ್ಸಾವಣಸೇನಾಪತಿರ್ಗ್ಗುಣರತ್ನಾಕರಃ ॥ ಗುಣಾನಾಂಗಣನೇತಸ್ಯಗುಣಿ
19ನಃಶಕಿವಿಃಪ್ರಭುಃ । ಯಸ್ಯವಿಕ್ರಮಧಾನಾಭ್ಯಾಂವಿಶ್ಮೃತೌಸಿಂಹಸೂರ್ಯ್ಯಜೌ ॥ ತಸ್ಯವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಪವಿ
20ತ್ರಶೌವಣದಣ್ಡಾಧಿಪತೇಶ್ಚೆನ್ಧಲದೇಬ್ಯಾಂಪ್ರಾಚ್ಯಾಮಹಶ್ಕರಯಿವಸಮುತ್ಪಂನ್ನಃಸಕಳಕಮಳಾಪತಿಃಪ್ರಖ್ಯಾತ
21ರಾಯದಣ್ಡನಾಥಗಣ್ಡಪೆಣ್ಡಾರಲಾಂಛನಃದ್ವಾಸಪ್ತತೌಯೋಗನಿಪುಣಃಪದ್ಮಿದೇವಶೂರಾಣಾಮಗ್ರಿಣೀರ್ಗ್ಗಾಯಕೈರಿತ್ಥಂಗೀ
22ಯತೇ । ತ್ಯಜತಸಮರವಾರ್ತ್ತಾಂಪದ್ಮಿದೇವೇನಭೂಪಾಭಜತಚರಣಮೂಲಂಮೂ . . ಸೈರಮುಶ್ಯವ . . . . .
23ಯದಿವ್ಯಂಗಣ್ಡಪೆಂಡಾರ . . ಪ್ರತಿಕೃತಿಮಹಿತಾನಾಂಪಶ್ಯಪಾದಾವನಮ್ರಾಂ ॥ ಯ . . . ಶಸ್ತ್ರಪರಿಶ್ರಮಗೋಷ್ಠೀ
24ಶು । ತ್ಯಕ್ತಕೋಶೇಪ್ರಚಳಿತೇಕೃಪಾಣೇಲೀಲೆಯಾಕ್ವಚಿತ್ । ಕಂಪಂತೇಕೋಶಮುತ್ಸೃಜ್ಯಜಿತಾಃಶತ್ರುಮಹೀಭುಜಃ ।
25ಯಸ್ಯ । ವೀರಲಕ್ಷ್ಮೀಸಮುದ್ವಾಹೇಖಡ್ಗಧಾರಾಪುರಸ್ಸರಂ । ವಿದ್ವಿಶತ್ಸು . . . . ಪಿಶಾಚಾಃ . . . .
26ತೇನವೀರಬಲ್ಲಾಳಭೂಪೇನಪ್ರಸಾದೀಕ್ರುತಾಂಸಪ್ತದ್ವೀಪಾಲಂಕ್ರುತಧರಿಣೀಲಲಾಮೋಪಮಾನಜಂ
27ಬೂದ್ವೀಪೇಸಾರಭೂತಭಾರತವರ್ಷಮಧ್ಯವರ್ತ್ತಿಕುಂತಳಭೂತಳಾಲಂಕರಣವನವಾಸೇದ್ವಾದಶಸಹಶ್ರ
28ಸಮ್ಮಿತಾಂಭೂಮಿಂ । ತ್ರಿಭೋಗಾಭ್ಯಂತರಂಭುಂಜಾನಃ । ತದ್ದೇಶಜನನೀಗ್ರುಹೋಪಮಾನೇ । ಸುರಾಸುರಪ್ರತಿಷ್ಠಿತಲಿಂಗಸಹ
29ಸ್ರಪ್ರಸಿದ್ಧಮಹಸಿ । ವಿವಿಧಶ್ರುತಿಸ್ವರಸಂಮಿಳತ್ತ್ರಿಸಂಧ್ಯಂಮಭಿಹನ್ನಮಾನಘನಾತೋದ್ಯನಾದೋಪಹತಧ್ಮಾ .
30ಬಲಿಪುರೇನಿವೇಸಿತಸ್ಕಂಧಾವಾರಃಪದ್ಮಿದೇವಃತತ್ಪುರಪ್ರಸಿದ್ಧಹುತವಹಪ್ರತಿಷ್ಠಿತಸ್ಯಅಗ್ನೀಶ್ವರಾಭಿಧಾನಸುಜ
31ನಪ್ರಸಿದ್ಧಕಳಾತಿಷಯಸಂಪನ್ನಪಾದಪಂಕಜಪೂಜಾರಚನಚತುರಃಸದಂಡಾಧಿಪಪ್ರತಿದಿನಂತಂದೇವಂವುಪ . .
32ತತ್ರಸ್ತಳಾಚಾರ್ಯ್ಯಪರಂಪರಾಪ್ರಸಿದ್ಧಿರೀದ್ರಿಸೀ ॥ ಅಸ್ಥಿಶೌತ್ರಿಯಸಿಧಾಂತಸೂಧಾಸಿಂಧುಕಳಾನಿಧಿಃ । ಕುಮಾ
33(ಕ್ಮಾ)ರಷಿವದೇವಾಕ್ಯಃಸ್ವಾಗಮಾಚಾರದರ್ಪ್ಪಣಃ ॥ ತಸ್ಯವಾಮಸಿವಃಸಿಷ್ಯಃಸದಾಚಾರಪರಾಯಣಃ । ಕುಲಮೇತಾ
34ದ್ರುಸೀಂಲಕ್ಷ್ಮೀಂಯೇನಾವಾಪಮುನಿಶ್ರಿಯಾ ॥ ಸುತೋದೇವಸಿವಸ್ತಶ್ಯಭೋಗಮೋಕ್ಷೋಚಿತಬ್ರತಃ । ಯಸ್ತುಸರ್ವ್ವಗು
35ಣೈರ್ಯ್ಯುಕ್ತೋಬಬ್ಯಃಸೇಬ್ಯಃಪ್ರಿಯಂವದಃ । ತಂದೇವಶಿವಮಾಹೂಯಸಚಪದ್ಮದಂಡಾಧಿಪತಿಃ । ಸಕನೃ
36ಪಸಂವಛ್ಚರಂಮಾರಭ್ಯಶತಾಧಿಕಸಹಸ್ರೋಪರಿಸಪ್ತದಷಮೇಆ[ನ]ನ್ದಸಂವಛ್ಚರೇಮಾರ್ಗ್ಗಶಿರಿಷಾ . .
37ಯಾಂಸೋಮವಾರೇಬೆತೀಪಾತಯೋಗೇತಸ್ಯಯ್ವಅಗ್ನೀಶ್ವರಸ್ತಳಸ್ಯಅಂಗಭೋಗಾದಿಸಮಸ್ತದೇವಕಾರ್ಯ್ಯ . .
38ಯೇತಸ್ಯದೇವಶಿವಪಂಡಿತಸ್ಯಪಾದೌಪ್ರಕ್ಷಾಲ್ಯಪೂರ್ವ್ವಪ್ರಸಿದ್ಧಪುರಕ್ಷೇತ್ರರೂಪಾಂನಿಧಿನಿಕ್ಷೇಪಸಹಿ
39ತಾಂಸ್ತಳವ್ರಿತ್ತಿಂರಾಜರಾಜಪುರ್ಷಯಿರ್ವ್ವಲನಂಗುಲಿಪ್ರೇಕ್ಷಣೀಯಾಂಸರ್ವ್ವನಮಸ್ಯಂಕೃತ್ವಾಧಾರಾಪೂರ್ವ್ವ
40ಕಂದತ್ತವಾಂನು ॥ ತಮಿಮಂಸಕಲಜನಹರ್ಷೋತ್ಕರ್ಷಂ । ಅಧಃಕೃತಾಷೇಸಕಲ್ಮಶಂದಾನವಿಭವಂಮವಲೋ
41ಕ್ಯ । ಸಮರ[. .]ಸಿವೀರಃಸಕ್ತಿಯುಕ್ತಃಕುಮಾರಃವಿಜಿತರಿಪುಸಮಾಜಃಕಾಮಿನೀನಾಂಮನೋಜಃ । ಬಹುಗುಣಮಣಿಸಿಂ
42ಧುಃಸಛ್ಚರಿತ್ರೈಕಬಂದುಃವಿಶದವಿತತಕೀರ್ತಿಃಧಾರಿಣೀಪುಂಣ್ಣಮೂರ್ತಿಃ ॥ ಅಪಿಚ । ಯದಸಿನಿಸಿತಧಾರಾದಾರಿತಾರಿಪ್ರ
43ಮತ್ತದ್ವಿರದಗಿರಿಸಮುದ್ಯಧಾತುಧಾರಾಪ್ರವಾಹೈಃ । ಸಮರಭುವಿಸಮಂತಾದ್ವರ್ಧಿತಾವೀರಲಕ್ಷ್ಮೀಸುಲಲಿತಜಲ
44ಕೇಳೀಸೌಖ್ಯಸಖ್ಯಸ್ತದಿನ್ನಃ ॥ ಸೋಯಂಎಕಲಭೂಪೋಪಿಕಾಲೇಪುಂಣ್ಯಾತ್ಮಕೇತದಾ । ಅಗ್ನೀಶ್ವರಸ್ತಳಂಸರ್ವ್ವನಮಸ್ಯಂಕೃ
45ತವಾನುಮುದಾ ॥ ತತ್ರಪುರಕ್ಷೇತ್ರಯೋರ್ಕರ್ಣ್ಣಾಟವಾಣ್ಯಾಸೀಮಾಪ್ರಸಿದ್ಧಿರೀದ್ರುಸೀ ॥ ಆಪುರದಸೀಮೆಮೂ
46ಡಲುಬ್ರಂಹ್ಮಳರಕೆಯ್ಯಪಡುವಣಬಿದಿರಬೇಲಿಮೇರೆಅನ್ತುಹಿತ್ತಿಲಬಿದಿರಬೀಲಿಮೇರೆಯಾಗಿಮದನಕೊ
47ಳನಬಡಗಣೇರಿಯಿಂಪೆಬ್ಬಟ್ಟೆಮೇರೆಯಾಗಿತೆಂಕಲುಭೇರುಂಡೇಶ್ವರದೇವರಪುರಬಡಗಣಬಿದಿರಬೇಲಿಮೇರೆಯಾಗಿಪಡು
48ವಲುರಾಮೇಸ್ವರದೇವರದೇಗುಲದಮುಂದಣಬಣಿಮೇರೆಯಾಗಿಬಡಗಲುಅಗಳುಮೇರೆಅಂತಾಚತುಸೀಮೆ ॥ ಕಿಱುಬ
49ಳಿಗಾವೆಯಸ್ತಳದಮತ್ತಲೆ ॥ ೯ ॥ ಱಸೀಮೆಮೂಡಲುತಾವರೆಗೆಱೆಯತೆಂಕಣಕೋಡಿಸೀಮೆತೆಂಕಲುನಿಡುಗೆಱೆಯೊಳಗ
50ಣಿಂಮೇರೆಯಾಗಿಪಡುವಲುಬಬ್ಬದ್ಧಿಯಪಡುವಣೇರಿಮೇರೆಬಡಗಲುಹಳ್ಳದಿಂಪಡುವಮುಂದಾಗಿಪರಿದನೀರ್ವ್ವಚ್ಚಲೆಮೇರೆಹೆ
51ಗಟ್ಟ(ದ)ದಿಂಪಡುವಮುಂದಾಗಿಪರಿದನೀರ್ವ್ವಚ್ಚಲತೆಂಕಣಭುಜೆಮೇರೆಯಾಗಿಗದ್ದೆಮತ್ತರೊಂದು ॥ ೧ ॥ ರಾಮೇಶ್ವರದೇವರತೆಂ

[52]ಕದೆಶೆಯನಾಲ್ಕು ಹೂವಿನತೋಳನಹಿತಗದ್ದೆ ಮತ್ತರೊಂದು ॥ ಂ ॥ ಯಿನ್ತೀಧರ್ಮ್ಮವುಂಆವನೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದ
[53]ತಾಂವೂಡಿಸಿದಫಳವಾನೆಯ್ದುವಯಿಾಧರ್ಮ್ಮವಂಅಳಿದಾತಂಸಾಯಿರಬ್ರಹ್ಮಳರುವುಂಸಾಯಿರಕವಿಲೆಯ್ಮಗಂಗಾತೀ
[54]ರದಲಿಅಳಿವಂಗತಿಗಿಳಿವಂಸ್ವದತ್ತಂವಾಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರೆಷಷ್ಠಿಂವರ್ಷ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ
[55]ಜಾಯತೇಕ್ರಿಮಿ ॥ ಓಂನಮಃಶಿವಾಯಃ ॥

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ಅದೇ ಗ್ರಾಮದ ಹೊಸವುರದ ಹೊಂಡದ ಬಳಿ ವೂವಿನ ವುರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6 × 2′ 2

[1]ಸ್ವಸ್ತಿ ಶ್ರೀವುತುಭುಜಬಳಚಕ್ರವತ್ತಿರ್ಗಬಿಜ್ಜಣದೇವರಸರು ಸುಖಸಂಕಥಾವಿನೋದ
[2]ದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ಬನವಸೆನಾಡದಂಡ್ಡನಾಯಕಂಪದ್ಮರಸನಬೆಸದಿಂ ದ
[3]ಕ್ಷಿಣಕೇದಾರದೇವರಪಾದಾರಾಧಕರುವುಪ್ಪವಾವುಶಕ್ತಿದೇವರ ಬಂದಿಯಹಿಡಿದಲ್ಲಿ
[4]ತೊಣವತ್ತಿಯವೆಜ್ಜಿಗಾಱಬಾಬೆಯನಾಯಕ ಕಾದಿಸ್ವರ್ಗ್ಗಸ್ಥನಾದಲ್ಲಿಅಳಿಯ ವು
[5]ದುಕೆಯಬಾಬೆಯಕಂಲ್ಲನಿರಿಸಿವೀರಸಾಳನೆತ್ತಿಸಿದ ॥ ಶ್ರೀ

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ಅದೇ ವುತದ ಯೇರಿಯ ವೇಲೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′6″ × 2′

[1]ಸ್ವಸ್ತಿ ಶ್ರೀವುತುಯಾದವಚಕ್ರವತ್ತಿರ್ಶ್ರೀವೀರರಾವುಚಂ
[2]ದ್ರರಾಯವಿಜಯರಾಜ್ಯೋದಯದ
[3]೧೪ ನೆಯತಾರಣಸಂವತ್ಸರದಜೈತ್ರಸುಂ ಆದಿವಾ
[4]ರದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀವತುಉಭಯನಾನಾದೇಶೀಯವೀರಬಣಂ
[5]ಜೊಪವೀಣಂಬಳ್ಳಿಗ್ರಾಮೆಯಚಲದಂಕವಾದಿಸೆಟ್ಟ
[6]ಯರುಕಾಪ್ಪೆಯವುತ್ತಿಕಾದಿದಲ್ಲಿವೀರವೆಯಿದೇವನುಯಾ
[7]ಳವೇಲೆಯಾಳಕಾದಲಿತಳ್ತಿ ಱಿದುವೆಱದುಬಾಳು
[8]ದಲೆಗಳಂಹಿರಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಃ ॥ ವುಂಗ
[9]ಳವುಹಶ್ರೀಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′2′ × 10″

[1]ಶ್ರೀವುಚ್ಚಾರುಗುಣಾಂಬುಧಿಃಪ್ರಕಟಿತಪ್ರಖ್ಯಾತಿಕಾನ್ತಾಪತಿಃತ್ಯಾಗೇನಾತ್ಮಜಭಾರಶೈಂಖಿಳಲಸದ್ದಾಖಂಡಿತ . . ಖಾಜ
[2]ಭವಶ್ರೀವರನೇಣಪಾಳಕವುನೊವೆಲ್ಲಾಂಬಿಕಾನನ್ದನಃಸೋಯಂಶ್ರೀಗಣ . . . . . .
[3] . . ಲಾಂಬಿಕಾವಲ್ಲಭಃ ॥ ಬ್ಯಯಸಂವತ್ಸರೇಪ್ರೌದ್ಯನ್ಮಾಸೇಚಾಶ್ವೀಜನಾವುನಿಚಕತುರ್ದ್ದಸ್ಯಾಂಭಾನುವಾರೇ
[4]ಗವುದ್ದಿವಂ . . . . . .
[5]ಶ್ರೀವುದ್ಯಾದವನಾರಾಯಣಭುಜಬಳಪ್ರಾಢಪ್ರತಾಪಚಕ್ರವತ್ತಿರ್ಶ್ರೀವೀರರಾವುಚಂದ್ರ
[6]ರಾಯರುರಾಜ್ಯಾಭ್ಯುದಯದ ೧೬ ನೆಯ ಬ್ಯಯಸಂವತ್ಸರದಆಶ್ವೀಜ . . . . . .
[7]ಸೋವುವಾರದನ್ದುಭಾರಶೈಂಖಿಳವನುಸಿಂಹದೇವಪದ . . ಯ . ವನಜಿತ . . . .

[8]ಯಕಾಸಂದತಾತ್ಯಾನಾಯಕಾಬಾಲಮುಲಾರಾಯನಾಯಕಹದಿ . . . . ರೂ
[9] . ಯನಾಯಕಮುಹುನುಮಲೆಯರಾಯಸ್ಥಾಪನೆಚಾರ್ಯ್ಯನ . ಪಾ
[10]ಳದೇವನಸರ್ವ್ವಾಂಗಲಕ್ಷ್ಮಿಯಲ್ಲುಬಾಯಿಯಕುಮಾರಸಕಳಗುಣಸಂಪನ್ನ
[11]ನಪ್ಪಗಣೇಶ್ವರನುಆತನಪ್ರಾಣೇಶ್ವರಿಜೊಂಮಾಯಿಕೂಡಿಪತಿಬ್ರತಾಗುಣ
[12]ದಿಂಅಗ್ನಿಪ್ರವೇಶಂಮಾಡಿಸಂಗ್ರಾಮರಂಗದೊಳುಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತರಾದರು
[13]ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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### ಅದೇ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀ[ಮ]ನ್ಮಹಾಪ್ರಧಾನಂಎಱೆಯ
[2] ಯಣದಾಣಕರುಸಿಂಗಿದೇವನಮೇಲೆನಡೆದುಕಾದಿದ ॥
[3]ತ್ರಿಪುರಾಂತಕರಬಾಗಿಲತಿಪ್ಪುಬೋವಪಲಂಬರಂಕೊಂದು
[4]ಸುರಲೋಕಪ್ರಾಪುನಾದ ॥ ಆತನಬೀರಗಲ್ಲು ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳದೇವರವರ್ಷದ ೧೭ ನೆಯಪ್ರಭವಸಂವತ್ಸರದ
[2]ಕಾರ್ತ್ತಿಕಬ ೧ ಸೋ ಬಳ್ಳಿಗಾಮೆಯದಲುಳ್ಳನಾಗಿಸೆಟ್ಟಿಸಿಲೆಯಮುವ .
[3]ರ್ಹದಲ್ಕೆಡಿಸಿ . . . . ಯಾಕೇತನಹಳ್ಳಿಯಲಿದಳದಾಳಿಗರೊಡನೆತಾ
[4]ಗೆ . . ತಳ್ತಿರಿದುಪಲರಂಕೊನ್ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

[1]ಓಂನಮಃಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಕಱಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿಆಹ [ವ] ಮ
[2]ಲ್ಲದೇವವರ್ಷದಸಾರ್ವ್ವರಿಸಂವತ್ಸರದಫಾಲ್ಗುಣದಮಾವಾಸೆಸೋಮ
[3]ವಾರದಂದುಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಅನ್ತಪುರವೆರ್ಗ್ಗಡೆಮಹಾಪ
[4][ಸಾಯಿ] ತಂಕೇಶಿಮಯ್ಯದಂಡನಾಯಕರುಬನವಸೆಪಂನಿಳಾಸಿರಮದುಷ್ಟ
[5]ನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಲನವಂಮಾಡುತ್ತಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾ
[6]ಮೆಯಲುಸುಖಸಂಕಥಾವಿನೋದದಿರಾಜ್ಯಂಗೆಯುತ್ತಯಿದೊಂದುದೆ
[7]ವಸಂಶ್ರೀಮತುತನ್ನಲೆಕವುರ್ವ್ವಟ್ಯಬಿರುದರನೆರ್ವ್ವಟ್ಟಿಒಡಿವಂಸವ
[8]ಗಡದನಾಯಕರತಲೆಯಂಕಾವಬಿರುದರಗೋವವಾರಿಗೆತಪ್ಪುವಲೆಂಕರಗ
[9]ಡಶಿವಪಾದಶೇಖರಂಮಹಾಮಾಹೇಶ್ವರಂತಳಾಱಕೇತಮಲ್ಲನಾಯಕಪ್ರ
[10]ಮುಖವಾಗಿಮಾಯಿಲೆಯಬವರಕ್ಕೆಹಲರಂಹೇಳಲುಯೆಲರಿಂದಮುಂ

[11]ಗುಳದಾಯವಾಗಿನಡೆದುಯಿದಿರಾನ್ತರಂಹಲರಂಕೊಂದುಸ್ವಾಮಿಕಾರ್ಯ್ಯ್ಯ
[12]ವಂನೆಱಹಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದನೆತಂಗೆಪರೋಕ್ಷವಿನ
[13]ಯಮನವರಭಾವಕಾಳೆಯನಾಯಕನುಮಗವುಹ
[14]ದೇವನಾಯಕನುಪದ್ಮವ್ವೆನಾಯಕಿತಿಯುಂನಿಲಿಸಿದ
[15]ವೀರಸಾಸನಮಂಗ[ಳ]ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವತ್ತಿ್ವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೧೫ನೆ ನೆಯಕ್ರೋಧನಸಂವತ್ಸರಚೈತ್ರಸುದ್ಧ ೧೦ಸೋಮವಾರದಂದು.
[2]ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮಂನ್ಮಹಾಪ್ರಧಾನಂಬಾಹತರಸಾಯೋಗಾ . . ತೀಯನರದೇವಾಧಿಪತಿಸಮಳ . .
[3]ಲಕ್ಷ್ಮೀಪತಿಗೀಯೊಗ್ಯತಾಯೋಗಂಧರಂಪತಿಕಾರ್ಯ್ಯಧುರಂಧರಂರಾಯದಣ್ಡನಾಥಗಂಡಪೆಂಜಾರಂಶ್ರೀಮಂನ್ಮಹಾಪ್ರಧಾ
[4]ನಂಗೋಪರಸದಂಣ್ಡನಾಯಕರುಶ್ರೀಮತುಬನವಸೆಪನ್ನಿ ಚ್ಚಾರ್ಸಿರಕ್ಕೆ ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಮಂನಾಡವ
[5]ಮಂದುಪ್ಪನಿಗ್ರಹಸಿಪ್ಪಪರಿಪಾಳನಂವಾಡಿಸುಖಸಂಕತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ . . . . . .
[6]ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಜಂಬೂರುಸಿದ್ಧಾಯಕೆನಿಕಲೊತಳೆವಿಕಟಿಸಿಮಗ್ಗವಂಬಡಿ . ಕೊಂವಿದ್ಧ . ಗೊ . . . .
[7]ಣ್ಣಾಯಕರುತಂಕನಮ . ಸ . . . . . .
[8]ಸಬ್ಬಾಯಗಿಪಂತಾಯಿಂಗುದಾಯವಾಗದಂನಾಯಕಾಚಾರ್ಯ್ಯಂಕದನತ್ರಿಕ್ಷೇತ್ರಂಪರನಾರೀಸಹೋದರರಂ . . . .
[9]ಗಧಿಕಂನುಡಿದರಯದೆನಾಯಕರಂ . ಹದೇವಪನಾಯಕರು . . . . . .

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ಅದೇ ಗ್ರಾಮದ ಅನಂತಶಯನದೇವಸ್ಥಾನದ ಕಂಭದ ಮೇಲೆ ಬರೆದಿರುವದು.

[1] . . . . . ಸ್ವಸ್ತಿ ಶ್ರೀಕಳಚುರಿಯಭು
[2] . . . . ಚಕ್ರವತ್ತಿತ್ರಿಭುವನವಮಲ್ಲಬಿಜ್ಜ
[3]ಚೈತ್ರಸುದ್ಧ ೧ ಆದಿತ್ಯವಾರಾಸೂರ್ಯ್ಯಗ್ರಹಣ
[4]ವ್ಯತೀಪಾತದಂದುಹೀರಪೆಯನಾಯಕನ
[5]ಪುತ್ರಗಜ್ಜೆಯಸಾಹಣಿಪಾಡಿಸಿದಶ್ರೀಗುಂ
[6]ಡೇಶ್ವರದೇವರಪೂಜೆಪ್ಪನಸ್ತ್ರರಕೆಂದುಬನವಸೆ
[7]ನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಸಿಮಯ್ಯಂಗ
[8]ಳಕಟ್ಟಿದಲಗುಸೂರ್ಯ್ಯದೇವನಪುತ್ರಂಗೋತ್ರ
[9]ಪವಿತ್ರಂಶಿವಪಾದಸೇಖರಂಬಳ್ಳಿಗಾವೆಯತಳಾ
[10]ಱಸೋವೆಯನಾಯಕನುಂವಿಹತಗರಣ .
[11]ಗಳುಂಪುರನಗರಂಗಳಸಂನಿಧಿಯೊಳ್ಪಟ್ಟಣದ
[12]ತಳಾಱಿಕೆಯಸುಂಕದಾಯದೊಳಗೆ ೧೦ ಎತ್ತಿಂ
[13]ಗೊಂವೆತ್ತಿನಸುಂಕಮಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ
[14]ಬಿಟ್ಟರೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವವರುವಾ
[15]ರಣಾಸಿಗುರುಕ್ಷೇತ್ರದೊಳ್ಸಾಯಿರಕವಿಲೆ
[16]ಯುವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಳಂಕಾ
[17]ರದಕ್ಷಿಣೆವೆರಸುಕೊಟ್ಟಭಳಮಂಪಡೆವ
[18]ರೀಧರ್ಮ್ಮಮನಳಿದವರಾಪೋಗ್ಯಕ್ಷೇತ್ರಂ
[19]ಗಳೊಳಸಿತುಕವಿಲೆಗಳಂಕೊಂದದೋಶಮಾ
[20]ಪಡೆವರ್ ॥ ಶ್ರೀವೈಯ್ಯಕರಣಂರೇಚರಸನಬರೆಪ ॥

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ಅದೇ ಸ್ಥಳದ ಬೀರೆ ಕಂಬದಲ್ಲಿ.

[1]ಚಟ್ಟಗಂಗೆವಿನಾಯಕನುಂನರಸ್ವ
[2]ತಿಯುಂಕಾರುಣ್ಯಂಗೆಯ್ವರು ॥

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### ಅದೇ ಗ್ರಾಮದ ಕಾಶೀಮಠದ ಬಾಗಲಿನಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂತ್ಸನಂಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
[2]ಶಾಸನಂಜಿನಸಾಸನಂ ॥ ಪ್ರಿಯಸುಚರಿತೈಭವ್ಯಜನಬಾಂಧವೆಪ
[3] . . ಸಾಮಿವಾಳಿಸೆಟ್ಟಿಯಸತಿಜೈನಧರ್ಮ್ಮದತ್ತವರ್ಮ್ಮನೆಯಾಪತಿಭಕ್ತಿಯಲ್ಲಿನೀತೆ
[4]ಯನೆಗಳ್ದ ತಿವುೌವೆಯಸಮಾನನೆಗಳ್ತಿಯಿಪದ್ಮಿಯುರ್ಕ್ಕನೊರ್ಮ್ಮೆಯೆ
[5] . ದಿಂಸಮಾಧಿವಿಧಿಯಿಂಪಡೆದಳ್ಸುರಲೋಕಸಾಖ್ಯಮಂ ॥ ಅರ್ಹಂ ॥
[6]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಕಕ್ಕವತ್ತಿರ್ತ್ತಿವೀರಬಲ್ಲಾಳುದೇವವರ್ಶದ ೧೬ನೆಯೆನೆಯಕ್ಷಯ
[7]ಸಂವತ್ಸರದುತ್ತರಾಯಣದಸಂಕ್ರಾನ್ತಿಪುಣ್ಯದಮೊವಾಸೆಯದಿತ್ಯವಾರದನ್ದು
[8]ಪಟ್ಟಣಸ್ವಾಮಿವಾಳಿಸೆಟ್ಟಿಯರಮದವಳಿಗೆಪದ್ಮಾವೆಸುಚಿತ್ತದಿಂಸಮಾಧಿಕೂಡಿ
[9]ಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತೆಯಾದಳುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀವೀತರಾಗಾಯನಮಃ ॥

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### ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಗರ್ಜಿನ ಚನ್ನವೀರಪ್ಪನ ತೋಪಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥಿವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪ
[2]ರಮಭಟ್ಟಾರಕಂನತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇ
[3]ವರುವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿ
[4]ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿಶ್ರೀ . . . . ಮತುಬಾಳುಕ್ಯವಿಕ್ರಮವ
[5]ರ್ಷದ ೩೪ನೆಯ ನಂದನಸಂವತ್ಸರದಶ್ರೀಮದುಪಿರಿಯದ
[6]ಣ್ಡನಾಯಕಅನನ್ತಪಾಳಯ್ಯನಬೆಸದಿಶ್ರೀಮತುದಣ್ಡನಾಯಕ
[7]ಗೋವಿಂದರಸರುಬನವಸೆಪನ್ನಿಚ್ಚಾಸಿರಮುಮಳಿಳುತ್ತಮಿರೆಶ್ರೀ . .
[8]ದಣ್ಡನಾಯಕಗೋವಿಂದರಸರಬೆಸೆದಿಂದೆಬಳ್ಳಿಗ್ರಾಮೆಯತುಱು
[9]ಪರಿಯಲುಕಾದಕ್ಕಣಿಯರೇವಯ್ಯನಾಯಕಂಪಲಂಬ
[10]ರುಮಲೆಹರಂಕೊಂಡುತುಱುವಂನುಗುಳ್ದಿಸುರಲೋಕಪ್ರಾಪ್ತ
[11]ನಾದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾಪಿಸುರಾಂಗನಾಪ್ಸ
[12]ಣವೈಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಓಂನಮಃಶಿವಾಯಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚೂರ್ಯ್ಯಭುಜಬಲಚಕ್ರವತ್ತಿರಾಯ
[2]ಮುರಾರಿಸೋವಿದೇವವರ್ಷದ ೪ ನೆಯಖರಸಂವತ್ಸರದಶ್ರಾವಣಬಹುಳ
[3]ದಮಾವಾಸ್ಯೆಸೋಮವಾರದಂದುಶ್ರೀಮತುರಾಜಗುರುವಾಮಕಕ್ಕದೇವರಪು
[4]ತ್ರದಾಸಿಸೆಟ್ಟಿಮುದ್ದಾವೆಯವಗ . ಯ್ಯಾಳಿಹೊಲೆಯನಾಯಕಗೌಯ್ದಿ . . ನದ
[5]ಳ್ಳಿಯಿಂಬರುತ್ತಂಸಾಲಿಯೂರಸಂಡದೆಡೆಯಲ್ಲಿಪಲಂಬಕ್ಕಳ್ಳನಾ

6 . . . . . ನಾಯಕರುಬಡ . . . . . .

7ತಾಗೆಯವರಕಾದಿಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾತನವೀರವೆಂತೆಂದಡೆ ॥ ವ್ರಿ ॥

8ಉರವರಿಯಿಂದದೂರದೊಳುತಾಗಿದವೀರಧನುರ್ದ್ಧರರ್ಕ್ಕಳಂತ್ವರಿತದಿನೆಚ್ಚುಕೂರ್ಗ್ಗಣೆಗಳಿಂಧ

9ರೆಗಿಕ್ಕಿಕರಂಕಡಂಗಿಭೋರ್ಗ್ಗರೆದಿರದೆಯ್ದಿಗೇಣ್ಗಳನೆಕಿತ್ತಿಱಿವಂಕದನಾಯಕಕ್ಕಳಂಸುರಿಗೆಯ

10ನಾನ್ತುಕೊನ್ದುಧುರದೊಳಿಳ್ದಿದಂಪಡೆಮೆಚ್ಚೆಹೆಲ್ಲಿಗ ॥ ಕ ॥ ಮೆಚ್ಚೆಮಗೆಂದಾಗಸದಿಂಚೆಚ್ಚರಮಿ

11ಟಿತಂದುಕೊಂಡುಪೋದರ್ನ್ನಲವಿಂದಚ್ಚರಸೆಯರಾದರದಿಂದಚ್ಚರಿವಡೆಭೂಜನಂಗ

12ಳಾಹೆಲ್ಲಿಗನಂ ॥ ಸೋಮೋಜಬರ್ಮ್ಮೋಜನಕೆಲ್ಲಸಂ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಅಗಸೇಬಾಗಲ ಬಳಿ ಇರುವ ದೊಡ್ಡ ಗರುಡಕಂಭದ ಬುಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 8′6″ × 1′8″

1ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾ

2ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ

3ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಳೋ

4ಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ

5ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬ

6ರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮ

7ಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಬನವಾಸಿ

8ಪುರವರೇಶ್ವರಂಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧವ

9ರಪ್ರಸಾದಂತ್ಯಾಗವಿನೋದಆಯದಾಚಾರ್ಯ್ಯನಸಹಾ

10ಯಶೌರ್ಯ್ಯಂಗಣ್ಡರಗಣ್ಡಂಗಣ್ಡಭೇರುಂಡಂಮೂಱುರಾ

11ಯಾಸ್ಥಾನಕಲಿಬಿರುದಮಣ್ಡಳಿಕವೃಷಭಶಂಕರಂ

12ರಿಪುನೃಪಭಯಂಕರಂಕಲಿಗಳಮೊಗದಕೈಬಿ

13ರುದರಾದಿತ್ಯಂಪ್ರತ್ಯಕ್ಷವಿಕ್ರಮಾದಿತ್ಯಂಗಣ್ಡಕಾ

14ಳಾನಳಂಕೊಂಕಣದಲ್ಲಳಂಗಣ್ಡರಮೇರುಆಶ್ರಿತಜನ

15ಕಲ್ಪತರುವಿಬುಧಸಂತರ್ಪ್ಪಣಂಮಣ್ಡಳಿಕಮುಖದರ್ಪ್ಪ

16ಣನರಿಮಣ್ಡಳಿಕಗಜಕಂಠೀರವಆಹವಮಲ್ಲದೇವನಹ

17ಣುವಂಶತ್ರುಕ್ಷತ್ರಾಬ್ಧಿಬಡಬಾನಳಂಕಣಗಿಲೆವಾಡದಾ

18ವಾನಳಂಕನ್ನಮದಿಶಾಪಟ್ಟಂದುದ್ಧಘರಟ್ಟಂಜಗದೇಕದಾನಿ

19ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಚಾವುಣ್ಡರಾಯರಸರಬನ

20ವಾಸೆಪನ್ನಿಚ್ಚಾಸಿರಮುಮಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಹೈ

21ವೆಯಯ್ನೂಱುಮಂಪಶ್ಚಿಮಸಮುದ್ರಪರ್ಯ್ಯನ್ತಂಬ

22ರಮಾಳುತ್ತಮಿರೆ ॥ ಶ್ರೀವಿಭವಂಪ್ರಸಿದ್ಧಿನೆಗಟ್ದಾಹವ

23ಮಲ್ಲಮಹಾಮಹೀಶನಿನ್ದಾವಗಮೊಪ್ಪೆದಾನಗುಣ

24ದುನ್ನತಿಯಂನೆಱೆತಾಳ್ದಿವಿಶ್ವವಿದ್ಯಾವಿದರ್ಗರ್ತ್ಥಿಮಂಪಿರಿ

25ದನೀವನೆಗಟ್ತೆಯದಾನಿಯೆನ್ದುನಾನಾವಿಧದಿನ್ದೆವಣ್ಣಿಪು

26ದಿಳಾವಳಯಂಜಗದೇಕದಾನಿಯಂ ॥ ಇನಜನೆದಾನಿ

27ದಾನಿಗಳೊಳಾತನುಮುನ್ತೆಹಿರಣ್ಯದಾನಿಮುನ್ದೆನೆಗೆಹಿರ

28ಣ್ಯದಾನಗುಣಮೊನ್ದುಮದೇಗುವುದೆನ್ದುಮೆಚ್ಚದೊರ್ಬ್ಬ

29ನನೆಹಿರಣ್ಯದಾನಿಗಜದಾನಿತುರಂಗಮದಾನಿದಿ

30ವ್ಯವಸ್ತ್ರನಿಕರದಾನಿಯೆಂದುಮಹಿವಣ್ಣಿಪುದೀಜ

31ಗದೇಕದಾನಿಯಂ ॥ ನೆಗಳ್ದವನೀಪಕವ್ರಜ

32ಕೆರಾಯನಕೊಟ್ಟಪೊದಳ್ದಪೊನ್ನರಾಸಿಗಳುಮ

33ನುನ್ಮದೇಭನಿವಹಂಗಳುಮಂಬಹುವರ್ಣ್ಣವಾಜಿ

34ರಾಜಿಗಳುಮನೆಯ್ದೆನೋಡಿಮನಮಿಕ್ಕಿಗಱಿಲ್ಲೆನೆಸತ್ತುಮಾ

35ಯ್ದಲೋಬಿಗಳಪವಣ್ಗೊಳಲ್ಮನುಜರಿರ್ಕ್ಕಜನಾ

36ದಡಮೇಂಸಮರ್ತ್ಥನೇ ॥ ಬೆಸನಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂ

37ಬೆಸಸಿದನೆಲೆಲೇಬನ್ದಪಂರಾಯನಂತಾಬೆಸನಂಕೈ

38ಕೊಣ್ಡುಭೂಮಣ್ಡಳಮುಮಱಿದುದಿಂಬಾರದೇ

39ಕಿರ್ಪ್ಪನೆಂದರ್ಬ್ಬಿಸಿದರ್‌ದಂಗರ್ಸ್ಸರುಳ್ಳರ್ಮ್ಮಲೆಪರಹಿ

40ತಸಾಮನ್ತರಟ್ಟಾಧಿಪರ್ನ್ನೋಡೊಸದಿಲ್ದರ್ಗ್ಗುರ್ಜ್ಜರರ್ಸ್ಸಂ

41ಚಳಿಸಿದರಧಿಕರ್‌ಚೇರಚೋಳಾದಿಭೂಪರ್ ॥

42ಅರಿಯಂಗುರ್ಕ್ಕುಡಿಬಲ್ಲಿದಂಗೆಘಟಸರ್ಪ್ಪಂಗಂಡುದೋ

43ರ್ಪ್ಪಂಗೆಮಾರಿರಣಾರಂಭಿಗೆಕಾಳಚಕ್ರಮುಱದಾಟ

44ರ್ಪ್ಪಂಗಗುರ್ಬ್ಬಪ್ಪದಳ್ಳುರಿಮಾರ್ಕ್ಕೊಳ್ವಭಟಂಗೆತಾಂಬಱ

45ಸಿಡಿಲ್ಪೋರ್ದ್ದರ್ಪ್ಪದಿಂದುರ್ಕ್ಕಿಮಚ್ಚರಿಪಂಗಚ್ಚರಿಯಿಂ

46ಕೊಲಲ್ಕೆಳಲ್ಪಿಸಿಂಹಂಗಣ್ಡಕಾಳಾನಳಂ ॥

[47]ಎಳೆಯೊಳ್ಬೆಳೆದಡರ್ದುದಿಶಾವಳಿಯಂದಾಂಗುಡಿವರಲ್ದುಪ
[48]ಲ್ಲವಿಸಿನಭಸ್ಥಳದಿಂಮತ್ತತ್ತಲಿದೇಂಬಳೆದುದೊಕೀರ್ತ್ತಿ
[49]ಲತೆಗಣ್ಡಕಾಳಾನಳನೆ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇ
[50]ಶ್ವರಂಚಾಮುಣ್ಡರಾಯರಸನ್ಸ್ಸಕವರ್ಷ ೯೬
[51]ತ್ತೆನೆಯಸವ್ವಜಿತ್ಸಂವತ್ಸರದವೈಶಾಖಶು
[52]ದ್ಧದಶಮಿಬೃಹಸ್ಪತಿವಾರದನ್ದುಶ್ರೀಮಜ್ಜ
[53]ಗದೇಕಮಲ್ಲೀಶ್ವರದೇವರಮುನ್ತೆಗಣ್ಡಭೇ
[54]ರುಣ್ಡಸ್ತಂಭಮಂನಿಲಿಸಿಮಹಾತ್ಯಾಗಂಗೆಯ್ದು
[55]ಶ್ರೀಮದನನ್ತಶಿವಾಚಾರ್ಯ್ಯರಕಾಲಂಕಚ್ಚಿರ್ದ್ಧಧಾರಾ
[56]ಪೂರ್ವ್ವಕಂಮಾಡಿಭೀರುಣ್ಡೇಶ್ವರದೇವರ್ಗ್ಗಜಿಡ್ಡುಳಿಗೆ
[57]ಲ್ಪತ್ತರಬಟೆಯಹರ್ವಗಬ್ಬೂರುಮಂಬ
[58]ಳಿಗಾಮೆಯಬಡಗಣಪೊಲದೊಳ್ಪವಂದಿಖ
[59]ಣ್ಡದಮೂಡಣಕಂಬಿವಡ್ಡದಿಂಬಡಗಲುಂ
[60]ಕೆಱಯಬಲಚ್ಚರ್ವ್ವಲಿಂದಮೂಡಲುಂತೆಂಕಲುಂ
[61]ಪಳ್ಳಂಗಡಿಯಾಗಂತುಬತುರಾಷ್ಟಾಟದಿಂ
[62]ದೊಳಗೆಕಚ್ಚವಿಯಗಳೆಯೊಳ್ಬಿಟ್ಟಮತ್ತ
[63]ಪ್ಪದಿನಯ್ದುರಟ್ಟುಹಳ್ಳಿ ೭೦ ಬಳಿಯತಿರಿಗಂಬಿ ೧
[64]ಪೆಗ್ಗಟ್ಟದಕೆಳಗೆಪಡುವಣದೆಸೆಯೊಳ್ರಾಣಿಯ
[65]ಬ್ಬಿಯತೋಂಟವೊಳಗಾಗಿತೋಂಟವೆರಡುಮಂಱಿಂ
[66]ಗಡಿಯಬಡಗಣಾಳಿಗೆವಡ್ಡದಿಂಬಡಗಣಪು
[67]ರದಕೇರಿಯುಮಂಸರ್ವ್ವನಮೆಶ್ಯಂಸರ್ವ್ವಬಾಧಾ
[68]ಪರಿಹಾರವೂಗಿಕೊಟ್ಟರೀಧರ್ಮ್ಮವನಾರೊಬ್ಬರ್ಪ್ಪರ್ತಿಪಾ
[69]ಳಿಸಿದಬ್ರಾಹ್ಮಣರಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರಕವಿ
[70]ಲಿಯುಂವೇದವಿದರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಗೊಟ್ಟಫಳಮನೆಯ್ದು
[71]ವರೀಧರ್ಮ್ಮವನಾರೊಬ್ಬರಟೆದರವಬ್ರಾಹ್ಮಣರಾಸಿಯೊಳಂಕು
[72]ರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರಕವಿಲಿಯುಮಂವೇದವಿದರಪ್ಪ
[73]ಬ್ರಾಹ್ಮಣರುಮನಟೆದಪಂಚಮಹಾಪಾತಕರಪ್ಪರ್
[74]ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂ । ಷಷ್ಟಿ
[75]ರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃ ।
[76]ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇ
[77]ಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿ
[78]ವೇಂದ್ರಾಂಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥
[79]ಮೆಲ್ತ್ತವೀದೇಗುಲದಪ್ರತಿಬದ್ಧವಾಗಿಕುಂದರಾಜನತಂಗೆಬೀಚಬ
ರಸಿಗೆಲೂ
[80]ರಿಂಮೂಡಣಭೀರುಣ್ಡೇಶ್ವರದತಳವೃತ್ತಿ ಪೊಲ್ಲೆಯಬಯಲಮೂ
[81]ಡಣಪತ್ತುಗೆಯಲೆಭೀರುಣ್ಡಗಳೆಯಲ್ತೊಟ್ಟಗಚ್ಚೆಯವು
[82]ತ್ತರ್ಪತ್ತುಇದಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಪೂರ್ವ್ವೋಕ್ತರಾಮಪ್ರಾರ್ತ್ಥ
ನೆಯಫಲ

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ಅದೇ ಗ್ರಾಮದ ಕೆಟ್ಟದಹಳ್ಳಿ ಚನ್ನೆಬಸಪ್ಪನ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ಶೂಲಬ್ರಹ್ಮಯ್ಯನ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು
[2]ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರ
[3]ವರ್ದ್ಧಮಾನವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತತ್ತನೂಭವಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಗಂಡಪೆರ್ಮ್ಮಾನಡಿವಿಕ್ರಮಾ . . .
[4]ದೇವರ್ಗಂಗವಾಡಿ ೯೬ಸಾಯಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದಾಳುತ್ತಮಿರೆಶ್ರೀಬಲ್ಲವರಸಪ್ಪರ್ವ
[5]ನುಂಗಲ್ಲಕೋಟೆಗೆವಿಜಯಂಗೆಯ್ಯೆಶ್ರೀಮತ್ತಡಂಬಸತ್ಯಾಶ್ರಯದೇವಂಕಾಣನೂರಾಳುತ್ತಮಿರತುಳುವಚಂಡಿಗಂ . .
[6]ಱೆರಲ್ಗೆವೆಳೆಯೆನೆನ್ದುನುಡಿದುಶ್ರೀಬಲ್ಲವರಸಸ್ಸತ್ಯಾಶ್ರಯದೇವನುಬನವಾಸಿಯಕೋಟೆಯುಮಂಪನ್ನಿಚ್ಚಾಸಿರದಲ್ವಸಾಯದ.
[7]ಳ್ಳದೇವವೃತ್ತಿಯುಮಂದಯೆಗೆಯ್ದುಕೊಟ್ಟಱೆರಲಂಕಡಿಯೆಸಕವರ್ಷ ೯೮೦ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದಮಾಗಸು
[8] ೪ ಆದಿತ್ಯವಾರದಂದುವೆರ್ಮ್ಮಾಳುದೇವಾಲ್ಯಕಂತುಳುವಚಂಡಿಗಂಭೀರುಣ್ಡ . . . ಮನಿಱಿ . . ಬಿಳ್ದಿಱಿನೆವೊನೆಗೆದು . . ಸು
[9]ರಲೋಕಪ್ರಾಪ್ತನಾದಂ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸ್ಮಶಾನದ ಹಕ್ಕಲಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′6″ × 2′9″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಿಕಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಳ
[2]ಸ್ತಂಭಾಯಃಸಂಭವೇ ॥ ಓಂನಮಃಶಿವಾಯಃಗಣಪತೇಶ್ರೀನಮಃ ॥

[3]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇ
[4]ಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಮಲ್ಲಿಕಾಮೋದಂ
[5]ರಾಯಗಜಕೇಸರಿಗಣ್ಡರೊಳ್ಗಣ್ಡಂಗಣ್ಡಪೆಂಡಾರಂ ಚೋಳೋಗ್ರಕಾಳಾನಳಂ ವಿದಗ್ಧರಾಯ . . .
[6]ವಿತ್ರಗುಣಮಣಿ ಅರಿರಾಯತಲೆಯಕಳೆವತ್ತರಾಯಪ್ರತಾಪ . . . . .
[7] . ತ . ಶೌರ್ಯ್ಯನಾರಾಯಣಂ ಚೌವಾಣಸಹಶ್ರಬಾಡ . . . . . .
[8] . . . ದೇವರಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ . . .
[9]ರ್ವ್ವಾ . . . ಸಿಂಗದೇವರ್ಘ್ಘಟ್ಟದಕೆಱೆಯನೆಲೆವೀಡಿನಲ್ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂ
[10]ಗೆಯ್ಯುತ್ತಮಿರೆಸಕವರ್ಷ ೯೬೦ ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದ . . . . . .
[11]ಆದಿತ್ಯವಾರದನ್ದುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಂದು ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾ
[12]ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಷಡಂಗೋಪೇತ . . . .
[13] . . . . ಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗರವದಾತಕೀರ್ತ್ತಿ . . . . . .
[14]ರಭಯಾಪಹಾರ . . ಕುಳಸಮುದ್ಧರಣಗುಣರತ್ನನಿಧಾನಜನ . . . .
[15]ಭಾರತೀಕರ್ಣ್ಣಪೂರರುದ್ರಾಪತ್ಥಾರ . . ಸರೋವರರಾಜಹಂಸ . . . . . .
[16]ಕುಣ್ಡಳಗಣ್ಡಸ್ಥಳನಿಜಕೀರ್ತ್ತಿಸ್ಥಗಿತನಭಸ್ಥಳ . . . . . .
[17]ವಖಣ್ಡನಪರ್ಬ್ಬತನಳೆಯಕಾಳಾಮುಖರಗಣ್ಡ . . . ತೊಟ್ಟಗಾನೆಯಸನ್ತತಿ . .
[18]ಶ್ರೀಮತ್ಕ್ರಿಯಾಸಕ್ತಿಪಣ್ಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಬೆನಕನಕೊಳದಸಿದ್ಧೇಶ್ವರದೇ
[19] . . ದೇಗುಲವಮಾಡಿಈದೇವರಗನ್ಧಧೂಪನಿವೇದ್ಯಕ್ಕಮಲ್ಲಿಯವಿದ್ಯಾರ್ತ್ಥಿ
[20]ತಪೋಧನರಸನಾಚ್ಛಾದನಕ್ಕೆಂದುಬೆಣ್ಣೆಯಕೆಱೆಯಕೆಳಗೆಕಚ್ಛವಿಯಗಳೆ
[21]ಯೊಳ್ಬಿಟ್ಟಮತ್ತರ್ಪ್ಪನ್ನೆರಡುಮಂಬೆನಕನಕೊಳದಿಂಪಡುವಲುಪುರಕ್ಕೆಮತ್ತ
[22]ವಾಗಳೆಯೊಳ್ಮತ್ತರೆರಡುಮಂಬಿಟ್ಟರಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ವಾರ
[23]ಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳಲ್ ಸಾಸಿರಕವಿಲೆ
[24]ಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಖಚಿಯಿಸಿವೇದಪಾರಗರಪ್ಪಸಾಸಿರ್ಬ್ಬ
[25]ರ್ಬ್ರಾಹ್ಮಣರ್ಗ್ಗುಭಯಮುಖಿಗೊಟ್ಟಫಲಮನೆಯ್ದುವರೀಧರ್ಮ್ಮಮನಳಿದವರ್
[26]ಬಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳಲ್ ಸಾಸಿ
[27]ರಕವಿಲೆಯುಮಂಸಾಸಿರ್ಬ್ಬರ್ಬ್ರಾಹ್ಮಣರುಮನಳಿದಮಹಾಪಾತಕನಕ್ಕು ॥
[28]ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ಬ್ಬರ್ಷಸ
[29]ಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿಃವಸುಧಾದತ್ತಾ
[30]ರಾಜಭಿಃಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯತ
[31]ದಾಫಲಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುನ್ನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
[32]ಯೋಭವದ್ಭಿಃಸರ್ಬ್ಬಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂನ್ದ್ರಾನ್ಭೂಯೋಭೂ
[33]ಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದೇವಸ್ವಂವಿಷ
[34]ಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹಂನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಕಂನ್ದ ॥
[35]ಅಣಿವಿಣಿಗೆಯ್ದಿಧರ್ಮ್ಮಮನಣಿಯರಮಳಿದಂಗೆಪೆರತುಗತಿಯಿಲ್ಲಾಬಲ್ಕ
[36]ಣಿವಾರಣಾಸಿಯಲ್ ಬ್ರಾಹ್ಮಣರುಂಪಸುಗಳ್ಮನಳಿದನಜಗುಜಿಗಿಳಿದಂ ॥

[37]ಅಳಿಪಿನೊಳೀಧರ್ಮ್ಮ . . . ಳಲ್ಸಮನನೆಯಿ . . . . . ತೆಜಿ
[38]ಗೊಂ . . . . . ದಂಕೊಂದು . . . . . .
[39] . . . . . ಳ

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ಅದೇ ಗ್ರಾಮದ ಒನಕೆಹೊಂಡದ ಬಸಪ್ಪನ ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ—ಪ್ರಮಾಣ 4′10″ × 2″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀವಿನಯಾದಿತ್ಯರಾಜಾಶ್ರಯಶ್ರೀಪೃಥಿ
[2]ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಭ
[3]ಟಾರಪೃಥಿವೀರಾಜ್ಯಂಕೆಯೆಶ್ರೀಪೊಗಿಲ್ಲಿಸೆನ್ದ್ರಕ
[4]ಮಹಾರಾಜನರ್ಾಯರ್ಖಂಡ್ಡಮುಂಜೆಳುಗೂರಾಳ್ಗಿಯಾನಾಳು
[5]ತ್ತು ಕಾನ್ದ ಬೊರಧಿಕಾರಿಗಳಾಗೆಪೆರಿಯಾಬಸಗೆಯುಂಅ
[6]ಲವಣವುಂಅಪುತ್ರಕಪೊರುದುಮಾನ್ವಿಟ್ಟಾರ್ವಳ್ಳಿಗ್ರಾರ್ಮವಿಯರ
[7]ದಾನಡಿಯುಂಅಮಲಿಯರದೇವಡಿಯುಂವೆದೆವಳ್ಳಿಯರಾ
[8]ದೇವಡಿಯುಂಅಲಂವಳ್ಳಿಯರಾರವಿಚನ್ದನುಂಸೊಕ್ಕಗಾಮುಣ್ಡ
[9]ರುಂಎದೆಯಗಾಮುಣ್ಡರುಂವೊಳೆಊರಾಮಣಿಯಗಾಮು
[10]ಣ್ಡರುಂನಾವಳ್ಳಿಯರುಂಅಣ್ಡುಗಿಯಾಗಾಮಿಗರುಂನೀರಿಲ್ಲ
[11]ಯಾಸನ್ದೆಜಗಾಮಿಗರುಂಮುಖಮಾಗೆಎರಡುಂನಾಟ್ಕೆರಾ
[12]ಜಶ್ರಾವಿತವಾಗೆಪ್ರಸಾದಂಕೆಯ್ದಾರ್ಅದಾನಳೆ
[13]ವೊನ್ವಾರಣಾಶಯಳುಳ್ಸಸಿರಕವಿಲೆಯುಂಪಾರ್ವ್ವ
[14]ರುಂವಾನ್ಕೊನ್ದಪಞ್ಚಮಹಾಪಾತಕಸಂಯು
[15]ತನಕ್ಕುಂಇದಾನ್ಕೊಳೆಈರೆಲ್ಪಿತ್ತಅಳುಂಬುಕ್ಕಲ್ತನಂ
[16]ಕೆಯ್ವೊನಾವಿತ್ತಿದಲ್ಲಿವೆಳೆಯಾಬೆಕೆಡುಗೆ
[17]ಇದಾನ್ಕಾದುಸಲ್ವೊನ್ವರಮಕಲ್ಯಾಣಭಾಗಿಗಳಾ
[18]ಪ್ಪೋರ್ನೆಲನುಂವೆಳಿಗಾಪಾರ್ವ್ವರುಂಪ್ರಜೆಯುಂತಣಿಗೆಗೆ

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ಅದೇ ಗುಡಿಗೆ ಪೂರ್ವದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 3′ × 1′6″

[1] . . ಸ್ತಿ . . . . . .
[2]ಪೃಥುವೀವಲ್ಲ . . . . . .
[3]ಪರಮೇಶ್ವರಂಭಟಾರಕಪ್ರಸಾದಂಕೊಣ್ಡಆಳು .
[4]ವೆ . . . . ಹನಜೆಳುಗೂರಾಳ್ಗಿಎಲ್ಪಿತ್ತೆಯ .
[5]ಕ . . . . . ಸೇನಾವೆರಸರ .
[6]ಧಿಕಾ . . . . . ದಿಲುಂಎ .
[7]ಳಿದಿ . . . . . .
[8]ಮಣಿಯರುಂಎಗವ್ವರಾ . . . . . .
[9]ನಿತ್ತದುಇದೊನಾಳುನೋವ್ವ . . . . . .
[10]ಗದಳಪ್ಪೋರ್ಇದಾನಳೆದೊ . . . . . .
[11]ಪಾತಕಸಯುಕ್ತೆರಪ್ಪರ್ಸ್ವ . . . . . .
[12]ಯೋಹರೇತಿವಸುನ್ಧರಾ . . . . . ಣಿ .
[13] . . . . . ಳಗ . . . . ನೆಗಳ್ದಿ .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1ನೇ ವೀರಕಲ್ಲು.

[1]ಆತನತಂಮಱಿಡಿಸಡಿಮುವಡಿಸಿದ
[2]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವಜಕಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವ ಂಳ್
ನೆಯವರಿಸದುಂದು
[3]ಮಿಸವಳ್ಕರದಂದುಬಹುಳದಮಾಸದೀಪಾಳಿಗೆಎಂಟನೆಯದೆವಸ
[4]ಆದಿವಾರದಂದುಂಆಗಿಯಬೊಂಮ್ಮಯ್ಯನಮಗಸಿರಿಣ್ಣಾರದಹ
[5]ಳಿಹುಡಿದಬಲೆಯದಣ್ಣಾಯಕನುಲಗೆಸುರಬದು
[6]ಬನಿಯೂರಬವರದಕುಡುವಗಾಳದಲಿತಳ್ತಿ ಱಿದುಸುರೆಲೋಕ
[7]ಪ್ರಾಪಿತನಾದ

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### ೨ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷಮೂವತ್ತೇಳನೆಯವಿಜಯಸಂವತ್ಸರ
[2]ಸ್ರಾವಣಬಹುಳ . . . . . ಶ್ರೀಮನ್ಮಹಾ
[3]ಪ್ರಧಾನವರಕೋವೈಯದಣ್ಡನಾಯಕ . . . .
[4]ಗೋವಿನ್ದರಸರುತೆಂಕಣಗೊಗ್ಗಿಯಮೇಲೆತ್ತಿ ಕಲ್ಲೂರಂಸುಟ್ಟಮೇಲೆ . . . .
[5]ಕಾಳೆಗದಲುಬಲ್ಲಹನಸಿರಿಕಮಸಾಹಣಿ . . . .
[6]ಪಯನಾಯಕನಳಿಯಬೊಪೆಯಸಾಹಣಿಪಲವಂ . . . .
[7]ಪ್ರಾಪ್ತನಾದ

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### 3ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿ ಆಹುಮಲ್ಲದೇ
[2]ವವರ್ಷದ ೩ನೆಯಸಾರ್ವ್ವರಿಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಸು
[3]ದ್ಧ ೧ಪಾಡಿವಆದಿವಾರದಂದುಮಾಗುಂಡಿಯಸೋವ
[4]ರಸಮೈಯ್ಯದಂಡನಾಯತಂತ್ರಾಹಳಹೆಳಲೆನಾ
[5]ಯಕನಂಮುತ್ತಿ ಕೊಳ್ಳುವಲ್ಲಿಹೆಳಯನಾಯ
[6]ಕನಮಗಕೇತಮನಾತನಹಿಂದಿಕ್ಕಿ ಹಲರನಾಂತಿಱಿದು
[7]ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನದಟರಗಂಡ ॥ಪಟ್ಟಣದಕುಳಕರಣಿ

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### 4ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ . . . . . ಕ್ರವರ್ತ್ತಿ . . . . . .
[2] . . ಯಣನಾಹವಮಲ್ಲದೇವವರ್ಷದ ೮ನೆಯಶೋಭ
ಕ್ರುತ್ಸಂ
[3]ವತ್ಸರದಆಷಾಢಬಹುಳಪಂಚ [ಮಿ] ಸೋಮವಾರದಂದು . . . .
[4]ಯನಮಗವೀರಣನತಂಮಪೊಡಲೆಯಹಂದಿಬೇಟೆಯಪೋ
[5]ದಲ್ಲಿಕಲಿತನಂಬೆರಸಿತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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### 5ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಸ್ವರಂಚಾಮುಣ್ಡರಾಯರ
[2]ಸರ್ಬನವಾಸೆಪನ್ನಿಚ್ಛಾರ್ಸಿರಮಂಸುಖದಿನಾಳುತ್ತಮಿರೆ
[3]೯೬೮ನೆಯವ್ಯಯಸಂವತ್ಸರದಮಾರ್ಗ್ಗಸಿರಸುದ್ಧ೫
[4] . . ವಾರದನ್ದುರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಸೆಟ್ಟಿ
[5] . . ಯನಅಳಿಯಸೊವುಳೇರನಾಗದೇವಯ
[6] . . ಗಿಯಬ್ಬೆ ಸೆಟ್ಟಿತಿಯುತಂಮ್ಮಕು . . . .

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### 6ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುನಿಜಭುಬಚಕ್ರವರ್ತ್ತಿಸನಿವಾರಸಿದ್ಧಿ
[2]ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನೇಕಾಂ
[3]ಗವೀರಂಬಿಜ್ಜಣದೇವರವಿಜಯರಾಜ್ಯದಲ್ಲಿ
[4]ಬನವಸೆನಾಡಂಕರಿಯಕೇಸಿಮಯ್ಯನಾಳಿಕೆಯ
[5]ಲ್ಲಿತಹುಸಮಯದಲ್ಲಿಬಂದಳಿಕೆಗೆತ್ತಿನಡೆದಲ್ಲಿಆ
[6]ಗರಕ್ಕನಾಗಂಣನಾಳುತನವಂಮಾಡಿಸುರಲೋಕಪ್ರಾಪ್ತ
ನಾದ

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7ನೇ ಕಲ್ಲು.

[1]ಓಂನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
[2]ಮತುಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿ ಬಿಜ್ಜಣದೇವ
[3]ಮೂಱನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಭಾದ್ರಪದಬ
[4]ಹುಳ ೦೫ ಮಂಗಳವಾರದಂದುದಾಸಿಮೆಯನವಗಕೇತಣಬ
[5]ಳಿಗ್ರಾಮೆಯತುಱುವಂಮಗುಚ್ಚಿರ್ಕ್ಕಸುರಲೋಕಪ್ರಾಪ್ತನಾದದೇವ
[6]ರದೇವನಕೂಡಿದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಮಿತೇನಾಪಿಸು
[7]ರಾಂಗನಾಂಕ್ಷಣಯುಧ್ವಂಸನಿಕಾಯೇಕಾಚಿಂನ್ತಾ ಮರ
[8]ಣೇರಣೇ ॥

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8ನೇ ಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

[1]ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಮಿತೇನಾಪಿಸುರಾಂಗನಾ
[2]ಕ್ಷಣನಿರ್ದ್ದಂಸನಕಾಯೋಕಾಚಿಂತಾಮರಣೇರಣೇ ॥
[3]ಚೊವೆಕದಕೋಟೆಯನನುಗಿಯ ।

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ಅದೇ ಗ್ರಾಮದ ಸೀತೆಕೊಣದಲ್ಲಿರುವ ಸೀತಾದೇವಾಲಯದ ಮುಂಭಾಗದ ಜಪ್ಪಡಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 5′ 10″ × 11″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ೧೧ ನೆಯವಿಭವಸಂವತ್ಸರದಫಾಲ್ಗುಣಶುದ್ಧ ಏಕಾದಶೀ ಆದಿತ್ಯವಾರದಂದು ಶ್ರೀಮತುಬ್ರಹ್ಮಕ್ಷತ್ರಿಯಾನ್ವಯೋತ್ಪನ್ನ ಬಿಹಿಲಗೋ
[2]ತ್ರದಭುಕ್ಷಿನಾಯಕರಸುತಂತಿಹುಣನಾಯಕರುಗೋವಿಂದಪುರದಪಂಚವಿಂಶತಿನಾರಾಯಣದೇವರಬ್ರಹ್ಮಪುರಿಗಳಕಯ್ಯಲಗ್ನಿಷ್ಠಗೆಗೆಕೊಟ್ಟಗದ್ಯಾ ೧ ಱವಿದ್ಧಿಯಲ್ಲಹಾಜನಂಗಳಾಚಂದ್ರಾರ್ಕ್ಕನಡಸುವರು
[3]ಶ್ರೀವತ್ಸಗೋತ್ರದದಂಡನಾಯಕಬಮ್ಮರಸನತಮ್ಮಂಬಸವರಸಕೊಟ್ಟಗ ೧ ಬಯ್ತಲೆಯಸೋವರಸಕೊಟ್ಟಗ ೧ ವೈಷ್ಣವಪದಂದಾಡನಾಯಕಕೊಟ್ಟಗ ೧ ಇವಱವಿದ್ಧಿಯಲಗ್ನಿಷ್ಠಗೆಯಂನಡಸುವರುಜಲಗಿನಧಿಕಾರಿಸೋವರಸಕೊಟ್ಟಗದ್ಯಾ ೧ ಱ
[4]ವೃದ್ಧಿಯಲುಬ್ರಾಹ್ಮಣಗ್ಗೆಗಂಧವಮಹಾಜನಂಗಳಾಚಕೆಂದ್ರಾರ್ಕ್ಕರ್ಂನಡಸುವರುಇನ್ತೀಧರ್ಮ್ಮವಂನಡಸಿದವರ್ಗ್ಗನನ್ತ ಪುಣ್ಯವಕ್ಕು ವೆಳಿದವರ್ಗನನ್ತ ಪಾಪವಕ್ಕು ॥

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ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವವರ್ಶದ ೧೦ ನೆಯಶ್ರೀ
[5]ಶುಕ್ಲಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಅಮಾವಾಸ್ಸೆಸೋಮವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸೇನಾಧಿಪತಿಬನವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕುಮಾರಂಭೂಲೋಕಮಲ್ಲದೇವರಸರಸಂಧಿವಿಗ್ರ
[6]ಹಿಯಾಱಕರಸರುಗೋವಿನ್ದಪುರದಪಂಚವಿಂಶತಿನಾರಾಯಣದೇವರಬ್ರಹ್ಮಚಾರಿಗಳಕಯ್ಯಲುಪರ್ವ್ವಪಬ್ಬದಸಾಪಣ್ಣಿದತಾಂಬೂಳಕ್ಕೆ ಬಿಟ್ಟಗದ್ಯಾಣ ೧ ಱವಿದ್ಧಿ
[7]ಯಲ್ಲಹಾಜನಂಗಳಾಱಚಂದ್ರಾರ್ಕ್ಕರ್ಂನಡಸುವರು।

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ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಚಕ್ರವರ್ತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲದೇವವರ್ಷದ ೩ ನೆಯಆಂಗಿರಸಸಂವತ್ಸರದವೈಶಾಖಬಹುಳ ೧೧ ಶುಕ್ರವಾರದಂಬುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾ
[8]ನಂಭಿವಣಯ್ಯದಂಡನಾಯಕರಮಮ್ಮರ್ಂಮಹಾಪ್ರಧಾನಂಸೇನಾಧಿಪತಿಸಾವಾಳಗಳಧಿಷ್ಠಾಯಕಂಬನವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂ ಮಲ್ಲಿದೇವರಸರಮಾವಂಮಧ್ಯದೇಶಮಹಾಪ್ರಧಾನಂಸಂಧಿವಿಗ್ರಹಿಕಾಲಡಿತೊಂಬತ್ತಾ ಱಬಿಚ್ಚುಂಡಹಳ್ಳಿಯದೇ

[9]ವಪ್ಪೆಯನಾಯಕರಮರ್ಮ್ಮಕಿಱುಗೇರಿಯಮಹಾಪ್ರಭುಚವೆಂಡರಸರ್ಶೃಮಚ್ಚತುರ್ವ್ವಿಂಶತಿಜಲಶಯನದೇವರಲ್ಲಿಉಭಯೇಕಾದಶಿಯಲ್ ೨
ರ್ಬ್ರಾಹ್ಮಣರಅಗ್ರಾಸನಕ್ಕೆ ಕೊಟ್ಟಗದ್ಯಾಣ ೧ ಱವೃದ್ಧಿಯಲುಮಹಾಜನಂಗಳುಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂನಡ
[10]ಸುವರು ॥ ಅವರಪುತ್ರಂಮೈಳುಗಿದೇವಜಲಶಯನದೇವರಶಿಖೆಗೆದೇವಸ೨ಡಿಸೇವಂತಿಪುಷ್ಪಕ್ಕೆ ಕೊಟ್ಟರ್೧ಱವೃದ್ಧಿಯಲುಮಹಾಜನಂಗಳು
ಚಂದ್ರಾರ್ಕ್ಕಬರಂನಡಸುವರು ॥ ಮಂಗಳಮಹಾಶೃಶೃ

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### ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗುರುಪಾದಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′3″

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ
[2]ಶಾಲಿವಾಹನಶಕವರುಷ೧೬೫೨ಯ
[3]ಸಾಧಾರಣಸಂ॥ಮಾಘಶು೧೦ಯಲ್ಲು
[4]ಗರಜಿನಶಾಂತ್ತಒಡೇರ
[5]ಮಾವಿನತೋಪಂಮನೆ . ನಡಸುವ
[6]ಧರ್ಮ್ಮಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕಮಸ್ತು

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### ಅದೇ ಗ್ರಾಮದ ಜಕ್ಕವ್ವನ ಮಟ್ಟಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 1′9″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
[2]ಳೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯ . . .
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತುಯಾ . . .
[4]ಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳುದೇವವರ್ಷದ೧೧ನೆಯ . .
[5]ಖಿಸಂವತ್ಸರದಚೈತ್ರಸು ೧೩ಸೋಮವಾ .
[6]ದಂದುಶ್ರೀಮದ್ರಾಜಧಾನಿಬಳಿಗ್ರಾಮೆಯ . . .
[7]ಹಾರಿಹೊಂನುಗುಂದದಚಂದಿಸೆಟ್ಟಿಜಕ್ಕಿಯ . .
[8]ಳದಿಂತೆಂಕಲುಗದ್ದೆಕಂಮ ೧೦ಮಂಅಂಮ್ಮೇಸ್ವರ .
[9]ವರನಿವೇದ್ಯಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾ .
[10]ಕಂಪಂಚಮಠಹಿ . . ಮಠಭೇರುಂಡೇಸ್ವರದಾ
[11]ಚಾರ್ಯ್ಯರ್ಮ್ಮೂಲಿಗಪಾದಶಿವದೇವರಕಾಯಲುಂಕೆಡ್ಡ .
[12]ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರೀದರ್ಮ್ಮಮಂ
[13]ಪ್ರತಿಪಾಲಿಸಿದವರು . . ರಕವಿಲೆಯಂಕೋ
[14]ಡ . . ಮಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲುಕಟ್ಟಿಸಿವಾ
[15]ರಣಾಸಿಯಲುಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆದಾ
[16]ನಂಮಾಡಿದಫಲಯಿಾಧರ್ಮ್ಮಮನಾವನೊರ್ವ್ವನಿಳಿ
[17]ಹಿದವಂಗೆವಾರಣಾಸಿಯಲುಸಾಸಿರಕವಿಲೆಯ
[18]ಂಸಾಸಿರಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಾತ . ಯಿಾಧ
[19]ರ್ಮ್ಮಮಂಹಲರ್ವುಮಾಹೇಸ್ವರರುನಡಸು
[20]ವರುಂ ॥

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### ಅದೇ ಗ್ರಾಮದ ಬಳ್ಳಿಕಾಡಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 8″ × 1′4″

[1]ಸ್ವಸ್ತಿಶ್ರೀಭುವನಾಶ್ರಯಂಸಕಳಪ್ರಿಥ್ವೀವಲ್ಲಭಂರಾಜರಾಜಸ್ತುತ್ಯಂ
[2]ಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಂನಿಜಾತ್ಯುಗ್ರತೇಜಸ್ತಿಗ್ಮಾಂಶುಚಳುಕ್ಯಚಕ್ರಿ . . .
[3]ಸತ್ಯಾಶ್ರಯಾಧೀಶವಂಶಸ್ತೋಮಾರ್ಣ್ಣವಪಾರಿಚಾತನದಟಂತ್ರೈಳೋಕ್ಯಮ . .
[4]ಪಂ ॥ ಆದಿನ್ರಿಪಚರಿತನಖಿಳವಿನೋದದೆರಾಜ್ಯಂಗೆಯುತ್ತಮಿರ್ದ್ದಸುಖ . . .
[5]ರವಳ್ಳಿಯವೀಡಿನೊಳಾದರದಿಂಸಾರ್ವ್ವಭೌಮನಾಹವಮಲ್ಲಂ ॥ ಅನತೋದ್ದೃಪ್ತಾರಿ

[6]ಪಾಳರನದಟಲೆದಾಟಂದುಜೇಯಯ್ಯಬಾಪ್ಪೆಂಬಿನೆಗಂಪಾದಾನತಕ್ಷತ್ರಿಯ . . .
[7]ದೊಳ್ಕಯ್ಯನಿಟ್ಟಂ . . ಂಗನಿತುಂದಿಗ್ಧನ್ತಿದನ್ತಂಬರಮೆಸೆದಿರೆನಿಷ್ಕಂಟಕಂ . .
[8]ವಿಶ್ವಾವನಿಯಂತ್ತೈಳೋಕ್ಯಮಲ್ಲಕ್ಷಿತಿಪತಿಸುಖದಿಂಸನ್ತಮಾಳುತ್ತಮಿರ್ದ್ದಂ ॥ . .
[9]ತ್ಪಾದಾಂಬುಜಮಧುಕರನೆನೆಸಹವಾಸಿಹಂಪಚಟ್ಟಂನೆಗಳ್ದಂಧರಣಿಯೊ . . . .
[10]ನಕುಲವಧುಗಿರಿಸುತೆಗೆಣೆನಾಗಿಯಕ್ಕನಬಳಾತಿಳಕಂ ॥ ವಿನೆಯದ . . .
[11]ಸತ್ಯದತವರ್ಮ್ಮನೆಚಾಗದಜನ್ಮಭೂಮಿಮಾನ್ತನದೆಱೆವಟ್ಟುಮಿಕ್ಕಱಿತ . . .
[12]ರಮೊಳ್ಪಿನರತ್ನರಾಶಿರೂಪಿನನಿಧಿ . ಪನೆಟ್ಟನೆಕುಲಾಂಗನೆಮಾದನಚಿತ್ತ . . . .
[13]ನಲ್ಜನನುತನಾಗಿಯಕ್ಕನಬಳಾಜನದೊಳ್ನವರತ್ನಮಲ್ಲಳೇ ॥ ಅಡುವೆಱೆವಿ . . .
[14]ಣ್ಡಜಸನಲ್ಲದೆಪೆಣ್ಡತಿಗುಂಟುದುಷ್ಟರಂಕಿಡಿಸುವಶಿಷ್ಟರಂಪೊರೆವನುಗ್ರಹನಿ . .
[15]ಮಪ್ಪನಾಡಪೆರ್ಗ್ಗಡೆತನಮನ್ತದನ್ತಳೆದುಮಾಹವಮಲ್ಲನಚಿತ್ತವೃತ್ತಿಯೊ . . .
[16]ಳೆನಲ್ಕೆಪೋಲ್ವನರರಾರ್ಗ್ಗಳಬಾಪ್ಪುರನಾಗಿಯಕ್ಕನಂ ॥ ಕಂದ ॥ ನೆಗಳ್ದಿರ್ದ್ಧಬಳ್ಳಿ .
[17]ವೆಯೊಳಗಣ್ಯಪುಣ್ಯಾತ್ಮೆನಾಗಿಯಕ್ಕಂತಾರಾಭಗವತಿಯಂಮಾಡಿಸಿದಳ್ವ . .
[18]ಲಲನಾವಿಲಾಸಮುಖಮಣ್ಡನೆಯಂ ॥ ವಚನಂ ॥ ಅನ್ತದನ್ನಮಾಡಿಸಿದ . . .
[19]ಭಗವತಿಗರ್ಚ್ಚನಪೂಜನಾನಿಮಿತ್ತಕಮೆನ್ದುಖಣ್ಡಸ್ಫುಟಿತಜೇ . . . .
[20]ದುಚಕ್ರವರ್ತ್ತಿಗೆಬಿನ್ನಪಂಗೆಯ್ದುಪರಮೇಶ್ವರದತ್ತಿ . . . . .
[21]ರ್ಗನೆಯಪ್ಲವಂಗಸಂವತ್ಸರದಶ್ರಾವಣಸುದ್ಧ . . . . .
[22]ಪ್ರಭಬೌದ್ಧಭಳಾರರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ಬ್ಬ . . . .
[23]ಪಂಚಮಟಸ್ಥಾನವಾ . . . . . .
[24]ವಿಯಗೆಳೆಯೊಳ್ಕೊ . . . . . .
[25]ಳಿಸಿದನಾತಂವಾರಣಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊ . . . .
[26]ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿ . . .
[27]ಇದನಳಿದನನಿಬಬ್ರಾಹ್ಮಣರುಮನನಿತೆಕವಿಲೆಯುಮ . . .
[28]ಳಿದದೋಷಮನೆಯ್ದುಗುಂ ॥ ಮದ್ವಂಶಜಾಱ್ಪರಮಹೀಪತಿವಂಶಜಾ . . . . . .
[29]ನಸೋಭುವಿಭಾವಿಭೂಪಾಯೇಪಾಲಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಷಾಂ . .
[30]ವಿರಚಿತೋಂಜಲಿರೇಷಮೂರ್ಧ್ನಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುನ್ನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ
[31]ನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಱ್ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮ
[32]ಭದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ
[33]ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
[34]ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾ
[35]ಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥
[36]ಸೇನಬೋವಚಾವುಣ್ಡಮಯ್ಯಂಬರೆದಂಸಾಸ್ತ್ರಕರ್ಮ್ಮಿಚಾವುಣ್ಡೋಜಖಣ್ಡರಿಸಿದಂ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′6″ × 2′ 2″

[1]ಸ್ವಸ್ತಿಶ್ರೀಭುವನಾಶ್ರಯಂಸಕಳಪ್ರಿಥ್ವೀವಲ್ಲಭಂರಾಜರಾಜಸ್ತುತ್ಯಂಪರಮೇಶ್ವರಂಪರಮಭ
[2]ಟ್ಟಾರಕಂನಿಜಾತ್ಯುಗ್ರತೇಜತಿಗ್ಮಾಂಶುಚಳುಕ್ಯಚಕ್ರಿನೆಗಳ್ದಾಸತ್ಯಾಶ್ರಯಾಧೀಶವಂಶಸ್ತೋಮಾರ್ನ್ನವಪಾರಿಜಾತ

[3]ನದಟಂತೈ ್ರಲೋಕ್ಯಮಲ್ಲಭೂಪಂ[ ॥ ]ಆದಿನ್ರಿಪಃಚರಿತನಖಿಳವಿನೋದದೆರಾಜ್ಯಂಗೆಯುತ್ತಮಿರ್ದ್ದಸುಖದಿನಾಕಾದರೆ
[4]ವಳ್ಳಿಯಬೀಡಿನೊಳಾದರದಿಂಸಾಬ್ಬ್ಯಭೌಮನಾಹವಮಲ್ಲ ॥ ಅನತೋದ್ರಿಪ್ತಾರಿಪಾಳರನದಟಲೆ
[5]ದಾಟಿಂದುಜೀಯಯ್ಯಬಾಪ್ಪೆಂಬಿನೆಗಂಪಾದಾನತಕ್ಷತ್ರಿಯತತಿಬೆಸದೊಳ್ಕಯ್ಯ್
[6]ನಿಟ್ಟ . ಯುಂ . ಗನಿತುಂದಿಗ್ದೆಂನ್ತಿದನ್ತಂಬರಮೆಸೆದಿರೆನಿಪ್ಕ್ತಂಟಕಂಮಾಡಿವಿಶ್ವಾವನಿಯಂ
[7]ತೈ ್ರಳೋಕ್ಯಮಲ್ಲಕ್ಷಿತಿಪತಿಸುಖದಿಂಸನ್ತ ಮಾಳುತ್ತಮಿರ್ದ್ದಂ[ ॥ ]ಸಂದಂತೈ ್ರಳೋಕ್ಯಮಲ್ಲಂಭವಣಿಗೆ
[8]ಡೆಗಜಾರೂಢನೋಡಾಗಳಳ್ಳಾಡಿದನಿನ್ದ್ರಂವೊಗ್ಗಿದಂಪಾವಕನದಱುದನುಗ್ರಾನ್ತಕಂಬೆ
[9]ಚ್ಚಿರ್ದಂದೈತ್ಯದುರಾತ್ಮಕಂವುರ್ದ್ದಿನಾಥಂನಡುಗಿದನನಿಲಂಸುಕ್ತಿದಯಕ್ಷನುಳ್ಳಳು
[10]ಕಿದನೀಶಂಭೀತಿಯಿನ್ದಂಪದಱಿದನೆನೆವಾಜ್ರಾದರಾಭೂಮಿಪಾಳರು ॥ ತತ್ಪಾದಪದ್ಮೋಪ
[11]ಜೀವಿಸವುನ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀವನ್ಮಹಾಪ್ರಧಾನಂಸಾವಾಸಿಗಳಧಿಷ್ಠಾಯ
[12]ಕಂಬೆದರಿಗುವೆಭಣ್ಡಾರಿಸಬ್ಬ್ಯರ್ಧೃಷ್ಟಕ್ಷಂದಣ್ಡನಾಯಕಂರೂಪಭಟ್ಟಯ್ಯಂಗಳುಷ
[13]ಡ್ಡರಾವುಳಮಮಂಹದಿನೆಂಟಗ್ರಹಾರಮುಮಂದುಷ್ಟಸಿಗ್ರಹಃಪ್ಪಪ್ರ
[14]ತಿಪಾಳನಂಮಾಡುತ್ತಮಿರ್ದ್ದನೆಗಳ್ದಿರ್ದ್ದಬಳ್ಳಿಗಾವೆಯಲುಶ್ರೀವತುಜಯನ್ತಿ
[15]ಪ್ರಃಒದ್ಧವಿಹರವಂಮಾಡಿಸಿತವಗೆಯುಂತವ್ಮ ಮಾಡಿಸಿದತಾರಾಭಗವತಿಯ
[16]ಶ್ರೀಕೇಶವದೇವರಲೋಕೇಶ್ವರದೇವಬೌದ್ಧದೇವರಅಲ್ಲಿಯಸಮಸ್ತ ಪರಿವಾರದೇವರ
[17]ಅಚ್ಚರ್ಚನಪೂಜನಾನಿಮಿತ್ತಕ್ಕಂಮೇಲೆಖಣ್ಡಸ್ಫುಟಿತನವಕರ್ಮ್ಮಕ್ಕಂಯೋಗಿನಿ
[18]ಯರಕುಸಳಿಯರಸನ್ಯಾಸಿಗಳಆಹಾರದಾನಕ್ಕಂಸಕವರುಪದ ೯೪ವಿಶ್ವಾ
[19]ವಸುಸಂವತ್ಸರದವೂಗ್ಗರಿರಕುದ್ಧತದಿಗೆಬ್ರಿಹಸ್ಪತಿವಾರದಂದುಚಕ್ರವತ್ತಿರ್ಗೆ
[20]ಬಿನ್ನಪಂಗೈಯ್ದುಂಪರವೇಶ್ವರದತ್ತಿ ಸರ್ಬ್ಬನಮಸ್ಯವಾಗಿಜಿಡ್ಡುಳಿಗೆನಾಡೊಳಗೆಹರಿ
[21]ಗೆಮುಂದಸೆಬಳ್ಳಿಗಾವೆಯನಗರಪಂಚಮಠಸ್ಥಾನವೊಳಗಾಗಿರಾಮೇಶ್ವರದೇವ
[22]ರಹಡವಣಅಣ್ಣಿಗಟ್ಟುನಕೆಳಗೆಕಚ್ಚೆವೆಯಗಳೆಯಲುಗದ್ದೆವುತ್ತಲಾಱುಯಾಸೀಮೆ
[23]ಹಡುವಲರಸಿಯಕಟ್ಟುತೆಂಕಲುಮೂಡಲುಹಳ್ಳಿಬಡಗಲುಱುಣಿದೇವರಬ್ರಂಹ್ಮಪು
[24]ರಿಗೇರಿಯುಸೀಮೆಮೂಡಲಗಳವೂಱಣಕಡೆಬಡಗಲುಹೆಗ್ಗಟ್ಟದತೆಂಕಣತುಂಬಿನ
[25]ಹರಿಪಡುವಲುಯೋಗೇಶ್ವರಿಗೇರಿಯಮೂಡಣಬಟ್ಟೆತೆಂಕಲುಬಳೆಯಕೊಳಇನ್ತೀಧರ್ಮ್ಮವು
[26]ನಾವನೊಬ್ಬರಂಪ್ರತಿಪಾಲಿಸಿದನಾತಂವಾರಣಾಸಿಯೊಳಿಂಕುರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿಬ್ಬರಬ್ರಾಹ್ಮ
[27]ಗ್ಗಿರ್ದಸಾಸಿರಕವಿಲೆಯಂಕೊಡುಂಕೊಳಗುವುಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿಸಿಕೊಟ್ಟಪುಣ್ಯವುನೆಯ್ದುಗು
[28]ಇದನಳಿದನಿಬಬ್ಬಾರ್ಹ್ಮಣರುವುನನಿತುಕವಿಲೆಯುವುನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊ
[29]ಳಳಿದಪಾಪವುನೆಯ್ದುಗುವುದ್ವಂಶಜಾಪರಮಹೀಪತಿವಂಶಜಾವಾಪಾಪಾದ
[30]ವೀತವುನಸೋಭುವಿಭಾವಿಭೂಪಾಯೀಪಾಲಯಂನ್ತಿವುಧರ್ಮ್ಮಮಿವುಂಸ
[31]ವುಸ್ತಂತೇಷಾಂವುಯಾವಿರಚಿತತೋಂಜಲಿರೇಷವೂರ್ನ್ನಿ

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### ಅದೇ ಹೋಬಳಿ ಶೀರೆಹಳ್ಳಿಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5′ × 2′6″

[1]ಓನ್ನಮಃಶಿವಾಯಃನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾ
[2]ರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಏಕೋದೇವಃಸಜಯತಿಶಿವಃಕೇವಲಜ್ಞಾನಮೂರ್ತ್ತಿ
[3] . . ವಿಶಾಖಃತ್ರಿಭುವನಮಿದಃಯದ್ರಿಭೂತಪ್ರಪಂಚೆ ॥ ಯದುಕೂಟಸ್ಥಂಮಿದಾ .

[4]ಮವಿನಾಂಬಾವಸಂಬಂಧಯೋಗಾತುಮಿಶ್ರೀಭೂತಂತದಖಿಳಜಗಜ್ಜನ್ಮಬೀಜಂನಮಾಮಿ
[5]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾರಾಜಾಧಿರಾಜಂಕಾಳಾಂಜನಪುರವರಾಧೀ
[6]ಶ್ವರಂಸುವರ್ನ್ನವೃಷಭಧ್ವಜಂಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಘ್ಘೋಷಣಂಕಳಚೂರಿಯ
[7]ಕುಳಕಮಳಮಾರ್ತ್ತಂಡಂಕದನಪ್ರಚಂಡಂಮಾನಕನಕಾಚಳಂಸುಭಟರಾದಿತ್ಯಂಕಲಿಗಳಂ ,
[8]ಸಂಗಜಸಾಮಂತಸರಣಾಗತವಜ್ರಪಂಜರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಂಪರನಾರೀಸಹೋದರಂ . .
[9]ವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವನಿಸ್ಸಂಕಮಲ್ಲನಿತ್ಯಾ[ದ್ಯ]ಖಿಳನಾಮಾ . .
[10]ವಿರಾಜಿತಮಪ್ಪಶ್ರೀಮದುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯಮುರಾರಿಸೋವಿದೇವಂಕಲ್ಯಾಣದನೆಲೆವೀ . .
[11]ಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆ ॥ ಅದೆಸೇನಾನೀಕಮತ್ತದ್ವಿರಜಘನಘಟಾ . .
[12]ದಾನಿನಾದಂಅದೆಸೇನಾನೀಕಯೋಧಪ್ರಬಳಧನುರ್ದ್ದಂಡಟಂಕಾನಿನಾದಂ । ಇದೆಸೇನಾನೀಕವಾಜಿಪ್ರಕರಕರ . . . .
[13]ಸಂಘಟ್ಟಘೋಷಂಕದನಕ್ಕೆಯಿತಂದಸೋಮಕ್ಷಿತಿಪತಿಯೆನುತಂಭೀತಿಯಿಂಗೂಡುಗೊಂಡ . . . . .
[14]ಸಮಧಿಗತಾಪಂಚಮಹಾಶಬ್ಧಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಜಯಂನ್ತೀಮಧು . . .
[15]ವಲಬ್ಧವರಪ್ರಸಾದಮ್ರಿಗಮದಾಮೋದತ್ರಿಯಕ್ಷಕ್ಷುಮಾಸಂಭವಂಚತುರಾಸೀತಿನಗರಾಧೀ . . .
[16]ಟಲೋಚನಂಚತುರ್ಭ್ಭುಜಜಗದ್ಧಿತಾಷ್ಟಾದಶಾಶ್ವಮೇಧದೀಕ್ಷಿತಹಿಮವದಿರೀಂದ್ರರುಂದ್ರಸಿಖರಿ . . . .
[17]ಸಂಸ್ಥಪಿತಸ್ಪಟಿಕಶಿಲಾಸ್ತಂಭಬದ್ಧಮದಗಜೇಂದ್ರಮಹಾಮಹಿಮಾಭಿರಾಮಂಕಾದಂಬಚಕ್ರಿ . . .
[18]ರವರ್ಮ್ಮಮಹಾಮಹೀಪಾಳಕುಳಭೂಷಣಂವೆರ್ಮ್ಮಟ್ಟಿತೂರ್ಯ್ಯನಿರ್ಘ್ಘೋಷಣಂಶಾಖಾ . . .
[19]ವಿರಾಜಮಾನಮಾನೋತುಂಗಸಿಂಹಲಾಂಛನಂದತ್ತಾತ್ತಿಕಾಂಚನಸಮರಜಯಕಾ . . . .
[20]ಬರಾಭರಣಂಮಾರ್ಕೊಳ್ವವರಗಂಡಪ್ರತಾಪಮಾರ್ತ್ತಂಡಮಂಡಳಿಕಗ . . . . . .
[21]ನಾಮಾವಳೀವಿರಾಜಿತಮಪ್ಪಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವ . . . . . .
[22]ಪನ್ನಿಳಾಸಿರಮುಮಂಸುಖಸಂಖತಾವಿನೋದದಿರಾ . . . . . .
[23]ದ್ಮೋಪಜೀವಿ ॥ ಖಂಡಕಪಾಳವಾನ್ತರಿಕಪಾಳಉರಸ್ಥಳಾ . . . . . .
[24]ಲೆನಿಟಳಾಗ್ನಿವಿಳೋಚನವಿಟ್ಟಲೋಚನಚಂಕರಾಸಿಕೂ . . . . . .
[25]ಮಂಡಳನಾಥಮಂಡಳಿಕಭೈರವನೆಂಬ . . ಧರಿತ್ರೀ . . . . . .
[26]ಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಟಾ . . . . . .
[27]ನಾಗರಾಸಿಪಂಡಿತದೇವರಪುತ್ರ . . . . . .
[28]ಕೇಸ್ವರಪಂಡಿತದೇವರ್ಗ್ಗೆ . . ನೆಯ . . . . . .
[29]ವಿದೇವರಸರುಂಸಮಸ್ತಪರಿಗ್ರಹಂ . . . . . .
[30]ನೆರಡಹಿಟ್ಟುಕಾಱರುಂಕೇತಿಸೆಟಿಯುಂಮ . . . . . .
[31]ರಮುಂದಣಮಕ್ಕಿಯಬಯಲೊಳಗೆಗ್ರಾ . . . . . .
[32]ದೇವರಿಗೆಗದ್ದೆಕಮ್ಮಳಿಂ । ಕೋಡಿಯಸೋಮನಾ . . .
[33]ಸೋಮನಾಥದೇವರಿಗೆಕಲುವೆಸಕೆಬಿಟ್ಟಗದ್ದೆಮತ್ತ . . . . . .

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ಅದೇ ಗ್ರಾಮದ ಆಂಜನೇಯಗುಡಿಯ ಮುಂದೆ ಇರುವ ವೀರಗಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾ
[2]ದವನಾರಾಯಣಂಭುಜಬಳ
. ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀರಾಮಚಂದ್ರ
[4] . ಜ್ಯದ ೩ ಱನೆಯಭಾವಸಂವತ್ಸರ
[5]ದಚೈತ್ರಬಹುಳಂಂಸೋ । ಗ . .
[6] . ವನವರು . ಲೆಯಹಳ್ಳಿಯಹಯ್ದು
[7]ಜವುಡಗೌಡಬಚ್ಚಗೌಡ . . ಮುಂ
[8]ಮುರಿದಂಡಮಂನೆಱೆಯಕೊಂದು
ಹೋ

[9]ಹಲಿಲಿಳಕತೆಯಮಜಿಯನಾಯ
[10]ಕನುಅಡಬ . . . ಕದಿಹ
[11]ಲಬರುಮಂಸುರಲೋಕಪ್ರಾಪ್ತ . .
[12]ಯವರುಗೌಡುಸವುಸ್ತಪ್ರಜೆ[ಗ]
ಳು
[13]ಹನೆರಡು . ಟುಕಾದಿಕುಂದಿ
[14]ದ್ಯ . ಂಲೆ . . . ಕೆಯಿಕಂ
[15]ಬ ಳಿ . . . . .

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲೀನಹಳ್ಳಿ ಕಲ್ಲೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′6″

[1]ಓಂನಮಶಿವಾಯನಮಸ್ತುಂಗಕರಸ್ತುಂಬಿಚಂದ್ರಾಚಾಮರಚಾರವೇತ್ರಯಿಳೋಕ್ಯನಗರಾ
[2]ರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ । ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿಬಲ್ಲಾಳದೇವವ
[3]ರಿಶದಹಂನೆರಡಿನೆಯಕಾಳಯುಕ್ತಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಳದಕಮಿಾಬುಧವಾ
[4]ರದಂನ್ದುಶ್ರೀಮತುಸರ್ವ್ವನಮಃಶ್ಯಅನಾದಿಯಗ್ರಹಾರಂಚಿಕ್ಕ ಕೆಜಿಪೆಯೂರಬಳೆಯಬಾ
[5]ಡದಮಲ್ಲೆಯನಾಯಕನಹಳೆಯಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂ
[6]ಚಟ್ಟರಸದೇವನಿಖಿದುತುಖವಂಕೊಂಡುಹೋಹಲ್ಲಿಆಹಳೆಯಹೋಚಕಗವುಂಡತಳುತಿಖಿದುಹಲ
[7]ರಂಕೊಂದುತುಖವಂಮಗುಚ್ಚಿರ್ದ್ದಸುರಲೋಕಪ್ರಾಪ್ತನಾದ । ಚಟ್ಟಜೀಯನಿದಿರನದಿರದೆಕಟ್ಟಾಳಗಳಂತಳುತಿ
[8]ಖಿದುಗೆಲುದುಜಟ್ಟಿಗನಬಾಳುವಗನೆನುತಂನಲಿನಲಿದೊಯಿದರುಸುರಾಂಗನೆಯರುದೇ
[9]ವಲೋಕಕ್ಕೆ । ನೆಲನೆಲ್ಲಂಮಖುವಕ್ಕ ಮಾಗಿಮಗುಳ್ಪಂತಂನ್ನಾಯದಿಂನೋಡೆವಾರ್ವ್ವಲಮೆಲ್ಲಂ
[10]ತಲೆ . ಬುತಾಗೆಭರದಿಂಹೋಚಂಗವುಂಡಂಮಹಾಬಳನುಗ್ರಾಂತ್ತಕನಂದ್ದಿಂದೆಸಲರಂ
[11]ಪೇಸೇಳಿಕೊಂದಿಕ್ಕಿ ಮೆಯಿಗಲಿಸಾಸಿರ್ವ್ವರನೆಯ್ದೆಮೆಚ್ಚಿಸಿಸುರೇಂದ್ರಾವಾಸವಮಂಪೊದ್ದಿರ್ದಂ ॥
[12]ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮಿ ಕ್ಷಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾ । ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇನಕಾಚಿಂನ್ತಾ
[13]ಮರಣೇರಣೇ ॥

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ಹೊಂಡದ ಏರಿಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 4″ × 2′ 8″

[1] . . . . . ಸಕವರುಷ ೀಳಿಖಿನೆ . . . ಸಸಂವತ್ಸರದ . ಜೈ
[2]ತ್ರಬಹುಳ ೀಂ ಸೋಮವಾರದಲುಶ್ರೀ . . . . . .
[3] . . . ರಗೌಡನುತುರುವಿನು . . . . . .
[4] . . ಕಾದಿ . ಆತುರುವವುರಳ್ಳಿ ಪಲಬರಂಕೊಂದುತಾಂಸುರಲೋ
[5]ಕವುನೆಯಿದಿದನು ॥

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 4″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪಭುಜಬಳಸಿಂಘಣಚಕ್ರವರ್ತ್ತಿವಿ
[2]ಹಳದೇವವರ್ಷದ ಹದಿನಾರನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದ
[3]ಪಾಲ್ಗುಣಬಹುಳ ೪ ಸೋಮವಾರದಲುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾ
[4]ರಂಚಿಕ್ಕ ಕೆರೆಯೂರಬಳಿಯಬಾಡಮಲ್ಲೆಯನಾಯ್ಕನಹಳ್ಳಿಯಮಾದ
[5]ರಮನಣಿಗನುತಿಂಕಣನಾಯಕರುಕರಿಶೆಲೆಯಹಾಯ್ದುತುಖು
[6]ವಂಕೊಂಡುಹೋಹಾಗಆವುಸಣಗನುತಾಗಿತಳ್ಳಿಖಿದುಹಲರಂಕೊಂ

[7]ದುತುಱುವಂಮಗುಳ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಶ್ರೀಮತುಅಶೇಷ
[8]ಮಹಾಜನಂಗಳು . . . . ಸಮಸ್ತಪ್ರಜೆಗಳುಮುಖ್ಯವಾಗಿಬ
[9] . ಗವುಡನುಅವನ . ತ್ತರುಗವುಡರಿಗೆಬೆಗ ೧ . ಕೆಱೆಯಕೆಳಗೆ
[10] . . ಕೊ . ಬಿಟ್ಟರು

## 176

### ಅದೇ ಹೋಬಳಿ ತಾಳಗುಂದ ಗ್ರಾಮದ ಪ್ರಣವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಂಭದ ಮೇಲೆ

[1]ಸಿದ್ಧಮ್‌ನಮಶ್ಶಿವಾಯ ॥ ಜಯತಿವಿಶ್ವವೇದಸಂಘಾತನಿಶ್ಚಿತೈಕಮೂರ್ತ್ತಿಸ್ಸನಾತನಃ ಸ್ಥಾನುರಿನ್ದುರಶ್ಮಿವಚ್ಛುರಿತದ್ಯುತಿಮಜ್ಜಟಾಭಾರಮಣ್ಡನಃ ॥ತಮನುಭೂಸುರಾದ್ವಿಜಪ್ರವರಾಸ್ಸಾಮರ್ಗ್ಯಜುರ್ವ್ವೇದವಾದಿನಃ ಯತ್ಪ್ರಸಾದಸ್ತ್ರಾಯತೇನಿತ್ಯಂಭುವನತ್ರಯಂಪಾಪ್ಮನೋಭಯಾತ್ ॥ ಅನುಪದಂಸುರೇನ್ದ್ರತುಲ್ಯವಸುಷ್ಕಾಕುಸ್ಥವರ್ಮ್ಮಾವಿಶಾಲಧೀಃ ಭೂಪತಿಷ್ಕದಮ್ಬಸೇನಾನೀಬೃಹದನ್ವಯವ್ಯೋಮಚನ್ದ್ರಮಾಃ

[2]॥ಅಥಬಭೂವದ್ವಿಜಕುಲಂಪ್ರಾಂಶುವಿಚರದ್ಗುಣೇನ್ದ್ವಂಶುಮಣ್ಡಲಮ್ ತ್ರ್ಯಾರ್ಷವರ್ತ್ಮಹಾರಿತೀಪುತ್ರಮೃಷಿಮುಖ್ಯಮಾನವ್ಯಗೋತ್ರಜಮ್॥ ವಿವಿಧಯಜ್ಞಾವಭೃಥಪುಣ್ಯಾಮ್ಬುನಿಯತಾಭಿಷೇಕಾರ್ದ್ರಮೂರ್ದ್ಧಜಮ್ ಪ್ರವಚನಾವಗಾಹನಿಷ್ಣಾತಂವಿಧಿವತ್ಸಮಿದ್ಧಾಗ್ನಿಸೋಮಪಮ್॥ ಪ್ರಣವಪೂರ್ವ್ವಷಡ್ವಿಧಾದ್ಧ್ಯಯನಾನರ್ದ್ಯಮಾನಾನ್ತರಾಲಯಮ್ ಅಕೃಶಚಾತುರ್ಮ್ಮಾಸ್ಯಹೋಮೇಷ್ಟಿಪಶುಪಾರ್ವ್ವಣಶ್ರಾದ್ಧಪಾಷ್ಟಿಕಮ್ ॥

[3]ಅತಿಥಿನಿತ್ಯಸಂಶ್ರಿತಾವಸಥಸವನತ್ರಯಾವನ್ಧ್ಯನೈತ್ಯಕಮ್ ಗೃಹಸಮೀಪದೇಶಸಂರೂಢವಿಕಸತ್ಕದಮ್ಬೈಕಪಾದಪಮ್ ॥ ತದುಪಚಾರವತ್ತದಾಸ್ಯತರೋಸ್ಸಾನಾಮ್ಯಸಾಧರ್ಮ್ಯಮಸ್ಯತತ್ ಪ್ರವವೃತೇಸತೀರ್ತ್ಥ್ಯವಿಪ್ರಾಣಾಂಪ್ರಾಚುರ್ಯ್ಯತಸ್ತದ್ವಿಶೇಷಣಮ್ ॥ ಏವಮಾಗತೇಕದಮ್ಬಕುಲೇಶ್ರೀಮಾನ್ಬಭೂವದ್ವಿಜೋತ್ತಮಃ ನಾಮತೋಮಯೂರಶರ್ಮ್ಮೇತಿಶ್ರುತಶೀಲಶೌಚಾದ್ಯಲಂಕೃತಃ ॥

[4]ಯಃಪ್ರಯಾಯಪಲ್ಲವೇನ್ದ್ರಪುರೀಂಗುರುಣಾಸಮಂವೀರಶರ್ಮ್ಮಣಾ ಅಧಿಜಿಗಾಂಸುಱ್ಪ್ರವಚನಂನ್ನಿಖಿಲಘಟಿಕಾಂವಿವೇಶಾಶುತರ್ಕ್ಕಕಃ॥ತತ್ರಪಲ್ಲವಾಶ್ವಸಂಸ್ಥೇನಕಲಹೇನತೀವ್ರೇಣರೋಷಿತಃ ಕಲಿಯುಗೇಸ್ಮಿನ್ನಹೋಬತಕ್ಷತ್ರಾತ್ಪರಿಪೇಲವಾವಿಪ್ರತಾಯತಃ ಗುರುಕುಲಾನಿಸಮ್ಯಗಾರಾದ್ಧ್ಯಶಾಖಾಮಧೀತ್ಯಾಪಿಯತ್ನತಃ ಬ್ರಹ್ಮಸಿದ್ಧಿರ್ಯ್ಯದಿನೃಪಾಧೀನಾಕಿಮತಱ್ಪರಂದುಷ್ಟಮಿತ್ಯತಃ

[5]ಕುಶಸಮಿದ್ದೃಷತ್ಸ್ರುಗಾಜ್ಯಚರುಗ್ರಹಣಾದಿದಕ್ಷೇಣಪಾಣಿನಾಉದ್ವವರ್ಹದೀಪ್ತಿಮಚ್ಛಸ್ತ್ರಂವಿಜಿಗೀಷಮಾಣೋವಸುನ್ಧರಾಮ್ ॥ ಯೋನ್ತಪಾಲಾನ್ಪಲ್ಲವೇನ್ದ್ರಾಣಾಂಸಹಸಾವಿನಿರ್ಜ್ಜಿತ್ಯಸಂಯುಗೇ ಅದ್ಧ್ಯುವಾಸದುರ್ಗ್ಗಮಾಮಟವೀಂಶ್ರೀಪರ್ವ್ವತಾನ್ತಾರಸಂಶ್ರಿತಾಮ್ ॥ ಆದದೇಕರಾನ್ಬೃಹದ್ಬಾಣಪ್ರಮುಖಾದ್ಬಹೂನ್ರಾಜಮಣ್ಡಲಾತ್ ಏವಮೇಭಿಱ್ಪಲ್ಲವೇನ್ದ್ರಾಣಾಂಭೃಕುಟೀಸಮುತ್ಪತ್ತಿಕಾರಣೈಃ ॥

[6]ಸ್ವಪ್ರತಿಜ್ಞಾಪಾರಣೋತ್ಥಾನಲಘುಭಿಷ್ಕೃತಾರ್ತ್ಥೈಶ್ಚವೇಷ್ಟಿತಃ ಭೂಷಣೈರಿವಾಬಭೌಬಲವದ್ಯಾತ್ರಾಸಮುತ್ಥಾಪನೇನಚ ॥ಅಭಿಯುಯುಕ್ಷಯಾಗತೇಷುಭೃಶಂಕಾಞ್ಚೀನರೇನ್ದ್ರೇಷ್ವರಾತಿಷು ವಿಷಮವೇಶಪ್ರಯಾಣಸಂವ್ಯೇಶರಜನೀಷ್ವವಸ್ಕನ್ನಭೂಮಿಷು ॥ ಪ್ರಾಪ್ಯಸೇನಾಸಾಗರಂತೇಷಾಂಪ್ರಾಹನ್ಬಲೀಶ್ಯೇನವತ್ತದಾ ಆಪದನ್ನಾನ್ಧಾರಯಾಮಾಸಭುಜಖಡ್ಗಮಾನತ್ತ್ಯಪಾಶ್ರಯಃ ॥

[7]ಪಲ್ಲವೇನ್ದ್ರಾಯಸ್ಯಶಕ್ತಿಮಿಮಾಂಲಬ್ಧ್ವಾಪ್ರತಾಪಾನ್ವಯಾವಪಿ ನಾಪ್ಯರ್ಹೌನಿಶ್ಶ್ರೀಯಸೀತ್ಯುಕ್ತ್ವಾಯಮ್ಮಿತ್ರಮೇವಾಶುವವ್ರಿರೇ ॥ ಸಂಶ್ರಿತಸ್ತದಾಮಹೀಪಾಲಾನಾರಾದ್ಧ್ಯಯುದ್ಧೇಷುವಿಕ್ರಮೈಃ ಪ್ರಾಪಪಟ್ಟಬನ್ಧಸಂಪೂಜಾಂಕರಪಲ್ಲವೈಱ್ಪಲ್ಲವೈರ್ದ್ಧೃತಾಮ್ ॥ ಭಙ್ಗುರೋರ್ಮ್ಮಿವಲ್ಗಿತೈರ್ನೃತ್ಯದಮರಾರ್ಣ್ಣವಾಮ್ಬುಷ್ಕೃತಾವಧಿಮ್ ಪ್ರೇಮಾರಾನ್ತಾಮನನ್ಯಸಂಚರಣಸಮಯಸ್ಥಿತಾಂಭೂಮಿಮೇವಚ॥

[8]ವಿಬುಧಸಂಘಮೌಲಿಸಂಮೃಷ್ಟಚರಣಾರವಿನ್ದಷ್ಷಡಾನನಃಯಮಭಿಷಿಕ್ತವಾನನುಧ್ಯಯಸೇನಾಪತಿಂಮಾತೃಭಿಸ್ಸಹ ॥ ತಸ್ಯಪುತ್ರಷ್ಕಙ್ಗವರ್ಮ್ಮೋಗ್ರಸಮರಾದ್ಧ್ವರಪ್ರಾಂಶುವೇಷ್ಟಿತಃ ಪ್ರಣತಸರ್ವ್ವಮಣ್ಡಲೋತ್ಕ್ರಿಷ್ಟಸಿತಚಾಮರೋದ್ಧೂತಶೇಖರಃ ॥ ತತ್ಸುತಷ್ಕದಮ್ಬಭೂಮಿವಧೂರಚಿತೈಕನಾಥೋಭಗೀರಥಃ ಸಗರಮುಖ್ಯಸ್ಸ್ವಯಂಕದಮ್ಬಕುಲಪ್ರಚ್ಛನ್ನಜನ್ಮಾಜನಾಧಿಪಃ ॥

[9]ಅಥನೃಪಮಹಿತಸ್ಯತಸ್ಯಪುತ್ರಃಪ್ರಥಿತಯಶಾರಘುಪಾರ್ತ್ಥಿವಃಪೃಥುಶ್ರೀಃ ಪೃಥುರಿವಪೃಥಿವೀಮ್ಪ್ರಸಹ್ಯಯೋರೀನ್ ಅಕೃತಪರಾಕ್ಕ್ರಮತಸ್ಸ್ವವಂಶಭೋಜ್ಯಾಮ್ ॥ ಪ್ರತಿಭಟ(ಯ)ಸಮರೇಷ್ವರಾತಿಶಸ್ತ್ರೋಲ್ಲಿಖಿತಮುಖೋಭಿಮುಖದ್ವಿಷಾಂಪ್ರಹರ್ತ್ತಾ ಶ್ರುತಿಪಥನಿಪುಣಷ್ಕವಿಃಪ್ರದಾತಾವಿವಿಧಕಲಾಕುಶಲಱ್ಪ್ರಜಾಪ್ರಿಯಶ್ಚ ॥

[10]ಭ್ರಾತಾಸ್ಯಚಾರುವಪುರಬ್ದಗಭೀರನಾದೋಮೋಕ್ಷತ್ರಿವರ್ಗ್ಗಪಟುರನ್ವಯವತ್ಸಲಶ್ಚ ಭಾಗೀರಥಿರ್ನ್ನರಪತಿರ್ಮೃಗರಾಜಲೀಲಃಕಾಕುಸ್ಥಇತ್ಯವನಿಮಣ್ಡಲಘುಷ್ಟಕೀರ್ತ್ತಿಃ ॥ಜ್ಯಾಯೋಭಿಸ್ಸಹವಿಗ್ರಹೋರ್ತ್ಥಿಷುದಯಾಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮ್ ದೀನಾಭ್ಯುದ್ಧರಣಂಪ್ರಧಾನವಸುಭಿರ್ಮುಖ್ಯದ್ವಿಜಾಭ್ಯರ್ಹಣಮ್

[11]ಯಸ್ಯೈತತ್ಕುಲಭೂಷಣಸ್ಯನೃಪತೇಃಪ್ರಜ್ಞೋತ್ತರಂಭೂಷಣಮ್ ತಮ್ಭೂಪಾಷ್ಟಲುಮೇನಿರೇಸುರಸಖಂಕಾಕುಸ್ಥಮತ್ರಾಗತಮ್ ॥ ಘ

ರ್ಮ್ಮಾಕ್ತ್ರಾನ್ತಾ ಇವಮೃಗಣಾವೃಷ್ಟರಾಜಿಂಪ್ರವಿಶ್ಯಬ್ಭಾಯಾಸೇವಾಮೃದಿತಮನಸೋನಿರ್ವೃತಿಂಪ್ರಾಪ್ನುವನ್ತಿ ತದ್ವಜ್ಜ್ಯಾಯೋ
ವಿಹತಗತಯೋಬಾನ್ಧವಾಸ್ಸಾನುಬನ್ಧಃಪ್ರಾಪುಕ್ಕರ್ಮ್ಮವ್ಯಥಿತಮನಸೋಯಸ್ಯಭೂಮಿಂಪ್ರವಿಶ್ಯ ॥

[12]ನಾನಾವಿಧದ್ರವಿಣಸಾರಸಮುಚ್ಚಯೇಷುಮತ್ತದ್ವಿಪೇನ್ದ್ರಮದವಾಸಿತಗೋಪುರೇಷು ಸಂಗೀತವಲ್ಗುನಿನದೇಷುಗೃಹೇಷುಯಸ್ಯಲಕ್ಷ್ಮ್ಯಾಬ್ಧಿ
ನಾಧೃತಿಮತೀಸುಚಿರಂಚಕರೇಮೇ ॥ ಗುಪ್ತಾದಿಪಾರ್ತ್ಥಿವಕುಲಾಮ್ಬುರುಹಸ್ಥಲಾನಿಸ್ನೇಹಾದರಪ್ರಣಯಸವ್ಯಪ್ರಮುಕೇಸರಾಣಿ ಶ್ರೀಮ
ನ್ತ್ಯನೇಕನೃಪಪಟ್ಟದಸೇವಿತಾನಿಯೋಜೋಧಯದ್ದುಹಿತೃದೀಧಿತಿಭಿರ್ನ್ಯಪಾಕ್ಕ್ರಃ ॥

[13]ಯನ್ದೈವಸಪ್ಪನ್ನಮದೀನವೇಷ್ಟಂಶಕ್ತಿತ್ರಯೋಪೇತಮಥಾಸನಸ್ಥಮ್ ಶೇಷೈರ್ಗುಣೈಃಪಞ್ಚಭಿರಪ್ಯಸಾದ್ಧ್ಯಸ್ಸಾಮನ್ತಚೂಡಾಮ
ಣಯಃಪ್ರಣೇಮುಃ ॥ ಸಯಿಹಭಗವತೋದೇವಸ್ಯಾದಿದೇವಸ್ಯಸಿದ್ಧ್ಯಾಲಯೇಸಿದ್ಧಗಾನ್ಧರ್ವ್ವರಕ್ಷೋಗಣೈಸ್ಸೇವಿತೇ ವಿವಿಧನಿಯಮ
ಹೋಮದೀಕ್ಷಾಪರೈರ್ಬ್ರಾಹ್ಮಣೈಸ್ಸನ್ನತಕೈಃಸ್ತೂಯಮಾನೇಸದಾಮನ್ತ್ರವಾದೈಶ್ಯಭೈಃ ॥

[14]ಸುಕೃತಿಭಿರವನೀಶ್ವರೈರಾತ್ಮನಿಶ್ಶ್ರೇಯಸಂಪ್ರೇಪ್ಸುಭಿಸ್ಸಾತಕರ್ಣ್ಯಾರ್ದ್ಧಿಭಿಶ್ಶ್ರದ್ಧಯಾಭ್ಯರ್ಚ್ಚಿತೇ ಇದಮುರುಸಲಿಲೋಪಯೋಗಾಶ್ಯಯಂ
ಭೂಪತಿಪ್ತ್ರಾರಯಾಮಾಸಕಾಕುಸ್ಥವರ್ಮ್ಮಾತಟೂಕಂಶುಭಮ್ ॥ ತಸ್ಯಾರಸನ್ಯನವಸಾಖ್ಯವಿಶಾಲಕೀರ್ತ್ತೇಃಪಟ್ಟತ್ರಯಾರ್ಪ್ಪಣವಿರಾ
ಜಿತಚಾರುಮೂರ್ತ್ತೇಃ ಶ್ರೀಶಾನ್ತಿವರ್ಮ್ಮನೃಪತೇರ್ವ್ವರಶಾಸನಸ್ಥಃಕುಬ್ಜಸ್ವಕಾವ್ಯಮಿದಮಶ್ಮತಲೇಲಿಲೇಖ ॥

[15]ನಮೋಭಗವತೇಸ್ಥಾನಕುನ್ದುರವಾಸಿನೇಮಹಾದೇವಾಯ ನನ್ದತುಸರ್ವ್ವಸಮನ್ತಾಗತೋಯಮಧಿವಾಸಃ ಸ್ವಸ್ತಿಪ್ರಜಾಭ್ಯಃಇತಿ ॥

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಸಣ್ಣ ಕಂಭದ ಮೇಲೆ.

ಪ್ರಮಾಣ 3′ 6″ × 9″

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ
[2]ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾ
[3]ಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮ
[4]ಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿ
[5]ಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಜ
[6]ಗದೇಕಮಲ್ಲಶ್ರೀಮಜ್ಜಯಸಿಂಹ
[7]ದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
[8]ಗೆಸಲುತ್ತಮಿರೆಸಕವರಿಷ
[9]ರ್ಷಗಿಂನೆಯವಿಭವಸಂವತ್ಸರ
[10]ದಪುಷ್ಯಶುದ್ಧ ೧ ಸೋಮವಾರ
[11]ವೃತ್ತರಾಯಣಸಂಕ್ರಾಂ
[12]ತಿಯನ್ದುಶ್ರೀಮದನಾದಿಯಗ್ರೆ
[13]ಹಾರಸ್ಥಾನಕುನ್ದುರವೂ
[14]ವತ್ತಿಚ್ಛಾಸಿರಂಸಕಲಮಿ
[15]ರ್ದುಶ್ರೀಪ್ರಣಮೇಶ್ವರದೇವರ
[16]ಗಡಿಂಬದಗಳೆಯಪ್ರಮಾ
[17]ಣುಮಾರುಹಂನ್ನೆರಡು
[18]ಅಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ
[19]ನಡೆವಂನ್ತಾಗಿಮಾಡಿದಧಂರ್ಮ್ಮಈ
[20]ಧರ್ಮ್ಮವೆಂಪ್ರತಿಪಾಳಿಸಿದವರು
[21]ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ
[22]ಸಾಯಿರಕವಿಲಿಯುಮಂಸಾ
[23]ಯಿರಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟ
[24]ಫಲವಕ್ಕು

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 1″

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
[2]ಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
[3]ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಾಚಂದ್ರಾರ್ಕ್ಕತಾ
[4]ರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸಂಸ್ತೂಯಮಾನಾಶೇಷಲೋಕೈಕಪಿತಾಮಪ
[5]ಹಿರಣ್ಯಗರ್ಬ್ಭಬ್ರಹ್ಮಸಂಸ್ಥಾಪಿತಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯನಾಥಪ್ರಣಮೇಶ್ವರದೇವಾಧಿಷ್ಠಿತವಿಸಿಷ್ಟಗೃಹಾರಾಧೀ

[6]ಶ್ವರರಹಿಱ್ಕೆತ್ರಸವಾಗತದ್ವಾರ್ವದಶಸಹಸ್ರಾಗ್ನಿ ಹೋತ್ರಪರಿವೃತದ್ವಾತ್ರಿಂಶತ್ಸಹಸ್ರಸಂಖ್ಯಾಸವೇತರ್
[7]ಯವುನಿಯವುಗುಣೋಪೇತರುಬ್ಮಹೇಂದ್ರಚಂದ್ರಯವಾಗ್ನಿ ಪ್ರತಿಷ್ಠಿತಪಂಚಮಹಾಲಿಂಗಸನ್ನಿ ಹಿತಪು
[8]ಣ್ಯತೀರ್ತ್ಥೋದಕಾವಗಾಹನಪವಿತ್ರೀಕೃತಗಾತ್ರಾರ್ಧರಾವರಸತ್ವಾತ್ರವ್ಯಾಯೂರವವ್ಯಾನ್ರಿಪಸ್ಯಾಪ್ಟಾ
[9]ದಶಾಶ್ವವೇಧಾಧ್ವರದಕ್ಷಿಣೋಪಲಬ್ಧಚತುರ್ಜ ತ್ವಾರಿಂಶದುತ್ತರಶತಗ್ರಾಮಾಧಿಷ್ಠಾಯಕಸ್ಯಂದಿಗ್ಧವಿಪು
[10]ಳಧರ್ಮ್ಮನಿರ್ವ್ಯಾಯಕರನೇಕಯಜ್ಞಾವಭೃಥಪುಣ್ಯಾಂಬುನಿಯತಾಭಿಷಿಕ್ತಾ ದ್ರ್ಯಮೂರ್ದ್ಧಜರ್ಮ್ಮಹಾವೀರವೇ
[11]ದಿಧ್ವಜಬ್ರಹ್ಮರಾಜಸಭಾಪೂಜಾಗ್ರಗಣ್ಯಾಹಿಗಳಾಶ್ರಿತಜನಮನೋರಂಜಿತಫಲದಾಯಿಗಳುವೇದ
[12]ವೇದಾಂಗೋಪಾಂಗಮೀಮಾಂಸಾದಿಶಾಸ್ತ್ರಪಟ್ಟಕ್ಕರ್ಸ್ಮೃತಿಪುರಾಣಕಾವ್ಯನಾಟಕವಿಷಯಸರೋಜಿನೀಭಾಸ್ಕರರ್ಬು
[13]ಧಹೃದಯಃಕುಮುದವನಮುಕುಳನಿಕರವಿಕಸಿತಸುಧಾಕರರುದಂಭದರ್ಪಕೋಧಲೋಭಮದವ
[14]ತ್ಸರ್ಯ್ಯಾದುರ್ವ್ವಿಷಯದುರಿತಗುಣದೂರರುಸಿಷ್ಟೇಷ್ಟಾಜನಾಧಾರರುಶರಣ್ಯವಯಶಃಭ್ರಾಭ್ರದುಗ್ಧಾರ್ಣ್ಣ
[15]ವರಜತಗಿರಿಹಿಮಸಂನಿಭವಿಶದಯಶೋರಾಸಿಗಳ್ವೈದ್ವಜ್ಜನರತ್ನ ರಾಶಿಗಳುನಯವಿನಯಸಾಜನ್ಯ
[16]ಸತ್ಯಶೌಚಾಚಾರಧೈರ್ಯ್ಯಮಯ್ಯಾದಾದಿಗುಣಹಿಮಾಲಯದ್ವಿಜಕುಳಕಮಳವನಕಮಳಾಲಯ
[17]ಕುಂತ್ತಳವಿಷಯಾಂಗನಾಲಲಾಮಕಚಿತರತ್ನ ಪ್ರಟ್ಟ ರ್ಮ್ಮನಿತರುಶೌತಸತ್ಕರ್ತ್ತಧರ್ಮ್ಮಾನುಷ್ಠಾಣಪರಾಯಣ
[18]ವ್ವಿದ್ವಿಷ್ಟನಾರಾಯಣರಹಿತಜನದಿಕ್ಕುಂಜರರುಶರಣಾಗತವಜ್ರಪಂಜರರುಶಾಪಾನುಗ್ರಹಸಮರ್ತ್ಥಸ್ವಾರ್ಥ್ಯ
[19]ಯಾಧ್ಯಯನಧ್ಯಾನಧಾರಣವೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಗುಣಸಂಪನ್ನ ರಪ್ಪಶ್ರೀಮನ್ಮಹಾವಡ್ಡಗ್ರಾಮ
[20]ತಾಣಗುಂದೂರಮೂವತ್ತಿಚ್ಛಾರ್ಪಸರಂಕೆಲಮಿಱ್ದಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಪದಿನಾಱನೆಯಪ್ರಜಾಪತಿಸಂ
[21]ವತ್ಸರದಲುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಾದಿತ್ಯವಾರದಂದುಶ್ರೀಮತ್ತಿವುಳವಾಸುದೇವರಬಿನ್ನಪದಿಶ್ರೀ
[22]ಮತುಯವೇೀಶ್ವರದೇವರಿಗೆನಿವೇದ್ಯಕ್ಕೆ ಕಾಡಚನಹಳ್ಳಿಯಕಣಗಿಲುಗಟ್ಟವೃದಿಂದಿಳಿದಕುಳಿಯಱಿ
[23]ಯಿಂಕಿಳಗೆಬಿಟ್ಟಯ್ಯಗೆಸವಯ್ಯನಕೆಯಿಂಪಡುವಲುಖಿಲಧರ್ಮ್ಮದಿಂಬಿಟ್ಟಕೆಯಿಗುಣಿಗನಲು
[24]ಮೂಱುಮತ್ತಲುಐಂಕದಳಂಮತ್ತಳೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದರಿಗೆವಾರಣಾಸಿಯಲುಬ್ಬಾ
[25]ಹ್ಮಣಗ್ಗೆರ್ಸಾಸಿರಕವಿಲೆಯಂಕೊಟ್ಟಪುಣ್ಯಂವೀಧರ್ಮ್ಮವನಳಿದಗ್ಗೆರ್ಸಾಸಿರಕವಿಲೆಯನಳಿದಪಾತಕವಕ್ಕು
[26]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಂಜಾಯತೇಕೃಮಿಃ ॥
[27]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯವೇೀಸ್ವರದೇವರಿಗೆವೊಳೆಯೂರಇಂದ್ರ
[28]ಗೆಱೆಯಕೆಳಗೆತೆಂಕಣಬಳ್ಳಿಯವೇೀಸ್ವರದೇವರಿಗೆಕಮ್ಮ
[29]ಳಿಂ ಚಂದ್ರೇಸ್ವರದೇವರಕೆಯತೆಂಕಣಬಳ್ಳಿಚಿಟ್ಟಯಬಿಟಧರ್ಮವಮರಲುಗ ೪
[30]ಇಧರ್ಮ್ಮವವನುಆವನೊಬ್ಬನಳಿದವಸಾಯಿರಕವಿಲೆಯನಳಿದಪಾಪ ॥

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### ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 8″ × 1′ 10″

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭನು . .
[2]ಜಾಧಿರಾಜಪರವೇೀಶ್ವರಂಪರವುಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ . .
[3]ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದಾಹವಮಲ್ಲದೇವರ . .
[4]ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೆಸಲುತ್ತಿರೆತತ್ಪಾದಪ . . . .
[5]ಭ್ರಮರಂಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ . . . .
[6]ತೈಲಪನಂಕಕಾಱಗಜಕೆಬಲ್ಗಣ್ಡಿ ಸಾಮನ್ತ . . . .
[7]ರಣಾಗತವಜ್ರಪಂಜರಂಶ್ರೀಮದ್ಭೀಮರಸ . .
[8]ಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಂಸಾಂತಳಿಗೆಸಾಯಿರಮುಂಕಿ . . .
[9]ದೆಱ್ಪತ್ತ ಮಗ್ರಹಾರಂಸವೆಸಗುಡಿಗೆಜೆಯುಮನೆಱಂಗೆ . . .
[10]ಳಿತವೊಳುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತ ರಾಜ್ಯಭ . . .
[11]ರೂಪಿತಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾನಂಮಲೆರಾಜನ . . .
[12]ಶ್ರೀಮತ್ಪೆರ್ಗ್ಗಡಿಕಾಳಿಮಯ್ಯಂಗಳೆಶಕವರ್ಷ ರ್ಂತ್ತನೆಯಹೇ. .

[13]ಳಂಬಿಸಂವತ್ಸರದ . . . ಸುದ್ಧ ೫ಆದಿತ್ಯವಾರದಂದುಸರಿಯ . . .
[14]ಗೆನಾಲ್ವತ್ತ ಐವನ್ನೆಯ . . ಕಾಯಿಮ್ಮಂಗೆಬಿಟ್ಟಂಪೂಸಿ .
[15]ವ್ಯಭಾರಕ್ಕೆ ಸರ್ವ್ವವಿರೋಧಗೆಯ್ದೊಡಾತಂತನಗೆಕುಡಲಿಲ್ಲದೆ . .
[16]ದೇವಯ್ಯನಕೆಯ್ಯೊಳ್ನಾಲ್ವತ್ತು ಗದ್ಯಾಣಪೊನ್ನಕೊಣ್ಡಾತ . .
[17]ನವೊದಲಮನ್ನೆಯ . . ಬಿಟ್ಟಕ . . ನಿಂತಪ್ಪೆ. ದಕ್ಕೆಸಾ
[18]ಕ್ಷಿಪದಿನೆಂಟುಗ್ರಹಾ . . . . ಳುರಾಳ್ಗೆ ಎಲ್ಪತುಂನರಿ
[19]ಯಳಿಗೆನಾಲ್ವತ್ತುಮು . . . . ಯೋನ್ನತಂಗೆಬರದೊಂ
[20]ಸೇನಬೋವಪೊಲೆ . . . . . ॥ ನಿದನಾವನೊಬ್ಬಾ
[21]ನಚ್ಚಿದನಾತಂವಾರಣ . . . . . ಸಾಸಿಬ್ಬಪ್ಪಾ . .
[22]ಸಿರಕವಿಲೆಯುಮ . . . . . ಕನಕ್ಕು . . .
[23]ಳಕ್ಕನುಕೊಟ್ಟತ . . . . . .

## 180

ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 6″

[1]ಖ್ಕ್
[2] . ದ .
[3]ಲತಿಲಕ
[4]ತಾಪಸಂಪ
[5]ಕ್ಯಗಣ್ಡ
[6]ಲ್ಲತರಾಮ್ಮ
[7]ಶ್ರೀಮತ್ಸಾನ್ತರು
[8] . . ಷವ .

## 181

ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′ 6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿರಾಯವುರಾರಿಸೋವಿದೇವವರುಷದವಿರೋಧಿಕೃತು
[2]ಸಂವತ್ಸರದಆಶ್ವಜಬಹುಳ ೫ನೇಆದಿವಾರದಂದ್ದು ಶ್ರೀವನುಮಹಾಪ್ರಧಾ . .
[3]ಬನವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಜೊಳಿಕ್ಯಕೇಸಿಮಯ್ಯನುಸಂತ್ತಿಗೆನಾ
[4]ಡಬಳಿಯಬಾಡದಆಳಹೂರನಿಱಿಬಿದುಪೆಂಡಿರಉಡೆಉಚ್ಚಿಕೊಂ
[5]ಡುಹೋಹಲ್ಲಿನಾಡಕುಳತಿಳಕವುಪ್ಪಮುಕ್ಕಡರಸೋವಿಸೆಟಿಯಮಗಂಕಾಳೆಯ
[6]ನಾಯಕತಳಕುದುರೆಯಂನಿಱಿಬಿದುಪಲರಂಕೊಂದುತುಱುವಂಮಗುಳ್ಚಿಸು
[7]ರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಆತನಮಗಂಸೋವೆಯಐವ್ಮಯಂಗಳುಪರೋಕ್ಷ
[8]ವಿನಯದಿಂಮಾಡಿಕಲಂನಿಱಿಬಿಸಿದರು ॥ ದ್ಯುವಿವೌಪುರುಶೌಲೋಕೇಸೂರ್ಯಂಮಂಡ್ಡಳಭೇದಿನೌ
[9]ಪರಿಬ್ರಾಟುಯೋಗಯುಕ್ತಶ್ಚರಣೇಕೊರಮುಖೇಹತಃ ॥

## 182

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೭ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 4′ × 2′ 3″

[1] . . . ಚಾಳುಕ್ಯವಿಕ್ರ
[2] . . . . ಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ . . . .
[3] . . . . . .
[5] . . . . . ಮ್ಮೂಱಿ . . . .
[6] . . ನಮಗಂ . . . . ಮಗಳಿಕುದುರೆಯನಿಱಿಬಿದುಹ
[7]ಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾತನಾಳ್ತನಕ್ಕೆ
ವೆಚ್ಚಿಮೂವತ್ತಿಚ್ಚಾರ್ಕಸಿರಂಕೊಟ್ಟಗದ್ದೆ
[8]ಕವ್ಮಂಗಿ

## 183.

### ಅದೇ ಸ್ಥಳದ ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′×2′ 6″

[1] . . . ಕಾಳವರ್ಷಶ್ರೀಪ್ರಿಥಿವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
[2]ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಬನ್ದರಬಲ್ಲಹಂರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿನಾಡ
[3] . . ಗಮಂಸಂಕರಗಣ್ಡನಾಳುತ್ತಿರೆಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಸ
[4]ತಙ್ಗಳ್ . . . . . ಪ್ರ[ವ]ರ್ತ್ತಿಸೆಭಾದ್ರಪ .
[5]ಮಾಸ . . . . ದುಪರಿವುದಂಕಣ್ಡುಕೊಟ್ಟ
[6]ಸಮ . . . ಮ್ಮಸೆನೆನ್ದುಬಗೆದನನ್ದಡೆಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾ
[7]ಪಿಸುರಾಙ್ಗನಾಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇ . . . . .
[8]ಬಗೆದುಪ . . . .

## 184.

### ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ—ಪ್ರಮಾಣ 3′4″×1′

[1]ವನಾಶ್ರ . . .
[2]ಶ್ವರಪರ . . .
[3] . ಭರಣ . . . . . ಮಲ್ಲದೇವ . .
[4]ಮುತ್ತರೋ. . . .ಭಿವೃದ್ಧಿಸಲ್ಲುತ್ತಿರೆಸ್ವ. .
[5]ಞ್ಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರ
[6]ವರೇಶ್ವರಂಚಾಮುಣ್ಡಾಲಬ್ಧವರಪ್ರಸಾ
[7]ರಿನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸ
[8]ದಿಱುವಬೆಡಂಗದೇವರಮಗಂಶ್ರೀ
[9]ರಸರ್ಬ್ಬನವಾಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರ
[10]ಸಾಸಿರಮುಮಂಸುಖಸಂಕ
[11]ತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀ
[12]ಪರ್ಯ್ಯನ್ತಂಬನವಾಸಿಯೊ
(ಮುಂದೆ ಹೋಗಿದೆ.)

## 185.

### ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8′×3′4″

[1]ಓಂನಮಸ್ತುಂಗಜಟಾಚಂದ್ರಚಂದ್ರಿಕಾಭೋಗಭೂತಯೇ । ಭವಾನೀದೋರ್ಲ್ಲತಾಗಾಡಪರೀರಂಭಾಯಸಂಭವೇ ॥ ಸರ್ವ್ವೇಷ್ವಾರಂಭಕಾಲೇಷು[ತ್ರಯ]
[2]ಸ್ತ್ರಿಭುವನೇಶ್ವರಾಃ । ದೇವಾದಿಶಂತುನಃಸಿದ್ಧಿಂಬ್ರಹ್ಮೇಶಾನಜನಾರ್ದ್ದನಾಃ ॥ ಸರ್ವ್ವಾಕಾರಮಶೇಷಸ್ಯಜಗತಃಸರ್ವ್ವದಾಶಿವಂ । ಗೋಬ್ರಾಹ್ಮಣ . . .
[3]ಚಶಿವಂಭವತುಸರ್ವ್ವದಾ ॥ ಶಿವಮಾದೌಶಿವಂಮಧ್ಯೇಶಿವಮಂತ್ಯೇ(ಶಿಮಂತೇ)ಚಸರ್ವ್ವದಾ । ಸರ್ವ್ವೇಶಾಂಶಿವಭಕ್ತಾನಾಂಮನುಜಾನಾಂಚತಚ್ಛಿವಂ
[4]ಶ್ರೀಮದ್ದೇವಾಧಿದೇವಂಪ್ರಣವಪತಿಮಹೀಸೋಮಸೂರ್ಯಾತ್ಮವಾಯುವ್ಯೋಮಾಗ್ನ್ಯಂಬುಪ್ರಜಾತಪ್ರಯುತತನುಭವಾನೀ . .
[5]ಷ್ಣುವೇಧಶ್ರೀಮಂಪ್ರವ್ಯಂಜಕಪ್ರಸ್ಫುರದತುಳದಯಾಳೋಕನಂದಣ್ಡನಾಥೋದ್ದಾಮಂಶ್ರೀಕೇಸಿರಾಜಪ್ರಮುಖನಿಖಿಳಭಕ್ತರ್ಗ್ಗಮಾರ್ಕ್ಕೊಳ್ವ . .
[6]ಶ್ರೀಮಚ್ಚಿದ್ರೂಪನಾದ್ಯಂಪ್ರಣವಪತಿಮಹದ್ವೇದಸಂಪಾದಕಂನಿಸ್ಸೀಮವ್ಯಾಪಾರಲೋಕತ್ರಯಕರಣಲಸದ್ವಾಂಚ್ಛೆಯಂತಾಳ್ಧಿತದ್ದ . . .

[7]ಮಾತೊಗ್ಬಿಜಯೋನಿತ್ವದಿನುದಿಯಿಸಿದಂಸರ್ವ್ವಾವಾಮಾಂಗದಿಂದಾದ್ದು ಮೆಂಪ್ರಭಾವಮೊಲಪ್ರಕೃತಿಮಹದಹಂಕಾರಯುಕ್ತಂಮು . .

[8]ಕಂ ॥ ಆಪದ್ಮಾಕ್ಷನವರನಾಭೀಪದ್ಮದಿನೊಗೆದನುದಿತವೇದಮುಖಂವಾಣೀಪತಿವಿಶ್ವೋತ್ಪತ್ತಿ ವ್ಯಾಪಾರಪರಂಹಿರಣ್ಯಗರ್ಬ್ಭಂಬ್ರಹ್ಮಂ ॥ ಆ ಕಮಳಗರ್ಬ್ಭ . . .

[9]ಕಂ ॥ ತ್ರಿಜಗದ್ವಂದ್ಯನಮತದಿಂತ್ರಿಜಗವನಂತಲ್ಲಿದೇವತಿರ್య್ಯಗ್ಜನುಜಬ್ರಜಮಂಕಮ್ಮ್ಯಕರ್ಮ್ಮವನಜೇಯಮತಿಪಡೆದನಪ್ರಮೇಯಮಹನೀ .

[10]ವೃ ॥ ವಿತತಾನೇಕಸರಿತ್ಪತಿಪ್ರವೃತಜಂಬೂದ್ವೀಪಪೀಠಪ್ರತಿಷ್ಠಿತಲಿಂಗಾಕೃತಿಯಾಗೆಕಣ್ಗೆ ನೆದುತೋಕ್ಕುರ್ಂವೇರುತನ್ಮೇರುಪರ್ವ್ವತದಿಂತೆಂ ಕಣಭಾಗ

[11]ದೊಳ್ಬರತಭೂಚಕ್ರಂಕರಂರೆಯ್ಯವಾಕ್ಷಿತಿಯೊಳ್ನಾಜೆವಿರಾಜಿಕುಂವಸುಮತೀಶ್ರೀಕುಂತಳಂಕುಂತಳಂ ॥ ತ್ರಿವದಿ ॥ ಅದುಕರ್ಮ್ಮಭೂಮಿಯ

[12]ಪ್ಪುವದುದಿಂದವಲ್ಲಿಮಾಡಿದಕರ್ಮ್ಮಬೀಜಂಕತಕಕೋಟಿಫಳವನೀವುದುಬಿತ್ತಿ ಬೆಳವತೆಱನಂತೆ ॥ ವ ॥ ತದ್ದೇಶಾಧಿಪತ್ಯದೊಳುಪರಮೇಶ್ವರನಬಾಹುಗಳೊಳುದಯಿಸಿದಂನ

[13]ತಕ್ಷತ್ರಿಯೋತ್ಪನಂತರಂನೆಗಳ್ದಚಾಳುಕ್ಯವಂಶದೊಳು ॥ ವೃ ॥ ತನಯಂತೈಲನೃಪಂಗೆಸತ್ತಿಗನೃಪಂತನ್ಪಂದನಂವಿಕ್ರಮಾಂಕನಜಾತಂನೆಗಳ್ದಿ ಯ್ಯೆಣಿಂಗೆಜಯಸಿಂಹಂತ

[14]ವ್ಮನಾತಂಗೆನಂದನನಾದಾಹವಮಲ್ಲನಾತನಮಗಂಪೆರ್ಮ್ಮಾಡಿತತ್ಸೂನುಸೋವಮನಪುತ್ರಂಜಗದೇಕನಾತನನುಜಂಶ್ರೀತ್ರೈಲಭೂಪಾಳಕಂ ॥ವೆ॥ ಇಂತುಚಾಳುಕ್ಯವಂಶದ

[15]ಕ್ಷತ್ರಿಯರುಕ್ರಮದಿಂರಾಜ್ಯಂಗೆಯ್ಯೆತತುಕಾಲದೊಳು ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಸುವರ್ಣ್ಣ

[16]ವೃಷಭಧ್ವಜಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಕಳಚಕುರ್ಯ್ಯಕುಳಕಮಳವಮಾರ್ತ್ತಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯ ಕಲಿಗಳಂಕು

[17]ಶಗಜಸಾಮಂತಕರಣಾಗತವಜ್ರಪಂಜರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಕನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಜಲದಂಕರಾಮವೈರೀಭ ಕಂಠೀರವ

[18]ನಿಶ್ಶಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮದ್ಬುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇವರಸರಪ್ರಭಾವಪ್ರತಾಪವೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಜಗ ಮಂಕಯ್ಯಾನಿಸಿತಾತ್ಪರ್ವ್ವಹಿಮಕರನಮಸ್ಪರ್ದ್ಧಿ

[19]ಯಾದತ್ತು ತೇಜಂವಿಗೆವಂದತ್ತ ಬ್ಧಿಯಂಗುಂಪ್ಪಲಿರ್ದುದುಕಲಿಯಂಚಾರುಚಾರಿತ್ರವುರ್ಗ್ಗಾರಿಗಣಪ್ರಾಣಾಂಬುವಿಂದಂತಣಿದುದಸಿಲತಾಯಷ್ಟಿ ದಿಗ್ದಂತಿದಂತಾನುಗವಾದತ್ತು ದ್ಧಕೀರ್ತ್ತಿಪ್ರಸರಮೆನಿಸಿ

[20]ದಂಬಿಜ್ಜಣಕ್ಷೋಣಿಪಾಳಂ ॥ ವ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಹಾಪ್ರಧಾನಬಲನವಸೇನಾಡದಂಡನಾಯಕಂಕೇಶಿಮಯ್ಯಂಗಳನ್ವಯಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಕುಲದೆಯ್ವಂಗಿರಿಜೇಶನಪ್ರತಿಮತೇಜಂಬಿಜ್ಜಭೂ

[21]ಪಾಳಕಂನಲವಿಂದಂಪೊರದೊಳ್ದಿನಾಹೊಳಲರಾಜಂತಂದೆತಾಯ್ದುರ್ಗ್ಗಣಬ್ಬೆಲಸಲ್ಲಕ್ಷಣೆತಾನೆನಲುನೆಗಳ್ದಿಭಾರದ್ವಾಜಗೋತ್ರೋದಯಾಚಳ ಚೂಡಾರವಿದಂಡನಾಥತಿಳಕಂಸಾಮಾನ್ಯನೇಕೇಶವಂ ॥

[22]ವೃ ॥ ತನುಸಾಂದರ್ಯ್ಯದೊಳಿಂದ್ರಜಂಸೊಬಗಿನೊಳುಪ್ರಜ್ಞಾಯುಧಂನೀತಿಯೊಳುವನುಚಾತುರ್ಯ್ಯದೊಳಬ್ಜಜಂಪರಹಿತಬ್ಯಾಪಾರದೊಳುಖೇಚರಂಘನಶಾಯ್ಯೋನ್ನತಿಯೊಳುನೆಗಳ್ದರ

[23]ಘರಾವಮಂತಾನೆನುತ್ತಂಜಗಜ್ಜನವಿಖ್ಯಾತೇಶವದಂಡನಾಥನನನೂನಪ್ರೀತಿಯಿಂಬಣ್ಣಿಸುಂ ॥ ಕಂ॥ನೆಗಳ್ದಿಪ್ಪರ್ಧಾನರಾತಂಗಗಣಿತಮತಿನಾರಸಿಂಹದೇವನುವೌದಾರ್ಯ್ಯಗುಣಾಬ್ಧಿದೋಣಮರ

[24]ನನುವಗಾಥಗಾಂಭೀರನನುಪಮಂತಿಕ್ಕರಸಂ ॥ ವ ॥ ರಾಜಾಧ್ಯಕ್ಷದಕರಣಂಗಳು ॥ ವೃ ॥ ಜನವೆಲ್ಲಂಪೊಗಟುಂವಿವೇಕನಿಧಿಯಂಕಯ್ಯಾರದಿಂಬಟ್ಟರಾಜನನಾದಿಗ್ನಿವಹಪ್ರವರ್ತ್ತಿತ

[25]ಯಕಂಮೈಳಾರದಂಡಾಧಿನಾಥನನೌದಾರ್ಯ್ಯಗುಣಾಬ್ಧಿಪೋತರಸನಂನಾನಾನಯೋಪಾಯಚಕ್ರ್ಜನಚಾಣಿಕ್ಯನಂನಕ್ರ್ತಲಿಂಸಕಳಲಹ್ಮೀಧಾಮನಂಸೋಮನಂ ॥ ವ ॥ ಆಪೆರ್ಗ್ಗಡಿಕರಣಂ

[26]ಗಳುಗೇಕೀಭೂವದೊಳಂಮಧ್ಯಸ್ತವೃತ್ತಿಯೊಳಂನಡೆವ ॥ ವೃ ॥ ಮನುಮಾರ್ಗ್ಗಪ್ರತಿಹಸ್ತವರ್ಗ್ಗವುವರಾರಾರೆಂದೊಡೀರೆಬ್ಬರಾಜನನೂನಂ ಗುಣಿವರ್ಮ್ಮರಾಜನನವದ್ಯಂರೇವಣಂಸ

[27]ರ್ಬ್ಬದೇವನುದಾತ್ತಂಶುಚಿಸೋಮನುಜ್ಜಳಯಶಂಮಾರ್ತ್ತಂಡನಾಗೊಯ್ದರಾಜನನಿಂದ್ಯಂವಿಭುಮಲ್ಲಪಾರ್ಯ್ಯನಿನಿಬರ್ಸ್ಸದ್ಧರ್ಮ್ಮತಾತ್ಪ
ರ್ಯ್ಯಕರು ॥ ವ ॥ ಇಂತುಸಮಸ್ತಪ್ರ

[28]ಧಾನರಾಜಾಧ್ಯಕ್ಷಂಪ್ರತಿಹಸ್ತಪರಿಜನಪುರಜನಂಬೆರಸುಮಹಾಪ್ರಧಾನಂಕೇಶವದಂಡನಾಯಕಂಬನವಸೆಪಂನಿರ್ಚ್ಛಾಸಿರಮಂದುಷ್ಟನಿಗ್ರಹಃ

[29]ಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸಿರಾಜಧಾನಿಬಲಿಪುರದೊಳಿರ್ದೊಂದುದಿವಸವಾಸ್ಥಾನಮಂಡಳಮಧ್ಯಸ್ಥಿತನುಸಕಳಪರಿಜನಪರಿವೃತನಾಗಿರ್ಪ್ಪುದು

[30]ವಲ್ಲಿಯುಚಿತಾವಸರಜ್ಞನುವಶೇಷಧರ್ಮ್ಮಜ್ಞನುವೆನಿಸಿದ ॥ ವೃ ॥ ವನಜಜಚಿತ್ತಜಂವಿಭುಮರೀಚಿಗೆಕಶ್ಯಪನಾತ್ಮಜಾತನಾತನಕುಲದಲ್ಲಿರೇ
ವರಸನಾತನಸೂ

[31]ನುವಿವೇಕಿಸೋಮನಾತನತನಯಂಃವೈಕಶರಣಂವಿಬ್ಧಾಗ್ರಣಿಚಟ್ಟರಾಜನಾತನಸತಿಮಾದಿಯಕ್ಕನವರ್ಗಾತ್ಮಭವಂಸುಕೃತಾರ್ತ್ಥಿರೇಚಣಂ ॥

[32]ಕಂ ॥ ಸರಸೀರುಹತತಿದಿನಕರಕರದಿಂದಲರ್ವಂತೆಜನದಮನಮಲರ್ವಿನೆಗಂಸರಸೋಕ್ತಿಯುಕ್ತಿಯಿಂರೇಚರಸಂಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪು

[33]ಟ್ಟಿಸಿದಂ ॥ ವ ॥ ಅಂತುಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿಭೂಮಿದಾನದಗ್ರಾಮದಾನದಮಾಹಾತ್ಮ್ಯಮುಮನನ್ನದಾನದಮಹೋನ್ನತಿಯುಮಂ
ವಿದ್ಯಾದಾನದ

[34]ಮಹತ್ವಮುಮಂಪೇಳ್ಗುಮದೆಂತೆಂದಡೆ ॥ ಶ್ಲೋಕ ॥ ಸರ್ವ್ವೇಷಾಮೇವದಾನಾನಾಂಭೂಮಿದಾನಂಪರಂಸ್ಮೃತಂ । ಸರ್ವ್ವಪಾಪಹರಂತದ್ಧಿಸ್ವ
ರ್ಗ್ಗ್ಯಂಚಾಹು

[35]ರ್ಮ್ಮನೀಷಿಣಃ ॥ ತಪಸ್ವಿನೋಥಯಜ್ವಾನಃಸತ್ಯಮಂತೋಬಹುಶ್ರುತಾಃ । ಗುರುದೇವಪರಾಶ್ಚೈವನಾತಿಕ್ರಾಮಂತಿಭೂಮಿಪ ॥ ನಾಸ್ತಿಭೂ

[36]ಮಿಸಮೋದಾನಂನಾಸ್ತಿಭೂಮಿಸಮೋನಿಧಿಃ। ನಾಸ್ತಿಸತ್ಯಸಮೋಧರ್ಮ್ಮೋನಪಾಪಮನೃತಾತ್ಪರಂ ॥ಸರ್ವ್ವಸಸ್ಯಜಲೋಪೇತಂಸರ್ವ್ವಬಾಧಾ

[37]ವಿವರ್ಜಿತಂ ।ಗ್ರಾಮಂಶಿವಾಯಯೋದದ್ಯಾತ್ತಸ್ಯಪುಣ್ಯಫಲಂಶ್ರುಣು ॥ ಸೂರ್ಯ್ಯಕೋಟಿಪ್ರತೀಕಾಶೈರ್ದ್ದಿವ್ಯಸ್ತ್ರೀಕೋಟಿಸಂಯುತೈಃ ॥

[38]ಸಂಯುಕ್ತಃಕೋಟಿಶೋನೇಕೈಃಸರ್ವ್ವಕಾಮಸಮಂನ್ವಿತೈಃ ॥ ವಿಮಾನೈರ್ಗ್ರಾಮದಾನೇನತ್ರಿಸಪ್ತಕುಲಸಂಯುತೈರ್ಯ್ಯಥೇಷ್ಟ

[39]ಮೈಶ್ವರೇಲೋಕೇಕ್ರೀಡತೇಕಾಲಮಕ್ಷಯಂ ॥ ಅಂನಾತ್ಪರತರಂಲೋಕೇನಭೂತಂನಭವಿಶ್ಯತಿಅಂನಮೂಲಂಭವೇತ್ಸರ್ವ್ವಂಸರ್ವ್ವ

[40]ಮಂನೇಪ್ರತಿಷ್ಠಿತಂ ॥ ಅನ್ನದಃಪ್ರಾಣದಃಪ್ರೋಕ್ತಪ್ರಾಣದಶ್ಚಾಪಿಸರ್ವ್ವದಃತಸ್ಮಾದಂನಪ್ರದಾನೇನಸರ್ವ್ವದಾನಫಲಂಲಭೇತ್ ॥ ತ್ರೈ

[41]ಳೋಕ್ಯಂಚತುರೋವರ್ಣ್ಣಾಶ್ಚತ್ವಾರಶ್ಚಾಶ್ರಮಾಃಪ್ರಿಥಕ್‌ಬ್ರಹ್ಮಾದ್ಯಾದೇವತಾಃಸರ್ವ್ವಾವಿದ್ಯಾದಾನೇಪ್ರತಿಷ್ಠಿತಾ ॥ ಉಪಾಧ್ಯಾಯಸ್ಯಯೋ
ವ್ರಿತ್ತಿಂ

[42]ದತ್ವಾಧ್ಯಾಪಯತೇಜನಾಃ । ಕಿಂನದತ್ತಂಭವೇತ್ತೇನಧರ್ಮ್ಮಕಾಮಾರ್ತ್ಥದರ್ಶಿನಾಂ ॥ ಚ್ಛಾತ್ರಾಣಾಂಭೋಜನಾಭ್ಯಂಗವಸ್ತ್ರಂಭಿಕ್ಷಮಥಾ
ಪಿವಾದತ್ವಾಪ್ರಾ

[43]ಪ್ನೋತಿಪುರುಷಃಸರ್ವ್ವಾನ್ಕಾಮಾಂನಸಂಶಯಃ ॥ ಯತ್ಪುಂಣ್ಯಂತೀರ್ತ್ಥಯಾತ್ರಾಯಾಂಯತ್ಪುಣ್ಯಂಯಜ್ವಿನಾಂತಥಾತತ್ಪುಂಣ್ಯಂಕೋಟಿ
ಗುಣಿತಂವಿ

[44]ದ್ಯಾದಾನಾಲ್ಲಭೇನ್ನರಃ ॥ ವ ॥ ಎಂದಿಂತನೇಕಪ್ರಕಾರದೊಳುಬಹುವಿಧದಾನಫಳಮಾಹಾತ್ಮ್ಯಮಂಪೇಳ್ವುದುಂಹರ್ಷೋತ್ಕರ್ಷಚಿತ್ತನಾಗಿತ
ದ್ಧರ್ಮ್ಮಕರ

[45]ಣಯೋಗ್ಯಸ್ಥಾನಮಂವಿಚಾರಿಸೆಮತ್ತಂರೇಚರಸನೆಂದನದೆಂತೆಂದೊಡಖಿಳಲೋಕನಿರ್ಮ್ಮಾಣನಪ್ರವಣಮತಿಯೆನಿಸಿದಹಿರಂಣ್ಯಗರ್ಬ್ಭದ
ತ್ತದ್ವಾ

[46]ತ್ರಿಂಶತ್ಸಹಸ್ರದ್ವಿಜಸಮಾಜಾಭರಣಮುಂತತ್ಸರೋಜಗರ್ಭ್ಭಪ್ರತಿಷ್ಠಿತಪ್ರಣವೇಶ್ವರದೇವಪ್ರಮುಖದೇವಕುಳವಿರಾಜಿತಮುಂತಚ್ಚತು
ರ್ಮ್ಮುಖವಿನಿರ್ಮ್ಮಿತಬ್ರಂ

[47]ಹ್ಮತೀರ್ತ್ಥಪವಿತ್ರಿತಮುಮತಿಬಹಳಸರ್ವ್ವಾರ್ತ್ಥಕೋದ್ಯಾನಪರಿವೃತಮುಮೆನಿಸಿಸೊಗಯಿಸುವಸ್ಥಾಣುಗೂಢನಾಮಗ್ರಾಮವದುಸಕಳ
ಧರ್ಮ್ಮಕರಣ

[48]ಯೋಗ್ಯಸ್ಥಾನವಲ್ಲಿಮಾಡಿದಸುಕೃತವಕ್ಷಯಫಳಮನೀಗುವೆನೆಕರಣಸಮೇತಂತದಸ್ತುವೆಂದಾಸ್ಥಾನಮಂಡಳದಿಂದೆರ್ದ್ದುಬಂದುಸ್ಥಾಣಗೂ
ಢಗ್ರಾ

[49]ಮದಶ್ರೀಪ್ರಣಮೇಶ್ವರದೇವರ್ಗ್ಗೆವಿಷೇಶಪೂಜೆಯಂಮಾಡಿಸಿಯಲ್ಲಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪ

[50]ಸಮಾಧಿಶೀಲಸಂಪಂನರೌಪಾಸನಾಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂಶಟ್ತರ್ಕ್ಕಮೀಮಾಂಸಾನೇಕಶಾಸ್ತ್ರವಿಶಾರದರುಂಶಟ್ಕ
ರ್ಮ್ಮನಿರತರು

[51]ವಗ್ನಿಷ್ಟೋಮಾದಿಸಪ್ತಸಂಸ್ಥಾಸಂಸ್ಥಿತರುಂಮಾರ್ತ್ತಂಡೋಜ್ವಳಕೀರ್ತ್ತಿಯುತರುವನೇಕಯಜ್ಞಾವಭೃತಾವಗಾಹನಪವಿತ್ರೀಕೃತಶರೀರರು ಮೆನಿಸಿದನಾದಿಯಸರ್ವ್ವನಮ

[52]ಶ್ಯದಗ್ರಹಾರಂಸ್ಥಾಣುಗೂಢಗ್ರಾಮದಮೂವತ್ತಿಚ್ಛಾರ್ಸಿರ್ವ್ವರ್ಮ್ಮಹಾಜನಂಗಳವೇದಾಂತಿಸ್ವಯಂಪಾಕಿದೇವರಮತ್ತವಲ್ಲಿನಡೆವನುಭವ ಣೆಕಾಱ

[53]ಹೆರ್ಗ್ಗಡೆಕರಣನಾಗರಖಂಡದಮಂನೆಯಂಬಂದಣಿಕೆಯಸೋವರಸನಾಕಣಗೊಯ್ದಣಬೇಗೂರಕೇತಗಾವುಂಡಮಾಗುಂಡಿಯಸಂಕಗಾವುಂ ಡಮಳವಳ್ಳಿಯಕೇತಗಾವುಂಡ

[54]ಕೊಣವತ್ತಿಯಪೃಥಿವೀಸೆಟ್ಟಿಕಿಱುವಡೆಯಮಸಣಿಸೆಟ್ಟಿಯಿಂತಿವರುಪ್ರಮುಖನಾಗರಖಂಡದಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳಾಕಂಪಣದಹೆಗ್ಗಡೆ ಕರಣಂಗಳಂತನಿಬರ

[55]ಸಂನಿಧಿಯೊಳ್ದೇವರಂಗಭೋಗರಂಗಭೋಗನಿತ್ಯನೈಮಿತ್ತಿಕಪೂಜೆಗಡ್ಡುಗೆಬಲಿಹೋಮಚೈತ್ರಪವಿತ್ರಮಾಟಕೂಟನವಕರ್ಮ್ಮಕ್ಕಂನಾಲ್ಕು ವೇದಖಂಡಿಕವೆರಡುಭಟ್ಟವೃತ್ತಿ

[56]ಕಂನಡಕ್ಷರಸಿಕ್ಷೆಘಳಿಯಾರವಾಱುಂಖಂಡಿಕದುಪಾಧ್ಯಾಯಚ್ಛಾತ್ರರಗ್ರಾಸವಸ್ತ್ರಕ್ಕಂಸತ್ರಕ್ಕವೆಂದುಕಸಪಯ್ಯನಾಯಕನವಾವಣಂದೇವನ ನ್ಕೂಲತೆಯಿಂಕೇಶವ(ದಂ)

[57]ದಂಡನಾಯಕನುಂಕರಣಂಗಳುಂಸಕವರ್ಷಂ ೧೦೭೯ನೆಯಿಶ್ವರಸಂವತ್ಛರದಪುಷ್ಯದಪುಣ್ಣಮಿಸೋಮವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣ ವ್ಯತೀಪಾತದಂದು

[58]ಬನವಸೆಪನ್ನಿಚ್ಛಾರ್ಸಿರದಕಂಪಣಂನಾಗರಖಂಡ ೭೦ ಱಬಳಿಯಬಾಡಂಹಿರಿಯತಗುಳದ್ದಿಯ್ಮಂತಾಣಗುಂದೂರನೈರಿತ್ಯದಕೊನವನೆಯಬ ಯಲ್ಮಂಪೂರ್ವ್ವಮ

[59]ರ್ಯ್ಯಾದೆಯಚತುರಾಘಾಟಸೀಮಾಶುದ್ಧಿಯಿಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರಲ್ಲಿಯಪರಿಠವಣೆಯಕ್ರಮವೆಂತೆಂದೊಡೆ ತಗುಳ

[60]ದ್ದಿಯಮೂಲಸ್ಥಾನದೇವರ್ಗ್ಗೆಮತ್ತರೊಂದುಅಲ್ಲಿಯಗೌಡನುಂಬಳಿಮತ್ತ ೨ ಮತ್ತಂಕೊನವನೆಯಬಯಲೊಳಗೆರುಗ್ವೇದಖಂಡಿಕ ೧ ಯಜುರ್ವೇದದಲ್ಲಿಪದಖಂ ೧

[61]ಕತ್ವದಖಂ ೧ ಸಾಮವೇದದಖಂ ೧ ಶಬ್ದಶಾಸ್ತ್ರರೂಪಾವತಾರನ್ಯಾಸಖಂ ೧ ಪ್ರಾಭಾಕರವೇದಾಂತಖಂ ೧ ಅಂತಾಱಕ್ಕಂಪ್ರತ್ಯೇಕವರೆ ವತ್ತರಲೆಕ್ಕದೆಮತ್ತರು ೩ ವೇದಾಂತ

[62]ದಸ್ವಯಂಪಾಕಿಸ್ವಾಮಿಗಳ್ಗೆಮತ್ತ ೧ ದವಸಿಗರಿಗೆಮತ್ತ ೧ ಹೂದೋಟದಮಾಲೆಗಾಱಗೆಕಮ್ಮ ೨೦ ಅಂತುಮತ್ತ ೫ ಕಮ್ಮ ೨೦ ನೆಳೆಯೆ ಮೇಲಾದಭೂಮಿಯಲು

[63]ಭತ್ತಭಾಗದಿಪಾದಭತ್ತದೊಳಗೆದೇವರ್ಗ್ಗೆನಿತ್ಯನೈಮಿತ್ತಿಕದನೈವೇದ್ಯಕೊಂದುಸಂವತ್ಸರದಭತ್ತವಂಕಳದುಳಿದಭತ್ತದೊಳಂತಗುಳಟ್ಟಿಯ ಲ್‌ಹುಟ್ಟಿದದ್ರವ್ಯದೊಳಗೊಂ

[64]ಭಾಗಮಂದೇವರ್ಗ್ಗೆಕಳೆದುಳಿದಭಾಗದಹೊಂನೊಳವಾಭತ್ತದೊಳಂನಿತ್ಯಸ್ಥಿತಿದೇವರಸತ್ರವಾಗುಂಬಬ್ರಾಹ್ಮಣರು ೩೦ ಖಂಡಿಕಕೆಚ್ಛಾತ್ರರ ಲೆಕ್ಕದೆ ೬ ಖಂಡಿಕದಲುಂಬಚ್ಛಾ

[65]ತ್ರರು ೪೮ ದೇವರಪೂಜಾರಿಮಾಣಿಯರಿ ೨ ಅಂತ್ತು ೮೦ ಕ್ಕವದ್ದಿಕ್ಕುವಭಾಣಸಿತ್ತಿಯರು ೩ ರ್ಗ್ಗಜೀವಿತಂಗ ೬ ಸೀರೆಗೆಪಣ ೬ ಚ್ಛಾತ್ರ ೫೦ ಕ್ಕಂಸೀರೆಗೆಪ್ರತ್ಯೇಕಂಪ ೨ ಲೆಕ್ಕದೆಗ ೧೦ ವರ್ಗ್ಗೆವಡ್ಡ

[66]ವಾರದೊಳಭ್ಯಂಗಸೋಮವಾರದಲು ೩೦ ಮನುಶ್ಯಬ್ರಾಹ್ಮಣರುಗುರಕಳವನಾವಿದನಜೀವಿತಂಗ ೪ ಅಗ್ನಿಷ್ಟಗೆಗೆಗ೫ಕಂನಡದುಪಾಧ್ಯಂಗೆ ಗ೫ ಬಾಲಸಿಕ್ಷೆಯಶಾಸ್ತ್ರದವರುಪುರಾ

[67]ಣಮಂಹೇಳೆವರಗ್ನಿಷ್ಠಗೆಯಹೊಳೆಯಲೊಳ್ಳಕ್ಷತೆದರ್ಬ್ಬಗಂಧಮುಮಂಸತ್ರಖಂಡಿಕದಲುಂಡಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆತಾಂಬೂಳಮಂಕುಡುವರು ಮತ್ತಂದೇವರ್ಗ್ಗೆತಗುಳಟ್ಟಿಯರ್ಧ್ಧದೊಳಾದದ್ರ

[68]ವ್ಯದೊಳರೇಚರಸಹಟ್ಟಗೌಡಚೌಡರಸಮಹದೇವತಿಕಜ್ಜಂಗಳುಬಿಟ್ಟತೋಟಂಗಳೊಳಂಸಿದ್ಧಹಳ್ಳಿಮತ್ತಪೂರ್ವ್ವವೃತ್ತಿಸಪ್ತದಿವ್ಯದಲುಂಭ ಕ್ತರುಕೊಟ್ಟುದಱಲುವಿಂತಿನಿತಱೊಳಾದದ್ರ

[69]ವ್ಯದೊಳಗೆನಿತ್ಯಗದ್ದುಗೆಪೂಜೆಧೂಪಾರಿತಿನೈವೇದ್ಯನಂದಾದೀವಿಗೆನಿತ್ಯಂಸಹಸ್ರತಿಳಹೋಮವಿಂತಿನಿತ್ಮಂನಡಸುತ್ತತಿಂಗಳ್ದಿಂಗಳೊಳ್ ೨ ಡ ಷ್ಟಮಿ೨ಚತುರ್ದ್ದಃಯ

[70]ಮಾವಾಸ್ಯೆಪಾರ್ನ್ನಮಾಸ್ಯೆವ್ಯತೀಪಾತಸಂಕ್ರಮಣವೆಂಬಪರ್ಬ್ಬಂಗಳಲುನಿತ್ಯನೈಮಿತ್ತಿಕಪೂಜೆಯಂಮಾಡಿಶಾಸ್ತ್ರದುಪಾಧ್ಯಾಯರುಃವವ ರ್ಮ್ಮದಾ

[71]ಱೆನೆಯಶಾಂತ್ಯಾಧ್ಯಾಯಮಂಜಪಂಗೆಯ್ದಲ್ಲಿಹೇಳ್ದಕ್ರಮದಿಂದೇವರೆಂಟುದಿಕ್ಕಿನೊಳ್ಮಂಡಲವಂಮಾಡಿಯಲ್ಲಿಯಮಂತ್ರದಿಂಬಲಿಯನಿಕ್ಕಿದೇಶವ
ನಾಳ್ವಕ್ಷತ್ರ್ಯನ್ಮಂಗೋಬ್ರಾಹ್ಮಣ

[72]ರುಮಂಯಜಮಾನನುಮಂಹರಸುವರುಮತ್ತಂವರ್ಷದೊಳಗೆಬಹಮಹಾಪರ್ವ್ವಂಗಳ ೨ ಡಯನ ೨ ವಿಶುಸೋಮಸೂರ್ಯ್ಯಗ್ರಹಣವಾ
ಶಾಡಕಾರ್ತ್ತಿಕಮಾಘವೈಶಾ

[73]ಖದಪುಂಣ್ಣಮಿಗಳಲೊಂದೊಂದುದಿವಸದಪೂಜೆಯಾಱಾಱುತಿಂಗಳಫಳಮನೀಗುವಾಪರ್ಬ್ಬಂಗಳೊಳ್ದೇವರ್ಗ್ಗೆಸಹಸ್ರಗಡ್ಡುಗೆಯಂಪ್ರಾರಂಭಿ
ಸಿಪುಂಣ್ಯಾಹವಾಚನೆಯಂಮಾಡಿಶಾ

[74]ಸ್ತ್ರಖಂಡಿಕದವರುರಂಗದೊಳ್ವಿದ್ಯಾಮಂಡಳಗುರುಮಂಡಳಃವಮಂಡಳವೆಂಬಮಂಡಳತ್ರಯಮನುದ್ಧರಿಸಿಯರ್ಚ್ಚಿಸಿಶಾಂತ್ಯಾಧ್ಯಾಯಮಂ
ಜಪಿಸುವರುವೇದಖಂಡಿಕದನಾಲ್ವರುಂ ೪ ಪ್ರಶಸ್ತಕಳಶಂಗ

[75]ಳಲುದಕಮಂತುಂಬಿಸರ್ವ್ವೌಶಧಿಗೋರೋಚನಸಿದ್ಧಾರ್ತ್ಥಪಂಚಪಲ್ಲವಪಂಚಛಲ್ಲಿಪಂಚಗವ್ಯವೇಲಾದಿಚಂದನಾದಿಮಂಗಳದ್ರವ್ಯಂಗಳನಿಕ್ಕಿ
ನಾಲ್ಕುದಿಕ್ಕಿನೊಳಿರ್ದ್ದು ೪ ವೇದದೊಳಗಣರುದ್ರಸೂಕ್ತಂಗಳಂಜ

[76]ಪಂಗೆಯ್ವರನಿಸಕ್ಕೆಗಡ್ಡುಗೆಪೂರ್ನ್ನವಾಗಲುದೇವರ್ಗ್ಗೆಂಟುತೆಱದರ್ಘ್ಯಪಂಚಗವ್ಯಪಂಚಾಮೃತಮಂಮಾಡಿಯವೆಗೋಧುವೆಯಕ್ಕಿಯಹಿ
ಟ್ಟನಿಂಬಿಸಿನೀರಿಂನೆಲ್ಲಿಯರಿಸಿನದಿಂಮಜ್ಜನವಂಮಾಡಿಕು

[77]ಶೋದಕಗಂಧೋದಕಪುಱ್ಪೋದಕಫಳೋದಕಸುವಂನ್ನೋದಕರತ್ನೋದಕದಿಂಸ್ನಪನವಂಮಾಡಿಯನಂತರವಾನಾಲ್ಕುಂಕಳಶವಂಪಿಡಿ
ದುಸಮುದ್ರಪೂರ್ವ್ವಕವಪ್ಪಋಗ್ವೇದದಮೂಱುಂಋಚಿಗಳಿಂ

[78]ಮಂಗಳಾಭಿಷೇಕಮಂಮಾಡಿಪಂಚಸಾಗಂಧಗಂಧಂಗಳಿಂಪೂಸಿವಸ್ತ್ರಾಳಂಕಾರಮುಪವೀತಮಧುಪರ್ಕ್ಕವಾಚಮನೀಯಪುಱ್ಪಪೂಜೆಪುಱ್ಪಫ
ಳಪಕ್ವಾಂನಮಂಟಪಧೂಪಫ್ರಿತದೀಪಾರಿತಿ

[79]ಗಳಂಕೊಟ್ಟು ೪ ತಳಿಗೆಯಲುಪಂಚರಂಗದಕ್ಕಿಯಿಂದೊಪ್ಪಂಮಾಡಿಹಿಟ್ಟಿನಸೊಡರದಧಿದೂರ್ವ್ವವೆರಸಾರಿತಿಯಂನಿವಾಳಿಸುವಲ್ಲಿಮಂಗಳಗೀತ
ವಾದ್ಯಾನಕತೂರ್ಯ್ಯಶಂಖಕಹಳಾರವದಿಂಮಾಡಿ

[80]ಪಾಯಸಘೃತಭಕ್ಷಭೋಜ್ಯಾಂನದಾನಪಾನಾದಿಗಳಿಂನಿವೇದ್ಯಾಚಮನೀಯಕೈಘಟ್ಟಿತಾಂಬೂಳಮಂಕೊಟ್ಟಾಪರ್ವ್ವಂಗಳಲಯುತಹೋಮ
ಬಲಿಗ್ರಾಮದಸಮಸ್ತದೇವತಾಪೂಜೆಯಂಮಾಡು

[81]ವುದಲ್ಲಿಯುತ್ತರಾಯನದೊಳ್ದೇವರ್ಗ್ಗೆನೂಱು . . ಲತುಪ್ಪದಿಂಸ್ನಪನಂಮಾಡಿಸಾಯಿರದೆಂಟುಕಂನೆಯ್ದಲಹೂವಿಂದೊಂದೆಮಾಲೆಯಂಮಾಡಿ
ಪೂಜಿಸುವುದುಮಾಘದಪುಣ್ಣಮಿಯಲು

[82]ಘೃತಕಬಳವಂಮಾಡುವುದುಚೈತ್ರದೊಳ್ಮಹಾಪೂಜೆಯಂಮಾಡಿಮಹಾರಥದೊಳಕ್ಕೆರಾಜಾಧಿರಾಜನೊಳಕ್ಕೆದೇವರಬಿಜಯಂಗೆಯ್ಸಿಚ್ಛತ್ರ
ಚಾಮರಧ್ವಜಪತಾಕೆಕೆಳಶಂಕಂನಡಿ

[83]ಭೇರಿಮಂಗಳತೂರ್ಯ್ಯಂಶಂಖಕಹಳಾರವಂಕೈಯ್ದಾವಿಗೆಗೀತವಾದ್ಯನೃತ್ಯದಿಂಗ್ರಾಮವೀಧಿಯೊಳ್ತೊಳಲ್ಚಿಬರಿಸಿನಿಲಿಸುವುದೀಧರ್ಮ್ಮಮಂ
ನಾಡನಾಳ್ವರಸುಹೆಗ್ಗೆಡೆಕರಣಂಗಳುಂಮೂವತ್ತಿರ್ಚ್ಛಾಸಿ

[84]ರ್ಬ್ಬರುಂತಂಮತಂಮಧರ್ಮ್ಮವೆಂದೇಸ್ಥಳಂಗಳೊಳಂಪುರವರ್ಗ್ಗದೊಳಂಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಪ್ರತಿಪಾಳಿಸುವವರುಸಮಸ್ತತೀರ್ತ್ಥಂ
ಗಳದಾನಂಗಳವೇದಂಗಳಯಜ್ಞಂಗಳಲಾದನಿತುಪುಂಣ್ಯದಫ

[85]ಳಮಂಪಡೆದುರುದ್ರಲೋಕಂಮುಖ್ಯವಾಗೆಆಲೋಕಂಗಳಲುಂಪೂಜೆಯಪಡೆದನಂತಕಾಲಸುಖದಿನಿರ್ಪ್ಪರೀಧರ್ಮ್ಮಮನಳಿನದವರನಂತಪಂಚ
ಮಹಾಪಾತಕಂಗಳಮಾಡಿದದೋಷಮಂಪಡೆ . . .

[86]ಸಾಯಿರನರಕಂಗಳೊಳನಂತಕಾಲಂಬೇವುತ್ತಿಪ್ಪರ್ ॥ ಶ್ಲೋಕ ॥ ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋಹಿಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾ
ಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಓಂನಮಶ್ಶಿವಾಯ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ..

ಪ್ರಮಾಣ 7′ 6″ × 3′

[1]ಶ್ರೀಮಾಧವಾಯನಮಃ । ಭೂಕಾನ್ತಾಭೋಗರಂಗೀಕ್ರಿತನುತನಿಜಸದ್ದಂಷ್ಟ್ರಿಕಾಕೋಟಿಪೀಠಂಶ್ರೀಕಾನ್ತಾಕಾ . . . .

[2]ಸ್ತನಮಸ್ರುಣಲಸತ್ಕುಂಕುಮಾಲಂಕ್ರಿತೋರಂಲೋಕಾಘಕ್ಷಾಲದೀಕ್ಷಾಮರಸರಿದಬಳಾಸದ್ಮಸ .

[3]ಸ . ಕಾ . ಪ್ರ . ವಮುನಾನಿವುಗೊಲ್ದುವೊಲ್ದೀಗಾದಿಪಾತ್ರೀಕಗಾತ್ರನು ॥ ಖ್ಯಾತಂಹೊಯ್ಸಣರಾಯವುಮಹೀತಳಪತಿ . . . .

[4]ವಕುಲತಿಳಕಂಗಂಜಾತಂನೃಸಿಂಹವಲ್ಲಭ(ದೇವ)ನಾತಂಗೊಗೆದಂಪ್ರತಾಪನಿಧಿಬಲ್ಲಾಳಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವ . . .

[5]ಪ್ರಥ್ವೀವಲ್ಲಭಂಯಾದವಕುಳಾಂಬರದ್ವಿಮಣಿಅರ್ತ್ಥಿಜನಚಿನ್ತಾಮಣಿವುಲೆರಾಜರಾಜವು . . . .

[6]ನಪ್ರಚಂಡಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ವೀರಬಲ್ಲಾಳದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತು

[7]ಕಾಲದೊಳು ॥ ಸ್ವಸ್ತಿ ಪ್ರಶಸ್ತ ಸಮಸ್ತ ವಸ್ತು ವಿಸ್ತಾರಸಂಸ್ತುತಸಂಪೂರ್ಣ್ಣಮಹಾರ್ಣ್ಣವಬಹಳಜಳವಳ

[8]ಯವಳಯಿತವಸುಮತೀಶುಭಪ್ರದೇಶವಿಶೇಷರೂಪಜಂಬೂದ್ವೀಪಕಾನ್ತಕುನ್ತಳವಂಡ್ಡಳವು

[9]ಣ್ಡನಸಕಳಜನವುನೋನಯನಾಭಿರಾಮಾರಾಮೋನೇಕಶಾಕಫಲಕುಸ್ಯಕುಸ್ಯವಾಟೀವಿವುಳಕವುಳಕುವಳ

[10]ಯವಿಳಾಸಿಸರೋವರವರತಟಾಕತಟಕಳಿತಕಳವುಕೇದಾರಕೇದಾರೋದಾರಂದೇಶಂಗಳರಸಂಬನವಸವೊದಲೆನಿಸಿ

[11]ದನೇಕವಂಣ್ಡ[ಳೀ]ಶ್ವರಂವುಕ್ತಣ್ಣ ಕಡಂಬಂಜಗೆದನುಗ್ರಹವಿಗ್ರಹಂದಾನವಿನೋದಿದಕ್ಷಿಣಾಪಥದೊಳುವಿಪ್ರಕುಳವು

[12]ನಱಕೆಯಿನೆಳಸಿಪಜೆಯದೆತಡೆಯದೆನಡದಹಿಂಕ್ಕತಾ ಗ್ರಹಾರವುನಾರಾಧಿಸಿಸಾಧಿಸಿಪಡದಪಂನಿತಾ ಸಿರಂಗಿನ್ನಹೋತ್ರ

[13]ಪವಿತ್ರದ್ಯಾತ್ರಿಂಕದ್ವಿಪ್ರಕುಟುಂಬವುಂವುಂದಿಟ್ಟುತಂದುಚತುರ್ಯ್ಯಗಪ್ರಸಿದ್ಧವಿಸುದ್ಧಚತುರಾಭಿಧಾನಚತುರ್ಮ್ಮು

[14]ಖಪ್ರತಿಷ್ಠಿತಪ್ರಣವೇಶ್ವರಪ್ರಮುಖಸುರಪ್ರತಿಷ್ಠಿತಪಟಚಲಿಂಗಾಲಿಂಗಿತತೀರ್ತ್ಥಕ್ಷೇತ್ರದೊಳುನೋಡಿವುಡಿದವುಹಾ

[15]ಗ್ರಹಾರಂಸ್ಥಾಣುಗೊಢಪುರದಪೊಱವೊಳಲೆಂತೆನೆ ॥ ವಿತ್ತ ॥ ಆರವೆಯಿಂಪೊದಳ್ದಗಿಳಿವಿಂಡುಗಳಿಂಕಳವುಾಲೆಯಂಗಳಿಂವಾ

[16]ರಿಜಪಂಡದಿಂಬಹುತಟಾಕದಿನುದ್ಧಲತಾಗ್ರಿಹಂಗಳಿಂಬಾರುವನಂಗಳಿಂಬೆಳದಕೆಯೊಲದಿಂಸೊಗಯಿಪ್ಪತಾಣ . .

[17]ದೂರತಿಸೋಭಿಕುಂಸಿರಿಯಕಂಬೊಲದಂನ್ತೆಧರಾತಳವಾಗ್ರದೊಳು ॥ ಕಂದ ॥ ಕತ್ತಲಿಸುವೆಳೆಯಕಾಂಗಿಂಸುತ್ತಿಱದೆಳೆವಳ್ಳಿ . . .

[18]ಯ್ತು ಭಕೆಂದೆಂಗುಪಲಂಬೊತೊಱಳ್ಕಿದನಾರಂಗಂಬಿತ್ತರಿಸಲ್ಕರಿಭುತಾಣಗುಂದೂರವನಂ ॥ ಅಂಗಭವಂಸಂಗಡಿಗಂತಿಂಗಳಿಪೊಂ . . .

[19]ಜನಪಾರಸುಧೀರೂಟಂಪಿಂಗದವುಧುವನಪಾಳಂಸಂ . . . ಸಲುಬೆಳದುದೆಂಬುದೇನಚ್ಚೆರಿಯೇ ॥ ವಚನ ॥ ಅದೆನ್ತೆನೆಬೆಳೆದ

[20]ವುಳಿಯಜಪಳುಕಿನವುರ । ನೆಳಿಕಾಳಾಗರು । ನಾಳಿಕೇರ । ಲವಂಗ । ವೂತುಳಂಗ । ಜೊತ । ಚಂಪಕ । ಬಕಬಕುಳ । ಅಕೋಕ ।

[21]ಪೂಗಪೂನಾಗ । ನಾಗಲತಾವಿತಾನದೊಳು । ಪೋದಿನ । ಬಾದಿನ । ತಕ್ಕರ್ದತಕ್ಕಿರ್ದಸುವ । ತಂತ್ರದನುಂತ್ರವಾದದ । ಕವಿವತನಕದನದ ।

[22]ಯಾಗ್ನೀಕರಸೈಜ್ಞೆಗಳಂಕಲ್ತು ಪಲುಂಬುವಪಲಂತೆಱದವಿಹಂಗತತಿಯಿಂದತಿಸಯಿಸಿತು । ನಂದನವನಿಂದುತ್ಪುರಪರಿ

[23]ಸರೋದ್ಯಾನ ॥ ವುತ್ತವಾವುಹಾಗ್ರಹಾರದವುಹಿಮೆಯಿಂತೆನೆ ॥ ವಿತ್ತ ॥ ವೇದಂನಾಲ್ಕವಱಂಗವೂಱುಕುಱುಪಿಂವಿವಾಂಸೆಕಾಣ್ಡತ್ರ

[24]ಯಂಬಱವಿಂಗೋದುವತಕ್ಕರ್ವಮಱುಪದಿನೆಂಟುದ್ಯತುಪುರಾಣಸ್ಮೃತಿಪ್ರಾದುಭ್ರಾವವಿಶೇಷವಾಸ್ತುಭರತಾದ್ಯಂಚತುಕಳಾ

[25]ಕಾಶಳಂವೂದೇವಂಗತದಾಗ್ನೆಯಿಂದ್ವಿಜಗ್ಗಾರ್ಗ್ಯತ್ರೀತಾಣಗುಂದೂರಿನ ॥ ಚರುಪ್ಪತದಧ್ಯಾವಿಕ್ಷಾವರಪಕುಪಾಯಸಪಯೋ

[26]ರುಚಿಪುರೋಡಾಶಂಪಿರಿದಾಪುರದೊಳಗೆನುತೀಸುರಮಿಥನಂಪೊಗಳುತ್ತಿಕ್ಕುವುನಿಶಂನಿಶೆಯೊಱು ॥ ವಚನ ॥ ಆಗ್ರಾವುದೊ

[27]ಳುವಿಬುಧಗ್ರಗಚಕ್ರಧರನೆಂತಂತೆ ಬುದ್ಧಿಜಕ್ರದಿಂಗ್ರಾವುಕ್ಕೆ ಬಪ್ಪದುರಿತಂಗಳಂಪರಿಹರಿಸಿಹಿತವುನಾಚರಿಸುವಕಾರಣದಿಂಚಕ್ರ

[28]ಯರೆಂಬಡವೆಸರಂಪಡೆದವಂಕವುದೆನ್ತೆನೆ ॥ ವಿತ್ತ ॥ ವೂ[ವ]ತ್ತಿತ್ತಾಸಿರಕ್ಕಂತಿಳಕವೊತೊಡವೋಲೋಚನನಶ್ಚನವೆಂಬೀಭೂವಂಲೋ
ಕೋತ್ತರಂಗ

[29]ಕ್ಕುದಯಿಸಲೆಸವಾಚಕಕ್ರಯಖ್ಯಾತವಂಶಬ್ಯಾವಿತ್ರಾನಂನ್ತವಿಪ್ರಪ್ರಕರಸವುಧಿಕಂಸಾತ್ವಿಕಂಸತ್ಯಕೀಲಂದೇವಬ್ರಹ್ಮಾಗ್ರಪೂಜಾಪರನೆ

[30]ನೆನೆಗಳ್ದಂವೂಕಿವುಯ್ಯದ್ವಿಜೇಂದ್ರಂ ॥ ವುನುವೂರ್ಗರ್ಂನಚ್ಚೆರಿತ್ರಂವಿನುತನಕಳಶಾಸ್ತ್ರಾಸ್ವಿತಂಸತ್ಯವಾಕ್ಯಂಜನತಾಪ್ರಖ್ಯಾತನತ್ಕೂರ್ಜ್ಜಿತ

[31]ವಿಭವಂಬ್ರಹ್ಮವಂಶಾವತಾರಂಜನವಂದ್ಯಾಕಾರನೆಂದೀಸಕಳಬುಧಜನಂಬಣ್ಣಿಸಲುಬಲ್ಲರಿಲ್ಲಿಂದೆನೆವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಂನೆಗಳ್ದನೆಳೆಯೊಳೀ
ವೂಕಿರಾಜಾಂಕ

[32]ನಾಗಳೂ ॥ ಪಡೆದರ್ತ್ಥಂಬುಧಕೋಟಿಗಾಕ್ಕಿತಜನಕ್ಕಿಪ್ಪಗ್ಗೆಕಪ್ಪಗ್ಗೆಬಂದೆಡಬುದೆಧನಗ್ಗೆಸತ್ಕವಿಕದಂಬಕ್ಕಿಂತು

[33]ಗೋವಿಂದನೀವೆಡೆಯೊಳುಕಲ್ಪವುಹೀಜವೆಂದುಧರೆಯಲ್ಲಿಪ್ರತಿಯಿಂಬಾಪ್ಪೆನಲುಪಡೆದಂವೂಕಿಬುಧಂಸು

[34]ಪ್ರತ್ಯನನಿಳಾಲೋಕೈಕಸತ್ಪಾತ್ರನಾ ॥ ಕ ॥ ಆತನತನೆಯಂಭುವನಖ್ಯಾತಯಶಂಗೋತ್ರವಾರ್ದ್ಧವರ್ದ್ಧನಚಂದ್ರಂ

[35]ಪ್ರತಿಕರಂಬುಧಗ್ರೆಲ್ಲಂಭೂತಳದೊಱುವೂಕಿವುಯ್ಯವಿಪ್ರಂನೆ[ಗ]ಳ್ದಂ ॥ ಆಕ್ರಿತಕ್ರಿತ್ಯನಸಂತತಿಯೆಂನ್ತೆನೆ ॥

[36]ಜನಪತಿಪಾಂಣ್ಡುಗಯ್ವದುತನೂಭವರೋಲುಸಲೆವಾವುನಂತ್ರಿಳೋಚನನತುಳಪ್ರಭಾವಪರನೀಶ್ವರನೊಪ್ಪಿ

[37]ನಗೋಪನಾನೃಸಿಂಹನುಮೊಳಗಾಗಿತತ್ತನೆಯರಿಂತುಜಗಕ್ಕತಿಸೇವ್ಯವಂಶಮಂಣ್ಡನರೆನೆಬಣ್ಣಿಕುಂಸಕಳವಾರು
[38]ಧಿವೇಷ್ಟಿತಭೂತಳಾಗ್ರದೊಳೂ ॥ ಕಂದ ॥ ಇವರೊಳತಿವಿಖ್ಯಾತಂದೆಯ್ವವಿದಂಶ್ರೀತ್ರಿಳೋಚನಮಹೀದೇವಂಕೈವಂ
[39]ದ[ಕ]ಲ್ಪಭೂಜದಮೆಯ್ವಳಿಯಂತೆಗಳ್ದತಿಕರದರ್ಗೀವನು ॥ ವ್ರಿತ್ತ ॥ ಜನನುತಶೀಲಶೀಲಗುಣಸಂಪದಸಂಪದಯು
[40]ಕ್ತಯುಕ್ತಸಜ್ಜನಜನಬಂಧುರಕವಾಗಮಕೋವಿತಮೂರ್ತ್ತಿಮೂರ್ತ್ತಿಸಂಖನಿತಗುಣಪ್ರಭಾವಭವಪಾದಪಯೋರು
[41]ಹಭ್ರುಂಗಕೇಳ್ತ್ರಿಳೋಚನನಿನಾಗಾರ್ಸ್ಸಮಾನರಖಿಳೋರ್ವ್ವರೆಯೊಳುಗುಣರತ್ನಭೂಷಣ ॥ ವೃ ॥ ಸರ[ಸಿ]ಜಸಂಭವಂಭಕ್ತಿಯಿಂಪ್ರ
[42]ಣಮೇಶ್ವರನಪ್ರತಿಷ್ಠೆಯಂವಿರಚಿಸಿತಕ್ಕೆನೂತನವಿರಿಂಚಿಯೊಲುನೆಗಳ್ದೀತ್ರಿಳೋಚನಂಪಿರಿದತಿಭಕ್ತಿಯಿಂದೆಸೆವಮಾ
[43]ಧ[ವ]ದೇವರಸುಪ್ರತಿಷ್ಠೆಯಾಗಿರೆನಿರೆಮಾಡಿದಂಕಮಳಭಾಲಿತಿಯುಂಪುರುಡಿಲ್ಲದಿರ್ಪ್ಪಿನಂ ॥ ಕ ॥ ನಿರ್ಮಳಚಿತ್ತಂವ್ರಿತ್ತಂಧರ್ಮ್ಮರ
[44]ತಿಪ್ರೀತಿರುಚಿರಗುಣಗ[ಣ]ನಿಕರಂಪೆರ್ಮ್ಮೆಯುಮಾಗಿರೆನೆ[ಗ]ಳ್ದಾಬಿಂಮಕರುಮಾತ್ರುವಂಶವಾತನೆಧನ್ಯಂ ॥ ಜನಕೆಪರೋಪಕಾರಿಕೇ
[45]ಶವನಾತನಸೂನುಏಚನಾತನತನೆಯಂಜಗಕೆಸೆವವಾಮನನಾತನಪುತ್ರಿಧಾತ್ರಿಯೊಳುಜನನುತೆಮಾಚಿಕವೆಸುತರಯ್ವ
[46]ರಕೊಂನ್ತಿಯೆಮಾತೆಮಾಕಿಮಯ್ಯನವರಕಾನ್ತೆಯೆನೆಲೇಂಕ್ರಿತಕ್ರಿತ್ಯನೊಪೇಳುತ್ರಿಲೋಚನನು ॥ ಕಂದ ॥ ರತಿಗಂಸರಸತಿಗಂ
[47]ಪಾರ್ವ್ವತಿಗಮರುಂಧತಿಗಅಯ್ವಡಿಯೆನೆಮತ್ತಂತತಿಶಯದಪುಣ್ಯವಂತೆಕ್ಷಿತಿಯೊಳುಮಾರ್ಬ್ಬವೆಮಾತೆಯಾತಗೆನೆಧನ್ಯನು ॥
[48]ವ ॥ ಅಂನ್ತುಮಹಂನ್ತರುಭಯಕುಲವಿಶುದ್ಧಪ್ರಸಿದ್ಧರುದರದಲುದಯಿಸಿವಿವೇಕವಿಶೇಷನಯವಿನಯವೈದಿಕಲೌಕಿಕಸತ್ಯ
[49]ಸಾಚ । ದಯದಾಕ್ಷಿಣ್ಯವಾದಿಯಾದನೇಕಗುಣಪಾತ್ರನಾತ್ರಿಳೋಚನದೇವನೊಂಮೆಯುಂಮಳಿಸಿನಿರ್ಮ್ಮಳಧರ್ಮ್ಮವೆನಗಾಚಂದ್ರತಾರಸ್ಥಿ
[50]ರಮಪ್ಪುದೆಂದುದೊರಕೊಳುವುದೆನೆಕನಸಿನೊಳನುಪಮಮಹಿಮಂಪ್ರಯಾಗಪರಮೇಶ್ವರಂಶ್ರೀಮಾಧವಸಾಧುವತ್ಸಲಂವತ್ಸಪ್ರಹ
[51]ರಾದಂಗೆಕಂಬದೊಳಿರ್ದ್ದಂತೆಕಣಿಯೊಳಿರ್ದ್ದಪನೆಂದುಪೇಳ್ದುಬಿಜಯಂಗೆಯ್ದುಸುಪ್ರತಿಷ್ಠಿತವಾದಶ್ರೀಮಾಧವದೇವರ್ಗ್ಗೆಸಕವರ್ಷ
[52]ದ ೧೧೮೩ ನೆಯಸಿದ್ಧಾರ್ತ್ಥಿಸಂವತ್ಸರದಚೈಯಿತ್ರಸು ೧೧ ಆದಿವಾರವ್ಯತೀಪಾತಸಂಕ್ರಮಾಣದಂದುಮೂ[ವ]ತ್ತಿತ್ಸಾಸಿರಯಶೇಷಮಾಹಾಜ
[53]ನಂಗಳಶ್ರೀಪಾದವನುವಾಮಯ್ಯತ್ರಿಲೋಚನದೇವಯೀಶ್ವರದೇವಗೋವಿಂದದೇವನಾರಸಿಂಗದೇವನಿಂತ್ತೀಯಯ್ವರುಂಉಪಾರ್ಜ್ಜಿಸಿತಮ್ಮ
ವ್ರಿತ್ತಿಯೊ
[54]ಳಗೆತೆಂಕಣಬಯಲಮೊಲಕೆಱೆಯಹರಹಿನಗದೆಮರಗುಂಡಿಯಗಳೆಯಲುಕಮ್ಮ ೫೦ ತಮ್ಮತೋಟದೊಳಗೆಬಡ[ಗ]ಣಭಾಗದಲುಕಮ್ಮ
೫೦ ಮಂಸರ್ವ್ವ
[55]ಬಾಧೆಪರಿಹಾರವಾಗಿಧಾರೆಯಂಹಡೆದುಶ್ರೀಮಾಧವದೇವರಂಗಭೋಗಅಂಗಭೋಗಕಕೊಟ್ಟರುಯಿನ್ತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಯನಂ
[56]ನ್ತಪುಣ್ಯಯೊಧರ್ಮ್ಮಕ್ಕೆಯನ್ಯಾಯವಂಚಿಂನ್ತಿಸಿದಾತನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಅನಂನ್ತಕವಿಲೆಯಬ್ರಾಹ್ಮಣಮವಂಕೊಂದಯ್ವು
ಪಾಪ ॥
[57]ಶ್ರೀಮಾಧವದೇ[ವ]ರ್ಗ್ಗೆದಂಡೆಯಸೋವಿಸೆಟ್ಟಯರುಬಿಟ್ಟನಂದಾದೀವಿಗೆಗೆತ್ರಿಳೋಚನದೇವನಕೈಯಲಯ್ದುಕಮ್ಮತೋಟವಂಮಾಱುಗೊಂ
ಡುಬಿಟ್ಟ ॥ ಆತನಮ
[58]ಹಿಮೆಯೆಂತೆನೆ ॥ ಯೆಲ್ಲಾವಿದ್ಧೆಯನೆಱೆಬಲ್ಲಂಬಂಲ್ಲಗೋಧನಱಿಯಂಬೇಡಿದರ್ಗ್ಗಿಲ್ಲೆಂಬೆರಡಕರಮಂಕಲ್ಲಂದಂಡೆಯಸೋಮಂ ॥

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### ಅದೇ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಮೇಲ್ಛಾವಣಿಗೆ ದಕ್ಷಿಣಕಡೆ ಬರೆದಿರುವದು.

[1]ಗಸಂಗ್ರಾಮ . . . .
[2]ಶ್ರಿತಜನಾಧಾರ . . .
[3]ಹಾರಿಹೊಸವಳ್ಳಿಯ . . .
[4]ರು ॥ ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ . . .
[5]ದ ೫ ನೆಯಸಾಧಾರಣ . . . . .
[6]ದಭಾದ್ರಪದಸುದ್ಧ ೮ ಆದಿವಾರ . . .
[7]ಕ್ರಾನ್ತಿಯಂದುಶ್ರೀಪ್ರಣಮೇಶ್ವರ . . .
[8]ರಿಗೆಅಹೋರಾತ್ರಬಂದುನಂದಾ . . . .
[9]ನ್ತಾಗಿಕೊಟ್ಟಲೊಕಿತೀರ್ತ್ಥಕಂಗದ್ಯಾಣ ೭
[10]ಈಧರ್ಮ್ಮಮನಾರೊರ್ವ್ವರುಪ್ರತಿಪಾಳಿ

[11]ಸಿದವರುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ
[12]ಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರಬ್ರಾಹ್ಮಣರಿ
[13]ಗೆಕೊಟ್ಟಫಲವಕ್ಕು ॥ ಇದನುಪೇಕ್ಷಿಸಿಕಿಡಿ
[14]ಸಿದವಂಆಸ್ಥಾನದಆಬ್ರಾಹ್ಮಣರುಮಂಆ
[15]ಕವಿಲೆಯನಳಿದದೋಷಮಕ್ಕು

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ಈ ಕಲ್ಲಿನ ಪಾರ್ಶ್ವದಲ್ಲಿರುವದು.

(ಮೇಲ್‌ಭಾಗ ಹೋಗಿಯಿಧೆ)

[1]ವನಾಧಿ . . ನಾಧಿಪತಿಪ
[2]ಪಾಗ್ರುಹಿವಿಗ್ರುಹಿಕ
[3] . . . ಯಕಕೊಳ್ಳಿಪ
[4] . . . ಸೋಯಿಎರಸ
[5] . . . ಸಾಮನ್ತಮಾ
[6] . . . ಣ್ಣನು ॥ ಸ್ವಸ್ತಿ
[7] . . . ಚ್ಚಾಳುಕ್ರವಿ
[8] . . . ವರಿಷದ . .
[9] . . . ಯವಿರೋಧಕ್ರಿ
[10] . . . ತ್ಸರದಪಾಷ್ಯಬ
[11] . . . . ವಾರ
[12] . . . . ಅತಿಹಿತ . .
[13] . . . . . .
[14] . . . ತಾಣ . .
[15] . . ರುಶ್ರೀಪ್ರಣಮೇಶ್ವ
[16] . . ನಂದಾದೀವಿಗೆ
[17] . . ಹೋರಾತ್ರ . .
[18] . . ತಾರಂಬರಂ . .
[19] . . ಮಹಾಜನಂಗಳು
[20] . . . ಕೊಟ್ಟ . . .
[21] . . ಹೊನ್ನಬಡ್ಡಿಯಿಂ .
[22] . . ರು ॥ ಇನ್ತೀಧರ್ಮ್ಮ
[23] . . ಷ್ಟದಿಪ್ರತಿಪಾಳಿ
[24] . . ರು ॥ ಮಂಗಳಮಹಾ
[25] . . ಶ್ರೀ ॥ ಸ್ವದತ್ತಂವಾ .
[26] . . ದತ್ತಂವಾಯೋಹ
[27] . . ವಸುನ್ಧಾರಾಷಷ್ಟಿವ
[28] . . ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿ
[29]ಮಿಃ ॥

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ಅದೇ ರಂಗಮಂಟಪದ ಮೇಲ್ಛಾವಣಿಗೆ ಉತ್ತರಕಡೆ ಮೇಲ್ಭಾಗ ಕಟ್ನದಲ್ಲಿ ಬರೆದಿರುವದು

. . . . . .
[4] . . . ಯಿಸುಳಿ . . . .
[5] . . . ನನು ॥ ಇನ್ತೀಧರ್ಮ್ಮಮ.
[6] . . . ಪ್ರತಿಪಾಳಿಸುವರುಪ್ರ .
[7] . . . ರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲು
[8] . . . ರಕೋಡುಂಕೊಳಗಮಂ
[9] . . . . . ರತ್ನದಲ್ಕಟ್ಟಿಸಾಸಿರ್ವ್ವಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ
[10]ಕೊಟ್ಟಫಲವಕ್ಕು ॥ ಈಧರ್ಮ್ಮಮನುಪೇಕ್ಷಿಸಿ
[11]ಕಿಡಿಸಿದವರ್ಗ್ಗಾತೀರ್ತ್ಥಗಳೊಳಾಬ್ರಾಹ್ಮಣ
[12]ರುಮನಾಕವಿಲೆಗಳಂಕೊಂದಪಾತಕವಕ್ಕು
[13]ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇ
[2]ವರಸರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಬನವಾಸೆ
[3]ಪನ್ನಿರ್ಚ್ಛಾಸಿರದಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳದದಂಡನಾ
[4]ಯಕಮಾಯಿದೇವರಸರುಶ್ರೀಪ್ರಣಮೇಶ್ವರದೇವ
[5]ರ್ಗ್ಗೆಸ್ಥಾನನಿವೇದ್ಯನಂದಾದೀವಿಗೆಗೆಂದುದೇವರತೋಟದಅ .
[6]ಕೆಎಲೆಬತ್ತದಸುಂಕಸರ್ವ್ವಬಾಧಾಪರಿಹಾ
[7]ರಮತ್ತಂಊರಅಡಕೆಗೆಲಕ್ಕಕ್ಕೆಪ ೧ ಯಿನ್ತಿನಿ
[8]ತುಂಸಕವರ್ಷ ೧೦೭೯ ನೆಯಈಶ್ವರಸಂವತ್ಸರ .

[9]ಪ್ರಳಯದಪುಣ್ಣಿಮಿಸೋವುವಾರಲುತ್ತರಾಯಣ
[10]ವ್ಯತೀಪಾತದಂದುಮೂವತ್ತಿಚ್ಚಾರ್ಪಸಿರಕೆ
[11] . ನದಲುಧಾರಾಪೂರ್ವಕಂವಾಡಿಬಿಟ್ಟಧ
[12]ರ್ಮ್ಮವನಾರಾಗಿಯುಂಪ್ರತಿಪಾಳಿಸಿದರ್ಗೆ . .
[13]ಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಸಾಯಿರಕ . . .
(ಮುಂದೆ ೂ ಪಜ್ತಿಗಳು ಹೋಗಿವೆ)

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ಇದರ ಪಾರ್ಶ್ವದಲ್ಲಿ.

. . . . . .
[4]ಸವುಸ್ತಪ್ರಶಸ್ತ . .
[5]ಶ್ರೀವುನ್ಮಹಾಮ . . .
[6]ಕ್ಷರವೀರಗದಂಬ . . .
[7]ಜ್ಞಾನದೇವಹೊಲ . .
[8]ಬೆಳ್ವಲಬನವಾ . .
[9]ಸಿರವುಸಾನ್ತಳಿಸಾಯಿ . .
[10]ವುಖುಖದಿಂದುಪ್ಪ . .
[11]ಹಸಿಪ್ಪಪ್ರತಿಪಾ . . .
[12]ರಾಜ್ಯಂಗೆಯ್ಯುತ . . .
[13]ಶ್ರೀವುತು . . .
[14]ಸವೂರವಿಷ್ಣುವ್ರಿದ್ಧ . .
[15]ರಸಗೋತ್ರದದೊ . .
[16]ಕ್ರವಿಂತರವುರ್ಮ್ಮ . . .
[17]ಢಾಧಿವುಯ್ಯಂಗ . . .
[18]ಕಬ್ಬೆಗಂಪುಟ್ಟಿದ . . .
[19]ಊರೊಡೆಯಂಪಶು . .
[20]ಟ್ಟರವುರ್ಮ್ಮಬಿಕೂರೆಡೆ . .
[21]ಸಂಕಣನಪೆಂಡ . .
[22]ತ್ರಪವಿತ್ರದೇವ . . .
[23]ಳುಕ್ಯವಿಕ್ರವುವ . .
[24]ನೆಯರಾಹ್ಮಸಸಂವ .
[25]ದ್ರಪದಬಹು . .
[26]ಕನ್ನೆಯಸಂಕ್ರವು . .
[27]ದುಶ್ರೀಪ್ರಣವೇ . . . .
[28]ವರ್ಗ್ಗೆಬಂದನಂದಾದೀ . .
[29]ರಾತ್ರನಡವನ್ತಾ . . .
[30]ಮುಹಾಜನಂಗಳ . . .
[31]ಕೊಟ್ಟಲೊಕ್ಕಿಗ . . .
[32]ಪೊನ್ನಬಡ್ಡಿ . . . .
[33]ಆಚಂದ್ರಾರ್ಕ್ಕ . . . .
[34]ನಡಯಿಸು . . .
[35]ರ್ಮ್ಮವುಂಪ್ರತಿಪಾಳಿ . . .
[36]ಣಸಿಯಲು . . .
[37]ಗೊಟ್ಟಫಲವಿದನ . . .
[38]ಆಸ್ಥಾನದಆಕ . . . .
[39]ಯಕೊಂದಪಾಪ

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ಅದೇ ದೇವಾಲಯದ ಈಶಾನ್ಯದಲ್ಲಿ ಬಿಲ್ವಪತ್ರೆಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 2′

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾ . . . . .
[2]ಸ್ವಸ್ತಿ ಸವಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜ . .
[3]ರವೇಶ್ವರಪರವುಭಟ್ಟಾರಕಂನತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ . .
[4]ಣಶ್ರೀವುತ್ರಿಭುವನವುಲ್ಲದೇವರರಾಜ್ಯವುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಾಚಂದ್ರಾರ್ಕ್ಕಂಸಲುತ್ತವಿರೆ . .
[5]ದಪದ್ಮಾರಾಧಕಂಶತ್ರುಬಳಸಾಧಕನಾಸ್ಥಾವಸ್ತುನಾಯಕಂದ್ವಿಜಕುಳಕವುಳವಾರ್ತ್ತಂಡಕ . .
[6]ಪ್ರಚಂಡದಂಡನಾಯಕನನನ್ತಪಾಳನೆರಡಱುನೂಱುಬನವಾಸಿಪನ್ನಿಂಬ್ಬಾಸಿರ
[7]ವುಂಸುಖದಿನಾಳುತ್ತ ವಿರೆಆಶ್ರೀವುನ್ಮಹಾಪ್ರಧಾನಂಬಾಣಸುವುನೆವೆಗ್ಗೆಡೆಅನನ್ತ . .
[8]ರಪ್ರಸಾದಸವುಸಾದಿತಪಾಪ್ತಲಕ್ಷ್ಮೀನಿಳಯಂತೆತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವರವಿದ್ಯಾ . .
[9]ರಾಜವಿಭುಗಂನೀಲಬ್ಬೆಗಂಪೆಟ್ಟಿಭಾಸುರಕೀರ್ತ್ತಿಪ್ರಿಯನಾಗಿಸಂದಗುಣರತ್ನಂದಾಸಿರಾಜ . .
[10]ಗೋತ್ರಾಂಬರತಿಗ್ಮರೋಚಿಜನಕಂತಾಯ್ಕಾರುನಾನಾಗುಣಾಕರೆಸೋವುಂಬಿಕೆಯೆಂಬಡೀಭುವನದೊ . .
[11]ದನೇಂಥನ್ಯನೋ ॥ ಆಸವುಸ್ತಗುಣಗಣಾಭರಣಂವಿಬುಧಜನಶರಣನುಂನಿಜವಿಶುದ್ಧಕೀರ್ತ್ತಿಚಕಂ . .
[12]ಪ್ರಭಾವಿಕಸಿತಜಗದ್ವಳಯಕ್ಕೈರವನುಂರಣರಂಗಭೈರವನುಂಬಿಪವುಹಯವತ್ಸರಾಜ . .
[13]ಕವಿಸುರಭೂಜನುವೆನಿಸಿದವುಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂಗೋವಿಂದರಾಜಬನವಾಸಿಪನ್ನಿಬ್ಬಾರ್ . .
[14]ರವುುವಡ್ಡರಾವುಳವುವುಂಪೆಚ್ಚಂಕವುುವುಂಎರಡುಂಬಿಲ್ಲುಡೆಯುವುಂಸುಖಸಂಕಥಾವಿನೋದೆ .

[15]ಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಅನ್ತರ್ವ್ವೇದಿಯಶ್ರೀರಾಮದತ್ತಿಯಆಪ್ಯಸಹಸ್ರ
[16]ಸಂಖ್ಯಾಗನೇಹುಗ್ರಾಮುಂಪುಟ್ಟಿದೂರುಮಾದವಭಟ್ಟರುತಂದೆತಾಯಿಜಾನಕಿವತ್ಸಗೋತ್ರಗೌರಬ್ಬೆ
[17]ಯತ್ತೆಸೊಡ್ಡಲನನುಜಂದಂಡನಾಯಕಗೊಯ್ದಿರಸನವಮಯ್ದನಪ್ರಥಿವೀಧರಂತ್ರಿವಳ್ಳಿಭಟ್ಟರು
[18]ಶ್ರೀಮನ್ಮಹಾವಡ್ಡಗ್ರಾಮುಂತಾಣಗುಂದೂರಲುಪೆಗ್ಗ್ರ[ಡೆ]ತನಂಗೆಯುತ್ತಮಿಱ್ದಧರ್ಮ್ಮಪ್ರಸಂಗದಿ .
[19]ಕೆಜಿಜೆಯನಗಳಿಸಲುಭೂಮಿಯಂಕುಡಿವೆಂದುಮೂತ್ತಿ ಬ್ರ್ಬಾಸಿರಕ್ಕೆ ಬಿನ್ನಪಂಗೆಯ್ದುಪ್ರಸನ್ನ
[20]ಚಿತ್ತರಾಗಿಯೂರಿಂದಂಬಡಗಣಹಾದಿಯಬದ್ದೆಯಲುಭೂಮಿಯಂಕುಡಿಚಾಳುಕ್ಯ
[21]ವಿಕ್ರಮಕಾಲದಮೂವತ್ತೆರಡನೆಯಸರ್ವ್ವಜಿತ್ಸಂವತ್ಸರದಜೈತ್ರಸುದ್ಧತದಿ
[22]ಗೆಬ್ರಿಹಸ್ಪತಿವಾರದಲುಕೆಜಿಜೆಯನಗೆಳಿಸಿನೀರಂಪಡೆದುದೇಗುಲವಂವಾಡಿಆಱಿವಂಟ್ಟ
[23]ಗೆಯಲಂಬಲಿಗಂನೀರೆಜಿವವೂಣಿಗಂಕೆಜಿಗೆಪಡಿಸಲಿಸುವುದಕ್ಕೆಕೆಜಿಜೆಯಕೆಳಗೆಬಱುರ . .
[24]ಮಧುಕಿಯಕಯಲುಕಚ್ಚವಿಯಗಳೆಯಲು ೫೦ ಕಮ್ಮಮಹದೇವನಕಯಲು
[25]ಆರವೆಗೆ ೦೩ ಕಮ್ಮವಂತ್ತು ೬೩ ಕ್ಕಂಮೂವತ್ತಿ ಬ್ರ್ಬಾಸಿರಕ್ಕೆ ಪಾದಪೂಜೆಯಂಕೊಟ್ಟುಕೆ . .
[26]ದುಬಿಟ್ಟರೀಧರ್ಮ್ಮವಂಮೂವತ್ತಿ ಬ್ರ್ಬಾಸಿರವುಂನಡೆವವೆಗ್ಗ್ರಡೆಗಳುಂಪ್ರತಿಪಾಳಿಸುವ
[27]ರುಪ್ರತಿಪಾಳಿಸಿದಗ್ಗ್ರಬ್ರಾಹ್ಮಣಗ್ಗ್ರಕವಿಲೆಗಳಂಕೊಟ್ಟುಪಲವಳಿದಗ್ಗ್ರಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲೆ
[28]ಗಳುನುನೆಂದಪಾತಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಪಷ್ಟಿವ್ವರ್ಷ
[29]ಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಜಾನಕಿಪೆತ್ತತಾಯ್ನಿಗಱ್ದಿವಾಧವಭ
[30]ಟ್ಟರೆತಂದೆವೀರವಿದ್ಯಾನಿಧಿಗೊಯ್ದರಾಜವಿಭುಭಾವನೆನಲುವರವತ್ಸಗೋತ್ರಮೌಳಿಭಾ
[31]ನುಕುಲೋತ್ತಮುಂರಘುಜದೆತ್ತಿಗವೇಹುವೆಪುಟ್ಟಿದೂರ್ಶ್ರುತಜ್ಞಾನವಿಧಾನಕೋವಿದನೆನಲ್ಕೆ
[32]ಗೊವಿಂದರನೇಂಕ್ರಿತಾತ್ಥರ್ನೋ ॥ ಪ್ರಣಮೇಶ್ವರದೇವರಕೇರಿಯಮನೆದೆಜಿಜೆಕೂಳು . . . . .
[33]ಕು ॥ ಜಕ್ಕೊಜಬರದ ॥

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ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮರ ಕಂಭದ ಮೇಲೆ.

[1]ಶ್ರಗುರುವೇಗತಿಸಾಲಿವಾ
[2]ನ । ೦೩೬೬ನೆ ಶ್ರೀಮುಖ
[3]ಸಂ । ದ ಆಶ್ವೀಜ । ಶುದ
[4]೦೩ ಲುದುದಿಹಳ್ಳಿಗೌ ॥
[5]ಪ್ರಟಂಣನುತಂನ
[6]ಭಕ್ತಿಯಿಂದಯರಡು
[7]೦ ಮುಂಡಿಗೆಚಿತ್ರವಂನು
[8]ವೂಡಿಸಿದ್ದು

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ಆದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆಯ ಉತ್ತರ ತೂಬಿಗೆ ಎಗತ್ತಾಗಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3 × 2

[1]ಸ್ವಸ್ತಿ ಸಖಿನೃಪಕಾಳಾತೀತಸಂವತ್ಸ .
[2]ಸತಂಗಳಿಣ್ಟುನೂಜಿಅಯ್ವತ್ತ ಎಂಟನೆ . . .
[3]ಮತ್ಮ ತಸಂವತ್ಸರಂ ಪ್ರವರ್ತ್ತಿಸೆ ವೈಸಾಕ . .
[4]ಬಾರಸಿಬ್ರಹಸ್ಪತಿವಾರಮೂಗೆಸಾನ್ತ . .
[5]ರವೆಗ್ಗೆಡೆಸ್ವಸ್ತಿ ಸಮಸ್ತಭರನಿರೂಪ . . .
[6]ಮಹಾಮೂತ್ಯಗುಣಸಮ್ಪನ್ನಂದಿಸಿ . . .
[7]ನಾಸ್ಯಯಂನಾಸ್ಯಯಮನೋಹರಂನನ್ನಿವೆ . .
[8]ಗಂಬುಗೆಯಂನಾತಂಸೊಉಚವೆಗ್ಗೆ . .

[9]ಸಮ್ಪತ್ತಿವಡಿಗಂಬ್ರಹಸ್ಪತಿಸಮಂ .
[10]ಶ್ರಿಮತ್ಪೆಗ್ಗಡೆಪುಳಿಯ್ಯಮ್ಮತಾಣಗು
[11]ನ್ಧೂರ್ಕ್ಕೆಱೆಯಂಕಟ್ಟಿಸಿದೇವರನಿವೇದ್ಯಕ್ಕಂನನ್ದಾ
[12]ದೀವಿಗೆಗಂಮತ್ತಲಯ್ದುಕೆಱೆಯಕೆಱಗೆತೋಟಮಂ
[13]ಮತ್ತಲೊನ್ದುಕೆಱಗಾಲಮತ್ತಲಿಪ್ಪತ್ತುಗ್ರನ್ತ
[24]ಇಪತ್ತಾರುಮತ್ತಲ್‌ಗಟ್ಟೆಇನ್ನೂರನಯೆಳ್ಕೊಣ್ಡು
[15]ದೇವರ್ಗ್ಗೆನೆಱೆಗಂಬಿಟ್ಟಕೆಱೆಗಾಲನೂ .
[16]ವದ್ದಬೆರಿಸಕ್ಕೆಪತ್ತಗಟ್ಟ . . .
(ಮುಂದೆಹೋಗಿದೆ)

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### ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಲಿಂಗಪ್ಪನ ಹಕ್ಕಲಿನ ಬದಿವಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶಕವರ್ಷ ೯೩[೦]ನೆಪ್ಲವಂಗಸಂವತ್ಸರದ
[2]ಜೇಷ್ಠಮಾಸದಶುದ್ಧಬಿದಿಯೆಬೃಹಸ್ಪತಿವಾ
[3]ರದನ್ದುಸಾನ್ತಳಿಗೆಸಾಯಿರದರಸನೊಡ್ಡಮ್ಮನ
[4]ರನಿಱುವಾದಳೆಪೆಣ್ಡರುದೆಟ್ಟಿಯತುಱುಪರಿಯೆ
[5]ಯುನಾವಿದರಗೆಸಾಸಿಗುಲುಗಂಕಟ್ಟಿಸತ್ತುಸುರಲೋ
[6]ಕಕ್ಕೋದಆತನಪೆಣ್ಡತಿಹುಕ್ಕಬ್ಬೆಗೆನಾಡಗಣ್ಡಗೂ
[7]ಸನುವೆತ್ತಮಗಂಜಿಯಸನುತಂನುಕಲ್ಲನೆಱೆಸಿದಮಂಗಳ
[8]ಬರೆದಂಸಲುಗಯ್ಯ

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### ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಬಸವಂಣದೇವಸ್ಥಾನದ (ಪಾಳುಜಿನಬಸ್ತಿ) ಪ್ರಾಕಾರದಲ್ಲಿ ದಕ್ಷಣಕಡೆ ನಟ್ಟ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 1′1″

ಪೂರ್ವ ಮುಖ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಯಾದವನಾರಾಯಣಹೊಯ್ಸ
[2]ಳವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೨೩ ನೆಯ ॥ ದೊರವೆತ್ತಾಂಗಿರ
[3] . . ತ್ಸರನೆಗಳ್ದಮಾಸಶ್ರಾವಣಂಶುದ್ಧವಾಸರಮಿಾಳೇರಸಿಶುಕ್ರವಾರಮು
[4] . . . ಪುಷ್ಯಘಸ್ರಸಾಧ್ಯ . . ಸು . . ಬಹಯಾಷಾಡನುದಾ
[5] . . . ರ್ವ್ವಮಪರಂವಿ . . . . . ಸತ್ಕರಣಂತೈತಿಲಮಿ
[6] . . . . ನ್ದಿದವಿಭಾತಂಕೂಡೆಪು . . ಯಿಂ ॥ ಜಿನವಾಕ್ಯಾ
[7]ಮೃತಸೇವೆಯಿಂಮನದಮಿಥ್ಯಾತ್ವಾಮಯಂಪಿಂಗೆದರ್ಶನಸಂ
[8]ಶುದ್ಧತೆವೆತ್ತಚಿತ್ತದೊದವಿಂದನ್ತರ್ಮ್ಮಹಿ . . . . ಪ್ತಿಯೆಳ್ಳ
[9]ನಿತುಂತನ್ನವಿವಲ್ಲಮೆಂಬಗೆಯಂಬಿಟ್ಟಕುಶ . . ತ್ಮಶುದ್ಧ
[10]ನಯಂತನ್ನದೇವತೆತಾಳ್ದಿಗುಣಮಂಜಕ್ಕವ್ವೆನಿಶ್ಚ
[11]ಯ್ಸುತುಂ ॥ ಅಂತೆಜಿನಪಾದಪಂಕಜದೊಳನ್ವಿತ
[12]ಮಾದುದುದೃಷ್ಟಿನಾಸಿಕಾಗ್ರತೆಯೊಳೆನಿನ್ದುವಾಗಮ
[13]ಪದಂಗಳನಾಲಿಸುತಿರ್ದ್ದುವಾಗಳುಂ । ಶ್ರುತಿಯುಗಳಂ . .
[14]ದೃಷ್ಟಿಯುತಸನ್ಯಸನಂನೆಱೆದೊಪ್ಪೆನಾಕಸಂಗತಿವಡೆದಳ್ಸಮಾಧಿ
[15]ವಿಧಿಯಿಂವರೆಜಕ್ಕಲೆಯೇಂಕೃತಾರ್ತ್ಥೆಯೋ ॥ ಸಲೆ . .
[16]ಹಧ್ವಾಂತದಿಂದಂಮುಗಿದಹೃದಯನೀರೇಜಮಂಜೈನವಾಕ್ಯಾಮ .
[17]ಭಾನುಜ್ಯೋತಿಯಿನ್ದಂವಿಕಚಿಸಿಯದಱೊಳ್ದೇವದೇವೇಶನ
[18]ನಿಶ್ಚಳತೆಗಿರ್ದ್ದದಸಂತೋಷದೊಳೆಜಿನಪನಂಜಾನಿಸುತ್ತಾಲತಾ
[19]ಕೋಮಳೆಬಿಟ್ಟಳ್ಜಕ್ಕಿಯಕ್ಕಂತನುವನುಱಿದರಾರ್ಪ್ಪೋಲ್ವ
[20]ರೆಂಬನ್ತುತನ್ನಂ ॥ ಕ್ಷಯಮಂಮಿಥ್ಯಾತ್ವಕರ್ಮಕ್ಕಮರ್ಥ
[21]ಗುಣದಸಮ್ಯಕ್ತ್ವಸತ್ಯಕ್ಕೆಸಂವೃದ್ಧಿಯುಮಂಮುಂ
[22]ಮಾಡಿದೇಶಶ್ರುತಮನನಿತುಮಂಕೊಂಡುನಿರ್ಮ್ಮೋ
[23]ಹೆತಾಯ್ತಂದೆಯುಮಂಬಿಟ್ಟನ್ದೆಸನ್ಯಾಸಮನಮಳಿನವಂ । ಪೂ
[24]ಣ್ದುಜೈನೇನ್ದ್ರಪಾದದ್ವಯಮಂಚಿತ್ತಯ್ಸಿಜಕ್ಕವ್ವೆದಲೆಸೆ
[25]ರೆಮ . . . . . ತದರ್ಶ
[26]ನೆವಿಸ್ತಾರಿತಸು . . . . . ರಕಳೇವರೆಜ
[27]ಕ್ಕಲೆನಾರಿಜಿನಾಂಘೃಗತಿ . . . . . ನೆನೆಯುತಜ
[28]ಕ್ಕಲೆತನುವಂಬಿಟ್ಟಾಗಳನ್ತೆಸುಕಮ . . . ಸುಧಾಶನಪೂಜ್ಯಸ
[29]ಮವಸರಣಮನನಾಕುಳಂಪೊಕ್ಕುಜಿನನನಭಿವನ್ದಿಸುವ . . . .

## ದಕ್ಷಿಣ ಮುಖ.

30ಶ್ರೀಮತ್ಪುಣ್ಯಫಲಾದಭೂದ್ಭುವಿಸುತಾಸಾಮನ್ತಮು
31ದ್ಧಸ್ಯಯಾಸಾಸರ್ವ್ವಜ್ಞಪದಾರವಿನ್ದಮ
32ಸದೃತ್ಸಂಪೂಜ್ಯಭಕ್ತ್ಯಾದಿಶತ್ । ಶುದ್ಧಧ್ಯಾ
33ನನಿಶೋಧಿಬೋಧಿತಮನಱ್ಪೂರ್ವ್ವಂಸ
34ಪಾಧಿಕ್ರಮೈಸ್ಸಾಶ್ಚರ್ಯ್ಯಂತ್ಯಜತಿಸ್ವದೇಹಮಣುವ
35ಶ್ಚ್ರೀಜಕ್ಕಲಾಂಬಾಸತೀ ॥ ಚಿತ್ತಂವಿಸ್ತಾರ್ಯ್ಯ
36ಪುಣ್ಯಾಸ್ರವಕರಣವಿಧೌಸರ್ವ್ವಕರ್ಮ್ಮಾಣಿನಾಶೀಕರ್ತ್ತುಂ
37ತ್ಯಕ್ತ್ವಾವಿಮೋಹಂಸದಯಮುಪಶಮಂಪ್ರಾಪ್ಯಚಾ
38ತ್ಮೋಪಯೋಗಂ । ಶುದ್ಧಧ್ಯಾನಾಮೃತಾಂಭಱ್ಪುತಮ . .
39ಜಿನೇನ್ದ್ರಸ್ಯಪಾದಾರವಿನ್ದಂಪ್ರಸ್ಥಾಪ್ಯಾ
40ಲೋಕ್ಯದೇಹಂತ್ಯಜತಿತೃಣಮಿವಶ್ರೀಮ
41ತ್ರೀಜಕ್ಕಲಾಂಬಾ ॥ ನಿತ್ಯಾನನ್ದಸುಖಾಮೃತಾಂಬುಧಿ
42ಪಯಱ್ಪೂರಾವಗಾಹೋತ್ಸುಕಾಸ್ವಾತ್ಮಾನು
43ಷ್ಠಿತಸಂಯಮಾತ್ತವಿಳಸತ್ಸಮ್ಯಕ್ತ್ವಪೋತೇನ
44ಯಾ । ಸಂಸಾರಾರ್ಣ್ಣವಪಾರಮಾಶುತರಣೋ
45ದ್ಯೋಗಂಸಮುತ್ಪಾದಿನೀಚಿತ್ರಂದೇವಗತಿಂಪ್ರತಿತ್ಯಜತಿಕಿಂ
46ದೇಹಂತುಜಕ್ಕಾಂಬಿಕಾ ॥ ನಿಖಿಳವನಜವಲ್ಲೀಪುಷ್ಪಮಾ
47ಲಾಕದಂಬೈಃಘೃತದಧಿವರದುಗ್ಧೈರಾಭಿಷಿಂಚ್ಯಾರ್ಚ್ಚ್ಯತೀರ್ತ್ಥಾ
48ನ್ । ನಭಜತಿಹೃದಿತೃಪ್ತಿಂಜಕ್ಕಲಾಂಬಾಸ್ವ
49ದೇಹಾತ್ಸಮವಸರಣನಾಥಂಪ್ರಷ್ಟುಕಾಮಾಪ್ರ
50ಯಾತಿ ॥ ದಾನಾನ್ವಿತೇತಿಗುಣರತ್ನವಿಭೂಷಿತೇತಿಶಾ
51ನ್ತೇತಿಸರ್ವ್ವಜನತಾಸುದಯಾಪರೇತಿ । ಜೈನಾಗಮೋಕ್ತ
52ಚರಿತಾನುಗತೇತಿಭವ್ಯಾಃಕೇನಸ್ತುವನ್ತಿಭುವಿಜಕ್ಕ
53ಲಯೋಷಿತಂನ್ತೇ ॥

## ಪಶ್ಚಿಮ ಮುಖ.

54ಶ್ರೀವಿಬುಧೇನ್ದ್ರವನ್ದಿತಜಿನೇನ್ದ್ರಮಹಾಮಹಿಮಾರ್ಚ್ಚನಾಶ
55ಚೀದೇವಿಯೆನಿಪ್ಪಜಕ್ಕಲಮಹಾಸ
56ತಿಯುದ್ಘಚರಿತ್ರಮಂಕಳಾಶ್ರೀವಿಭವಂಗಳಂವಿವಿಧದಾನಮನಾ
57ತ್ತಜಿನೇನ್ದ್ರಭಕ್ತಿಸಂಭಾವಿತಸತ್ಸಮಾಧಿಮೃತಿಯಂಸುಕೃತಾ
58ರ್ತ್ಥಿಗಳಾರೊಕೀರ್ತ್ತಿಸರ್ ॥ ವನಿತಾಭೂಷಣೆಸಚ್ಚ
59ರಿತ್ರವತಿತಾಯ್ಲಚ್ಚವ್ವೆಸಾಮನ್ತಮಣ್ಡನಮುದ್ದಂಜನಕಂವಿ
60ನೂತಚರತಂಕಾನ್ತಂಸುತತ್ವೋಪದೇಶನನಾಶ್ರೀಮ
61ದನನ್ತಕೀರ್ತ್ತಿಮುನಿಪಂಪೂಜ್ಯಂಜಿನಸ್ವಾಮಿಯೆನ್ದೆನೆಜಕ್ಕ
62 . . . ವಂಶಶೀಲ . . ಸಮ್ಯಕ್ತ್ವಂಜಗತ್ಪಾವನ ॥
63 . . ಡಿಗೆಜಿನಾಗ . ಜಿನಮತಂಮತಿಗಾಜಿನಸೂ
64 . . ಸತ್ವದಿಂನಡೆಗೊಡನಾಡಿಯಾಯ್ತನೆಜಿನೋಕ್ತಿಯನೋ
65ಡಿತದಾಗಮಾರ್ತ್ಥಮನದೆತಿಳಿದನ್ತೆಮುಕ್ತಿಗಿರದೆಯ್ದಿ
66ಪಶೀಲಗುಣಬ್ರತಾಧ್ವದೊಳ್ನಡೆದೆಡೆಗೆಯ್ದಳಾಕೆ
67ಗಡಜಕ್ಕಲೆನಾರಿಮಹೇನ್ದ್ರಕಲ್ಪದೊಳ್ ॥
68ನೆಱೆಯೆಮುನೀನ್ದ್ರರುಂಪೊಗಳ್ದಣಂತಲೆದೂಗೆ
69ಪರಿಗ್ರಹಂಗಳಂತೊಱೆದುಗೃಹೀತಸನ್ಯಸನದಿಂನಿಜ
70ಬಾನ್ಧವಮೋಹಪಾಶಮಂ । ಪಱೆದುಸುವೃತ್ತೆಜಕ್ಕಲೆ
71ಮಹಾಸತಿಚಿತ್ತಮನಾಪ್ತತತ್ವದೊಳ್ನಿಱಿಸಿಸಮಾ
72ಧಿಯಂನೆಱೆಯೆಸಾಧಿಸಿದಳ್ಸುರಲೋಕಸಾಖ್ಯಮಂ ॥
73ತಳರ್ದಿರದೇಕಪಾರ್ಶ್ವನಿಯಮಸ್ಥಿತಿದೃಷ್ಟಿಸುನಾಸಿ
74ಕಾಗ್ರದಿಂಕಳಿವೆಡೆಬಲ್ಪುಬಳ್ಕಿರದೆಮೆಯ್ಮಿಡು
75ಕಾಡದೆಜೈನಭಕ್ತಿಸಂಚಳಿಸದೆಮಾಣದುಚ್ಚರಿ
76ಸಿಪಂಚಪದಂಗಳನಾತ್ಮತತ್ವದೊಳ್ನೆಲಸಿದಸತ್ಸಮಾ
77ಧಿಬಿಧಿಜಕ್ಕಲೆನಾರಿಗೆದೀಕ್ಷಲಾವಣಂ ॥

## ಉತ್ತರ ಮುಖ.

78ಶ್ರೀಜಿನೇಂದ್ರ ॥ ತ್ಯಕ್ತ್ವಾದೇಹಂವಿಮೋಹಾದ್ಬ್ರತಗು
79ಣಚರಿತಶ್ರೇಣಿನಿಶ್ರೇಣಿಮಾರ್ಗ್ಗಾ
80ದಾರುಹ್ಯಸ್ವರ್ಗ್ಗದುರ್ಗ್ಗಂನಿಜಭಜನಬಳಾದ್ದೇವಯ
81ತ್ತದ್ಗ್ರೃಹೀತ್ವಾಯಾಹಂಜಕ್ಕಾಂಬಿಕಾ
82ಸ್ಮಿನ್ದಿವಿದಿವಿಜವರೋಭೂವಮಾತ್ಮಪ್ರಸಾದಾ
83ದಿತ್ಥಂತುಷ್ಟಾವಗತ್ವಾಸಮವಸರಣಭೂ
84ಸ್ಥಂನತೇನ್ದ್ರಂಜಿನೇನ್ದ್ರಂ ॥ ಜಿನನಾಥಾಭಿಷವಂ
85ಗಳಿಂಜಿನಗುಣಸ್ತೋತ್ರಂಗಳಿನ್ದಂಜಿನಾರ್ಚ್ಚನೆಯಿ
86ನ್ದಂಜಿನಭಕ್ತಿಯಿಂಜಿನಮುನೀನ್ದ್ರಾಹಾರದಾ
87ನಂಗಳಿಂಜಿನವಾಕ್ಯಾರ್ತ್ಥವಿಚಾರದಿಂದಲೆದುಮಿ

[88]ಥ್ಯಾಮಾರ್ಗ್ಗಮಂತತ್ವಭಾವನೆಯಿಂಪೆತ್ತಮರ
[89]ತ್ವದಿಂದೆಱಗಿದಳ್ಜಕ್ಕವ್ವೆಜೈನಾಂಘ್ರಿಯೊಳ್ ॥
[90]ತತ್ವಮನಾಜಿನೇಂದ್ರಮತದಿಂತಿಳಿದುಜ್ವಳ
[91]ಮಾದಶುದ್ಧದೃಷ್ಟಿತ್ವಗುಣಾರ್ಕ್ಕನಿಂದಲರೆಶೀಲಗು
[92]ಣವ್ರತವಾರಿಜಾಳಿಮಿಥ್ಯಾತ್ವತಮಸ್ತ . . ಂ
[93]ಪರೆಯೆಸತ್ವದವರ್ತ್ತಿನಿಯಾಗಿಶುದ್ಧಸಂವಿ
[94]ತ್ವದಿನೆಯ್ದಿದಳ್ನೆಗಳ್ದಜಕ್ಕಲೆನಾರಿಸುರೇನ್ದ್ರಲೋ
[95]ಕಮಂ ॥ ಲಲಿತಪತಿವ್ರತಾಚ
[96]ರಣಚಾರುನದೀಸಲಿಲಪ್ರವಾಹದಿಂಕಲಿಮಲಮಂ
[97]ಕಳಲ್ಚಿನಿಜನಿರ್ಮ್ಮಲಕೀರ್ತ್ತಿಲತಾವಿತಾನಮಂಬಳೆಯಿಸಿ
[98]ಶೀಲಶಾಲಿವನಮಂಪರಿವರ್ದ್ಧಿಸಿಪುಣ್ಯನನ್ದನಂ
[99]ಗಳನೆನಿಮಿರ್ಚ್ಚಿಜಕ್ಕಲೆವಲಂಪಡೆದಳ್ಸುಮನೋ
[100]ವಿಭೂತಿಯಂ ॥ ಪರಿಕಿಸಿಸದ್ಬುಧರ್ಪ್ಪೊಗಳೆತನ್ನ
[101]ಚರಿತ್ರಗುಣಾಂಕಮಾಲೆಯಂವಿರಚಿಸಿಸು
[102]ಪ್ರಬನ್ಧಮೆನೆದಿಕ್ಕುಳಭಿತ್ತಿಗಳೊಳ್ತೆರಳ್ಚಿಮುಂಬರೆದು
[103]ದನೀಗಳಾದಿವಿಜಲೋಕದೊಳೊಪ್ಪುವಲೇಖ
[104]ಜಾಳದೊಳ್ಬರೆಯಿಪೆನೆನ್ದುಜಕ್ಕಲೆಮಹಾಸತಿಯೇ
[105]ಱಿದಳಲ್ತೆಸಗ್ಗಮಂ ॥ ಪುಗೆಯವಸರ್ಪ್ಪಣಂಭರ
[106]ತದಾರ್ಯ್ಯೆಯೊಳನ್ವಿತಮಾದಭೋಗ
[107]ಭೂಮಿಗಳವಿರಾಮದೊಳ್ಸುಕೃತದುಃ
[108]ಕೃತವರ್ತ್ತನೆಯಾಗಿಸನ್ದಕಾಲಗತಚ
[109] . ತು . ಳನ್ತ್ಯದೊಳೆಪಂಚಮಕಾಲದೊಳೊನ್ದಿ
[110]ದನ್ದ . . . ಮಹಾತ್ಮರೊಳ್ಗುಣಮೆ
[111]ಜಕ್ಕಲೆನಾರಿಯೊಳುತ್ತರೋತ್ತರಂ ॥

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### ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ದೊಡ್ಡಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 13′ × 4′6″

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಶ್ರೀರಾಜಿಪ್ಪುದುಧರ್ಮ್ಮದಿಂನಿ
ಯತಧರ್ಮ್ಮಂಶಾನ್ತಿಯಿಂಶಾನ್ತಿವಿಸ್ತಾರಂಕುನ್ಥು . . . . .

[2] . . . . . ಯಕರ್ವ್ವಿನುತಧರ್ಮ್ಮಂಶಾನ್ತಿಸತ್ಕುಂನ್ಥುವೆಂಬೀರತ್ನತ್ರಯದೇವರೂರ್ಜ್ಜಿತಮೆನಲ್ದೀರ್ಘ್ಯಾಯುಮಂಶ್ರೀಯು
ಮಂ ॥ ಪ್ರಕಟಂವ್ಯಾಪ್ತದ . . . . . .

[3] . . . . . ರವರೂಪಂನಿತ್ಯಭಾವಂವಿಕರ್ತೃಕಮಾವೇಷ್ಟಿತಮಾರುತತ್ರಿತಯವಾಷಡ್ದ್ರವ್ಯಸಂಪನ್ನವರ್ತ್ತಕವೊಪ್ಪಿರ್ದ್ದುದುನೋ
ಡೆನಾಡೆಯುವಧೋಮಧ್ಯೋರ್ಧ್ವಲೋಕ . . .

[4] . . . . . ಲೋಕಕ್ಕೆಸೆದಿರ್ಪ್ಪುದಂತುಭಯಕರ್ಮ್ಮೋದ್ಯೋಗನಿರ್ಮ್ಮಾಣಸಲ್ಲೀಲಂದ್ವೀಪಸಮುದ್ರವರ್ಗ್ಗವಳಯಿಾಭೂತಪ್ರಭೂತ
ಸ್ಥಳೀಮಾಳಾಳಂ . . . .

[5] . . . . . ಭೂರಮಣಂಜಗದ್ಧಿತನೀಮಹತ್ವಕ್ಕೆನಲ್ಕೇಂನಡುವೊಪ್ಪಂಬೆತ್ತುದೋತಾಂಲವಣಜಳಧಿರನ್ನಂಮಣಲ್ಲಕ್ಷ್ಮಿನೀವೆಣ್ಣೊ
ಡರಿಪ್ಪಾಕಲ್ಪವೃಕ್ಷಪ್ರಸವ . . .

[6] . . . . . ಳ್ಗದೇವೇಳ್ವೆನೊಳ್ಪಂ ॥ ಕಂ ॥ ವಾರ್ವಳಯನಿಕರವೆಂಬಾನೀರ್ವೇಲಿಯನಡುವೆನೆಱೆದುಜಂಬೂಚಿಹ್ನಂಸಾರ್ವಿನವೀ
ಪ್ಸಿತಫಳಮಂಪಾರ್ವಿನವೆಳೆಗಿಂಬದಾಯ್ತುಜಂಬೂದ್ವೀಪಂ ॥ ವೃ ॥ ಇದುಜಂಬೂ

[7]ದ್ವೀಪ . . . . ನಿದುಸುರೊರ್ವ್ವೀರುಹೌದಾರ್ಯ್ಯದಿಂದಿನ್ತಿದುರಾಜದ್ಧೈರ್ಯ್ಯದಿಂದಿನ್ತಿದುಜನಿತಜನಸ್ಥಾನಭೋಗೋಪಯೋಗಾಭ್ಯುದಯ
ಶ್ರೀಲೀಲೆಯಿಂರೇಚರಸನತೆಱದಿಂದುನ್ನತತ್ವಕ್ಕೆಪಕ್ಕಾದುದೆನುತ್ತಂಚಂದ್ರಸೂ

[8]ರ್ಯ್ಯಾ . . . . ರಾರಾಜಿಸಿರ್ಕ್ಕುಂ ॥ ದೊರೆವೆತ್ತಾಮೇರುವಿಂತೆಂಕಣದೆಶೆಯೊಳದೇನೊಳ್ಪುವೆತ್ತಿರ್ದ್ದುದೋಶ್ರೀಭರತಕ್ಷೇತ್ರಂಕರಂತುಂಬಿಗ
ಳಮಧುರಮಂದ್ರಸ್ವರೋದ್ಗೀತದಿಂಮೆಲ್ಲೆರಲಿಂಗಳ್ಳಾಡುವೆಲ್ಲೆಲ್ಲೆಮ

[9] . . . . . ಪುಷ್ಪಂಗಳಿಂಪಣ್ಣಗೊಂಚಲ್ವೆರಗಿಂದಂಚೂತವಲ್ಲೀವಿತತಿಗಳೆಸೆದಾಲಾಸ್ಯಸಾರಸ್ಯದಿಂದಂ ॥ ಕಂ ॥ ಶ್ರೀಮಜ್ಜನದಿಂಸುಮ
ನೋಧಾಮತೆಯಿಂಭ್ರಮರಶೋಭೆಯಿಂಕರ್ಣ್ಣಾಟಸೀಮೆಯಿನಾಭರತಶ್ರೀ

[10] . . ತೋರ್ಪ್ಪು . . . . ನಾಡೆಕುನ್ತಳದೇಶಂ ॥ ವಚನ ॥ ಮತ್ತಮಲ್ಲಿಜನದಕೋಂಟೆಯುಂಗುಣದವ್ಯವಹಾರಮುಂಬಿನದದವ್ಯವಸಾ
ಯಮುಂರಸದತೊಱೆಗಳಿನೆಸೆವಕೇಳೀವನಂಗಳುಂಬಿರಯಿಗಳ್ಕಾಮನ

[11] . ಯಿಕ್ಕೆ . ಜಿಯಂಗೊಂಡಿಪ್ಪ್ವಲೀಳೆಯಿಂನೆಜಿಪೆದಕವಳ್ಳಿನಿಗಳುಂವಸನ್ತ ಕೇಳಿಗೆಸವೆದಪೊಂದೋಣಿಗಳಗೊಂದಳವುಂಧವ್ಮರ್ಕ್ಕೆ ನೆವ್ಮರ್ಕ್ಕಮುಂಭೋಗಕ್ತಾಗರಮುಮೊದಘಟಿಕಾಸ್ಥಾನಮುಂರತ್ನ ಸವೃದ್ಧಿಗೆಸೋಲ್ತುಸ

[12] . . . . ಮಗುಳೆಗೊಂಡುದೆನಿಪಪರಿಖೆಯುಂರಾಜಮಂಡ್ಲಲಸಮೂಜವೆನಿಪಕಾವಿನಿಯರಮುಖಕಮಳನಿಕರಮುಂಗ್ರಾವನಗರಖೇಡಖ ವ್ವರ್ಣಮಡಂಬದೊಣಾಮುಖಪುರಪತ್ತನರಾಜಧಾ

[13]ನಿಗಳಬನ . . . . ಮೆಲ್ಲಿನೋಳ್ಪಡವಲ್ಲಿವೆಜಿದುನವವಿಧವಾಗಿತೋಪ್ಪ್ವಕುನ್ತಳದೇಶಕ್ಕೆ ॥ಕ॥ ಕ್ರಮದಿಂವಿಕ್ರಮದಿಂದಾನಮನೋಹರವೃತ್ತಿಯಿಂಜಳುಕ್ಯನೃಪಾಳೋತ್ತಮರಾತ್ಮಕೀರ್ತ್ತಿಯಾಭೂರಮಣಿಗೆ

[14]ಮುತ್ತುಗಳತೊಡವೆನಲ್ಪಿಯರಾದರ್ ॥ ಚಾಳುಕ್ಯಭೂಭುಜರ್ದ್ದವಿಕೇಳಿಯೊಳೆರೆವೆಜಗೆನೆಜಿಯೆಯಿಕಾಂಪುವೊಲಿದ್ದರ್ಬ್ಬವಧುಗೆರಟ್ಟರವ ರಂಸೋವುತ್ತಂತ್ಯೆಲನಾಳ್ದಿದಂನೆಜಿಧರೆಯಂ ॥ ವೃ ॥ ಅವರ್ದಾತೈಲಂಗೆಸ

[15]ತ್ಯಾಶ್ರಯನೆಮಗನವಂಗಾತ್ಮಜಂವಿಕ್ರಮಂತಾನವನಿಂದಂತಯ್ಯಣಂತಾಂಕಿಜಿಯನೆಜಯಸಿಂಹಾಂಕನುಂತಮ್ಮನನ್ತಾಹವಮಲ್ಲಂತತ್ಸುತಂ ತತ್ತನೆಯನೆನೆವಸೋಮೇಶ್ವರಂತನ್ಮಹೀಶಂಗೆವಲಂಪೆರ್ಮ್ಮಾಡಿದೇವಂಮಗ

[16]ನವನವುಗಂತಾನೆಭೂಲೋಕವಲ್ಲಂ ॥ ಈಂ ॥ ಸಮನಿಸಿತವಂಗೆಜಗದೇಕಮಲ್ಲನೆನಿಸಿದ್ದಪುತ್ರರೂಪದೆತೇಜೋರಮಣೀಯ್ಯತೆಯವನನು ಜಂರಮಣಂವೆಜಿದೆಂಜಗಕ್ಕೆನೂಮ್ಮಡಿತೈಲಂ ॥ ಬಳಿಕಂನಲವಿಂಸಾರ್ದ್ದಳ್ಚಳುಕ್ಯರಾಜ್ಯರ

[17]ಮೆಬಿಜ್ಜಲೋರ್ವ್ವೀಪತಿಯಂಕಳಚುರಿತಿಳಕನನೇಂಪೆಣ್ಗಳಚಿತ್ತಂಹೊಸತನಜಸುತಿಪ್ಪ್ವದುಹೊಸತೆ ॥ ವೃ ॥ ದಾಡೆಗಳುಂಟೆವಂಗೆರಣದೊಳ್ಸಲಿಮೂಡುವುವೇಜಿದಾನೆಯೊಳ್ಕೊಡುಗಳುಂಟುಮತ್ತೆರಡುವಂಕುಸದನ್ನವ

[18]ವಟ್ಟಸೀ . ಗಂ . ಡೊಳವನ್ತವನ್ನನೃಪರಕ್ತವಿಸಿಂಚನವೆಂದರಾತಿಬಿದ್ದೋಡದೆನಿಲ್ವನಾವನೆನುತಿಪ್ಪ್ವದುಬಿಜ್ಜಲನಂಜಗಜ್ಜನಂ ॥ ಅಸಿಲತೆಕೂಡೆಗಣ್ಡುಮಗುಳ್ದತ್ತಹಿತಾವನಿಪಾಳಭೂಮಿಪೆಣ್ಮಸಿಗಿದುದಂಜದಾನ್ತವರೊ

[19]ಳಾಸುರಕಾನ್ತೆಯಗೋತ್ರಪ್ಪೇಟವುಬ್ಬಸವೆನಿಸಿತ್ತು ಕಾದಿದೆಡೆನೆತ್ತರಜೌಗಿನೆಕೇಸೊಱಿಂತೆಯಂಪಸರಿಸಿತೆಂದುಬಂದುಶರಣೆಂಬುದುಬಿಜ್ಜಲನಂವ್ವಿಷಜ್ಜನಂ ॥ ಬಳೆದನ್ತಾಬಿಜ್ಜಲಂಗೇನದಟೆಸೆದುದೊವೇಳ್ಸಿಂಹಳಾ

[20]ಧೀಶ್ವರಂ . ತ್ತಳಿಗಂನೇಪಾಳಕಂಘಟ್ಟವಳನಡವದಾಳ್ಕೀರಳಂಗುಜ್ಜರಂಕಮ್ಮಳಿಗಂಮತ್ತಾತುರುಷ್ಕಂಕುದುರೆವೆಸದವಂಲಾಳನಾದಚ್ಚಳಾಯ್ತುಂಹಳೆಯಂಪಾಣ್ಡ್ಯಂಕಳಿಂಗಂಕರಿಪರಿಚಕರನಾಗಾಳ್ವಿಸಂಗೆಯ್ಯೆನಿ

[21]ಚ್ಚಂ ॥ ಜಗಮಂಸಂಪ್ರೀತಿಯಿಂಬಿಜ್ಜಲನೃಪತಿಯತಮ್ಮಂಭುಜಾಗರ್ವ್ವದಿಂಮೈಳುಗಿದೇವಂಪಾಳಿಸುತ್ತಂವೆಜಿದೆದಬಳಿಕವಾಬಿಜ್ಜಲೋರ್ವ್ವೀಶಪಾತ್ರಂತೈಗುಣೀಭೂತಪ್ರತಾಪಂತಳೆದನೆಳೆಯ

[22] . ಕನ್ನುರಕ್ಷೋಣಿಪಂತಜ್ಜಗತೀನಾಥಾನುತಾತಂಬಳಿಕವನಿಯಂತಾಳ್ದಿದಂಸೋಯಿದೇವಂ ॥ ಕ್ರಮದಿಂಕರ್ಣ್ಣಾಟಮುಂಕುಂತಳವನೊಲವಿನಿಂತೀಳ್ದಿತಳ್ಕಯ್ಸಿರವ್ಯಾಂಗವನಿಂಬಿಂಬಿಂಬಿಪೊಳ್ಪಂಪಡೆದುವೈಭು

[23]ಲಲಾಟಕ್ಕೆ ಕಾಂಚೀಪ್ರದೇಶಕ್ಕೆ ಮನಂಬೆತ್ತೆಯ್ದೆರಾಗಂಬುದಿದಕರಸರೋಜಾತಮಂನೀಡಿಯಾರಾಯಮುರಾರಿಕ್ಷೋಣಿಪಂವೀದಿನಿಯನಿನಿಸುವಂದೇಳಭೋಗ್ಯಕ್ಕೆದಂದಂ ॥ ಆತನತಂಮನೂರ್ಜ್ಜಿತಗುಣಂ

[24]ವಿಭುವೈಲುಗಿದೇವನಾಳ್ದಿದಂಭೂತಳವಮಂಬಳಿಕ್ಕ ಮವನಿಂಕಿಜಿಯಾತನೆನಿಪ್ಪನಾಡೊಡಂಖ್ಯಾತಿಯಿನಾಗ್ಗರ್ವಲೆ ಹಿರಿಯಾತನೆನೆಲುಧರೆಶಂಕವೋರ್ವ್ವಿವಬ್ಯಾತನುತಂಧರಾವಳಯಮಂಪರಿರಕ್ಷಿಸು

[25]ತಿದ್ದನೊಳ್ಕಿಯಿಂ ॥ ಈಂ ॥ ಶಂಕನಕೀರ್ತ್ತಿಪ್ರಭೆಯಿಂದಂಕಾವಿನಿಭೂಮಿಗಾರರುಚಿಯಿಂದೆಸೆದೇಂಕಂಕಿನಿಯಾದಳೊಗೀತಾಳಂಕೃತನಾನಾವಿನೋದವಿಳಸಿತಗತಿಯಿಂ ॥ ವೃ ॥ ಸವನಾನ್ನಿಶ್ಯಂಕ

[26]ಮಲ್ಲಕ್ಷಿತಿಪತಿಗೆತಚ್ಚಕ್ರಿಯಿಂದಂಬಳಿಕ್ಕಾ ಹವಮಲ್ಲಂರಾಯನಾರಾಯಣನಧಿಕಗುಣಂಶಂಕಭೂಪಾನುಜಂಭೂಭುವನಾರಾಧ್ಯಂಧರಾಮಂಡಳಮನತುಳದೋರ್ದ್ದಂಡದಿಂತಾಳ್ದಿದಂನೋಱ್ಪವಗೇ

[27]ಕಚ್ಚತ್ರಯಮಂವೆಯ್ಸಿರಿವೆಜಿವಿನೆಗಂಪ್ರಾಜ್ಯಸಾವ್ರಾಜ್ಯದಿಂದಂ ॥ ಕ್ರಮದಿಂದಾಬಿಜ್ಜಲೋರ್ವ್ವೀಪತಿಗೆಪಡೆದುಸಪ್ತಾಂಗಸಂಪತ್ತಿಯಂವುತ್ತಮದಂತಚ್ಚಕ್ರಿಯಿಂದಿತ್ತಲುವೊದವಿದರಾಜಾವಳೀ

[28]ಲೀಲೆಗಂತಂದುವಿದೇಸಪ್ತಾಂಗವುಂಕಾಣಿಸಿದನೆನೆಜಗಂವುಂತ್ರದಿಂತಂತ್ರದಿಂವಿಕ್ರಮೆದಿಂದ್ರಿಯಿಂಸದಾಚಾರದಿನೊಸೆದೆಸೆದಂರೇಜಿದಣ್ಡಾಧಿನಾಥಂ ॥ ಕಳಚುಯ್ಯರ್ಜ್ಜಿತಿಪಾಳರಾಜ್ಯಲತೆ

[29]ಪರ್ವ್ವಲ್ತನ್ನದೋಃಶಾಖೆಯಂವಿಳಸನ್ಮಂದರಸಾನುಗಂವಿಬ್ಧಸೇವ್ಯಂವಿಸ್ತ್ರುತಚ್ಛಾಯನನ್ಬಳಿತಾದಾರ್ಯ್ಯವಿಳಾಸಭಾಸಿಸುಮನಸ್ಸಂಪೂರ್ಣ್ಣಿನುದ್ಯದ್ಯಶಃಫಳದಿಂರೇಜಣದಣ್ಣನಾಥನೆಸೆದಂಲೋಕ್ಕೈಕಕಳ್ಪದ್ರು

30ಮಂ ॥ ಜಿನನಂತಂನಮನಂಮನಃಪ್ರಕೃತಿಯಂಸದ್ವಿದ್ಯೆಯಾವಿದ್ಯೆಯಂತನುವಂತಾತನುವಂವಿಳಾಸವದನುದ್ಯಲ್ಲಕ್ಷ್ಮಿಯಾಲಕ್ಷ್ಮಿಯಂವಿನು
ತೌದಾರ್ಯ್ಯ

31ವದಂಜಗಂಜಗಮನಿಂಬೀಕೀರ್ತ್ತಿಯಾಲಿಂಗಿಸಲ್ಜನವಂದ್ಯಂವಿಭುರೇಚಿರಾಜನೆಸೆದಂಚಾರಿತ್ರರತ್ನಾಕರಂ ॥ ಕವಿತತಿಬಲ್ಮೆಗೋಲಗಿಸೆಕಾಮಿನಿ
ಯರ್ಸ್ಸೊಬಗಿಂಗೆಸೋಲೆಬೇಟ್ಟುವರ್ಗಳುದಾರವೃತ್ತಿಗೊಲ

32ವಿಂನರಶಾಸನವಾಗೆರಾಜ್ಯಮುದ್ಭವದಿನೊಡರ್ಚ್ಚಿಜೈನಸಮಯಾಂಬುಧಿಕೀರ್ತ್ತಿಸುಧಾಂಶುವಿಂಪೊದಳ್ಕೆವಡೆಯೆರೇಚಿರಾಜನೆಸೆದಂಜಸದಿಂವಸು
ಧೈಕಬಾನ್ಧವಂ ॥ ನಡೆದನೆಲಂರಣೋರ್ಪ್ಪರೆಯೊಳಂತನಿತುಂತ

33ನಗಜ್ಜಪಜ್ಜರಿಂಪಡೆದನೆಲಂದಲೆಂಬನಸಿಗನ್ಯನೃಪಾಳರನಿಕ್ಕದುಂತೆಕಿಟ್ಟಡೆಕಡುದೋಸವೆಂಬನಸಹಂಮಿಗೆಬೇಗುಡೆಪತ್ತೆತಾನೆಬೆಂಗುಡುವವೊ
ಲೆಂಬನೇನದಟನೋಕಲಿರೇಚಣದಣ್ಡನಾಯಕಂ ॥ ಅನುಪಮ

34ದಾನಶೌರ್ಯ್ಯರಣಶೌರ್ಯ್ಯಮನೇವೊಗಳ್ದಪ್ಪೆನಾಂದ್ವಿಷಜ್ಜನಪರೊಳೊಂದುವಚ್ಚರಸಯರ್ಗ್ಗೆಸಯಂಬರವಾಗೆಸಗ್ಗದೊಳ್ಜಿನಿಯಿಸಿತಿಂದ್ರ
ಭೂರುಹಕ್ಕೆತೋರಣದಿಂತವಿಲ್ಗೆಂಬುದೆಯ್ದೆಮೇದಿನಿವಸುಧೈ

35ಕಬಾಂಧವಚಮೂಪತಿರೇಚಣನೇಂಕೃತಾರ್ತ್ಥನೋ ॥ ಪೆಡೆವಣಿಶೇಷನೊಳ್ಸರಸಿಜೋದರನಂಬುಧಿಯೊಳ್ಮೃಗಾಂಕವಂದುಡುಪನೊಳದ್ರಿ
ಜಾರ್ದ್ಧವಭವಾಂಗದೊಳಾಮ

36ದಲುಬ್ಧಭೃಂಗವಿರ್ಪ್ಪಡೆದಿಗಿಭಂಗಳೊಳುಕುಱುಪುದೋರ್ಪ್ಪಿನೆಗಂಜಗಮಂಮುಸುಂತಿಂಗಡಲೆನೆಕೀರ್ತ್ತಿರೇಚನೆಸೆದಂಜಸದಿಂವಷುಧೈಕ
ಬಾಂಧವಂ ॥ ಶ್ರೀವಚ್ಛಂಸಿರಿಯಿಂಸಮೃದ್ಧನೆಸೆವಾನಾಗಾಂಬಿಕಾ

37ಸೂನುಭೋಗಾವಾಸಂವಸುಧೈಕಬಾನ್ಧವನುದಾರಂಸ್ತುತ್ಯಗೌರೀಸುಖಶ್ರೀವಿಷ್ಟಂವೃಷಭಧ್ವಜಪ್ರಿಯತಮಂನಾರಾಯಣಾತ್ಮೋದ್ಭವಂಭಾ
ವಂಪೆತ್ತಿರೆಚೆಲ್ವನೆಂದೆನಿಸಿದಂಶ್ರೀರೇಚಿದಣ್ಡಾ

38ಧಿಪಂ ॥ ತರದಿಂದೇಶಂಗಳುಂಶ್ರೀಕಳಚುರಿಕುಳಚಕ್ರೇಶರಿಂಪೆತ್ತುಧೀನಾಗರಖಂಡಕ್ಕರ್ತ್ಥಿವಟ್ಟಾನೃಪರೊಳ್ಪಡೆದಿಂಬಿಂದವಾರ್ದ್ದಿರ್ಪ್ಪನಾರೇಚ
ರಸಂತಾನೆಂದೊಡೇವಣ್ಣಿಪುದೊನಿಸ

39ದವೀದೇಶದೊಂದೊಳ್ಮೆಯಂಬಿತ್ತರದಿಂಪಂಕೇಜರೂಪಂಬನವಸೆಯದಱೊಳ್ಶ್ರಿಯವೋಲಿರ್ಪ್ಪದೆಂಪಂ ॥ ಕುಸುಮರಜಂರಸಾವಳಿತಳಿರ್ಸ್ಸೊ
ವಡಾಡುವಕೀರಜಾಳವೆಂಬೆಸಕದೆಚೆ

40ಲ್ಪುವೇಱಿದನೆಲಂನೆಲೆವೆರ್ಚ್ಚಿದಪೂಗೊಳಂಬಿಸುರ್ಪ್ಪೆಸಗದನುಣ್ಬಿಸಲ್ಸುಳಿವಕಮ್ಮೆಲರೀಕ್ಷಿಸೆಹಬ್ಬನೊಪ್ಪುವಾಗಸವಸೆಯಲ್ಕೆನಾಡೆಸೆವುದನ್ತು
ಬಸನ್ತದಶೃಷ್ಟಿಯೆಂಬಿನಂ ॥ ಕಂ ॥ ಆನಾಗರಖಣ್ಡಮ

41ನಾಳ್ಪಾನೃಪವಿನುತಕಡಂಬರನ್ತಾನೃಪಸನ್ತಾನಾಂಬುಜದೊಳೆಸಕಳಕಳಾನಿಳೆಯಂಬ್ರಹ್ಮಭೂಭುಜಂಜನಿಯಿಸಿದಂ ॥ ಆವಿಭುವಿಂಗಂಚಟ್ಟಲ
ದೇವಿಗವುದಿಯಿಸಿದನಖಿಳನೀತಿ

42ಕ್ರಮಸಂಭಾವಿತರಾಜಾಚಾರಶ್ರೀವಧುಗೆಸೆಯಲ್ಕೆಶೌರ್ಯ್ಯದೊಪ್ಪಂಬೊಪ್ಪಂ ॥ ಮೇದಿನಿಗೆಬೊಪ್ಪದೇವನಿನಾದುದುಹಗೆಹುಗದಬಾಳಬಾ
ಳ್ವೇಲಿಯವಂಗಾದಳ್ವಲ್ಲಭೆವಿನುತಶ್ರೀದೇವಿಯವರ್ಗ್ಗೆ

43ಪುಟ್ಟಿದಂಸೋಮನೃಪಂ ॥ ವೃ ॥ ನುಡಿಗಲಲಂದೆಮುದ್ದುನುಡಿಸತ್ಯಪತಾಕನೆನಿಪ್ಪುದೊಪ್ಪಿದಟ್ಟಡಿನಿಗಳಂಕಮಲ್ಲನೆನೆರಾಜಿಪುದೋಜೆಕಡಂಬ
ರುದ್ರನೆಂಬೊಡೆತನವಂನೆಗಳ್ಚಿದುದು

44ಗಂಡರಡಾವಣಿಯಂಬನಾಮಮಂಪಡೆದುದುಸೋಮಭೂಮಿಪನಶೌರ್ಯ್ಯಗುಣಾವಳಿಯೇಂಕೃತಾರ್ತ್ಥನೋ ॥ ನಿನಗನ್ತಾಕಾಮನೀಗಳ್ಕೆಳೆ
ಯನೆನಿಪುದಂತೋರ್ಪ್ಪವೋಲೆಮ್ಮನೆರ್ಚ್ಚೆಚ್ಚುನಿ

45ತಾಂತಂನಿನ್ನಪಾದಕ್ಕೆಱಗಿಪನೆನುತಂಕಾನ್ತೆಯರ್ಜ್ಜೋಲೆಕಾಲ್ಗಾನನಕಾಶ್ಮೀರದ್ರವಂಪತ್ತಿದನಿಗಳದಚಂಗಾಳ್ವನಂಗಕ್ಕೆಸೇವಾಜನಿತಾರಾಗಂ
ಬೊಲಾಗಳ್ಮೆಱೆವುದನುದಿನಂಸೋಮಭೂಮೀಶಪಾದಂ ॥

46ಮುನಿದೊಡೆಸೋಮಭೂಪನೆಮಗಿರ್ಪ್ಪಡೆಯಾಬನವಾಸೆಯಂತದಂತನಿತುಮದೀಗಳಾತನಭುಜಾಸಿಲತಾವೃತವಾಯ್ತುಪೊಕ್ಕುಸಿಲ್ಕಿನೋಳಿರೆ
ಪೊಲ್ಲದೆಂದಹಿತರೋಡಿಸಮುದ್ರದವೇಳೆಗಂಡು

47ತಾವನುಮಿಸಿವೇಳೆಗೊಣ್ಡುಸುಖಮಿರ್ಪ್ಪರಿದೇನದಟಿಂಗೆನೋಂತನೊ ॥ ಬಿರುದರ್ಬ್ಬೀತೋರ್ವ್ವಿಪಾಳರ್ಮ್ಮದನಪರವಶೀಭೂತೆಯರ್ವ್ವಿದ್ಯೆ
ಯುಳ್ಳರ್ಶ್ಶರಣೆಂದರ್ಸ್ಸೇವಕರ್ಬ್ಬೇಟ್ಟುವರ್ಗೊಲ್ದೀವನೀಸೋಮಭೂಮೀಶ್ವರ

48ನೆನ್ದುಂರಾಗದಿಂಸಂಗತಮನಭಯಮಂಬೇಟವಂತುಷ್ಟಿಯಂಸಯ್ತಿರವಂಸಂಪ್ರೀತಿಯಂಬೇಟ್ಪುದನೆನೆಜನವೌದಾರ್ಯ್ಯದಿಂವರ್ಯ್ಯನಾದಂ ॥
ತೋಳತೊಡರ್ಪ್ಪುಮಚ್ಚಿಪೆದೆವ

49ತ್ಥ್ರ್ಗೆಚುಂಬಿಸುವಿಂಬುಸೋಮಭೂಪಾಳನೊಳೇಕಭೋಗ್ಯವೆನಿಸಲ್ತನಗಾಗಿರಲಾಸ್ಥಳಂಗಳಂಪಾಳಿಪಕಾಪುಬೀರಸಿರಿಲಕ್ಷ್ಮಿಸರಸ್ವತಿಯೆಂದೆ
ಸೈರಿಪಳ್ಮೇಳಿಸಲೀವಳೇವೆಱರನೆಂದೆನೆಲಚ್ಚ

50ಲದೇವಿಯೊಪ್ಪುವಳ್ ॥ ಎನಿಪಾದಂಪತಿಯೊಲ್ಮೆಗಗ್ಗಳಿಸಲೊಪ್ಪಂವ್ರಾಜ್ಯಸಾಮ್ರಾಜ್ಯಕಾಮಿನಿಮಾಡಲ್ಬಿಗಿಯಪ್ಪನೆಯ್ತರೆಪರೋರ್ವ್ವೀಪಾಳ
ರಿಂಕಪ್ಪವಿನ್ತಿನಿಸುಂಮಾಡದಿರಲ್ಕೆದುಷ್ಟತತಿತಪ್ಪಂ

51ಪುಟ್ಟಿದಂಬೊಪ್ಪನೆಂಬಿನೆಗಂಬೊಪ್ಪನೃಪಾಳನಪ್ರತಿಮಪುಣ್ಯಂರಾಜಿಸಿತ್ತುರ್ವ್ವಿಯೊಳ್ ॥ ಕಂ ॥ ಈಬೊಪ್ಪಂದೇವಕಿಗಾದಾಬೊಪ್ಪಂತಪ್ಪದಪ್ಪ
ನಱಿದೇಂಕೀರ್ತ್ತಿಶ್ರೀಬಾಯ್ದೆಱೆದೊಡೆಕಾ

52ಣಲ್ಕೀಬಂದುದೆಭುವನನಿಕರವೆನೆವಿಸಎಡೆದಂ ॥ ವೃ ॥ ನಗೆಯಲ್ತೇಯೆಮೆಯಿಕ್ಕತಿರ್ದ್ಧಹದಿನೆಂಟಕ್ಷೋಹಿಣೀಸೇನೆಗಂದುಗುರಿಂಸತ್ತಹಿರಣ್ಯ
ಕಾಕ್ಷಕನೆನಿಪ್ಪಂಗಂದದೇಂಬಿಟ್ಟಕಣ್ಗಗಿದಂ

53ತಾಭಯದಿಂದೆಬೆಂದಮದನಂಗಂದಾಮಹಾಭಾಗರಣ್ಮುಗೆಯೆಂದೀವಿಭುಬೊಪ್ಪದೇವನಲೆವಂಸತ್ವಾಧಿಕಾನ್ಯೌಘಮಂ ॥ ಕದನಕ್ರೀಡೆಯೊಳುಳ್ಳ
ನಿನ್ನದಯೆಯೇಕಿಂತೊರ್ಮ್ಮೆಯುಂತೋಱದೀ

54ಮದನಕ್ರೀಡೆಯೊಳುಟ್ಟುದಂಮಱೆದಡಂನೀರ್ವೊಕ್ಕಡಂನಾಣಪುತ್ತುದಲೊಂದಿರ್ದ್ದಡವಿತ್ತೊಡಂತಲೆಯನೇಸಂಪ್ರೀತಿಯಂತೋಱೆಯಂದೊ
ದವಿಂಮೇಳಿಸೆಕಾನ್ತೆಯರ್ಮ್ಮೆಱೆವನೀಶ್ರೀಬೊಪ್ಪಭೂಪಾಳಕಂ ॥

55ಕ ॥ ಸಿರಿಯಿಂದೊಪ್ಪುವಬಾನ್ಧವಪುರಮಾತನರಾಜಧಾನಿಯನ್ತಾಪುರದೊಳ್ಸುರಖಚರೋರಗಮಣಿಮಕುಟರಚಿತಪದಕಾನ್ತಿಶಾನ್ತಿನಾಥಂಮೆ
ಱೆವಂ ॥ ವೃ ॥ ಪಾಲಭಿಷೇಕವನ್ತೆನಿತದಾದಡವಲ್ಲಿಯದೃಶ್ಯ

56ಮಪ್ಪಪೂಮಾಲೆಪದಕ್ಕೆಜಾನುವರವಿಕ್ಕಿದೊಡಂನಿಮಿರ್ವುಷ್ಣತೋಯದಿಂಲೀಲೆಯಿಮಜ್ಜನಕ್ಕೆಱೆಯೆವಾಮದೆಶೀತಳವಾಗಿಬರ್ಪ್ಪವೆಂಸಾ
ಲವೆಶಾನ್ತಿನಾಥನಮಹಾಮಹಿಮತ್ವಮನೊಲ್ದು

57ಬಣ್ಣಿಸಲ್ ॥ ಕಂ ॥ ಎನಿಪಾಸ್ಥಾನಾಚಾರ್ಯ್ಯಂಮುನಿವಿನುತಂಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಿಜಗಜ್ಜನವಂದ್ಯಂನಿಜಗುರುಕುಳವನಜವಿಕಾಶಮನೊ
ಡರ್ಚ್ಚುವಂತಪದಿಂದಂ ॥ ಅಲರ್ದುದದೆನ್ತೆನಲಾಗುರು

58ಕುಳವಾಗೌತಮನೆನಿಪ್ಪಗಣಧರನಿಂದಿತ್ತ[ಲ]ನೇಕಮೂಲಸಂಘಾವಿಳಯತಿಪತಿಯಾದಕೊಣ್ಡಕುಂದಾನ್ವಯದೊಳ್ ॥ ಶ್ರೀರಾವಣಂದಿಸಿದ್ಧಾ
ನ್ತಾರಾವಸರೋವರಕ್ಕೆತೊಡವೆನಿಪಂವಾಕ್

59ಶ್ರೀರಮ್ಯಪದ್ಮಣಂದಿತಪೋರಮೆಪಿಡಿದಿರ್ದ್ದಪದ್ಮಮೆನೆತಚ್ಛಿಷ್ಯಂ ॥ ತನ್ಮುನಿನಾಥನಶಿಷ್ಯಂಮನ್ಮಥಸಹವಲ್ಲದಂಗನಾರತಿಸುಖಮಂಸನ್ಮುನಿಸ
ದ್ಗುರುಕುವಳಯಭೃನ್ಮತಿಪೊಸತೆನಿಸಿನೆಗಳ್ದ

60ನಾಮುನಿಚಂದ್ರಂ ॥ ವೃ ॥ ಲೋಕಮನಾವಗಂಬೆಳಗಿದಂಜಸದಿಂಮುನಿಚಂದ್ರದೇವನಪ್ರಾಕೃತಜೈನಯೋಗನಿಳಯಂಪ್ರಕಟೀಕೃತಾರ್ತ್ಥ
ನಿರ್ಣ್ಣಯಂಶ್ವೀಕೃತಶಬ್ದಶಾಸ್ತ್ರನುರರೀಕೃ

61ತತರ್ಕ್ಕಕಳಾಕಳಾಪನೂರೀಕೃತಕಾವ್ಯನಾಟಕನಧಃಕೃತಮೀನಪತಾಕವಿಕ್ರಮಂ ॥ ಕಂ ॥ ತಚ್ಛಿಷ್ಯಂಪ್ರಕಟೀಕೃತಕೀರ್ತ್ತಿಚ್ಛತ್ರಂ
ಭಾನುಕೀರ್ತ್ತಿಕ್ರಾಣೋರ್ಗ್ಗಣಭೂಮಿಚ್ಛಂನತಿಂತ್ರಿಣೀಕ

62ಸುಗಚ್ಛಂಶ್ರೀನುನ್ನವಂಶನೆಸೆದಂಜಗದೊಳ್ ॥ವೃ॥ ಶಾನ್ತರಸೋತ್ತಮೂರ್ತ್ತಿದಿಗಿಭಬ್ರಜಮಸ್ತಕವರ್ತ್ತಿಕೀರ್ತ್ತಿಸೈದ್ಧಾನ್ತಿಕಚಕ್ರವರ್ತ್ತಿ
ಜಿನಪಾದನಿಧಾನಸುದೀಪವರ್ತ್ತಿಚ್ಛೈರನ್ತನಜೈನಯೋಗಿಸಮ

63ವರ್ತ್ತಿಯೆನಲ್ಮುನಿಭಾನುಕೀರ್ತ್ತಿಪೆಂಪಂತಳೆದಂಸ್ವಮಂತ್ರಗತಿಧೂರ್ತ್ತಜನಕ್ಕತಿವರ್ತ್ತಿಯೆಂಬಿನಂ ॥ ನಿಯತಂತನ್ಮುನಿನಾಥಶಿಷ್ಯನೆಸೆದಂ
ಸನ್ಮಾರ್ಗ್ಗಸಂಪತ್ತಿಯಿಂನಯಕೀರ್ತ್ತಿಬ್ರತಿನಾಯ

64ಕಂವಿಬುಧವಾಂಛಾದಾಯಕಂಜೈನತತ್ವಯಥಾರ್ತ್ಥಾಗಮಕಾಯಕಂಕೃತಯಶಸ್ಸ್ಸಂಸ್ನಾಯಕಂಧ್ವಂಸಿತಾಭಯನಿಸ್ಯಂದಿತಪುಱ್ಪಸಾಯ
ಕನುದಗ್ರೌದಾರ್ಯ್ಯಸಂದಾಯಕಂ ॥ ಕಂದ ॥

65ಅನ್ತೆಸೆದಾಚಾರ್ಯ್ಯಾವಳಿಯಿಂತಿಳಿದಾಗಮಂಗಳಂಜಿನಸಮಯೋಚ್ಚಿನ್ತಾಮಣಿಶಂಕರಸಾಮನ್ತಂಶಾನ್ತಿಯನೆಮಾಡಿಶಂಕರನೆನಿಪಂ ॥ ವಿದಿತಪ
ರಾಕ್ರಮನೆನಿಪಾಕದಂಬನೃಪತಿಳಕ

66ಬೊಪ್ಪದೇವನರಾಜ್ಯಾಭ್ಯುದಯಕ್ಕೆತಾನೆಮೊದಲೆನಿಸಿದನಾಸಾಮನ್ತಶಂಕರಂನಯದಿಂದಂ ॥ ಸಾಮನ್ತಶಂಕನಿಂದುದ್ದಾಮತೆವಡೆರ್ದಿರ್ದ್ದನಂ
ಡುವಂಶದಸಿರಿಮುನ್ನೇಮಾಟ್ಕೆಯೆಂಬೊಡನ್ವಯರಾಮೆಗೆತೊ

67ಡವಾದನಮಳಸಂಗಂಸಿಂಗಂ ॥ ಸಿಂಗನಕಾನ್ತೆಯಲ್ತೆಸಿರಿಯಾತನಕೇಸರಮಾಳೆಯಂಬಚಲ್ವಿಂಗೆಡೆಗೊಂಡುಮಾಳನವರ್ಗಾದನವಂಗೆಣೆಯಾ
ಗೆಮಾಳಿಯಕ್ಕಂಗುಣಯುಕ್ತಿಕಾನ್ತೆಯ

[68]ವಗಿಂಬಿನೆಪುಟ್ಟಿದನೆಕ್ಕನೆಕ್ಕಗೌಡಂಗನುಜಾತನಾಕೆಱೆಯಮಂಮೆಱೆದಂಸ್ತುತಿಜೀವನೋದಯಂ ॥ ಕಂ ॥ ಅನುದಿನಮವರಿಚ್ಛಾಜನಿತ ಫಳಂಬಳಯೆತನ್ನಕಾಲ್ಗಳನಾಶ್ರಯ್ಸಿನಿತಾಂತಂಕೆಱೆಯಮನಾ

[69]ದನವಂ. ರೆಸವ್ವೆನಲ್ಲಳಾದಳುನಲವಿಂ ॥ ವೃ ॥ ಅವರೀರ್ವ್ವರ್ಗ್ಗವುದಾತ್ತನಪ್ಪನೆನಿಸಿರ್ದ್ದಾಬೊಪ್ಪಗಾವುಣ್ಡನುದ್ಭವಮುಂತಾನುವುದಾತ್ತ ವೃತ್ತಿಯುಮನೂನೌದಾರ್ಯ್ಯಮುಂಪೆರ್ಮ್ಮೆಯೊಪ್ಪವು

[70]ದಾಗಿರೆಪುಟ್ಟಿಕೀರ್ತ್ತಿಪಡೆದೆಂತನ್ನಿಚ್ಛೆವೊಲುಚಾಕಿಗೌಡಿವಿನೂತಾಂಗಜವಾರ್ದ್ಧಿಯೊಳ್ಪಡೆಯೆಸತ್ಪುಣ್ಯಾಂಕನಂಶಂಕನಂ ॥ ವರವನಿತಾವಶಂ ಕರನರಾತಿನೃಪಾಳಭಯಂ

[71]ಕರಂಜಿನೇಶ್ವರಯತಿಕಿಂಕರಂಸ್ವಪತಿಚಿತ್ತಮದಂಕರನಿಷ್ಟವರ್ಗ್ಗಶಂಕರನಖಿಳಾರ್ತ್ಥಶಾಸ್ತ್ರಸುದೃಢಂಕರನಾತ್ಮಸುಖಂಕರಂಮನೋಹ ರನೆನೆಶಂಕರಂಪಡೆದನೊಪ್ಪೆಚರಿತ್ರದೊಳಂ

[72] . . . ರ್ತ್ತಿಯಂ ॥ ದಿನಮೆಲ್ಲಂದಾನಕೇಳೀಸಮಯಮೆತನಗೆಂದೆಂಬಿನಂನೀತಿಯೆಲ್ಲಂತನಗೆಂದಾಗಿರ್ದ್ದವೆಂದೆಂಬಿ ನವರಿಕುಳವೆಲ್ಲಂಸ್ವಖಲ್ಗಾ ಹತಂಶಾಕಿನಿಯರ್ಗ್ಗೆಂದಾದುದೆಂದೆಂಬಿನವೊಡಮೆ

[73]ಯದೆಲ್ಲಂಜಗತ್ಪೋಷಣಕ್ಕೆಂಬಿನವಾಸಾಮನ್ತಶಂಕಂನೆಗಳ್ದನೆಳೆಗವಾತಂಕವಾಗಲ್ಕೆತನ್ನಿಂ ॥ ಪಥಿಕಂಗಿಷ್ಟಂಗೆಶಿಷ್ಟಂಗಧನನೆನಿಪವಂಗಾ ರ್ತ್ತಿಯಾದಂಗೆನಿತ್ಯಾತಿಥಿಗಾಳ್ಗಂನ್ಯಂಗೆಮಾನ್ಯಂಗವನಿಬೆಳೆಯ . .

[74]ಬುಗೆಟ್ಟಂಗೆಭಾರಗ್ರಥಿತಂಗೆಂತೆಂಬವಂಗೇನೆನುತೆನುದಿಸಿದಂಗಾರ್ಗ್ಗವೊಲ್ದಿತ್ತುದೌಸ್ಥ್ಯವ್ಯಥೆಯಂಮಾಣಿಪ್ಪನೆಂಮಾನ್ತನದಕಣಿಯೊಸಾಮ ನ್ತರೊಳ್ಶಂಕರಾಂಕಂ ॥ ಪತಿಮಂತ್ರಪ್ರಾಢಿ .

[75]ಸೇವಕತತಿನಿರಹಂಕಾರಮಂಮಾನ್ಯರೊಳ್ಪಂಕ್ಷಿತಿಸನ್ಮಾರ್ಯ್ಯಾದೆಯಂಬನ್ಧುಗಳನುದಿನಸನ್ಮಾನವಂಧಾರ್ಮ್ಮಿಕಸ್ಸನ್ಮತಿಯಂಕಾನ್ತಾಜ ನಂಮೆಯ್ವಳಿಯನಖಿಳವಂದಿಬ್ರಜಂಧಾ .

[76] . . . . . ಬಣ್ಣಿಕುಂಪುಣ್ಯದತವರೊದಿಟಂನೋಡೆಸಾಮನ್ತಶಂಕಂ ॥ ಕಂ ॥ ಕಱೆಯೆನಿಪಸುರಭಿಗೆಲೆಗಳಮಱೆಯೆನಿಸಿದಕಳ್ಪ ವೃಕ್ಷಫಳತತಿಗೆಣೆಯೇಕಱೆವ .

[77] . . . . . ದಾರತೆಮೆಱೆವುದುಸಾಮನ್ತಶಂಕರನೊಳನವರತಂ ॥ ವೃ ॥ ವಿನೆಯರಸಂಗಳಿಂತಣಿಪಿಯಾಚಕರಂಮನೆಗೊಯ್ದುಸಂತತಂ ಕನಕದಬಾಡನಿತ್ತುಮಿಗೆಸೊಕ್ಕಿಸಿಸೇವ್ಯರಗ . . .

[78] . . . . ಪಾಳೆಮಾಱುಗೊಣ್ಡವರನಾಲಗೆಯಂಪ್ರಭುಶಂಕರಂಯಶೋಧನನೆನಿಸಿರ್ದ್ದನಲ್ಲದೊಡೆಮಾಱುವರೇರಸನಾನಿಕಾಯಮಂ ॥ ಕಂ ॥ ಎನಿಸಿದಶಂಕರಸಾಮನ್ತನಕಾನ್ತೆಯ . . .

[79] . . . . ಯಂಗುಣಿಸಸ್ಯಾವನಿಜಕ್ಕಣವ್ವೆಯುಂಕಾಮನಸಿರಿಕಣ್ದೆಱೆದಳೆಂಬೆನೆಸೊಗೆಯಿಸಿದರ್ ॥ ವೃ ॥ ಶಾನ್ತೆಯಸೂನುಶಂಕರತನೂ ಭವನುದ್ಭಕದಂಬರುದ್ರಸಾ

[80]ಮನ್ತ . . . . . ಸಮಯಪ್ರಣುತಂವಸುಧೈಕಬಾನ್ಧವಂಗನ್ತೆಸೆದಾಪ್ತಮಂತ್ರಿವಿಭುಬೊಪ್ಪನೊಡರ್ಚ್ಚಿದನೊಳ್ಮೆಗೊಪ್ಪಮಂಶಾನ್ತತೆದಾ ನವಣ್ಮುಚರಿತಂಸಿರಿಕೋಮಳರೂಪವೊಪ್ಪಿರ

[81]ಲ್ ॥ . . . . ನದೇವತೆಯೆಂದೆನೆನೆಗಳ್ದಾಜಕ್ಕಣವ್ವೆತನುವಿಂಮನದಿಂಮನಸಿಜನುಂಜಿನನುಂತನ್ನಿನಿಯಂಗುಭಯಭವಸುಖವದೆನೆಕರವೆಸೆದ ಳ್ ॥ ಜಿನಸಮಯಭಕ್ತಿಯಿಂಸ

[82] . . . ಸುಪುತ್ರರಿರ್ವ್ವರಿಗೆಣೆಶಾಸನದೇವಿಗೆವಲ್ಲಭನತ್ಯನುವಶನೀಜಕ್ಕಣವ್ವೆಗಿದುವೆವಿಶೇಷಂ ॥ ಆಜಕ್ಕಣವ್ವೆಯಗ್ರತನೂಜಂಮೆಱೆದಂಜ ಗಕ್ಕೆಸುಜನಮನೋಜಂಪೂಜೆ

[83] . . . . . ಸಕಳಗುಣನಿಕರಧಾಮಂಸೋಮಂ ॥ ವೃತ್ತ ॥ ತನುಪುಣ್ಯೋದಯಶೋಭಿತಂನಿಮಿರ್ದತೋಳೌದಾರ್ಯ್ಯರಮ್ಯಂಮು ಖಂಜನಸಮ್ಮೋಹನಸತ್ಯವೃತ್ತವಲಗಣ್ದಾಕ್ಷಿಣ್ಯ

[84]ದೀರ್ಘ್ಯಾಮ . . . . ತಿರೂಪಕೆಯಥಾರೂಪಂತಥಾಶೀಲವೆಂದೆನೆಸಾಮನ್ತಲಲಾಮಸೋಮನೆಸೆದಂಸಾಂದರ್ಯ್ಯಚಾತುರ್ಯ್ಯದಿಂ ॥ ಕರ ದಿಂದಂತೆಗಿಯಲುಸಶಕ್ತಿ

[85]ನೀ . . ವಂದಾ . . . . . ರಪುತ್ರಂನುತಜಕ್ಕಣವ್ವೆಯಮಗಂಕಂಠೀರವಾರೋಹಣಕ್ಕೆರೆವಂಸೋಮಸಹೋದರಂಶಿಶುತೆಯೊಳ್ಮುದ್ಧ ಯ್ಯಮುದ್ಧಯ್ಯನಾದರದಿಂಕಳ್ಪಕುಜಾ

[86]ತಮಂಪಡೆವೆನೆಂದಾಚೂತಮಂವರ್ದ್ಧಿಪಂ ॥ ಕಂ॥ ಅನ್ತೆನಿಸಲ್ಶಂಕರಸಾಮನ್ತಂಸಕಳತ್ರಪುತ್ರಬಾನ್ಧವಮಿತ್ರಾನನ್ತಾನ್ವಯನೆಸೆದಂನಿಶ್ಚಿಂ ತಂಧರ್ಮ್ಮಾರ್ತ್ಥಕಾಮವರ್ಗ್ಗಸುಮಾರ್ಗ್ಗಂ ॥ ಅನುಪಮಿತಾಶ್ಚರ್ಯ್ಯಂ

87ಶಾನ್ತಿನಾಥನೆಂದಾಸ್ಥಳಾನುಬನ್ಧದಿನಿಂಬಿಂಜಿನಗೃಹಮಂಮಾಗುಡಿಯೊಳ್ವಿನುತಂಸಾಮನ್ತಶಂಕರಂಮಾಡಿಸಿದಂ ॥ ವೃ ॥ ಪ್ರತಿಬಿಂಬಂಪದಪೂ
ತಮಂಕಳೆವುದಾರಂಗಕ್ಕೆ ಕಂಭಕ್ಕೆ ಹೃದ್ಗ

88ತಮಂಮಾಱ್ಪುದುಶಾಳಭಂಜಿಕೆಗಳಂಚಿತ್ರಿಪ್ಪುದಾಭಿತ್ತಿಸಂತತಿಯಂಜಂಗಮಚಿತ್ರದಿಂದೆನೆಜನಂಸಾಮನ್ತಶಂಕಂಜಗನ್ನುತಮಂಮಾಡಿಸಿದಂ
ಜಿನೇಂದ್ರಗೃಹಮಂಮಾಗುಣ್ಡಿಯೊಳ್ರಾಗದಿಂ ॥ ಆಭು

89ವನೈಕಮಂಡನಜಿನಾಲಯಮುಂನಲೆವಿಂದೆನೋಡಿಸೂರ್ಯ್ಯಾಭರಣಾಹ್ವಯಂಬಲಿಪುರಿತ್ರಿಪುರಾನ್ತಕಸೂರಿಸಂಸ್ತುತಂಶೋಭಿಸುತಿರ್ದ್ದುದೀ
ಬಸದಿತೀರ್ತ್ಥಕರರ್ಶಿವಸತ್ಪದಸ್ಥರೆಂದಾಭವ

90ಭಾವದಿಂಮುನಿವರಂಸ್ಥಳವೃತ್ತಿಯನಿತ್ತನುತ್ತಮಂ ॥ ಕಂ ॥ ಸ್ಥಿರವಾಗಿರಿತ್ತನಡಕೆಯಮರನಯ್ನೂಱುಳ್ಳತೋಂಟವಾಪೂದೋಂಟಂಬೆರಸು
ಸುಭೂಮಿಯರೆತ್ತರ್ವ್ವರೆಗರ್ದ್ದೆ

91ಯದೊಂದುಗಾಣವೆಂನ್ದಿಂತಿನಿತಂ ॥ ವೃ ॥ ಅಂತಾಧರ್ಮ್ಮನಿಕಾಯಮಂಸಲಿಸುತಂನ್ಯಾಯೂರ್ಜ್ಜಿತದ್ರವ್ಯದಿಂದಂನ್ತೀವುತ್ತಖಿಳಾಶೆಯಂಸದು
ಪಭೋಗಾನೀಕಮಂಭೋಗಿಸುತ್ತಂನ್ತಾಶಂಕ

92ಮದೇವಚಕ್ರಿನಡೆದಂಬಲ್ಲಾಳಭೂಪಾಳನಂಸನ್ತಂತನ್ನಪದಾಬ್ಜಸೇವೆಗೆದರಲ್ಶೌರ್ಯ್ಯಾರ್ಣ್ಣವಂಘಾರ್ಣ್ಣಿಸಲ್ ॥ ಕಂ ॥ ನಡೆದಾತನಲಕ್ಷ್ಮಿ
ಯಕಯ್ವಿಡಿದೊಡಗೊಣ್ಡಖಿಳದಣ್ಡನಾಥಸಮೇ

93ತಂನಡೆತಂದುತಾಣಗುಂದದನಡೆವೀಡಿನೊಳಿರ್ದ್ದನರ್ತ್ಥಿಯಿಂಪಲಧೆವಸಂ ॥ ಇರೆರೇಚಣದಣ್ಡಾಧೀಶ್ವರಂಜಿನೇಶ್ವರಪದಾಭಿವನ್ದನೆಗೆಂದೊಪ್ಪಿರೆ
ಬಂದಂಮಾಗುಡಿಗಾದರದಿಂಶ್ರೀಬೊಪ್ಪ

94ಭೂಪಶಂಕರಸಹಿತಂ ॥ ಬನ್ದುಜಿನೇಶ್ವರಪದಮಂಬನ್ದಿಸಿಜಿನಮುನಿಪದಾಂಬುಜಕ್ಕೆ ಱಗಿಜಿನೋನ್ಮಂದಿರಮಂನೋಡಿದೃಢಾನನ್ದಂವಸುಧೈಕ
ಬಾನ್ಧವಂಬಣ್ಣಿಸಿದಂ ॥ ಅನ್ತುಪೊಗಳ್ದುತೃ

95ಭೋಗಾಭ್ಯಂನ್ತರವಾಗಿರ್ದ್ದತಳವೆಯಂಸರ್ವ್ವನಮಶ್ಯಂತೇಜೋಸಾಮ್ಯಸಮೇತಂತಜ್ಜಿನಪೂಜೆಗೆನ್ದುಪರಿಕಲ್ಪಿಸಿದಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವ
ನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾ

96ಜಾಧಿರಾಜಕಾಳಾಂಜನಪುರವರಾಧೀಶ್ವರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಂಶೌರ್ಯ್ಯಪಂಚಾನನಂಗೀತಚತುರಾನನಂಸುಭಟರಾದಿತ್ಯಂಬಿಜ್ಜಭೂಭುಜಾ
ಪತ್ಯಂಗಜಸಾಮನ್ತಜ

97ಯಕಾಮಿನೀಕಾನ್ತಂಸುವರ್ಣ್ಣವೃಷಭದ್ವಜಂಕಳಚುರ್ಯ್ಯರಾಜ್ಯಲಕ್ಷ್ಮೀಪ್ರತಿಷ್ಠಿತಾಯತಭುಜಂರಾಯನಾರಾಯಣಂಭರತಾಗಮಾಂ
ಭೋಧಿಪಾರಾಯಣಂಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಂಶ್ರೀ

98ಮದಾಹವಮಲ್ಲಂಮೊದೆಗನೂರನೆಲೆವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರ
ಧಾನಂಬಾಹತ್ತರನಿ

99ಯೋಗಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂರೇಚಿದೇವರಸನಾಮಾಗುಣ್ಡಿಯರತ್ನತ್ರಯದೇವರಬಸದಿಯೂಚಾರ್ಯ್ಯಬ್ಭಾನುಕೀರ್ತ್ತಿಸಿ
ದ್ಧಾನ್ತದೇವರಂಬರಿಸಿಮುನ್ನಂಸ

100ಮಧಿಗತಪಂಚಮಹಾಶಬ್ಧಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂಮೃಗಮದಾಮೋದಂ
ಮಾರ್ಕ್ಕೋಲಭೈರವಂಕಾದಂಬಕಣ್ಠೀ

101 . . . . . ಕಾಮಿನೀಲೋಲಂಹ . . ವರಶೂಲಂನಿಗಳಂಕಮಲ್ಲನಸುಹೃತ್ಸೆಲ್ಲಗಣ್ಡರದಾವಣಿಶುಭಟಶಿರೋಮಣಿಯಿತ್ಯಖಿಳನಾಮಾವ
ಳೀಸಮಾಳಂಕೃತನಪ್ಪಬೊಪ್ಪದೇವ

102 . . . . . ಬಳಿಯಬಾಡಂತಳವೆಯಂತೃಭೋಗಾಭ್ಯನ್ತರವಿಶುದ್ಧಿಯಿಂಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಂಸರ್ವ್ವನಮಶ್ಯವಾಗಿಪರಿಕಲ್ಪಿಸಿದುದಂಸ
ಕವರ್ಷನೂಱನಾಲ್ಕೆನೆ

103 . . . . . ಣಶುದ್ಧಪಂಚಮಿಬುಧವಾರದಂದಾರತ್ನತ್ರಯದೇವರಭಿಷೇಕಾದ್ಯಂಗಭೋಗರಂಗಭೋಗಕ್ಕಂಋಷಿಯಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾ
ರ್ತ್ಥಿಗ

104ಳ . . . . . ಪೆಸ . . . . ಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕವೆಂದಾಶ್ರೀಮನ್ಮೂಲಸಂಘದಕ್ರಾನೂರ್ಗ್ಗಣದತಿಂತ್ರಿಕಗಚ್ಛ
ದನುನ್ನವಂಶದಶ್ರೀಮದ್ಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತ

105 . . . . . ಕೊಟ್ಟು . . . . ಮಹಾಪ್ರಧಾನಂಕೃತಜಯೂಕರ್ಷಣವಿಧಾನಂಧನುರ್ವ್ವಿದ್ಯಾಧನಂಜಯನಾಕರ್ಣ್ಣಿತರಣರಭಸಭೀತಭೂ

106 . . . . . ಜ . . . .ದವಿದ್ಯಾಧರಂಕಾವ್ಯಕಳಾಧರನೆನಿಪಮುರಾರಿಕೇಶವದೇವಂಗೆಧರ್ಮ್ಮಪ್ರತಿಪಾಳನವುಂಸಮಸ್ಪಿಸಿದನಾತನಪ್ರ
ಭಾವವೆಂತೆಂದೊಡೆ ॥ ವೃ ॥ ಗಿರಿಕನದೃಷ್ಟಿ

107 . , . . . . . ಮನನಿಧ್ಯಾತ . . . . ಮನುಮತಕರಯಿಷ್ಟಿಪಾರ್ತ್ಥನನುದನ್ವಿತಬನ್ಧುರವೇಗಶೈಷ್ಟಿಯೊಂದಿರೆಗಱುವೆತ್ತ ತನ್ನ ಶರಲಿಂ
ಗಱುವಮೂಡಿದಿವಕ್ಕೆ ಪಾಱುದುಸ್ತರರಿಪುಕಾದಿಗ

108 . . . . . ನ . . . . ಮುರಾರಿಕೇಶವ - . . . ಆಬುಸದಿಯುಲೊಮ್ಮೆನಾನಾದೇಶದವ್ಯವಹಾರಿಗಳೆತಂದಭಣ್ಡದಕ್ರಯಕ್ಕೆನಾಲ್ಕುಂ
ಸ್ಥಳದಬಣಂಜುಮುಮ್ಮುರಿದಣ್ಡಮುಂ

109 . . . . . ತ್ತ . . . . . ಕಣಮೃದುಹೃದಯರಾಗಿಯಾಸ್ಥಳವಂಪೊಕ್ಕು ಮಾಱುದಭಣ್ಡದಪೊಂಗೆವೀಸವುಳವೆಗೆಹಾಗಜವಳಕ್ಕೆ
ಪ್ಪೇಳೆಯಿಂತಿನಿತು

110 ಮುಂ . . . . . ಜಿ . . . ಧರ್ಮ್ಮಮಂಪ್ರತಿ . . . ಸಿದರನೇಕಜನ್ಮಾರ್ಜ್ಜಿತಪಾಪಬಾಧೆಯುಂಪರಿಹರಿಸಿನಾನಾಸುಖಿಂಗಳನನುಭವಿಸುವ
ರ್ಪ್ರತಿಪಾಳಿಸದೆಕಿಡಿಸಿದವರೇಳೆನೆಯನರಕಮುಂಪೊಕ್ಕು

111 . . . . . ವರ್ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿನಸುಂಧರಾಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃ
ಮಿ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾರಾಜಭಿಸ್ಸಗರಾ

112 . . . . . ಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮೂನೊಯೋಯುಂಧರ್ಮ್ಮಸೇತುಂನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ
ಸರ್ವಾನೇತಾನಿಭೂಭಾಗಿನೇಯೋಭು

113 . . . . . .

## 198

### ಅದೇ ಗ್ರಾಮದ ಬಸ್ತಿಯ ಸಮೀಪದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 11″ ×1′ 11″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಭುಜಬಳೆಪ್ರ
2 ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀಕಂದಾರದೇವನಂಗನೆಯನಳಸಂವತ್ಸರದ
3 . ತ್ರಬಹುಳಅಮವಾಸೆವಡ್ಡವಾರದಂದುಮುಡಿಯಸಾ . . .
4 ವಂತಸಂನ್ಯಸನಸಮಾಧಿಯಂಮಾಡಿಸುಗತಿಪ್ರಾ
5 ಪ್ತನಾದಂಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ
6 ಗಜಶೈಲೇಂದುಶಶಾಂಕ . . . . . ಕಾರ್ತ್ತಿಕಕೃಷ್ಣ
7 ಪಕ್ಷಮೆನೆಹಿಮನಾಥವ . . . . . ಶನಿವಾರ
8 ವೃತ್ತರಯಣ . . . ಸ . . . . . ನಾಥನೆಪೇಳ್ದರ್ಮ
9 ರ್ಗ್ಗದೊಳ . . ಸಮನಗ್ರಣಿಮ . . . . . ಪ್ರನಷ್ಟ . .
10 ದೇವರಗುಡ್ಡನೆಸೆವಶಾಸ್ತ . . . . ನವರನು
11 ಸಾಮಂತಮು . . . . . ಮನದೊಳುತಾ
12 ಪಂಚಪದವಚಿಂತಿಸುತ್ತ . . . . ಮುರಮು . ಸ್ವ
13 ರ್ಗಜನಕ್ಕೆ
14 . . . ಆಪ್ತಜನಂಪರಿವಾರಂಬಂಧುಜನಮುಮಾಶ್ರಿತಜನಮುಂ
ನಿಲೆ
15 ದೆಲ್ಲರುಮಾ . . . . ಶರಣಿಲ್ಲದೆಂದು . . ಳುತಿದ್ದರು ॥ಪುರು
16 ಷನಿಧಾನನಂಸಕಳಭೋಗಿಯನಾಶ್ರಿತಕಲ್ಪವೃಕ್ಷನಂನರಸುರಧೇ
ನುವಂ
17 ದಿಸುರಭೂಜನವೀನಮನೋಜರೂಪನಗುರುಪದಭಕ್ತಿ . ಳ್ಪ್ರ
ಭಾವಸಾವಂತ
18 ಮುವ್ವನಗೇಕೆವೊಯ್ದನಿ . ಕರುಣಿವಿಧಾತ್ರಮೂಲ . . ಪದ
ಲೋಭಿಗಳಂ
19 . . . . . .

## 199

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ .
. .
2 ದೇವರವರ್ಷದ೦೪ನೆಯಶಾರ್ವ್ವರಿಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕ . . .
3 ಚಿಕ್ಕಮಾಗಡಿಯಅಕ್ಕಸಾಲೆಬಂವೋಜಸ . . . . ವದಿರಾ
. . . .
4 . . . ಗತಿಪಾ . . . . . .

. . . . . .
[7]ನೆಯ್ದೆಪೂಣ್ದುಸತ್ಪುರುಷಸಿಂಘನುದಾತ್ತನಿಧಿಸಚ್ಚರಿತಂಪಡೆದಂಸ
ಮಾಧಿ
[8]ಯಂ ॥ ಪಡೆದುಸಮಾಧಿಯನಿಂನೊಮ್ಮೆರ್ಪಡಲಡರ್ದಮರಪುರ
[9]ಕ್ಕೆ ೯ಗಿದೇವನಿಕಾಯಂಗೆಡೆಗೊಡರೆಸುರಸುಖಮಂಪಡೆದಂಬೊಂ
[10]ಮೋಜನಮಳಜಿನಭಾವನೆಯಿಂ ।

## 200

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಶ್ರೀಮಜ್ಜೈನಪದಾಂಬುಜಾತಜನಿತಶ್ರೀಕಾಂತೆಯಂಬಂದದಿಂ
[2]ಭೂಮಿಪ್ರಸ್ತುತೆದಾನಧರ್ಮ್ಮ . . . . . .
[3]ಕಾಮಾಸ್ತ್ರಪ್ರವಿಭಾಸಿರೂಪಿನಲೆವಸಾತಿಯ . . . .
[4]ಕ್ಕಂಜಗಕ್ಕೇಮಾತಂದಿನಸೀತೆಯಿಂ . ವಾಗ್ದೇವಿ . .
[5]ಯಿಂದಗ್ಗಳಂ ॥ ಜನಕಂಸಂಕಯನಾಯಕಂಜನನಿತಾಂ
[6]ಮುದ್ದವ್ವೆಶಾಂನ್ತೀಶ್ವರಂಜಿನನಾಥಂತನಗಿಷ್ಟ(ಭಾಗ್ಯ)ದೆಯ್ವ
[7]ವೆಸೆವಾಸದ್ಭಬ್ಯರೇಗೋತ್ರದಿಂಮುನಿನಾಥಂನಯಕೀರ್ತ್ತಿದೇವ
[8]ಮುನಿಯಾರಾಧ್ಯಂದಲೆಂದಂದಡಾರ್ವ್ವನಿತಾರತ್ನಮೆನಿಪ್ಪಸಾಂತಲೆ
[9]ಯವೊಲುಧನ್ಯರ್ಕ್ಕಳೀಧಾತ್ರಿಯಲು ॥ ದಾನದಗುಣದುಂನತಿ
[10]ಯಿಂತಾನೀಧರೆಗಧಿಕೆಯೆನಿಸಿಸಾಂತವೆಸುಖದಿಂಧ್ಯಾನಿ
[11]ಸಿಜಿನಪತಿಪದಮಂತಾನೆಯ್ದಿದಳಮರಲೋಕಮಂಹಲ
[12]ರಱಿಯಲು ॥

## 201

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ . . .
[2]ಧಾವಿಸಂವತ್ಸರದಆಶ್ವಯುಜಬಹುಳ೫ಸೋಮವಾರ . . . .
[3]ಸನಸಮಾಧಿಯಿಂಪಡೆದುಸುಗತಿಪ್ರಾಪ್ತನಾದಮಗ . . . . . .
[4]ತುವಿರೋಧಿಸಂವತ್ಸರದಚೈತ್ರಶು೨ಶುಕ್ರವಾರದಂದುಬೀರೋಜ
[5]ಮುಡಿಪಿಸುಗತಿಪ್ರಾಪ್ತನಾದಮಂಗಳಮಹಾಶ್ರೀ ॥ ಶ್ರೀ . . .
[6]ಷ್ಟಿಬೆಸ್ಪತಿವಾರದಂದುಬೊಂಮವೆಸನ್ನಸನಸಮಾಧಿಯಂಮ . .
[7]ನಾದಳುಮಂಗಳಮಹಾಶ್ರೀ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರತಾ
[2]ಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಳವೀರಬಲ್ಲಾಳದೇವವರುಷದ೨೦ನೆಯಪ್ರ
[3]ಜಾಪತಿಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಸುದ್ಧ೭ಆದಿವಾರದಂದು ॥ ಶ್ರೀಜಿನ
[4]ರಾಜರಾಜಿತಪದದ್ವಯಮಂನಲವಿಂದವೊಱ್ಪೆಮುಂಪೂಜಿಸಿ
[5] . . ತಜಿನಸ್ಮರಣದಿಂಗತಜೀವಿತೆಮಲ್ಲೆಗವುಂಡಿತಾಂಪೂಜಿತದೇವ
ರಾಜಪ
[6]ದೆಯಾದಳಿದಚ್ಚರಿಯಲ್ತುಮುಕ್ತಿಯಂಸಾಜದಿನೀಯಲಾರ್ಪ್ಪಜಿ
[7]ನಭಕ್ತಿಯದೇನುಮನೀಯಲಾಱದೇ ॥ ಗುರುಸಕಳಚಂದ್ರ
[8]ಮುನಿಪರ್ಪರಮಾಗಮಮಾಗಮಂಜಿನೇಂದ್ರಂದೆಯ್ವಂಪರಹಿತ
[9]ಮೆನೆಶುಭಚರಿತಂವರಗುಣಿಮಲ್ಲವ್ವೆಗಾಡಿಗೆನೆವೊಪ್ಪದರಾರ್ ॥

## 203

### ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ೧ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 1′ 10″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂ
[2]ಭುಜಬಳಪ್ರವುಡಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀ

[3]ರಾಮ . . . ರಾಯನರಾಜ್ಯೋದಯದ
[4]೧೪ ನೆಯಸ್ವಭಾನುಸಂವತ್ಸರಜೇ
[5]ಷ್ಟಸು ೧೧ ಬುಧದಂದುಚಿಕ್ಕಮಾ
[6]ಗಡಿಯ . . . . . .
[7] . ಜನಾಯಕನುಧಾರಿಯನಾಳುವ
[8]ದಲ್ಲಿತಳೆತಿಱಿದುಮೆಱದುಸುರ
[9]ಲೋಕಕೆಪ್ರಾಪ್ತನಾದವುಂಗಳವು
[10] ಹಾ

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ಒನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 6 ″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಜಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಹದಿ
[2]ನಯ್ದನೆಯಪ್ರಮಾದೂತಿಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕ
[3]ಸುದ್ಧಪಂಚಮಿಆದಿತ್ಯವಾರಬೊಪ್ಪದೇವನಾಗರಿಖಂಡ
[4]ಪಂಕ್ಕೆನಾಗ್ಗರವೊಂಡುಗೆಯ್ಸುತ್ತಿರಲುತ್ರಿಪುರಾಂ
[5]ತಕದೇವರಿಗಾಳುವಕಿಱಿಯಮಾಗುಂಡಿಯತು
[6]ಱುಹರಿವಲ್ಲಿಸುರಿಗಿಱಿದುಮೆಱೆದುಸುರಲೋ
[7]ಕಪ್ರಾಪ್ತನಾದ ॥

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೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 5″

[1]ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದಪದಿನಾಱಿನೆಯಪ್ರಜೋ .
[2]ತ್ತಿ ಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧದಕಮಿಬ್ರಿಹಸ್ಪತಿ
[3]ವಾರಶ್ರೀಮತುಬೊಪ್ಪದೇವನಾಗರಖ ೭೦ ತ್ತಕ್ಕೆನಾಗ್ಗರವು
[4]ಂಡುಗೆಯ್ಯೆಶ್ರೀಮತುತ್ರಿಪುರಾಂತಕದೇವರಿಗಾಳ್ವಕಿಱಿ
[5]ಯವಾಗುಂಡಿಯವುಲಪರುಮುತ್ತಿತುಱುವಂಕೊಂಡುಪೆಣ್ಡಿರು
[6]ಡಿಯನುಚ್ಚಿಪೋಪಲ್ಲಿಕಾಬಿನೆಟ್ಟಿಯಮಗಂತೈಲಮತುಱುವಂಮು
[7]ಗುಚ್ಚಿಸುರಿಗಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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೪ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′6″ × 1′6″

[1] . . . ರ್ಯ್ಯಭುಜಬಲಚಕ್ರವರ್ತ್ತಿರಾಯಮು . .
[2] . . . ದ ೧೦ ನೆಯದುಮ್ಮುಖಿಸಂವತ್ಸರದ
[3] . . . ದಿವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವ
[4] . . . . . ರಖಂಡಎಪ್ಪತ್ತುಮನಾಳುತ್ತಿರೆಶ್ರೀ
[5] . . . ಶ್ವರಂವಿಕ್ರಮಾದಿತ್ಯದೇವಬನವಸೆಪನ್ನಿಚ್ಛಾ
[6] . . . . ಮಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಶ್ರೀಮಂನಾಳ್ಪ್ರ
[7] . . ಗಾವುಂಡಂಚಿಕ್ಕಮಾಗುಂಡಿಯಲುಸುಖದಿಂದಮಿರೆಪ್ರ
[8] . . ತ್ಯಂಬೊಪ್ಪಗಾವುಂಡಚಾಜಿಬೊಡೆಯಿಂಬರುತ್ತಿರಲುಮಲಹ
[9] . . ಲುಕಾರಡಿಯಕಾಳೆಯನುಬೆಸಸಲುಪಲರೆಂತಾಗಿತ
[10] . . ಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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೫ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 2

[1]ಶ್ರೀಮತುಜಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ
[2] . . . . ಯ್ದಿನೆಯಪ್ರಮಾದೂತಿಸಂವತ್ಸರದಕಾ
[3]ರ್ತ್ತಿಕಸುದ್ಧಪಂಚಮಿಆದಿತ್ಯವಾರಬೊಪ್ಪದೇವನಾಗರಿಖ
[4]ಣ್ಡ ೭೦ ಕ್ಕೆನಾಗ್ಗರವೊಣ್ಡುಗೆಯುತ್ತಿರಲುತ್ರಿಪುರಾನ್ತಕದೇವರಿಗಾಳು
[5]ವಕಿಱಿಯಯಮಾಗುಂಡಿಯಎಳಗಾವೊಣ್ಡತುಱುಹಱಿವಲ್ಲಿಸು
[6]ರಿ . . . . . ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

## 208

### ಅದೇ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಉತ್ತರಕಡೆ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀಮತು ೧೩ . . ನೇ ಪ್ರಜೋತ್ಪತ್ತಿಸಂವ
[2]ತ್ಸರದಮಾರ್ಗಶಿರಬ ೭ ಸೋ ಲುಕೋಡಿಹಳಿ
[3]ಯಮರವಬೊಂಮೆಗಾಡನಮಗಕ
[4]ಪ್ಪಂಣಕಳ್ಳರುಹೊಇದಲ್ಲಿಸ್ವರ್ಗ್ಗ
[5]ಲೋಕಸ್ಥನಾದನುಆತನಿಗೆಕಲ್ಲುಪ್ರತಿಷ್ಠೆ

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### ಅದೇ ಗ್ರಾಮದ ಕರಿಯಪ್ಪನ ಬಸಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′ 2″

[1]ಶ್ರೀಮತುಸಿಧಪ್ಪನಾಯಕರು । ಭೈರಪ್ಪಗೆ । ಆಸೀರ್ವದಾಕೋಡಿಹಳ್ಳಿ
[2]ಬಸವಪ್ಪನುಹುಜುರುಪಿಂದುಪುಂಡುತನಮಾಡುತಿಧ । ಮಂಚೆಬರಮ
[3]ನತಲೆಹೊಯಿದುಕಷ್ಟಬಟ್ಟಬಗೆ । ಶಿವಪುರದಸೀಮೆಕೋಡಿಹಳ್ಳಿಗ್ರಾಮದಿಂದ
[4]ತನಗೆಉತ್ತಾರವಾದಉಂಬಳಿನಷ್ಟಸಹಗಂ೪ ॥ ೧ ॥ ೦ ಕೆ । ಅಕ್ಕಾಲಚೆತ್ರವಾಗಿಹ
[5]ಕಿದಪಗದಿಹಣಬರಬೇಕೆಂದುವರತಮಾಡುತ್ತಾರೆ । ಹೇರಳನಷ್ಟಸಹಕೂಉ
[6]ತ್ತಾರವಕೊಟ್ಟ ॥ ಉಂಬಳಿಪಗದಿಕೊಡಲಾರೆ । ಪಾಲಿಸಿಕೊಂಬದಿರಿ । ಅಪ್ಪಾಣೆಯಾ
[7]ಗಾಬೇಕೆಂದು । ಹೇಳಿಕೊಳುತನೆಂದು । ಅರಿಕೆಯಾದಲ್ಲಿ । ಯಿಾಬಸವಪ್ಪಗೆ । ಉತ್ತಾರ
[8]ವಕೊಟ್ಟಉಂಬಳಿಗೆ । ಅಕಾಲಚೆತ್ರವಾಗಿ । ಹಾಕಿದಪಗದಿ ॥ ಬರಬೇಡವೆಂದು
[9]ವಿಸುಸಂ । ರದಜೇಷ್ಟಸುದ ೨ ಲ್ಲು ॥ ಅಪ್ಪಣೆಆಗೆದೆ । ಆಪ್ರಮಾಣುಯಿಾಬ
[10]ಸಪ್ಪಗೆಉತಾರವಾದಉಂಬಳಿಗೆ । ಅಕಾಲಾಚೆತ್ರವಾಗಿಹಾಕಿದಪಗದಿ
[11]ಬರೆಯದರೀತಿಕಟ್ಟುಮಾಡಿಸಿದೆ । ಸೀಮೆಯಲ್ಲಿ । ಯಿಬಗೆಹಣಬರ
[12]ಬೇಕೆಂದೂಕೇಳಲಾಗದು । ಯಿವಾಲ್ಲೆಸೇನಬವರಕಡತಕ್ಕೆ ಬರಸಿತಿ
[13]ರಿಗಿಕೊಡುವದಾಗಿ । ವಾಲೆ ೧

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 7″

[1]ಯುವಸಂ । ದಶ್ರಾವಣಶು ೧೫ ಲುತವನಿದಿಕೋಟೆಠಾಣ್ಯಕೆಪ್ರವೇಶಯಿಾಶ್ವರಸಂ ।
[2]ದಜೇಷ್ಟಶು ೧ ಲುಮಂಚೆಬರಮನನಿಗ್ರಹಕೆನಿರೂಪುಬಂದಲ್ಲಿಯಿಾಶು೧೪ಲುನಿಗ್ರಹಮಾಡಿದನುಉದ್ರೆಸಂತೆಯಲು
[3]ನಮಸ್ತುಂಗಾಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಾಮೂಲಸ್ತಂ
[4]ಬಾಯಶಾಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯನ್ರುಪಶಾಲಿವಾಹನಶಕವರುಷ೧೬
[5]೮೦ ನೆಯಬಹುಧಾಂನ್ಯೆನಾಮಸಂವತ್ಸರದಜೇಷ್ಟಶು ೧೦ ಲುಶ್ರೀಮತ್ಕೆಳ
[6]ದಿಸೋಮಸೇಖರನಾಯಕರುಭೈರಗೆಬರಸಿಕಳುಹಿಸಿದಕಾರ್ಯ್ಯಕೋಡಿಹಳ್ಳಿ
[7]ಬಸವನುಪುಂಡತನಮಾಡುತಿದ್ದಮಂಚೆಬರಮನತಲೆಹೊಯಿದು
[8]ಕಷ್ಟಬಟ್ಟಿಧೇನೆಉಂಬಳಿಪಾಲಿಸಿಕೊಳಬೇಕೆಂದುಹೇಳಿಕೊಳುಥಾನೆಆ

[9]ರ್ದೀತಿಅಪ್ಪಣೆಯಾಗಬೇಕೆಂದುಶಿವಲಿಂಗಪ್ಪನವರುಹೇಳಿಕೊಂಡನಂ
[10]ಬಂದಉತ್ತಾರವಕೊಟದು । ಉಡುಗಣಿಸೀಮೆಸ್ಥಳದಸೇನಬವಬರ
[11]ಕೊಟ್ಟಚಪ್ರಮಾಣುಯಿವಾಗಣಿಶಿವಪುರದಸೀಮೆಕೋಡಿಹಳ್ಳಿ
[12]ಗ್ರಾವುದಿಂದಹುಟ್ಟುವಳ್ಳಿಯಿಂದಗ ೬ ನಿಲಿಸಿದನಪ್ಪ್ಪದಿಂದಗ ೬॥೫॥ ೦
[13]ಉಭಯಂ । ಗ೦೫ ॥ ೧ ॥ ೦ ಯಿಗಹೆಚಿದುಪಗುದಿಯಿಂದಹುಟ್ಟುವ
[14]ಳ್ಳಿಮೇಲೆಗ೦ಕ್ಕೆ ೬೧೦ಲುಗ ॥ ೨ ॥ ೦ ನಪ್ಪ್ಪದಬಗ್ಯೆಕೂಡಿದದಾಸೋಪ
[15]ದಸಿಸ್ತುಂ॥೦ ಉಭಯಂಗ ॥೫ ಉಭಯಂಗ೦೫ ॥ ೧ ॥ ೦ ಹದಿನಾಲ್ಕುವ
[16]ರಹನುಆರುಹಣಅಡವೆನುಯಿಾಬಸವಗೆಮುಂಚೆಬರಮನ
[17]ತಲೆಹೊಯಿದುಕಪ್ಪ್ಪಪಟ್ಟಬಗ್ಯೆಳುಂಬಳೆಯಾಗಿಳುತ್ತಾರವಕೊ
[18]ಟ್ಟಧೇವೆ । ರೇಖೆಪ್ರಮಾಣುಭೂಮಿವಿಂಗಡಿಸಿಕೊಟ್ಟುಯಿಾಕಾಗದ
[19]ವಸೇನಬವರಕಡಿತಕ್ಕೆ ಬರಸಿತಿರಿಗಿಯಿವನವಶಕ್ತೆ ಕೊಡುವೆ
[20]ದಾಗಿಶ್ರೀಮತುಸಿವಪ್ಪನಾಯಕರುಭೈರಪ್ಪಗೆಆಶೀರ್ವಾದ । ಕೋಡಿಹಳ್ಳಿಬ
[21]ಸವಪ್ಪನುಪುಂಡತನವಾಡುತಿದವುಂಚೆಬರಮನತಲೆಹೊಯಿದುಕಪ್ಪ್ಪಬಟ್ಟಸ
[22]ಮುಂದಸಿವಪುರದಸೀಮೆಕೋಡಿಹಳ್ಳಿಗ್ರಾವುದಿಂದಹುಟ್ಟುವಳ್ಳಿಯಿಂದ ಗ ೬ ನಿಲಿಸಿದ
[23]ನಪ್ಪ್ಪದಿಂದ ಗ ೭ ॥ ೫ ॥ ೦ ಉಭಯಂ । ಗ ೦೫ ॥ ೫ ॥ ೦ ಯಿಾಗಹೆಚ್ಚಿದಪಗದಿಯಿಂದಹು
[24]ಟ್ಟುವಳ್ಳಿಮೇಲೆ ಗ ೦ಕ್ಕೆ ೬೧ । ೦ ಲು ಗ॥ ೨ ॥ ೦ ನಪ್ಪ್ಪದಬಗೆಕೂಡಿದದಾಸೋಹದಸಿಸ್ತು
[25]೬॥ ೦ ಉಭಯಂ । ಗ ॥ ಉಭಯಂ ಗ ೦೫ ॥ ೧ ॥ ೦ ನುಳುಂಬಳೆಉತ್ತಾರವಕೊ
[26]ಟ್ಟುಪ್ರಾಕುನಿರುಪವಾಗಿಅದೇಗಡಿಕಲುಹಾಕಿಸಿಕೊಡುವರೀತಿಅಪ್ಪಣೆಯಾಗಬೇಕೆ
[27]ಂದುಯಿಾಬ್ಬನವಪನುಹೇಳಿಕೊಳುಳ್ಳಾನೆಂದುಅರಿಕೆಯಾದಲ್ಲಿಯಿಾಸೀಮೆಕೋಡಿಹಳ್ಳಿ
[28]ಗ್ರಾವುದಿಂದಯಿಾಬಸವಪ್ಪಗೆಉತ್ತಾರವಾದಳುಂಬುಳಿಗ ೦೫ ॥ ೧ ॥ ೦ ಹದಿನಾಲ್ಕುವ
[29]ರಹಾನುಆರಣಅಡ್ಡದಭೂಮಿಗೆಹುಜರಿಂದಊಳಿಗದ*ನಕ
[30]ಳುಹಿಕೊಟುಗಡಿಕಲ್ಲುಹಾಕಿಸಿಕೊಡಹೇಳಿಬಹುಧಾನ್ಯೆಸಂವತ್ಸರದವೊರ್ಗಿಕಿರ
[31]ಬ ೧೧ ಅಪ್ಪಣೆಆಗಿಅದೆಆಪ್ರಮಾಣುಯಿಾಸೀಮೆಕೋಡಿಹಳ್ಳಿಗ್ರಾವುದಿಂದಯಿಾ
[32]ಬಸವಪಗೆಉತ್ತಾರವಾದಳುಂಬುಳಿಗ ೦೫ ॥ ೧ ॥ ೦ ಕೆಗಡಿಕಲ್ಲುಹಾಕಿಸುವಬಗೆಹು
[33]ಜುರಿಂದಊಳಗದ।*ನಕಳುಹಿಅದೆಬಕಳುಗ್ರಾವುದವರಕರಕರಕಿಕೊಂಡುನಿ
[34]ರೂಪುಪ್ರಮಾಣುಭೂಮಿಗೆಯಿವನವುಂತಿಟುಗಡಿಕಲ್ಲುಹಾಕಿಕೊಟುಆವಿ
[35]ವರಿಕೆಹುಜುರುಬರಕಿಕಳಹೋದುಯಿಾವಾಲೆಸೇನಬೊವರಕಡಿತಕೆಬರಕಿತ್ತಿರಿಗಿ
[36]ಕೊಡುವದಾಗಿ ॥ ವಾಲ್ಗೆ ೧

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### ಅದೇ ಹೋಬಳಿ ಹರಿಗೆ ಗ್ರಾವುದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರ ನೆಟ್ಟರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ನವುಸ್ತುಂಗಕರಸ್ತುಂಬಿಚೆಂದ್ರಚಾವುರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭವುಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದ
[2]ವನಾರಾಯಣಂಭುಜಬಳಪ್ರಉಷಪ್ರತಾಪಚಕ್ರವರ್ತಿಶ್ರೀವೀರರಾಮಚಂದ್ರರಾಯರಾಜ್ಯೋದಯದ ೩೩ ನೆಯಜಯಸಂವತ್ಸರ
[3] . . ಸು ೭ ೮ ॥ ಹರಿಗೆಯನೀಲಗಉಡನವುಗವುಲ್ಲಗಳುಡಆತನವುಗನೋವಗಳುಡನಾತನವುಗಬೊವುಗಳುಡನೂತಂವಿಬ್ಬರುಹಡವನಿ

*ಮೂಲಪ್ರತಿಯಲ್ಲಿ ಹೆಸರಿಗೆ ಸ್ಥಳ ಬಿಟ್ಟಿದೆ.

4 . . ವೆಯದೆನೆಇಂದೂರಳುವಿನಲಿತಃಜುಗೊಳಲುಮರಳ್ದಿರಣಕೊರರಾಗಿಇಱಿದುಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತರಾದರು । ಮುಲಿಕಾ

5ಜ್ಜುರ್ಜನಸಮಿಾಪದಲಿ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮಿಕ್ಷ್ಮಿತೇನಾಪಿಸುರಾಂಗನಾಪ್ಸಣವಿಧ್ವಂಸಿನೀಕಾಯಂಕಾಯಂಕಾಬಚಿಂತಾಮರಣೇರಣೇ ॥ ಸ್ವದತ್ತ

6ಪರದತ್ತಂವಾಯೋಪರೇತಿವಸುಂಧರಾಶಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾ [ಯ] ತೇಕ್ರಿಮಿ ॥ ಶ್ರೀನೀಲಕಂಠದೇವಾಯನಮಃ ॥

7ಶ್ರೀರಾಯಹಡದನಾರಾಯಣಂಸಕಳಸಾಕ್ಯಾಧಿಪತಿಶ್ರೀಬಾ . . . . . ಚಂಗದೇವನಾಯ

8 . . ಆನಾಗವೊಡನವುಗಬೊವುಗ ೌಡನುತಱುವವುರಳ್ದಿದಬೀರಸಿರಿಗೆವೆಂಜ್ಜೆಸವ . . . . . ಕೆಱಿಯಕೆಳಗೆಗದ್ದೆ

9 . . . ಱಂನುಕೊಟ್ಟರುನೆತ್ತರುಗೊಡಗಿಯಾಗಿ ॥ ಮುಂಗಳವುಹಾಶ್ರೀಶ್ರೀಬೀರಗಲ್ಲ . . . . . ಱಜನವೊಂ

10 . . ಮಾಱುಗವ್ರೋಜ

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### ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1ಸುವ್ವರಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಸು ೧೦ ಮುಂಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ರತಾ

2ಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಭುಜಬಳಶ್ರೀವೀರಬಲ್ಲಾಳರಾಯನಶ್ರೀ
ವು

3ನುಮಹಾಪ್ರಧಾನತೊಯಸಿಂಗೆಯದಂಣಾಯಕಹಾನುಂಗಲಬ

4ಸವೈಯನಾಯ್ಕನುವುದರೆಯಕೋಟೆಯಲ್ಲಿತಾಣಾಂತರವಾಗಿಯಿ

5ದಲ್ಲಿಶ್ರೀವನುವುಮಹಾಮಂಡಳೇಸ್ವರಂಬಂಕನಾಯ್ಕನಳಿಯಗಂಗೆಯ

6ನಾಹಣಿಬೆಯವುಸಾಹಣಿಜವೆನೆಯನಾಯ್ಕಯಿಾನುೂವರಸಂವರೆ

7ಱೆಸಹಿತಬಂದುವುತ್ತಿಕಾದಿದಲಿತಳ್ತಿಱಿದುಮೆಱದುಸುರಲೋಕ

8ಪ್ರಾಪಿತನಾದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮವಿಾವುತೇನಾಪಿಸುರಾ

9ಂಗನಾಪ್ಸಣವಿದ ೌಸಿನಿಕಾಯಂಕಾಬಚಿಂತಾಮರಣೇರಣೇ

10ನವುಸ್ತುಂಗಕಿರಸ್ತುಂಬಿಚಂದ್ರಬಾಮರೆ

11ಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಬಾಯಸ್ಯಂಭವೇ

12ಆತನತಂವುಪಾರಿಸಯುನಿಲಿಸಿದಕಲ್ಲುವುಂಗಳವುಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 213

### ಅದೇ ಗ್ರಾವುಕ್ಕೆ ಪಶ್ಚಿವು ನಿರ್ವಾಣಿ ಕರಿಯನೆ ವರ್ಗಜವಿುನಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರವಾಣ 3′ × 6″

1ನವುಃಸ್ತುಂಗಕಿರಶ್ಚಂಗಿಚಂದ್ರಬಾವುರಬಾರುವೇತ್ರೆಯಿಲೋಕ್ಯ

2ನಗರಾರಂಭವುಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜೆ

3ಯಾಭ್ಯುದುಯಃಶಹಲಿವಾಹನಶಖನರುಶಸಾ ೧೫೯೪ ನೆಯು

4ಪರಧಾವಿಸಂವತ್ಸರದಆಶಾಡಶು ೧೦ ಲುಶ್ರೀವುತುಕೆಳದಿಪ್ರವಪ್ಪ

5ನಾಯಕರಪುತ್ರರಾದಸೋವುಶೇಖರನಾಯಕರಪ್ಪಣ್ಯಾಸ್ತ್ರೀಯರಾದ

6ಚೆಂನವುಾಜಿಯವರು । ಹರಿಗೆಯತಳವಾರನಾಗನವುಗ

7ಕೊಟ್ಟಗೆಕೊಟ್ಟಭೂಸ್ವಾಸ್ತಿ ಬೀಜವರಿ ೫೧೦ । ಕೆಹಕ್ಕ ಲುಸಹ

8ರೇಖೆಗ ೩ ವುೂರುವರಹಾನಹಳದಗದ್ದೆಯನ್ನೂ ಉಂಬಳಿಯಾ

9ಗಿಬಿಟ್ಟೆವಾಗಿ । ನಿಂನಸಂತಾನಪರಂಪರಿಯಾಗಿಉಂಡುಬಹುದು

## 214

### ಅದೇ ಹೋಬಳಿ ಕಣಸೋಗೆ ಗ್ರಾವುದ ರಾವೇಶ್ವರ ದೇವಾಲಯದ ವುುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1ಸ್ವಸ್ತಿಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂವುಹಾರಾಜಾಧಿರಾಜಂಪರವೇಶ್ವರಂಯಾದ

2ವನಾರಾಯಣದ್ವಾರಾವತೀಪುರನರಾಧೀಶ್ವರಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ

3ಹೊಯ್ಸಣವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೧೦ ನೆಯಪ್ರಭವಸಂವತ್ಸರ

4ದಭಾದ್ರಪದಬಹುಳದಸವಿಆದಿವಾರದಂದುಶ್ರೀವನುವುಹಾಪ್ರಧಾ

5ನಂಪ್ರತಿಪನ್ನಸಾರಸೂಯ್ಯದೇವದಣ್ಣಾಯಕತಲದಿಕಾಹದುಶ್ರೀ
ವುನ್ನಾ

6ಳು . ಪ್ರಭುಕಂಣಸೋಗೆಯಯಱಿಕಾವಿಗ ೌಡನತಂವುಎ

7ಚಗ ೌಡನು . . . ಪಂಚಾಳರಬೂತನಿಱಿದುತಃಱುವಂ

8ಕೊಂಡುಹೋಹಲ್ಲಿ . . . . ರೇಶ್ವರಿಯಬನದಲ್ಲಿತುಱುವಂವುಗುಚ್ಚಿ

9ತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀ . . . .
[2]. . . . . .
[3]ಸಂಪದೇವವರ್ಷ . . .
[4]ಹುಧಾನ್ಯಸಂವತ್ಸರದಾಶ್ವಯುಜಬ ೧೦
[5]ಬ್ರಿದಲ್ಲುಕಣಸೋಗೆಯಮಲ್ಲಿಸೆಟ್ಟಿ
[6]ಯವುಗದೇವಂಣನುಳುಭೆಯುಗಟ್ಟುಸಾ
[7]ಳಗೆಬಹಲ್ಲಿಕಳ್ಳರುತಾಗಿದಡೆಪಲಬ
[8]ರಂಕೊಂದುಸುರಿಗಿಳಿದುಮೆಱದುಸುರ
[9]ಲೋಕಪ್ರಾಪ್ತನಾದಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀ
[10]ರ್ಮ್ಯತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣ
[11]ವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ॥

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ಅದೇ ಹೋಬಳಿ ಕೌಲಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1] . . . . . ಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
[2] . . . . . ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ
[3] . . . . . ಜಿಡುವಳ್ಳಿಗೆಯೆಪ್ಪತುಮಸುಖ
[4] . . . . . ಯುತ್ತಮಿರೆತಾಣಗೂಡೂರಹ
[5] . . . . . ಸೂಜೆಗೊಳಲೆಂದುಬ[ಂ]ದಳ್ಳಿಕೆಯ
[6] . . . . . ಯಸಿಗಿಸೆಟ್ಟಿಯವುಗರಾಮಸೆಟ್ಟಿ
[7] . . . . . ಸಿಯುಕಾಯ್ದುಪಲರಂತೆಳ್ತಿಱಿದುಕೊಂದ
[8] . . . . . ತೆಂದೊಡೆಬಟಕಲಬಕಲದೆವುಲೆಗಂಬದೆಕಲಲೆಯುವ
[9] . . . . . ರಣದೊಳಧ್ಭುತವಾಗಲುಲಲನೆಯುಮುಯ್ದರುರಾವುನ
[10] . . . . . ದಳವಿಯಳಭಿವನನವೆಳೆ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀ
ರ್ಮ್ಯತೇನಾಪಿಸು
[11] . . . ಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ಲಿಖ

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2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಯೆರಡನೆಯಕಂದಾರಿದೇವ
[2]ವರ್ಷದಕೀಲಕಸಂವತ್ಸರದಕಾರ್ತ್ತಿ[ಕ]ಸು ಪುಣ್ಣಮಿಸುಕ್ರವಾರದಲುಅನಾದಿಸಂನಿ
[3]ದ್ಧನುಪ್ಪದಿಬ್ಯಲಿಂಗಪ್ರಣಮನಾಥದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮ
[4]ಪ್ಪತಾ[ಣ]ಗುಂದೂರವಮೂವತ್ತಿಚ್ಛಾಸಿರಮಹಾಜನಂಗಳಬಳಿಯಬಾಡದಕವಿಲೆಯುಮ
[5]ಳ್ಳಿಯಹೊಂಮಗೌಡನಮಗಪಣಮಗೌಡಕಲಸೆಯುಹೆರಿಯಲುವೂರಗಿ
[6]ಡಿನಲ್ಲಿಕಾದಿಪಲರಂಕೊಂದುಮಿಗಿಲಿಱಿದುಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾ
[7]ದನು । ಆತನವೀರಮಂಕಂಡುಮಹಾಜನಂಗಳುಮೆಚ್ಚಿಹುಲಿ
[8]ಗಿಲುಕೊಂಡದಮುತ್ತಣದೇವರಕೆಯ್ಯಬಡಗಣಮಕ್ಕೆಯಕೆಯ್ಯಚಿಕ್ಕಗಳೆಯಲುನೆತ್ತರು
[9]ಗೊಜೆಗೆಯ್ಯಾಗಿಬಿಟ್ಟುಕಂಮು ೧೦ ಸರ್ಬ್ಬಬಾಧೆಪರಿಹಾರಾರ್ತ್ಥವಾಗಿಸಲಿ
[10]ಸುವರುಮಂಗಳೆಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ ।।। ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಯತೇ
[11]ನಾಪಿಸುರಾಂಗನಾ । ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ
[12]ಮಲ್ಲೋಜವಮಾಡಿದವೀರಗಲ್ಲು

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಅಡವಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

1 . . . . . .
2 . . ದು . . ಮುಕೊಡಿ . . .
3 . . . . . ಗೆ . .
4 . . . ಱ್ದು . . . . . ಪುಕ್ಕೆ . .
5 . . . ಓದ . . . . . ದೊಳನ್ಯ . .
6 . . ಕ್ಷೇತ್ರಂಇದ . . . . . ನು . .
7 . . ಕೆಡಿಸಿದೋನುಪಞ್ಚಮ
8 ಹಾಪಾತಕಸಂಯು
9 ತ್ತನಕ್ಕುಂ
10 ಸ್ವಸ್ತಿಶ್ರೀಮತ್‌ವಿಕ್ರಮಾದಿತ್ಯನಾಪ್ರಿಥುವೀರಾಜ್ಯಂಕೆಯೆ
11 ಇನ್ದರಸಂಜೋದೂರಾಳ್ಗೆ ಆಳೆವೇಸಲ್ಕೊ
12 ನ್ಧಾನ್‌ಪಲೂಂಬರಾವರೆವೇಳಿಆಳೆ
13 ದೇವರ್ಗ್ಗೆಕೊಟ್ಟದುಬಮ್ಮತ್ತಲ್ಕೆಯುಆಳಾ . .
14 ಆಱಿದೊ . . . ಸಿವದುಳಸಾಸಿ
15 ರ್ವ್ವಪಾರ್ವ್ವರಾನ್‌ಕೊನ್ದುಪಞ್ಚಮಾಹಾ
16 . . . ಕಸ . . . .

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### ಅದೇ ಹೋಬಳಿ ಬಂದಲಿಕೆಗ್ರಾಮದ ಬಸ್ತಿಯ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 2′ 6″

1 ಸ್ವಸ್ತ್ಯಕಾಳವರಿಷಶ್ರೀಪೃಥುವೀವಲ್ಲಭಮಹಾರಾಜಾ
2 ಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಶ್ರೀಕನ್ನ
3 ರದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೆಸಲು
4 ತ್ತಿರೆಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಸತಙ್ಗಳೆ
5 ಣ್ಟುನೂಱಮೂವತ್ತನಾಲ್ಕನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರಂಪ್ರವ
6 ರ್ತ್ತಿಸೆಸ್ವಸ್ತಿಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮಹಾಸಾಮ
7 ನ್ತಂಕಾಱ್ಕದೇವಯ್ಸರನ್ವಯದೊಳ್‌ಕಲಿವಿಟ್ಟರಸರ್ಬ್ಬನವಾಸಿಪನ್ನಿ
8 ರ್ಚ್ಛಾಸಿರಮನಾಳುತ್ತಿರೆನಾಗರಖಣ್ಡಮೆಱ್ಪತ್ತರ್ಕ್ಕಂಸತ್ತಱರ
9 ನಾಗಾರ್ಜ್ಜುನನಾಲ್ಗಾವುಣ್ಡುಗೆಯ್ಯುತ್ತುಶ್ರೀಕಲಿವಿಟ್ಟರಸ
10 ರಬೆಸದೊಳತೀತನಾದೊಡಾತನಗಾವುಣ್ಡಿಗರ
11 ಸರ್ನ್ನಾಲ್ಗಾವುಣ್ಡಪಂತಮನಿತ್ತೊಡೆಜಕ್ಕಿಯಬ್ಬೆನಾ
12 ಲ್ಗಾವುಣ್ಡುಗೆಯ್ಯುತ್ತಿರೆನಣ್ದುವರಕಲಿಗಂಪೆರ್ಗ್ಗೆಡೆ
13 ತನಂಗೆಯ್ಯೆಸನ್ದಿಗರಕುಡಿವುಳ್ದಂಕೊಡಂಗೆಯೂ
14 ರ್ಗ್ಗೆಪೆರ್ಗ್ಗೆಡೆತನಂಗೆಯ್ಯುತ್ತಿರೆಎಱ್ಪದಿಂಬರುಂಮೂ
15 ನೂರ್ಬ್ಬರುಂಜಕ್ಕಿಯಬ್ಬೆಯೊಳ್‌ನುಡಿದವುತವುರಂ
16 ಬಿಡಿಸಿದೋರ್‌ಜಕ್ಕಿಯಬ್ಬೆನಾಗರಖಣ್ಡಮೆಱ್ಪತ್ತರ್ಕ್ಕ
17 ಅವುತವೂರೊಳಾದನಾಲ್ಗಾವುಣ್ಡವಾಗಮಂಬಿಸುಟೊಳ್
18 ದೇವಾರಕ್ಕೆಜಕ್ಕಿಲಿಯೊಳ್‌ನಾಲ್ಕುಮತ್ತಲ್ಕೆಯ್ಯಂಕೊಟ್ಟೊ
19 ಳ್ ॥ ವೃತ್ತಂ ॥ ಉತ್ತಮಪ್ರಭುಶಕ್ತಿಯುಕ್ತೆಜಿನೇನ್ದ್ರಶಾಸನಭಕ್ತೆ
20 ಕಾನ್ತ್ಯಾತ್ತವಿಭ್ರಮೆಜಕ್ಕಿಯಬ್ಬೆಸಮನ್ತುನಾಗರಖಣ್ಡಮೆಱ್ಪತ್ತು
21 ಮಂವಧುವಾಗಿಯುಂನಿಜವೀರವಿಕ್ರಮಗರ್ಬ್ಬದಿಂಪೆತ್ತವಂಪ್ರತಿ
ಪಾಲಿ
22 ಸುತ್ತೊಸದಿಱ್ದಿಳಿಱ್ದವಸಾನದೊಳ್ ॥ ತನುರುಜೆಯಂಪುದುಙ್ಗುಳಿಸೆ
23 ಸಂಸೃತಿಭೋಗಮಸಾರಮೆನ್ದುನಿಚ್ಚಿನಿಸಿನಿಜಪ್ರಿಯಾತ್ಮಜೆಗೆಸ
24 ನ್ತತಿಯಂಕರೆದಿತ್ತುಮೋಹಬನ್ಧನದತೊಡರ್ಪಿನೊಳ್ತೊದಱ್ದುಮೋ
25 ಹಿಸಿನಿ . . . . ಱಬಲ್ಲೆಬನ್ದುಬನ್ದನಿಕೆಯತೀರ್ತ್ಥದೊಳ್ತೊಱದು
ದಚ್ಚ
26 ರಿಯಂ . . . ಜಕ್ಕಿಯಬ್ಬೆಯಾ ॥ ವಸುಜಲರಾಸಿವಾರಿದಪಥಂಶ
27 ಕಭು . . ತಾಬ್ದಸಂಕ್ಯೆವರ್ತ್ತಿಸೆಬಹುಧಾನ್ಯಮೆಂಬವರಿಷಂತ್ರಿಕ
ಮಾ
28 ಸದಕಾಳಪಕ್ಷದೊಳ್‌ದಸಮಿಯೊಳಾರ್ಕ್ಯವಾರದುದಿತೋದಿತವೇ
29 ಳೆಯೊಳಣ್ಮಿಭಕ್ತಿಯಿಂಬಸದಿಗೆವನ್ದುನೋನ್ತಳಮಪೂರ್ಬ್ಬತರ
30 ಙ್ಗದಜಕ್ಕಿಯಬ್ಬೆಯಾ॥ ಬರೆದೊಂನಾಗವರ್ಮ್ಮದೇವಾರಕ್ಕೆಕೊಟ್ಟಕೆ
31 ಯ್ಗಅವುತವೂರ್ಗ್ಗಂಕಾಲಾನ್ತರದೊಳ್‌ಮೋಹಸನ್ದೊಂಪಞ್ಚಮ
32 ಹಾಪಾತಕನಕ್ಕುಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಪಲಂ
ಪಾರ್ಶ್ವದಲ್ಲಿ
33 ಈಕಲ್ಲಸಂದಿಗರಕುಳಿ . . ಮುದ್ದನ್ನಿಱಿಸಿದೊಂ . . . ಬೆಲೆಯಮ್ಮ
ನಮಗಂ

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### ಅದೇ ಬಸ್ತಿಗೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 6″

[1]ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸ . . .
[2]ತಂಗ ೯೩೮ ರಾಕ್ಷಸಸಂವತ್ಸರಂ . . .
[3]ತ್ತಿಸೆಸ್ವಸ್ತಿಶ್ರೀಪೃಥುವೀವಲ್ಲಭ . . .
[4]ಹಾರಾಜಾಧಿರಾಜಂಚಾಳುಕ್ಯವಂ . .
[5]ವಂಜಯಸಿಂಹದೇವಂರಾಜ್ಯಂಗೆಯ್ಯೆ . .
[6]ನ್ದಯ್ಯಂಬನವಾಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರದ . .
[7]ನಾಳುತ್ತಿರೆನಾಗರಖಣ್ಡಮೆಱ್ಪತ್ತು . . .
[8]ತ್ತಱರನಾಗಾರ್ಜ್ಜುನಯ್ಯಂನಾಟ್ಗಾವುಣ್ಡು
[9]ಗೆಯ್ಯುತ್ತಿರೆಸಾನ್ತಳಿಗೆನಾಡರಸರಬ . .
[10]ದ್ದಮ್ಮನಸಾನ್ತರನಮೇಲೆಮೂಕರಸಂಧಾಱಿ
[11]ಟ್ಟಲ್ಲಿನಾಗಾರ್ಜ್ಜುನಯ್ಯನಮಗಂಮನ್ನೆಯ
[12]ನಾಗವರ್ಮ್ಮತಾನುಂಧಾಱಿವರಿದಲ್ಲಿಸತ್ತುಸು
[13]ರಲೋಕಕ್ಕೆಸನ್ದಂ ॥ ತನ್ದೆತನಗೀಯೆಭಾರಮ
[14]ನೊನ್ದುತ್ತರಮಾಗೆಸಲಿಸಿನಿಜಸಾಹಸದಿಂಕುನ್ದ
[15]ದೆಧರೆಪೊಗಳುತ್ತಿರೆಬನ್ದಣಿಕೆಯನಾಗವ
[16]ರ್ಮ್ಮನಮಳಚರಿತ್ರಂ ॥ ಸತ್ತಱರನಾಗವರ್ಮ್ಮನು
[17]ದಾತ್ತಗುಣಂಪುಟ್ಟೆಕೀರ್ತ್ತಿಯುಂಧರ್ಮ್ಮಮುಮಿರ್ಪ್ಪತ್ತುತ
[18]ಲೆವರೆಗಮೆಸೆದಿರೆಸತ್ತುಸುರಾಂಗನೆಯರೊಡನೆಸುಖ
[19]ದಿಂದಿಱ್ದಂ ॥ ಆತನೊಡಸತ್ತುಎಳೆಯಬಸವಂಗೆಬನ್ದುಮ
[20]ತ್ತಲ್‌ಕೆಯ್ಯಂನಾಗಾರ್ಜುನಯ್ಯನುಂನಿಜಬ್ಬೆಯುಂಪೆಱಗೆನ
[21]ಡೆಯಿಸುವರ್ ॥

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### ಅದೇ ಬಸ್ತಿಗೆ ಉತ್ತರದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 6′ × 1′ 8″

[1]ಭದ್ರಂಸಮನ್ತಭದ್ರಸ್ಯಪೂಜ್ಯಪಾದಸ್ಯಸನ್ಮತೇಃ
[2]ಅಕಳಂಕಗುರೋರ್ಬ್ಭೂಯಾತ್ಸಾಸನಾಯಾಜಿನೇಶಿನಃ ॥
[3]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
[4]ನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[5]ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಮದಾಪ್ರಮೋದಜನಕಂಯಸ್ಯೋರುವಕ್ಷ
[6]ಸ್ಥಳಂಯದ್ದೋರ್ದ್ದಂಡಕ್ರಿತಾನ್ತವಕ್ತ್ರವಿವರೇಮಗ್ನಂದ್ವಿಷತ್ಪಾ
[7]ರ್ತ್ಥಿವೈ[ಃ]ಯಸ್ಸೇಯಂವಸುಧಾಚತುರ್ಜ್ಜಳನಿಧಿವ್ಯಾವೇಷ್ಟಿತಾ
[8]ಪ್ರೇಯಸೀಜೀಯಾತ್ಸೃಭುವನೈಕಮಲ್ಲನೃಪತಿಸ್ಸೋಯಂ
[9]ನತಾನಂದನ[ಃ] ॥ ತೇನೇದಂನರಪಾಳಮೌಳಿವಿಳಸನ್ಮಾಣಿಕ್ಯ
[10]ಲೀಢಾಂಘೃಣಾಶ್ರೀಮದ್ಮಲ್ಲಸುತೇನಶಾಸನಮಹೋದತ್ತಂ
[11]ದ್ವಿಷಣ್ಮಾಥಿನಾಆಹಾರಾದಿಚತುರ್ವ್ವಿಧಂಮುನಿಗಣೇದಾ
[12]ನಂಚಯಸ್ಯಪೃಯಂತೇನಾಪ್ತಂಕುಳಚಂದ್ರದೇವಮುನಿನಾಶು
[13]ಭ್ರಾಭ್ರಸತ್ಕೀರ್ತ್ತಿನಾ(ಂ) ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ
[14]ಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕ
[15]ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭು
[16]ವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃ
[17]ದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತುಮಿರೆಬಂ
[18]ಕಾಪುರದನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಗತಾವಿನೋದದಿಂರಾಜ್ಯಂ
[19]ಗೆಯ್ಯುತ್ತುಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿಸಮಸ್ತ
[20]ಭುವನಪ್ರಸ್ತುತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ವಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲ
[21]ಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಾಳಪುರವ . . .
[22]ನನ್ದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರ . . .
[23]ಕುಸುಮಾಯುಧಂವಿಕ್ರಮಗಂಗಂಜಯದುತ್ತರಂಗಂ . . . . .
[24]ಮಣಿಮಂಡಳಿಕಮಕುಟಚೂಡಾಮಣಿಶ್ರೀಮಚ್ಚ . . . . . .
[25]ಪೆರ್ಮ್ಮಾಡಿಭುವನೀಕವೀರನುದೆಯಾದಿತ್ಯನುಂಚಾಳು . . . . .
[26]ಲಸ್ತಂಭಂನರವೈದ್ಯಂಕುಮಾರಮಂಡಳಿಕಂಬುದ್ಧರ . . . . . .
[27]ಗೆಯ್ಯಲುಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರುಭರ . . . . . .
[28]ಕ್ರವರ್ತ್ತಿನವೀಕೃತಮಪ್ಪಬಂದಣಿಕೆಯತೀರ್ತ್ಥ . . . . . .
[29]ಶಾನ್ತಿನಾಥದೇವ . . . . . ತನವಿಕರ . . .
[30]ಳಾಪ್ರವರ್ತ್ತನ . . . . . ಕಾಲಾನ್ತರಿತಪು . . . . .
[31]ನವ . . . . . ದಕಂಪಣಂನಾಗರಖಣ್ಡ . . . . .
[32]ಬಾಡ . . . . ಸಕವರ್ಷ ೯೯೬ ಱನೆಯಆ . . . . . .
[33]ದಪುಷ್ಯಮಾಸದುತ್ತರಾಯಣಸಂಕ್ರಮಣ . . . . . .
[34]ಳಶ್ರೀಮೂಲಸಂಘಾನ್ವಯಕ್ರಾಣೂರ್ಗ್ಗಣ . . . .

[35]ಶ್ಚದ್ರ್ಯೀವುದುಭಯಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿಜೂ . . . . .
[36]ಪ್ಪರಾಮನಂದಿಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರುಕುಳ . . . . .
[37]ದೇವರಕಾಲಂಕಚ್ಚಿರ್ದಸಬ್ಬನವಮ್ಯಂಧಾರಾಪೂರ್ವ್ವ . . . .
[38]ಬ್ರಕಾಸನವುಂಸಿಳಾಶಾಸನವುಂಮಾಡಿ . . . . . .
[39]ಪ್ರತಿಪಾಳಿಸಿದರ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇ . . . . . .
[40]ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುವುಂಪಂಚರತ್ನ . . . .
[41]ನಿರ್ಚ್ಛಿಸಿರ್ವ್ವರುವೇದಪಾರಗರಪ್ಪ . . . . . .
[42]ಳೊಳ್ಕೊಟ್ಟವುಹಾಫಳ . . . . . .
[43]ಕವಿಲೆಯುವುನಿಬ . . . . . .
[44]ನೋದಪಂಚವುಹಾಪಾ . . . . . .
[45]ಕೀಪತಿವಂಶಜಾವಾ . . . . . .
[46]ವಿಭೂಪಾಪಪಾಳಯ . . . . . .
[47]ತೇಭ್ಯೋವುಯಾವಿರಚಿ . . . . . .
[48]ಪರದತ್ತಾಂವಾಯೋಹ . . . . . .
[49]ಸಹಶ್ರಾಣಿವಿಷ್ಠಾಯಾ . . . . . .
[50]ತಂರಿತೋಕ್ತಿಸಹಿತಂ . . . . . .
[51]ಖಂವುಖಾಬ್ಜಲಸಿತ . . . . . .
[52]ವುತೋದಯಂಸದ . . . . . .
[53]ವುದನೆಂಬಿನಂನೆಗಳ್ದ . . . . . .
[54] . . ನ್ಯೋಯಂಥವ್ಮರ್ . . . . . .
[55] . . ಗಿನಃಪಾತ್ಥಿರ್ . . . . . .

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ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ದಕ್ಷಿಣಭಾಗದ ದಾಲವಂದರದ ಕಂಭದಲ್ಲಿ.

[1]ಕಾವುದಾರ್ಹಂನುತೀರೇಕಾಕಾರೇತಿಪ್ಪತ್ರಕಾಧಿಕಾ
[2]ಕಾಧಿಕಾಸ್ತಿತತೋರಾಕಾಕಾರಾತೋಬಂಧದಾವು
[3]ಕಾ ॥ ಯಿಶ್ಲೋಕವನುಯಿಚಕ್ರಬಂಧದಲಿವ್ರೇದೂದು
(ಈಬಂಧವನ್ನು ಜೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

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ಅದೇ ಬಸ್ತಿಯ ಉತ್ತರ ಭಾಗದ ದಾಲವಂದರದ ಕಂಭದಲ್ಲಿ.

[1]ಕಾವುದಾರ್ಹನ್ನುತೀರೇಕಾಕಾರೇತಿಪ್ಪತ್ರಕಾಧಿ
[2]ಕಾಕಾಧಿಕಾಸ್ತಿತತೋರಾಕಾಕಾರಾತೋಬಂಧ
[3]ದಾವುಕಾ ॥ ಚಕ್ರಬಂಧದಲಿಶ್ಲೋಕವನೋದೂದು
(ಈಬಂಧವನ್ನು ಜೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

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ಅದೇ ಬಸ್ತಿಯ ಬಾಗಿಲಕಂಭದಲ್ಲಿರುವದು.

ಶಾಂತಂತೇಜಿನಭೂನುತಮತಮುತ್ವಂತೇನಜೈನಶ್ಚತ । ತೇಜೋವುನ್ದಿರರಾಜನನ್ದಿತತತೇಕಂಜನ್ಮವಾರಾಃಬೂ ।
ಭೂಸಾರಾತುಳಜನ್ಮತೇತತಪನಸ್ಫಾರಾಭಿರಾಮದ್ಯತೇ । ತತ್ವೇನಸ್ವವತೇನವುಸ್ವತತತಾಭೂಷಿತಾತೇದಿಶಾಂ ॥
(ಈಶ್ಲೋಕವು ಮೂಲಪ್ರತಿಯಲ್ಲಿರುವ ಚಕ್ರಬಂಧದಿಂದ ಎತ್ತಿ ಬರಿಯಲ್ಪಟ್ಟಿದೆ. ಬಂಧವನ್ನು ಜೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

ಶಾಂತೇಭೂತತಭೂತೇಶಾಂತೇವುರಾನನರಾವುತೇ । ಭೂರಾಜತೇತೇಜರಾಭೂತನತೇವುವುತೇನತ ॥
(ಈಶ್ಲೋಕವು ಮೇಲಿನ ಚಕ್ರಬಂಧದಿಂದುದ್ಧೃತವಾದ ಸರ್ವತೋಭದ್ರಬಂಧದಿಂದ ಎತ್ತಿ ಬರಿಯಲ್ಪಟ್ಟಿದೇ. ಬಂಧವನ್ನು ಜೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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### ಅದೇ ಗ್ರಾಮದ ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಮುಂದೆ ಉತ್ತರದ ಕಡೆ.

ಪ್ರಮಾಣ 6′ × 2′ 6″

[1]ಕವಿನಿವಹಸ್ತುತಂನೆಗ
[2]ಳ್ದರೇಚಚಮೂಪತಿಯಿಂಬ
[3]ಳಿಕ್ಕಮಾಭುವನದೊಳಿಂತನಂತ
[4]ಜಿನಧರ್ಮ್ಮವನುದ್ಧರಿಪರ್ದ್ಧರೇಚ
[5]ನಂಸುವಿದಿತಮಾಗೆಬಾಂ
[6]ಧವಪುರಾದಿಪಶಾನ್ತಿಜಿನೇ
[7]ಶತೀರ್ತ್ಥಮಂಕವಡೆಯಬೊಪ್ಪ
[8]ನುದ್ಧರಿಸಿದಂಯದುವ
[9]ಲ್ಲಭರಾಜ್ಯಭೂಶಣಂ ॥
[10]ಮಡಗಿಡಲೆಂದೇಂಧನಮಂಪ
[11]ಡೆವನೆನಾಳ್ದೆಱದದಾನಮಂಮಾ
[12]ಡಲುಕೆಂದೊಡಮೆಯನಜ್ಜ
[13]ಪನಾರಿಂಕಡುಜಾಣಂಭಭ್ಯರೊ
[14]ಳಗೆಕವಡೆಯಬೊಪ್ಪಂ ॥

[15]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ವಸುಧಾಕಾನ್ತೆಯಕುನ್ತಳೋ
ಪಮ
[16]ಮೆನಿಪ್ಪೀಕುನ್ತಳಕ್ಷೋಣಿಯಂಪೆಸರ್ವೆತ್ತಾನವನಂದಗುಪ್ತಕುಲಮೌರ್ಯ್ಯಕ್ಷ್ಮಾಪರಾಳ್ದರ್ಲ್ಲಸಜ್ಜಸದಾಣ್ಮಕ್ಕರ್ಲಿರಟ್ಟರಾಳ್ದರ
[17]ವರಿಂಚಾಳುಕ್ಯರಾಳ್ದರ್ವ್ವಳಿಕ್ಕೆಸೆದಿರ್ದ್ದಾಕಳಚುರ್ಯ್ಯವಂಶಜರೊಳಾಳ್ದಂಬಿಜ್ಜಲಕ್ಷೋಣಿಪಂ ॥ ಅಲ್ಲಿಂ
[18]ಬಳಿಕ್ಕೆಧರೆಯೊಳ್ಬಲ್ಲಿದರಂತಱಿದುನಿಜಭುಜಾಸಿಯಿನದಟಂಬಲ್ಲಾಳನ್ರಿಪಂಧರೆಯಂಸಲ್ಲೀಲೆ
[19]ಯಿನಾಳ್ದನಖಿಳದೇಶಂಪೊಗಳಲ್ ॥ ಆತನವಂಶಾವತಾರವೆನ್ತೆನೆ ॥ ವ್ರಿತ್ತಂ ॥ ಕ್ರಿಷ್ಣನನಾಭಿಪಂಕಜಜನಪ್ಪಜನಿಂ
[20]ವೊಗೆದತ್ರಿಯತ್ರಿಜಂವಿಷ್ಣುಪದಾವಭಾಸಿಸಸಿಪುಟ್ಟಿದನಾತನವಂಶಸಂಭವಂಜಿಷ್ಣುಪರಾಕ್ರಮಂಪುರು
[21]ಪುರೂರವನಾನಹುಶಂಯಯಾತಿರಾಜಿಷ್ಣುಯದೂತ್ತಮಂಕ್ರಮದೆತತ್ತದಪತ್ಯರೆನಲ್ಕೆ
[22]ಪುಟ್ಟಿದರು ॥ ಸಳನಾದಂಯದುವಂಶದೊಳ್ಮುದದವಂವಾಸನ್ತಿಕಾದೇವಿಯಾಚಳನಾರಾಧನೆಯಂ
[23]ಪೊಣರ್ಚ್ಚಿಶಶಕೋದ್ಯದ್ಗ್ರಾಮದೊಳ್ಪಾಯ್ದೊಡಾಗಳೆತಾಂಪೆರ್ಬ್ಬುಲಿಪೊಯ್ಸಳೆಂದುಸೆಳೆಯಂಜೈನ
[24]ಬ್ರತೀಂದ್ರಂಜಗತ್ತಿಳಕಂಕೊಟ್ಟೊಡೆಪೊಯ್ಯೆಪೊಯ್ಸಳವೆಸರ್ತ್ತಾನಾದುದೀಧಾತ್ರಿಯೊಳ್ ॥
[25]ಸೆಳೆಸಿಂದದಕಾವಾಗಿರೆಮುಳಿಸಿಂದಂಪಾಯ್ದಪುಲಿಯೆಪುಲಿಯಾಗಿರೆತಾಂತೊಳತೊಳತೊಳ್ದ
[26]ಪುದುಯದುನ್ರಿಪಬಲದೊಳ್ಪುಲಿಯೆಸೆವಸಿಂದವಂದಿಂದಿತ್ತಲ್ ॥ ಸಳನಿಂದಂಬಳಿಕಂನ್ರಿಪಾಳ
[27]ಕರನೇಕರ್ಯ್ಯಾದವೇಶರ್ಮ್ಮಹೀತಳಮಂಪಾಳಿಸಿದರ್ಬ್ಬಳಿಕ್ಕೆವಿನೆಯಾದಿತ್ಯಂಗೆಪುತ್ರಂಜಗ
[28]ತ್ತಿಳಕಂಮುಂನೆಱೆಯಂಗನಾದನೆಱೆಯಂಗಂಗೊಪ್ಪಬಲ್ಲಾಳನುಂವಿಳಸದ್ವಿಷ್ಣುವುಮರ್ಕ್ಕತೇಜನುದಯಾ
[29]ದಿತ್ಯಾಂಕನುಂಪುಟ್ಟಿದರು ॥ ಆವರೊಳುರಂಜಿಪವಿಷ್ಣುವರ್ದ್ಧನನ್ರಿಪಂಗಾದಂಸುತಂಮೇದಿನೀಧವನಪ್ಪಾನರಸಿಂ
[30]ಹಭೂಪನದಟಂತನ್ನಾರಸಿಂಹಂಗಮುತ್ಸವದಿಂದೇಚಲದೇವಿಗಂಯದುಕುಲಪ್ರೋತ್ತಂ
[31]ಸನಾದಂಸುತಂಭುವನಾನಂದನಮೂರ್ತ್ತಿಕೀರ್ತ್ತಿನಿಳೆಯಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ನಿರಿದಿದಿರಾಂತವರಂ
[32]ನಿಜಚರಣಕ್ಕೆಱಗಿದರನೊಸೆದುರಕ್ಷಿಸಿಧರೆಯಂಪರಿಪಾಳಿಸುತಂಸುಖದಿಂದಿರೆವಿಜಯಸಮುದ್ರದಲ್ಲಿಯಾ
[33]ಬಲ್ಲಾಳಂ ॥ ಧರಣೀಕಾನ್ತೆಯಮುಖದನ್ತಿರೆಬನವಸೆನಾಡುರಂಜಿಸುವುದದಱೊಳ್ನಾಗರಖಣ್ಡಂತಿಳಕದವೊ
[34]ಲ್ಪರಿಸೋಭಿಪುದಾವಕಾಲಮುಂಸಿರಿಯೊದವಿಂ ॥ ಊರೂರ್ನ್ನಂದನದಿಂಲತಾಭವನದಿಂದೂರೂರ್ತ್ತಟಾಕಂಗ
[35]ಳಿಂದೂರೂರ್ತ್ತಳ್ತೆಲೆವಳ್ಳಿಯಿಂಕೊಳಗಳಿಂದೂರೂರ್ಪ್ಪಳೋರ್ಬ್ಬೀಜದಿಂದೂರೂರ್ಕ್ಕಬ್ಬಿನತೋಂಟದಿಂಕ
[36]ಳವೆಯಿಂದೂರೂರ್ಪ್ರಜಾವ್ರಾತದಿಂದೂರೂರ್ದ್ದೇವಗ್ರಿಹಂಗಳಿಂವಿಬುಧರಿಂದೂರೂರ್ಕ್ಕರಂರಂ
[37]ಜಿಕುಂ ॥ ಪರಲೊಳ್ಪರುಸಂಧೇನೂತ್ಕರದೊಳ್ಸುರಧೇನುನಂದನದೊಳಮರಕುಜಂಕರಮೆಸೆ

38ವಂತಿರೆಸಲೆನಾಗರಖಂಡದೊಳೆಸೆವುದೆಸೆವಬಾಂಧವನಗರಂ ॥ ವ್ರಿ ॥ ಅದುಬಳಸಿರ್ದ್ದನಂದನದಿನಂ
39ಬುಜಷಂಡದಿನೊಳ್ಗವುಂಗಿನಿಂಪುದಿದೆಲೆವಳ್ಳಿಯಿಂಬೆಳದಶಾಳಿಯಿನೊಪ್ಪುವಕೋಂಟೆಯಿಂಸಮಂತೊದವಿದಲ
40ಕ್ಷ್ಮಿಯಿಂವಿಭವದಿಂವಿಳಸಜ್ಜನದಿಂಸುದೇವಗೇಹದಕಡುಚೆಲ್ವಿನಿಂದಮಳಕಾಪುರಮಂನಗುತಿಪ್ಪುರ್ದೊ
41ರ್ಮ್ಮೆಯುಂ ॥ ಅದನಾಳ್ವಂಪ್ರಜೆಮೆಚ್ಚೆಗಂಡನದಟಂಕಾದಂಬವಂಶೋದ್ಭವಂಮುದದಿಂಸೋಮನ್ರಿ
42ಪಾತ್ಮಜಾತನೆನಿಸಿರ್ದ್ದಾಬೊಪ್ಪದೇವಂಗೆಪುಟ್ಟಿದಸತ್ಪುತ್ರನನೂನಶೌರ್ಯ್ಯನಿಳೆಯಂಕಂದರ್ಪ್ಪ
43ಸನ್ಮೂರ್ತ್ತಿಯಭ್ಯುದೆಯಾಳಂಕ್ರಿತನಾತ್ತಕೀರ್ತ್ತಿರಮಣಂಶ್ರೀಬ್ರಹ್ಮಭೂಪಾಳಕಂ ॥
44ಆಬನ್ದಣಿಕೆಯಶಾಂತಿನಾಥದೇವರಮಂಟಪಮಂಮಾಡಿಸಿಕವಡೆಯಬೊಪ್ಪಿಸೆಟ್ಟಿಯರುಸ
45ರ್ವ್ವನಮಸ್ಯಮಂಮಾಡಿದಂ ॥ ನಾಗರಖಣ್ಡದೊಳ್ಹರನವಕ್ತ್ರದವೊಲ್ನೆಗಳ್ದಗ್ರಹಾರಮಯ್ದಾಗ
46ಳುಮೊಪ್ಪುಗುಂನಿಖಿಳವೇದಪುರಾಣಸುನೀತಿಶಾಸ್ತ್ರತರ್ಕ್ಕಾಗಮಕಾಬ್ಯನಾಟಕಕಥಾ
47ಸ್ಮೃತಿಯಜ್ಞ್ಯವಿಧಾನಮಂಮನೋರಾಗದಿನೋದುವೋದಿಸುವಶೇಷಮಹಾಜನದೊಂದುಘೋಷ
48ದಿಂ ॥ ಪ್ರತ್ಯೇಕಬೃಹಸ್ಪತಿಗಳ್ನಿತ್ಯಾನುಷ್ಠಾನಚಾರುಚಾರಿತ್ರಪರರ್ಸ್ಸತ್ಯಯುತರ್ತ್ತೇಜದೊಳಾದಿ
49ತ್ಯಶದ್ರಿಶರಲ್ಲಿಯಿರ್ಪ್ಪಮಾಜನವೆಲ್ಲಂ ॥ ಕೆಱೆಯೂರಶಂಭುದೇವ
50ನೆಯೆಱಿತಕ್ಕಂಸಕಳವಿಧಿಗಳಂಸಲೆಕಣ್ಡೆಱಿವಿಯೆನಿಸಿರ್ಪ್ಪನವನಂನೆಱೆಪೋಲಲುನೆಱೆಯನ
51ಜನುಮಾಭಾರತಿಯುಂ ॥ ಉಱದೆಬಣಂಜುಧರ್ಮ್ಮದೊಳಗಂನಯದಿಂನಡೆಯುತ್ತಮಿ
52ರ್ಪ್ಪರಂತಱಿದುಸುಧರ್ಮ್ಮದಿಂನಡೆವರಂಪ್ರತಿಪಾಳಿಪಸೆಟ್ಟಿಕವ್ವೆಯಕ್ಕಱಿನಸುತಂಗೆಪುಣ್ಯ
53ನಿಧಿಸಂಕರಸೆಟ್ಟಿಗೆಸೆಟ್ಟಿಗುತ್ತರಾರ್ಪ್ಪೆಱರೆಣೆಸತ್ಯದಿಂವಿಭವದಿಂನುತಶೌರ್ಯ್ಯದಿನುದ್ಘಧೈ
54ರ್ಯ್ಯದಿಂ ॥ ತನಗಯ್ಯಂಶಂಕರಂತಜ್ಜನನಿನೆಗಳ್ದಜಕ್ಕವ್ವೆಯಾಪ್ತಂಜಿನಂಸನ್ಮುನಿವಂದ್ಯಂ
55ಭಾನುಕೀರ್ತ್ತಿಬ್ರತಿಪತಿಗುರುಬಲ್ಲಾಳನಾಳ್ದಂವಿನೇಯರ್ತ್ತನಗಿಷ್ಟರ್ಕ್ಕಾನ್ತೆಲಳ್ಳಾಂಬಿಕೆಸ
56ತಿಸತಿನುತೆಜಕ್ಕವ್ವೆಮಲ್ಲವ್ವೆಗಳ್ನಂದನೆಯರ್ಬ್ಬಲ್ಲಾಳದೇವಂಸುತನೆನೆಯೆಸೆದಂವೀರ
57ಸಾಮಂತಮುದ್ದಂ ॥ ಕವಿಗಳಮುದ್ದನಾಶ್ರಿತರಮುದ್ದನನಾಥರಮುದ್ದನಿಷ್ಟನಪ್ಪವರ್ಗಳಮು
58ದ್ದನರ್ತ್ಥಿಗನಮುದ್ದನೆಡನ್ನೆಲೆಗೊಂಡಶಿಷ್ಟಬಾಂಧವರೆಸೆವೊಂದುಮುದ್ದನೆನಸುಂಪರಿವಾ.
59ರದಮುದ್ದನಂಗನಾನಿವಹದಮುದ್ದನೆಯ್ದೆಸಲಿಪಂಪ್ರಭುಮುದ್ದನಿಳಾತ
60ಳಾಗ್ರದೊಳ್ ॥ ಸ್ವಳ್ಳತರಕೀರ್ತ್ತಿಯಿಂದಂಕಳ್ಳವಿಯೂರಡೆಯಬಿಟ್ಟಿಯರಸಂಜಗಮಂಪ್ರಳ್ಳಾ
61ದಿಶಿದನವಂಗತಿತುಳ್ಳರೆನಿಪ್ಪೂರಡೆಯರದೇಂಪೇಳೆಣೆಯೇ ॥ ಸಾಗರವಳಯಿತಧರ
62ಣೀಭಾಗದೊಳತ್ಯುಂನತಿಕ್ಕೆಯಿಂಬಲ್ಪಿಂಸತ್ಯಾಗದಿನಱಿವಿಂದೆಣೆಯೇಬೇಗೂರಪ್ರಭುಗೆಮಾಳಗೌ
63ಡಂಗಂನ್ಯರ್ ॥ ಸೊಗಯಿಪ್ಪಕಣ್ನಸೋಗೆಯನೆಗಳ್ದಿರ್ದ್ದೆಱೆಕಾಟಿಗೌಡನಱಿತವನಾರ್ಪ್ಪಂಮ್ರಿ
64ಗರಿಪುವಿಕ್ರಮಮಂನೆಱೆಪೊಗಳಲ್ಕಾಜಲಜಭವನುಮೇನಾರ್ತ್ತರ್ಪ್ಪನೇ ॥ ಮಳವಳ್ಳಿಯೆಱಹಗೌಡಂ
65ಗೆಳೆಯೊಳ್ಸಮನಪ್ಪರುಂಟೆಸತ್ಯದಿನಱಿವಿಂವಿಳಸತ್ಯಾಗದಿನತ್ಯುಜ್ವಳಕೀರ್ತ್ತಿಯಿನಧಿಕಶೌರ್ಯ್ಯ
66ದಿಂಸದ್ಗುಣದಿಂ ॥ ಚಲದನೆಲೆಚಾಗದಾಗರಮಲಘೆಗುಣಂಗಳನಿಧಾನಮಱಿತದತವ
67ರುಜ್ವಳಕೀರ್ತ್ತಿಯಕರುವೆನಿಪಂಸಲೆಹಲರಿಂದಬ್ಬಲೂರಸೋಮಗೌವುಂಡಂ ॥ ಮುದದೆಮುನಿ
68ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಳ್ಕಱಿನಶಿಷ್ಯರನುಪಮವಿದ್ಯರ್ಮ್ಮದರಹಿತರ್ಸ್ಸಲೆನೆಗಳ್ದರ್ವ್ವಿದಿತಗುಣ
69ರ್ಲ್ಲಲಿತಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತೇಶರ್ ॥ ಅವರಾನಂದನನಂದನನವನೀಸಂಸ್ತುತ್ಯಮೆ
70ನಿಪಕಾನೂರ್ಗ್ಗಣಕೈರವಚಂದ್ರನೆನಿಸಿನೆಗಳ್ದಂವಿವೇಕಿಶುಭಚಂದ್ರವಿನುತಪಂಡಿತದೇವಂ ॥
71ಮಳಿನತೆಇಲ್ಲದಕುಂದಂತಳೆಯದಸಲೆರಾಹುಪಿಡೆಯೈದದದೋಷಾವಳಿಯೊ
72ಳ್ಪರಿಯಿಸದಸ್ತಾಚಳಕೆಳಸದಚಂದ್ರನೆನಿಸುವಂಶುಭಚಂದ್ರಂ ॥ ಬಂದಣಿಕೆಯತೀರ್ತ್ಥ
73ವನಾನಂದಾಚಾರ್ಯ್ಯರವೊಲುದ್ಧರಿಸಿದಂಜಗದಾನಂದಕರಲಲಿತಕೀರ್ತ್ತಿಯನಂದನಶುಭಚಂ

74ದ್ರವಿನುತಪಣ್ಡಿತದೇವಂ ॥ ಕುಸುಮಬ್ರಾತದೊಳಂಬುಜಂಜಳಧಿಯೊಳ್ದುಗ್ಧಾಬ್ಧಿತಾರಾಳಿಯೊಳ್ಸ
75ಸಿಚಿಂತಾಮಣಿಕಲ್ಗಳೊಳ್ತರುಗಳೊಳ್ಕಳ್ಪೋರ್ಬ್ಬಿಪಂರತ್ನದೊಳ್ಮಿಸುಪಾಕೌಸ್ತುಭವೊಪ್ಪುವನ್ತೆಜಿನ
76ಯೋಗಿಬ್ರಾತದೊಳ್ರಂಜಿಪಂಜಸದಾಣ್ಮಂಶುಭಚಂದ್ರದೇವಮುನಿಪಂಕಾನೂರ್ಗ್ಗ
77ಣೋದ್ಧಾರಕಂ ॥ ಇಂತಿದುಚಿತ್ರಮೆಂಬಿನೆಗಮೆಯ್ದೆಮೊಸರ್ಪ್ಪೊಱಸೂಸೆಪಾಲ್ಗಳೋರಂತಿರೆಪುತ್ತಿ
78ನೊಳ್ಪುಗೆಜಲಾತಿಶಯಂನವಪುಱ್ಪಮಾಳಿಕಾಸನ್ತತಿಯಿಂದಮಾದತಿಶಯಂವೆರಸೊಪ್ಪು
79ವಶಾನ್ತಿನಾಥತೀರ್ತ್ಥಾಂತರಪಾರಿಪತ್ಯದೆಸೆವಂಶುಭಚಂದ್ರಮುನೀಂದ್ರನೊರ್ಮ್ಮೆಯುಂ ॥ ಶ್ರೀಮದ್ಬ
80ಲ್ಲಾಳಭೂಪಾಳಕನವಿನುತಸನ್ಮಂತ್ರಿವಿಪ್ರಾನ್ವಯಾಬ್ಜಸ್ತೋಮೋದ್ಯದ್ಭಾನುನಾರಾಯಣಪದ
81ಕಮಳದ್ವಂದ್ವಭೃಗಂಯಶಶ್ರೀಧಾಮಂಸಾಹಿತ್ಯವಿದ್ಯಾಧರನಖಿಳಗುಣಾಳಂಕ್ರಿತಂ
82ಮಾನ್ತನಪ್ರೋದ್ದಾಮಂಶ್ರೀಮಲ್ಲನೀಬಂದಣಿಕೆಯನೊಲವಿಂಪಾಲಿಸುತ್ತಿರ್ಪ್ಪನೊಳ್ಪಿಂ ॥
83ಕಡಿವಂಮಾಱಾನ್ತರಂಬೇಗದೆಕರಗಿಸುವಂಶತ್ರುಸೈನ್ಯಂಗಳಂಸಂಗಡಕೆಲ್ಲಂಧೈರ್ಯ್ಯವರ್ಣ್ಣಕ್ರಮ .
84ಣಸೆಯೆತಾಂತೋಱುವಂಕೀರ್ತ್ತಿಯಚ್ಚಂಕಡುಚೆಲ್ವಪ್ಪನ್ತಿರಚ್ಚೊತ್ತುನಖಿಳದಿಶಾದನ್ತಿದಂ
85ತಂಗಳೊಳ್ನೋಳ್ಪಡೆಸನ್ತಂಕಮ್ಮಟಕ್ಕಂತೊಡೆಯನೆನಿಸುವಂಮಲ್ಲದಂಡಾಧಿನಾಥಂ ॥ ಆಕಮ್ಮಟದಶ್ರೀ
86ಮಲ್ಲನಪ್ರಧಾನನೆನಿಪ ॥ ವ್ರಿ ॥ ಅಲಱೆವಿರೋಧಿಸಂನ್ತಮಸಮಳ್ಕಿರೆಯಾಟವಿಕೋದ್ಘಕೈರ
87ವಂಸಲೆಪೊದಳ್ದೆಯ್ದೆಸಜ್ಜನಬಿಸಂಪ್ರವಿಕಾಸಮನೆಯ್ದೆರಾಗಮಗ್ಗಳಿಸಿರೆಮಿತ್ರಚಕ್ರಚ
88ಯದೊಳ್ಬೆಳೆಪಂನುತವಿಶ್ವಧಾತ್ರಿಯಂಸಲ್ಲಲಿತಮೂರ್ತ್ತಿಕೀರ್ತ್ತಿನಿಧಿಸೂರ್ಯ್ಯಚ
89ಮೂಪತಿಸೂರ್ಯ್ಯನಂದದಿಂ ॥ ಅನ್ತುಪೊಗಳ್ತೆವಡೆದಧಿಕಾರಿಮಲ್ಲಿಸೆಟ್ಟಿಯರುಂದ್ವಿಜವಂ
90ಶಕಮಳಸೂರ್ಯ್ಯನಪ್ಪಸೂರ್ಯ್ಯದೇವನುಂಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
91ಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಲಸಂಪಂನರಪ್ಪನಾಗರಖಂಡದಯ್ದುಗ್ರ
92ಹಾರದಶೇಷಮಹಾಜನಂಗಳುಂಸಕಳಸಾಹಿತ್ಯವಿದ್ಯಾವಿಳಾಸಿನೀವಿಳಾಸ
93ಮೂರ್ತ್ತಿಯೆನಿಪಕೆಱೆಯೂರಊರಡೆಯಂಶಂಭುದೇವನುಂಸ್ವಳ್ಳಾಳ್ಳಗಾಂಗಾಂಭಸದ್ರಿಕ್ಷಕೀರ್ತ್ತಿವಲ್ಲ
94ಭನೆನಿಪಕಳ್ಳವಿಯೂರಡೆಯಬಿಟ್ಟಿಮರಸನುಂಬಣಂಜುಧರ್ಮ್ಮವಾರ್ಧ್ಧಿವರ್ದ್ಧನಚಂದ್ರಲೇಖೆಯೆನಿ
95ಪತ್ರಿಭುವನಮಲ್ಲಸೆಟ್ಟಿಕವ್ವೆಯುಂತದಪತ್ಯಂಶೌರ್ಯ್ಯನಿಧಾನನಪ್ಪಶಂಕರಸೆಟ್ಟಿ
96ಯುಂಸಕಳಯಾಚಕಜನಮನೋಭಿಲಷಿತಫಳಪ್ರದಾಮರಕುಜಸದ್ರಿಕ್ಷ
97ನಪ್ಪಶಂಕರಸಾಮಂತಾನಂದನನಂದನಂಭವ್ಯಜನಬಾಂಧವನಪ್ಪನಾಳ್ಪ್ರಭುಸಾಮಂತಮುದ್ಧ
98ಯ್ಯನುಂರತ್ನತ್ರಯಾಭರಣಭೂಷಿತನಪ್ಪಬೇಗೂರಮಾಳಗೌಡನುಂದೇವದ್ವಿ
99ಜಗುರುಭಕ್ತನಪ್ಪಕಣ್ಣಸೋಗೆಯಎಱಕಾಟಿಗೌಡನುಂನಿಖಿಳಗುಣಾಳಂಕ್ರಿತನಪ್ಪಮ
100ಳವಳ್ಳಿಯೆಱಹಗೌಡನುಂವಿನೇಯಗುಣನಿಧಾನನಪ್ಪಬ್ಬಲೂರಸೋಮಗೌಡನುಂಇಂತಿ
101ನಿಬರುಂಮುಖ್ಯವಾಗಿನಾಗರಖಂಡವೆಪ್ಪತ್ತಱಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳೇಕಸ್ಥ
102ರಾಗಿರ್ದ್ದುಸಕವರ್ಷ೧೦೨೫ ಸಲೆರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂ
103ಕ್ರಮಣನಿಮಿತ್ತವಾಗಿಬಂದಣಿಕೆಯಶ್ರೀಶಾನ್ತಿನಾಥದೇವರಭಿಷೇಕಾಷ್ಟವಿಧಾರ್ಚ್ಚ
104ನೆಪೂಜಾವಿಧಾನೋಚಿತಬ್ರಯಕ್ಕಮಲ್ಲಿಯಪಾತ್ರಪಾವುಳಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ನ್ನೋದ್ಧಾ
105ರಕ್ಕಂಚಾತುರ್ವ್ವರ್ಣ್ಣದಾಹಾರದಾನಕ್ಕಮೆಂದಲ್ಲಿಯತೀರ್ತ್ಥಚಾರ್ಯ್ಯಶುಭಚಂ
106ದ್ರಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಸರ್ಬ್ಬಾಬಾಧಪರಿಹಾರವಾಗಿತಮ್ಮನಿತ
107ರುಂಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿಬಿಟ್ಟದತಿಯೆಂತೆಂದಡೆದಂಡಿಯಹಳ್ಳಿಯುಂ
108ಜಾವಳಿಯುಂಗಂಗವಳ್ಳಿಯುಂಸ್ಥಳವೃತ್ತಿಯುಂಊರೂರಲುನಂದಾದೀ
109ವಿಗೆಗೆನಾಲ್ಕುಪಣಮಂಮುದ್ದೆಯಸಾವಂತಂಚಿಕ್ಕಮಾಗುಂಡಿಯಬಡಗಣೋಣಿಯಿಂಪಡುವ

110ಲು ೫ಂ ವುರದಅಜಕೆದೋಟವುಂಇಂತಿನಿತುವುಂಬಿಟ್ಟರುಧರ್ಮ್ಮದಿಂಪ್ರತಿಪಾಳಿಸುವೆಂತಪ್ಪ
111ವರುಗಂಗೆಯತಡಿಯಲುಸಹಸ್ರಕವಿಲೆಯಂನವರತ್ನಭೂಷಣಂವಾಡಿ
112ಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆದಾನಂವಾಡಿದಫಲವೀಧರ್ಮ್ಮಕ್ಕೆ ೪ವನಂನಯವುಂವುನ
113ದೊಳ್ಳಿಂತಿಸಿದನಾವೋನಾತನನಿತುಕವಿಲೆಯುವುನನಿತುಬ್ರಾಹ್ಮಣರುವುಂ
114ಗಂಗೆಯತಡಿಯೊಳ್೪ದಪಾಪ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಪಸ್ಪ್ಪ
115ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃ ॥

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ಅದೇ ಬಸ್ತಿಯ ವೃತ್ತರಕ್ಕೆ 2ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1ಶ್ರೀಮೂಲಸಂಘಜಳಧಾ ಸವುದೇತ್ಯನಿತ್ಯಂಕಾಣೂರ್ಗ್ಗಣೋಜ್ವ
2ಳಸುಧಾಂಭಸಿತಿಂತ್ರಿಣೀಕಗಚ್ಛಾಚ್ಛಕೀಲಲಿತಕೀರ್ತ್ತಿ
3ಮುನೀವ್ವಿನೇಯಃಆಶಾಂಬರಂಶ್ರಯವುಭಾಚಂದ್ರಭಟಕಂದ್ರದೇವಃ ॥
4ವರ್ಷಶ್ರೀಮುಖವಾಸಚೈತ್ರಸಿತಪಕ್ಷೋಚಂದ್ರಕಚತುರ್ತ್ಥೀದಿನೇವಾ
ರೇಚಾಂದ್ರ
5ಮಹತಿನಕ್ಷತ್ರೇಶ್ವಿನೀಸಂಜ್ಞಿಕೇದೈನೇಜ್ಯೋತಿಷಿಕ್ರಿತ್ತಿಕಾಂ
6ಕೇಪರಿಣತೇಸೂಭಾಗ್ಯಯೋಗೇವಣಿಗಾ ವಾದ್ಯೋತ್ತರ
7ಕೇಸ್ವರ್ಗ್ಗಾಯಶುಭಚಂದ್ರಾಖ್ಯಃಬ್ರತೀಯೋಗತಃ ॥
8ಸನ್ಯಸ್ಯಸರ್ವ್ವಸಂಗಾನಿಪತನ್ಪಂಚಪದಾನಿಚಸ
9ವಾಹಿತೋನಿರ್ವ್ವೃತೇಶುಭಚಂದ್ರವ್ರತೀಶ್ವರಃ
10ಭರತಾಧೀಶ್ವರನಿಂದವುಂದಶುಭಚಂದ್ರಾಖ್ಯ
11ನಿಂದೇಂದುಭಾಸುರಜೈನಬ್ರತಿನಃಥನಪ್ಪವಿದಿತಾ
12ನಂದಾಭಿದಾಬಚಾರ್ಯ್ಯ . . . . ಶುಭಚಂದ್ರ
13ದೇವವುನಿಯಿಂದಾದುದತ್ಯುರ್জ্জಿತಂಗುರರಾ
14ಜ್ಯೋರ್জ্জಿತವಪ್ಪವನ್ತಿ . . . . ಜಗತ್ಪಾವನಂ
15ಬಂದಣಿಕೆವುಶಾಧಿಪತಿಶಾನ್ತಿಜಿನಾವನಘಾಗ್ರದೊ
16ಳುಜಗಂಬಂ . . . . ಟಪವುನೊಪ್ಪಿರೆವಾಡಿ
17ನಿತಂನಕೀರ್ತ್ತಿಯಾನಂದದಲಿನಾಡೆಭೂಭುವನವುಂಟಪದೊ
18ಳುತೋಜಿಬೆ . ಯರನ್ಯದೊಳುಸಂದಪಸವುಧಿಯಂದಲೆನ . .
19ನಳಿದನಾಶುಭಚಂದ್ರಸಂಯುತಂಶ್ರೀ

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ಅದೇ ಬಸ್ತಿಯ ರಂಗವುಂಟಪದ ನೈರುತ್ಯದ ಕಂಭದಲ್ಲಿ.

ಪಶ್ಚಿವುಕಡೆ — ಮೇಲ್ಭಾಗ
1ಸ್ವಸ್ತಿಶ್ರೀವುತುಅಭಯಚಂದ್ರಸಿದ್ಧಾಂತ್ತಿದೇವರುಗಳಶಿಷ್ಯರುಚಿ
2ಕ್ಕನಅದಟವುುರಾರಿದೇವದಾನಪ್ರತಿಪಾಲಕವಂಶೋದ್ಭವರು
3ಚಾರುಕೀರ್ತ್ತಿಪಂಡಿತದೇವರುಹಿರಿಯವುಹಳ್ಳಿಗೆಯಪಂಚ
4ಬಸ್ತಿಯಜೀರ್ನ್ನೋದ್ಧಾರವವಾಡಿದರುಆಸ್ಥಾನಕ್ಕೆ ಅರ
5ಸಂದಲುನಾಡಿಂದಲುಬಿಡಿಸಿಕೊಂಡವ್ರಿತ್ತಿ ಆತಾಳುಗುಪ್ಪೆಯಬಸ್ತಿಗೆ
6ಪೂರ್ವ್ವತೊಡಗಿಸಂದುಬಹುದು । ಬಲೆಯಗಾರು । ಬಾಳಿಯ
7ಹಳ್ಳಿ । ತಗುಡವತ್ತಿಗ । ಯಿವುೂಱುಊರುಸರ್ವ್ವವೂ
8ನ್ಯೇಆರಸಿಯಕೆಱುಯಕೆಳಗೆತಾಳುಗುಪ್ಪೆಯಗಳುಉಡುಗಳು
9ಬಿಟ್ಟದು ೪ ಹಾದ । ವುುರುವತ್ತುರಗಳುಉಡುಗಳುಬೀರ
10ಗಾಂಡನಕೆಱುಯಕೆಳಗೆಬಿಟ್ಟದು ೪ ಹಾದ । ವಿದಳ್ಂನಾ
11ಸವಹೇಱುವಡೆ ೧೦ ಯೆತ್ತು ಹದಿನೆಂಟುಕಂಭಣದಲುಸ
12ಲುಳುದು । ಬತ್ತಿಯಕ್ಕೇರಿಸರ್ವ್ವವೂನ್ಯ । ಬಲೆಯಗಾರ
13ಲಿಗುರುಗಳುಬಿಟ್ಟಭೂಮಿಅಲ್ಲಿಯುವುುಲಸ್ಥನಕೆ
14೪ ಹಾದ । ಹಚ್ಚೆಡ ಂ ವೂನ್ಯಯೆತ್ತು ಹಚ್ಚೆಡಸರ್ವ್ವವೂನ್ಯ
ಕೆಳಭಾಗ
15ಸವೆಯಸವುಬಚ್ಚಯದಭೋಗವಟ್ಟಿಗೆಯಬಂ
16ಕಬಸ್ತಿಯಿಧರ್ಮ್ಮಕ್ಕೆ . ಱುದರುಖನಹದಿ
17ನೆಂಟುಸವೆಯಂಊಕರ್ತ್ತರು ॥
18ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಭದ ಪೂರ್ವಕಡೆಯಲ್ಲಿ.

[1]ಯದ್ಭೂವಿಸ್ಮಯವಾಸ್ತು ಶಾಂತಿಜಿನನೇಯಂಶ್ರೇಯಸಾತಾನಿತಂ
[2]ಯನ್ನೀರಭ್ರಮಿಜಾತಿಭೂತಿಜಿದನಾಜಿಸ್ವಾಸ್ವದೇಸೂದಯಂ
[3]ಚಕ್ರಂಚಿತ್ರಮಿಹಾರಿವೈರಿಜಿದಳಂನವ್ಯೋಂದ್ರಭೂರಿಸ್ತುತೇ
[4]ತೇನೇಜೇಯವಿಧೇಯಲೋಕಚಕಿತಾತಂಕಚ್ಯಯಂತಚ್ಚತೇ ॥
[5]ಭಾಸತೇನುತಕಾವೇಶಶಾನ್ತೇವಮಾತಾನಿತಾತವ । ಯಾಹಿತಾಹಿತ
[6]ಛಿಂಧಾನಾಸೂರೀನಾರಕ್ಷತಾದಿನ ॥ ಅನುಲೋಮಪ್ರತಿಲೋಮಶ್ಲೋಕದ್ವಯ
[7]ಭಾಸತೇನುತಕಾವೇಶಶಾನ್ತೇವಮಾತಾನಿತಾತವ । ವತತಾನಿತಾವಮಾನ್ತೇಶಾ
[8]ಕನೇಕಾತನುತೇನಭಾ ॥ ಅನುಲೋಮಪ್ರತಿಲೋಮೈಕರೂಪಶ್ಲೋಕ ॥
[9]ಸಂಗರಾನಿಯವೋದೇವನವಂದೇನ್ಯವತಂಹಿತಂಸಂಗತಾಗ
[10]ಮನಾಥತ್ವನ್ನಮೋವನವಮತನು ॥ ಮುಗಿಬಕಡೆಯಿಂದಮುತೊಂದು
[11]ಸಂಗರಾನಿಯವೊದೇವನವಂದೇನ್ಯವತಂಹಿತಂತಂಹಿತಂಮು
[12]ನ್ಯದೇವಂನವದೇವಮಾಯನಿರಾಗಸಂ ॥ ಅನುಲೋಮಪ್ರತಿಲೋಮೈಕಶ್ಲೋಕ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮಂಟಪದ ವಾಯವ್ಯ ದಿಕ್ಕಿನ ಕಂಭದಲ್ಲಿ.

ಪೂರ್ವಕಡೆ

[1]ಯತ್ಸಂಸೂಚನಪೂಜಿತಾಂಗಮಹಿತಾತಿಷ್ಯಂಸುರೈರಕ್ಷಿತಂ
[2]ಯದ್ಭೂರಿಭ್ರಮಣೇನರವ್ಯಮತುಳಾರಿಧ್ವಂಸನೇಚಿನ್ನಯಂ
[3]ಚಕ್ರಂವಿಶ್ರುತವಸ್ತು ವೃತ್ತಮನಜೇಯಂದೇವಜಾತಾನತೇ
[4]ತೇನೇಜೇಯವಿಧೇಯಲೋಕಚಕಿತಾತಂಕವ್ಯಯಂತಚ್ಚತೇ ।
[5]ಯೀಶ್ಲೋಕವನುಚಕ್ರಬಂಧದಲ್ಲಿಓದಿಕೊಂಬುದು ।
[6]ಕನ್ನಿಕಾಮಧ್ಯಅಕ್ಷರದವಳೆಯವವೊದಲುಗೊಂ
[7]ಡುನಾಲ್ಕನೆಯವಳೆಯದಲ್ಲಿಜಿನಸ್ತುತಿರಿಯಂಯಂ
[8]ಬಪ್ರಬಂಧದನಾಮವನೋದಿಕೊಂಬುದುಯೆಂಟ
[9]ನೆಯವಳೆಯದಲ್ಲಿ । ಸೂರಿವಿರಚಿತಾಯೆಂದುಕವಿನಾಮವನೋದಿ
[10]ಕೊಂಬುದು । ಯೀಪ್ರಕಾರದಲೆನಾಲ್ಕುಚಕ್ರವನೂಓದಿಕೊಳ್ಳುದು
[11]ಮಮಮಾನಸವಾಮಾಶಜಿನಾನಾಮನವಾತತಾನ್ತಾತಮಾನ
[12]ಮನಾನಾಜಿಶವಾವಾಸನವಾಮವು ॥ಗತಪ್ರತ್ಯಾಗತೈಕಶ್ಲೋಕ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮಂಟಪದ ಈಶಾನ್ಯದ ಕಂಭದಲ್ಲಿ.

[1]ಯತ್ಸಂಸೂಚಿತಕಂವದಾನ್ಯವಹಿತಂಕಾಮಂವರಾರಿಸ್ತುತಂ ।
[2]ಯದ್ವಾರಿಭ್ರಮಣೈಃನವಾನವಮತುಳಂಶಾಂತಾತ್ಮತೇತೇಸ್ವಯಂ।
[3]ವೃತ್ತಂಕಾರಿತನೀತಿಚಕ್ರಮಹಿತಾತಿಕ್ರಾಂತಿಗೇಯಂಪತೇ ।
[4]ತೇನೇಜೇಯವಿನೇಯಲೋಕವೃಜಿನಾತಂಕವ್ಯಯಂತಚ್ಚತೇ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮಂಟಪದ ಆಗ್ನೇಯಕಂಭದಲ್ಲಿ.

[1]ಯತ್ಸಂಸೂಚಿತವಸ್ತು ವೃತ್ತಿವಹಿವಾಯಂಮುಕ್ಷತೈರಕ್ಷಿತಂ ।
[2]ಯದ್ವಾರಿಭ್ರಮಣಾತಿರವ್ಯಮತುಳಂಶಾಂತಾತ್ಮತೇಚಿನ್ನಯಂ ।
[3]ವೃತ್ತಂವಿಸ್ಮಯಕಾರಿಚಕ್ರಮರಿಘಾತಿಧ್ವಂಸಜಾತಾನತೇ ।
[4]ತೇನೇಜೇಯವಿಧೇಯಲೋಕವೃಜಿನಾತಂಕವ್ಯಯಂತಚ್ಚತೇ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಬಸ್ತಿಯ ಪ್ರಾಕಾರದಲ್ಲಿ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಸಮಾಧಿಕಲ್ಲು.

1 . . . ಸಾಸನಕ್ಕೆ ಎಸವೀಸಾಸನದೇವಿಜಿನೇಂದ್ರಪೂಜೆ
2 . . . . ಜಿತದೇವಕಾಂತೆಜಿನಯೋಗಿನಿಕಾಯಸವಮಗ್ರ
3 . . . . ಬ್ರತೆಯತಿವುಜವಿಬ್ಬಿಳಿಗೆತಾಂಸುರಭೇನುಯೆಂ
4 . . . ಕ್ಕಗಳುನೆಗಳ್ದಸೋಮಲದೇ . . . . ಬೆಕಿಯಿ
5 . . ನಪೂಜೆಗೆಂಮುನಿಜ . . . ಜ್ಯಬ್ರಜಕಾ . ತರ್ಗೆಡ
6 . . ಪ್ರವ್ರಿತ್ತಿಜಿನಪಾದಾಂಭೋಜಸದ್ಭಕ್ತಿಯೊಳ
7 . . . ಬ್ರತಾದಿಗುಣಸಂದೋಹ . . . . . ತಂದೆಗೆ
8 . . . ವಗಾದ್ಧೊರೆಎಣೆಭೂಚಕ್ರದಲಿಕಾಂತೆಯರು ॥ ಶ್ರೀಮದ್ಭ
9 . . . ರೋತ್ತಮಲಸತುಶ್ರೀತೀರ್ಥ್ಥಸಾಂತೀಶ್ವರೋದಾಮಸ್ತಾನ
10 . . . ಗೆವಾಳೊಳ್ಪೊಂದುಸದಾನದಿಂದೆವುತಾಸುಭಚಂದ್ರ
11 . . ಯುಂನೋಳ್ಪರಾವಾರನ್ನೆಯೆನಿಪ್ಪಸೋವುವ್ವೆಲೋಕತ್ರಯ
12 . . . ಲದೇವಿಜಿನಪದಪೂಜಾದಾನಸೀಲಾದಿಯಿ
13 . . . ರೋತ್ತರಸಂದಿರ್ದ್ದಸಂವ್ಯುಕ್ತದಿಂಸಂತಬ್ಬ್ಬಣ್ಣಿಸೆ
14 ನೆದಂಕಾಲಾಂತದಲ್ಲುನಿರ್ಮ್ಮಳಂಸಾತಂಬಿತಯನಲುಕೆಬಿಟು
15 . . . ಂತ . . ದೇವತ್ವವುಂತಾಳಿದಳು ॥

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ಅದೇ ಗ್ರಾವುದ ಕೆರೆಯ ಒಳಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರವಾಣ 3′ 6″ × 1′ 6″

1 ಶಕವರುಸ ೧೩೦೦ ಧಾತೃಸಂವತ್ಸರ
2 ಆಷಾಢಸುದ್ಧ ೧ ಆ ಶ್ರೀವುತುಬನದೇವಿಗೆಅವ್ಯ
3 ತಪಡಿಗೆಗಡಿಭೂವಿಸರ್ವಮಾನ್ಯದಂಡಿಯಬ
4 ಯಲುಚತುಸೀವುಕೆವಲಾಪುರಕೆಧಾರಪೂರ್ವ
5 ಕಚಂಚಲಿಬಡೆಯರುಬಿಟ್ಟುದುವಾರಣಾಸಿ
6 ಕುರುಕ್ಷೇತ್ರನೂಱುಯೆಂಟುಬ್ರಾಹ್ಮರಕಪಿಲೆಯ
7 ಕೊಂದದೋಸಖ ೫೦ ಗದ್ದೆಬಿಸು
8 ಖ ೧೦ ನಾಗಜ್ಜಿಯರೆಬಳಿಗಟ್ಟವೇರೆ
9 . . . . ಲಚಾಯ್ಯದೇವಿಗೆಧಾರಪೂ
10 ರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಭೂವಿದೇವಿಯಪುರಕೆ
11 ಬಯಲುಪೂರ್ವಾದ . . . . . .

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ಅದೇ ಕೆರೆ ದಕ್ಷಿಣ ಕೋಡಿಯಲ್ಲಿ ದಿಣ್ಣೆಮೇಲೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರವಾಣ 3′ 6″ × 2′ 10″

1 ಶುಭವುಸ್ತು . . . . . .
2 ಸ್ತಂಭಾಯಸಂಭವೇಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ - . ವೆರುಷ . . . .
3 ಶ್ರೀವುನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರವೇಶ್ವರ . . . . . . . .
4 . . . . ಕ್ರುಷ್ಣರಾಯವುಹಾರಾಯರುವಿದ್ಯಾನಗರ . . . . ಸವುಸ್ತರಾಜ್ಯಸಂಸ್ತುತ್ಯ
5 . . . . . ಸವುಯ . . . . . ಬನವಸೆ . . . . .
6 ಲುಚಂದ್ರಗುತ್ತಿಯ . ವೂಗಣಿಯೊಳ . . . .
7 . . . . . ಯರಿಗೆಚಂದ್ರಗುತ್ತಿಗೆಗ್ರಾವುನೂಅವುರಕ್ಕೆ ಪೂಲಿಸಿ

[8]ದಸಂಮಂಧಆನಂಜ್ಯಪೊಡೇರುತಂಮ್ಮ . . . ಮನುಷ್ಯರು . . . ನಿರೂಪದಿಂದಲೂಅ

[9] . ಧ್ಯನಾಯಕರಿಗೆಧರ್ಮವಾಗಲೆಂದು . . . . . ಕೆಱೆಗೆಪ್ರತಿ

[10]ವರುಷಉಕೆಱೆಯತೆಗಸುವಹಾ . . . . . ಮೂವರುಗೆ

[11]ಯಿವಸಾವಿರದತೋಟಸ್ತಳವನೂಕೊಟ್ಟೆಉ . . . . ಕಾಲಕಾಲಕೆತೆಗಸುವಹಾಗೆಗ

[12]ಉಡುಪ್ರಜೆಗಳುಸೇನಬೋವರಿಗೆಕಟ್ಟು . ಮಾಡಿ . . . ಅಳುಪಿದಂತಂಮಮೂತಾಪಿ

[13]ತ್ರುಗಳಗೋಬ್ರಾಂಹ್ಮಣರವಾರಣಾಸಿಯಲು . . . ಪಾತಕ . . ಯಿಾಶಾಸನವಬರದಾತಬಂದಳಿಕೆಯಪೂ

[14]ರ್ವ್ವದಅಕ್ಕಸಾಲೆಗೌರೋಜನಮಗ . . . . . .

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### ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮಹನೌಮಿ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 3′

[1]ನಮಸ್ತಸ್ಮೈವರಾಹಾಯಲೀಲಯಾಚರತೇಮಹೀಂಖುರಾಂತರಗತೋಯಸ್ಯಮೇರುಃಖಣಖಣಾಯತೇ ॥ ಮಧ್ಯೇ . . . . . .

[2]ಮಂಡಳಂಯಸ್ಯಾಶೇಷಜಗನ್ನುತಸ್ಯವಿಳಸದ್ದಂಷ್ಟಾಗ್ರಕೋಟ್ಯುದ್ಧೃತಂಧತ್ತೇನೂತನಕೇತಕೀದಳಕ . . .

[3]ಕೋಳತನುಸ್ತನೋತುಸಹರಿಶ್ರೇಯಾಂಸಿಭೂಯಾಂಸಿವಃ ॥ ಗೋವಿಂದಃಸುರವೃಂದವಂದಿತ . . . . . .

[4]ದೈಂದವೋತ್ಥಿತಲಸಛ್ರೀಂದೀವರಶ್ಯಾಮಳಃಸಿಂಧೂರಾರುಣಕೋಮಳೋವರರುಚಾಂಗೋಪೀಜನಾನಾಂಪ್ರಿಯಃಶ್ರೀಮ . . .

[5]ವಃಕೇಶವಃ ॥ ಅಮೃತಾಂಭೋಧಿನಿವಾಸಂಕಮಳಾಸನಜನ್ಮಭೂಮಿಕಮಳಾಕ್ಷಂಶ್ರೀರಮಣಂಪ್ರಸಂನಕೇಶವ . . . . .

[6]ದ್ಯತನಾದಂ ॥ ಆಗಲಾಪ್ರಸ್ಥಾವದೊಳೂ ॥ ಶ್ರೀಶನನಾಭಿಯಿಂದೊಗೆದನಬ್ಜಜನಾತನಪುತ್ರನತ್ರಿತಾರೇಶನವಂಗೆಪು . . . .

[7]ಶಶಿವಂಶದೊಳುಯದುವೆನಿಪ್ಪನಿನಾದುದುಯಾದವಾಖ್ಯಮುರ್ವ್ವೀಶಕುಲಂತ . . ಯದೊಳಾದನ . . . . . .

[8]ಪುರದಿಂಸಳಭೂರಮಣಂತುಂಗಭದ್ರೆಪುಟ್ಟಿದಪುಣ್ಯೋರ್ವ್ವೀರಮಣಿಗೆತನ್ನಮನಃಪ್ರೇರಿತಫಳಸಿದ್ದಿವಡೆಯಲ್‌ಯ . . . .

[9]ಗೆನಿರಂತರಮಾಸೊಸೆಯೂರದಿವ್ಯವಾಸನ್ತಿಕೆಯಂಸಳಾವನಿಪನರ್ಚ್ಚಿಸುತಿರ್ದ್ದೆಡೆಗೊಂದುಪುಂಡರೀಕಂತಳದೆ . . . .

[10]ಯಲ್ಮುನಿನಾಥನೋರ್ವ್ವನತ್ಯಂತತಪಱ್ಪ್ರಭಾವಯುತನನ್ತದನೀಕ್ಷಿಸುತಂದಯಾನ್ವಿತಂ ॥ ಬಳಯ . ತಕೇಳಿ . . . .

[11]ಕಾಡುತಿರ್ಪ್ಪುದಿದನಂಜದೆಪೊಯ್ಸೆಳೆಯಿಂದನೆಮುನಿಪಾಣ್ಣಾಬಳದಿಂಸಳನೃಪತಿಪೊಯ್ದುಪೊಯ್ಸಳನಾದಂ ॥ ಅ . . . .

[12]ಹೊಯ್ಸಳಾಖ್ಯಂಮತ್ತಂತವರ್ಗ್ಗೆಪುಲಿಯುಂಡಿಗೆಯುಮಾದಿವಿಜಾರ್ಚ್ಚಿತೆಯೆನಿಪಶಶಪುರಾಂಬಿಕೆಯೊಲ . . . . .

[13]ಯಂಪದುಳವೆನಲ್ತಂನಭೂರಿಭುಜಬಳದೊಳ್ತಳೆದಂಮದವದ್ರಿಪುಮದಮರ್ದ್ದನನುದಿತೋದಿತವಿದಿತಕೀರ್ತ್ತಿವಿನಯಾದಿತ್ಯಂ . . . .

[14]ಯೆಲ್ನೆಗಳ್ದಕೆಳೆಯಬರಸಿಗಮಾದಂಭೂವಿನುತಕೀರ್ತ್ತಿವಿಜಯಶ್ರೀವನಿತಾಪ್ರಿಯಭುಜಂಗನೆಱೆಯಂಗನೃಪ . . . .

[15] . ನದಾಳಿಗಿದಿರ್ಚ್ಚಿಕಾದಿಸಪ್ತಾಂಗಮನೀಯೆಕಂಡುಳಿದಭೂಪತಿಗಳ್ತುರಗಂಗಳಂಮದೇಭಂಗಳನುಳ್ಳಪೊಂಗಳುವನೆ . . . . .

[16]ಗಳನೀನೆಬಲ್ಲೆಶರಣೆಂಬರಿದಿರ್ಚ್ಚರದೆಂದುವಾಜಿಯೊಳ್ ॥ ಆಜನನಾಥನಚಿತ್ತಸರೋಜಾಕರರಾಜಹಂಸಿವಿಕಸಿತಸಿತಪಂಕೇ . . . .

[17]ನಿಪಗ್ರಮಹಿಷಿಯೇಚಲೆನೆಗಳ್ದಳ್ ॥ ಆದಂಪತಿಗೆತನೂಭವರಾದರ್ಬ್ಬಲ್ಲಾಳವಿಷ್ಣುವುದಯಾದಿತ್ಯರ್ಶ್ರೀದೈತರವರಿ . . . . .

[18]ನೊಳೊಲವಸವೆನಸುಂ ॥ ಪ್ರಥಮೋಕ್ತಂನಾವಿಷ್ಣುಃಪ್ರಿಥಿವೀಪತಿಯೆಂಬುದುಳ್ಳಕಾರಣದಿಂದಂಮಥಿತರಿಪು . . . . . .

[19] . ನಖಿಳವಿಬುಧಾಹ್ಲಾದಂ ॥ ಕುಳನಗದುಂನತಿರ್ಕ್ಕೆಯನಧಃಕರಿಪಾದಿವಿಜಾಲಯವ್ರಜಂಜಳಧಿಯಗುಣ್ಪನೇಳಿ . . . .

[20] . ನಾವಳಭಿಯಪೆರ್ಮ್ಮೆಗಿರ್ಮ್ಮಡಿಯಪೆರ್ಮ್ಮೆಯನಾಳ್ದಮಹಾಗ್ರಹಾರಸಂಕುಳವವೆಪೇಳವೆಧರೆಗೆವಿಷ್ಣುಮಹೀ . . . .

[21]ಗ್ರಣಿವಿಷ್ಣುವಿಂಗರಸಿಲಖ್ಮಾದೇವಿಗಂಪುಟ್ಟಿದಂನರಸಿಂಹಂರಿಪುಕುಂಭಿಕುಂಭದಳನಪ್ರೋದ್ಗೀರ್ಣ್ಣ . . . . . .

[22]ಕಾವತರಣಂನೈರ್ಮ್ಮಲ್ಯಸತ್ಕೀರ್ತ್ಯಳಂಕರಣಂವೈರಿನೃಪಾಳದರ್ಪ್ಪಹರಣಂಸಾಹಿತ್ಯಸಂಧಾ . . . .

[23]ಸಿಸಂಗರರಂಗದೊಳಾಂತರಾತಿಮಾತಂಗಕುಳಾಳಿಯಪ್ರಬಳಮಸ್ತಕವಿರ್ಬ್ಬಗಿಯಾಗಿಪೋಗಲುತ್ತು . . . .

[24]ರಸಿಂಹವಿಕ್ರಮಂಸಿಂಗದವಿಕ್ರಮಕ್ಕೆ ಮಿಗಿಲೆಂದುಪೊಗಳ್ವುದುಭೂರಿಭೂತಳಂ ॥ ಆಪ್ರಥ್ವೀಪತಿನಾರಸಿಂಹವಿಭುಗ . . . .

[25]ಭಾಸ್ಯೆಯೀಚಕಲೆಯೆನಿಪ್ಪಾಪಟ್ಟವೂದೇವಿಗೆಂಭೂಪೋಷ್ಣೀಷಮಣಿಪ್ರಭಾರುಣಪದಂಸಂಗ್ರಾಮಪಂಚಾನನಾ . . . . .

[26]ದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಆತನಸಾಹಸಮಂಪೇಳ್ವಡೆ ॥ ಯಿಸಕದಗಂಡಲಚ್ಛಣದನಚ್ಚಿನಪಾಂಡ್ಯನುದ . . . .

[27]ಡನದಂಕಡುಪಿಂದುಱಿದೆಯ್ದಿವೀರರಬ್ಬಿಸಿವನಮಿಕ್ಕ ತಕ್ಕಯಿಯಲಶ್ರಮದಿಂಕ್ಷಣವೂತ್ರದಿಂದೆಸಾದಿಸಿ . . . .

[28]ಸುಧಾತಳದೊಳುನಿಮಿಚ್ಚಿದಂ ॥ ಮಲಪೋವ್ವಿೀಶರೊಳಂದಿನಿಂದಿನೆಡೆಯೊಳ್ವೀರಕ್ಕು ದಾರಕ್ಕೆ ನಿರ್ಮ್ಮಳಸಾಹಿತ್ಯ . . . .

[29]ದೋರ್ಬ್ಬಳಕಾರ್ಪ್ಪಿಂಗದಟಿಂಗೆತಂನೋರೆಗೆವಸ್ಪರ್ವ್ವಿೀಶರಿಲ್ಲುರ್ತಳುಂಕಲಿಬಲ್ಲಾಳನೃಪಾಳಕಂಮಲಪರೊಳ್ಗಂಡ . . . .

[30]ಚಕೋಳಪ್ರೋನ್ಮದಗಂಧಸಿಂಧುರಘಟಾಪಂಚಾನನಂಲಾಳಭೂಪಾಳಾಂಭೋನಿಧಿಬಾಡವಾಗ್ನಿ ಮಗಧಾಂಭೋಜಾತಚಂದ್ರಾತಪಂ . . . .

[31]ಕಳಿಂಗಪ್ರಜಾಪಾಳಾನಂಗಮಹೇಶ್ವರಂಯದುವರಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಕಯ್ಯೆಯಜಯಶ್ರೀಯುಂವೆ . . . . . .

[32]ಬಲ್ಲಾಳಂಸಯ್ವೆಯಿನಡೆದಲೋಗರಬಾಯ್ವಾಯೊಳುಬಪ್ಪರ್ಕಿತ್ತಿರ್ವನಿತೆಗೆಕೂಪ್ಪರಂ ॥ ಭಕೋಲವರಾಳಲಾಳಖ . . . .

[33]ತುರುಷ್ಕಚೇರವುರುಮಾಳವವೂಗಧಗೂರ್ಜ್ಜರಾಂಧ್ರನೇಪಾಳರತೇಜವಂವಸುಳಿಸುತ್ತಿದಿಶಾಳಿಯನಾಳ್ದನಿಳ್ದಬ . . . . . .

[34]ಪ್ಪವಿಂತಿಳಾತಳಾಗ್ರದೊಳ್ ॥ ಅನ್ತೆನಿಸಿದಸವಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂವಮಹಾರಾಜಾಧಿರಾಜರಾ . . . .

[35]ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸವ್ಯಕ್ತಚೂಡಾಮಣಿವಲೆರಾಜರಾಜಮಲಪರೊಳ್ಗಂಡಗಂಡಭೇರುಂಡ . . . .

[36]ಗಿರಿದುರ್ಗ್ಗವಲ್ಲಜಕಲದಂಕರಾಮನಿಶ್ಶಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಳಶ್ರೀವೀರಬಲ್ಲಾಳದೇವದುಷ್ಪನಿಗ್ರಹಶಿಷ್ಟ . . . .

[37]ಮನೇಕಚಕ್ಷತ್ರದಿಂದಾಳುತ್ತುಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪ . . . . .

[38] . . . ನ್ನಾದಾರಶ್ರೀವಿಳಾಸಂವಚಕ್ರೀಕಾಂತಂಚತುರಬ್ಧಿಮುದ್ರಿತಧರಿತ್ರೀಪೂರಿತೋದ್ಯದ್ಯಶಶ್ರೀಕಾಂತ . . . . . .

[39]ಷ್ಟಕಲ್ಪದ್ರುಮಂಲೋಕಯ್ಕನ್ತನಾಗಿಪೆಮ್ಮೆರ್ವಡೆದಂಶ್ರೀವಲ್ಲನೀಧಾತ್ರಿಯೊಳ್ ॥ ಆತನವಂಶ . . . . .

[40]ಕುವಳಭೂವಧೂವದನಮಂಪೋಲ್ತಿರ್ಪೆಱಲ್ನಾಡಿನೊಳ್ತಿಳಕಂತಾನೆನಲಗ್ರಹಾರವೆಸಗುಂನಾಗಾವಿತದ್ಗ್ರಾಮ . . . .

[41]ಧಾತಾರೇಶಂಹೃಷಿಕೇಶನುಜ್ವಳತೇಜಂನೆಗಳ್ದಂಬುಧಪ್ರಕರಸ್ಪೇ ವ್ಯಂಸಕ್ತಳಾಸಂಪದಂ ॥ ಅಸಕಳಕಳಾಧರನವಮಹಾ . . . .

[42]ಣ್ಯೋದಯವಮುದ್ಭಾಸಿಸುವಂತಿರೆತನುಜಂಭಾಸುರಮತಿಮಲ್ಲಿದೇವನುದಯಂಗೆಯ್ದಂ ॥ ಆಮಲ್ಲಿದೇವವಿಭು . . . . . .

[43]ಯಕಂಗವತಿಶ್ರೀಮವೊದವಲ್ಕೆ ಪುಟ್ಟಿದನೀಮಹಿಯೊಳ್ಭಾಸ್ಕರಾಯ್ಯರ್ನಜಕೆಳಿತಧೈರ್ಯ್ಯಂ ॥ ಆತನಕಾಂತೆಭಾ . . . . .

[44]ನಿನುರ್ವ್ವೀತನುಜಾತೆಗಂನೆಗಳ್ದರುಂಧತಿಗಂದೊರೆವೆತ್ತು ವಂಶಸಂಜಾತಮೆನೆಯ್ದಿಯುದ್ಧರಿಸಿಪೆಂಪಿನ . . .

[45]ಮಾತುಗಳ್ಗಿನೆಲೆಯಾಗಿನೆಗಳ್ತಿಯನಾಳ್ದಳುರ್ವ್ವಿಯೊಳ್ ॥ ಅಂತವರೀರ್ವ್ವರಾರ್ಜ್ಜಿಸಿದಪೂರ್ವ್ವಭವೋದಿತಪುಣ್ಯ್ಯ . . . .

[46]ಕುಲವುನೆಲ್ಲಮನುದ್ಧರಿಸಲ್ತೆ ಪುಟ್ಟಿತೆಂಬಂತಿರೆವುಲ್ಲಿದೇವವಿಭುಪುಟ್ಟಿದನುತ್ತ ಮಸತ್ವನಿಂದಿರಾಕಾಂತಪದಾಂ . . . . . .

[47]ಗುಣಬ್ರಜಂ ॥ ಪರಹಿತದಿಕ್ಕೆರ್ದಧರ್ಮ್ಮಪನಿಮಿಕ್ಕೆರ್ದಕಳಾಳಿಧದಸಾಕ್ಕೆರ್ದಸತ್ಯವಾಕ್ಯರತೆಯಬಾಳ್ಕೆ ವ್ಯೂಂತನದವೂಳ್ಕೆ . . . .

[48]ತೊಡಪ್ಪರ್ದಾರದಪೊಡಪ್ಪರ್ದವಿವೇಕದಡಪ್ಪರ್ದನಿಕ್ತ ವಂಧರಣಿಯೊಳೆಂದುಕಂವುಟದವಲ್ಲನನೆಲ್ಲರುವ್ರೊಲ್ದು ಬಂಣಿ . . .

[49]ದುತಕ್ಕು ದೆಕಾಶ್ಯಪಗೋತ್ರಸಂಭವಂಸಿರಿಗಧಿನಾಥನೆಂಬೊಡದುಸಾಜಮೆಖಾಗ್ಯವತಿಪ್ರಿಯಯಾಗ್ರಜಂಧ . . . .

[50]ಸ್ಕರಸೂನುವೆಂದೊಡಿಂನುರುತರತೇಜನಂಪೊಗಳ್ವರೆಪೊಗಳ್ವರ್ವ್ವಿಭುಮಲ್ಲಿದೇವನಂ ॥ ಗುರುಬುಧಕವಿಪರಿನೃತದಿಂಪು . . .

[51]ದೋಷಾಕರನೆನಿಸದವ್ಯತಕರನೆನಿಧರೆಯೊಳ್ಕವ್ಯುಟದವಲ್ಲಿದೇವಂನೆಗಳ್ದಂ ॥ ಪತಿಹಿತದಿನರುಂಧತಿಯಂ . . . .

[52]ಮಳಭಾಗ್ಯೋದಯದಿಂನುತಲಕ್ಷ್ಮಿಯನನುಕರಿಪಳ್ಸತಿಜಕ್ಕಲೆಯೆನೆನೆಗಳ್ತಿವಡೆದಂವಲ್ಲಂ ॥ ಆತನಸಕಳಜಗದಿ . . .

[53]ನಯೋನ್ವೀತನತನಯಂನೆಗಳ್ದಂನೂತನವಮನುವೆನಿಸಿಭಾಸ್ಕರಂಗುಣನಿಳಯಂ ॥ ಕಮಳಾನಂದನಶೇಷದೋಷರಹಿ . . .

[54]ಮನಸ್ಸೇವ್ಯನುದಗ್ರತೇಜನಖಿಳಧ್ವಾಂತಪ್ರದೀಪಂಯಶೋರಮಣಂಕಾಶ್ಯಪಗೋತ್ರಜಾತನೆನೆಸಂದಾಭಾಸ್ಕರಂಗಾವಗಂ . . . . . .

[55]ಸ್ಕರನನುರ್ವ್ವೀಮಂಡಳಂಬಂಣಿಕುಂ ॥ ತದನುಜನೂರ್জ্জಿತತೇಜಂವಿದಿತಕಳಾಕೋವಿದಂವನೋಭವರೂಪಂಸದಮಳ . . .

[56]ಸುದೇವನೆರದರ್ಗ್ಗವಂ ॥ ತನಗಬ್ಜೋದರನಿಷ್ಟದೆಯ್ವವಧಿಪಂಬಲ್ಲಾಳಭೂಪಾಳಕಂಜನಕಂಭಾಸ್ಕರವಯ್ಯೆನಂಬಿಕೆಗುಣಪ್ರಖ್ಯಾ . .

[57]ಯ್ಯೆಜಕ್ಕಲೆಕಳಾಶ್ಯೆರ್ವ್ವಂಶವರ್দ্ধಿಷ್ಣುಗಳುತನಯಭ್ಭಾಸ್ಕರವಾಸುದೇವರೆನಲೀಶ್ರೀವಲ್ಲಸೇಂಧನ್ಯನೋ ॥ ತದವೊ . . .

[58]ಕರಪ್ರಭಾವವೆಂತೆನೆ ॥ ಜನತಾಸಂಸ್ತುತವೂರ್ಗ್ಗನಂಪ್ರವಿಳಸತ್ಪದ್ಮಾನನೋತ್ಸಾಹವರ್দ্ধನನಂವಿಷ್ಣುಪದೈ . . . .

[59]ಕಮಂಡನನೆಂಸತ್ಕವಿಮಾರ್ಗ್ಗರಂಜಕನೆನಾದಂಸೂರ್ಯ್ಯದಂಡಾಧಿನಾಥನನುದ್ಭ್ರಾಜಿತತೇಜನಂಪದಯಿನಿ . . .

[60]ಮೊದಲೊಳುಮಾನುಷವಿತ್ತಿ ಮತ್ತೆ ಪುರುಷತ್ವಂಮತ್ತೆ ವಿಪ್ರತ್ವಮುಂತದಜಿಯೊಳ್ವಿಶ್ರುತವಿದ್ದೆ ಮತ್ತ ವಿಮಳಾಚಾರಂಬಳಿಕ್ಕು ದ್ದ . . . .

[61]ಳ್ದುದಾನಗುಣದಿಂಕೀರ್ತ್ಯಂಗನಾಕಾಂತನಪ್ಪುದುದಂಡಾಧಿಪಸೂರ್ಯ್ಯದೇವವಿಭುಗಳ್ತುಂಮಿಕ್ಕ ವರ್ಗ್ಗಳ್ತುವೇ ॥ ವಿದಿತಾ . . .

[62]ಚಮೂಪನುದ್ಭತೇಜಕ್ಕೆ ಮನೋಮುದದಲರ್ವ್ವುದುಸಿರಿಮಲ್ಲನಸದುಕ್ತಿ ಸಂದಬ್ಬ್ಯಗಬ್ಬ್ಯವದನಸರೋಜಂ ॥ ಅಂತೆನಿಸಿದಸುಂ . . .

[63]ಕರುಂಆತ್ಮನಂದನಸಪ್ಪಬಾಚಯ್ಯನುವನುಕೂಲವೃತ್ತಿಯಂತಳೆದಿರೆಶ್ರೀಮಲ್ಲಿದೇವಂಧರ್ಮ್ಮಾದ್ಯುಕ್ತನಾಗಿ ॥ ಧರೆಯೊಳಗೊಪ್ಪು . . . . .

[64]ಳ್ಳಂತದುರ್ವ್ವರೆಯೊಳಿಕುಂತಳಾವನಿಕರಂರುಚಿರಂವನವಾಸದೇಶವಾಧರೆಯೊಳತೀವರವ್ಯವದಜಿಯೊಳುನೆಜಿನಾಗರಖಂಡವೆ . . . . .

[65]ಪುರವೊಪ್ಪುವುದಾವಿಷಯಾಂತರಾಳದೊಳ್ ॥ ತಿಳಿಕತವಾಳತಾಳಿಸಹಕಾರಕರಂಜಕಡಂಬನಿಂಬಪಾಟಳತರುಸಂಘದಿಂಶುಕಪಿಕಬ್ರಮರಾ . . .

[66]ಶ್ಯಾವನರಾಜಿಗಳಿಂಜಳಜಾತಷಂಡದಿಂವಿಳಸಿತವಾಗಿಬಂದಳಿಕೆವಾಳ್ಪುದುನೋಳ್ಪರಕಣ್ಗೆ ಹರ್ಷಮಂ ॥ ಆರಾಜಧಾನಿಯೊಳ್ತದ್ಭೂರಾಜ್ಯಕ್ಕೆ ಧಿಪನೆನಿಸಿಸೋ . . . .

[67]ದಳನನುದಾರಗುಣಧರಣಿಪೊಗಳಿನೆಗಳ್ದಂಮುಂನಂ ॥ ತೃದಶ(ಶ)ನ್ಮೂರ್ವತ್ತ ಮೂವತ್ತೃರ್ದಿವದೊಳಿಸೆಯುತ್ತಿರ್ಪ್ಪವೋಲೀಮಹೀ. . . .

[68]ಮೂಱುಂಪರಿಗಣಿತದೆಭೂದೇವರಾಗಲ್ಕು ವೇಳೆಂದುದಧಾರಾಪೂರ್ವ್ವಕಂವೃತ್ತಿಗಳನೊಲಿವಿನಿಂದಿತ್ತನುದ್ಯದ್ಯಶಸ್ಸಂಪ . . . . . .

[69]ಧವಪುರವರದೊಳಿರ್ಪ್ಪೋವಿದೇವಕ್ಷಿತೀಶಂ ॥ ಸದವಮಳವಮಪ್ಪಧರ್ಮ್ಮವನದಂತದಪತ್ಯನೆನಿಪ್ಪಬೊಪ್ಪನೊಲ್ದದವಿಪರೀತಧಾತ್ರಿ . . . . . .

[70]ಬಳಿಕ್ಕ ವಂತದುಯದುರಾಜ್ಯದೊಳ್ನಿರ್ಥರತೆವೆತ್ತಿರೆವಮಲ್ಯಣದಂಡನಾಯಕಂಪದುಳವೆನಲ್ಕೆ ಪಾಳಿಸಿದನಂತದುವಂಬಳಿಕಂಸರಾಗದಿಂ ॥ . . . . .

[71]ವರಂಶ್ರೀಮಲ್ಲಿದೇವಂಗುಣೋದ್ಭಾಸುವದ್ವಿಪಯಾಧಿಕಾರಪದಮಂಪೆತ್ತಲ್ಲಿಸಲ್ಲೀಲೆಯಿಂದಾಸೋಮಕ್ಷಿತಿಪಾಳದತ್ತಿಯನದಂತದೊ್ಳ . . . . .

[72]ಸರ್ವ್ವಾವನಿಕೂರ್ತ್ತುಕೀರ್ತ್ತಿಸುತಿರಲೊ್ಕಟ್ಟಂಪುನದ್ಧಾರೆಯಿಂ ॥ ತದಿಳಾದೇವರಧರ್ಮ್ಮಮುಂಪುರವರಶ್ರೀಶೋಭೆಯುಂತನ್ನಚಿತ್ತದೊಳ ತ್ಯುತ್ತಮಸತ್ವಮ . .

[73]ಲ್ಲಿದೇವಂಮನೋಮುದದಿಂಪುಂಣ್ಯನಿವಾಸನಮುಂದುರಿತಸಂಘತಾನಿವಾಸಮುಂಸಾಖ್ಯಸಂಪದದಾವಾಸನಮನೊಲ್ದ ಮಾಡಿಸಿದನೀಗ್ರ . . . . .

[74]ದೇವತಾಪ್ರತಿಷ್ಠೆಯನುಂಬ್ರಾಹ್ಮಣಪ್ರತಿಷ್ಠೆಯನುಂಮಾಡಿದೇವರದೇವಾಲಯದಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೋದ್ಧಾರಕ್ತಂದೇವರನೈವೇದ್ಯಕಂ ನಂದಾದೀವಿಗೆಗಂ . .

[75]ಜೀವಿತಕ್ಕಂಬೈತ್ರಪವಿತ್ರಗ್ರಹಣಸಂಕ್ರಮಣಾದಿನೈಮಿತ್ತಿಕಕಂವೃತ್ತಿವಳಿತಂಬೇಳ್ಕಂದುನಾಡಧಿಕಾರಿನುಗಸೂರ್ಯ್ಯದೇವದಣ್ನಾಯ . .

[76]ಶ್ರೀಮಲ್ಲಿದೇವಂತದಸ್ತುವೆಂದುಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿವಿ್ವತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಕಳಹಂಸ ಯಾ . .

[77]ವರ್ದ್ಧಮಾನಾನೂನನವಯೌವನೋದೀಕ್ಷೆರ್ನ್ನ । ಸಕಲಲಕ್ಷಣಸಂಪೂರ್ಣ್ಣೆರ್ನ । ರೂಪಲಾವಣ್ಯವಾಗ್ವಿಭವೋದಿತೆ । ಚಕೆಂದ್ರಿಕಾಲಕ್ಷ್ಮೀಕಾಮೆ ಸಾಮ್ರಾ . .

[78]ಹೀಶಮನಃಕುವಳಯಸರಚ್ಚಂದ್ರರೇಖೆ । ರಾಜಪಾತ್ರಕಪೋಳವೃಗಮದಪತ್ರರೇಖೆ । ಹಾವಭಾವವಿಳಾಸಿನೀವಿನಯವಿಭಾಸಿನೀ . . .

[79]ತಿಪತಿಬ್ರತಾರುಂಧತಿಸಹಜಸಿದ್ಧಸಾರಸ್ವತಿಸವತಿವೃಗಶಾದ್ಧೆಳಿ । ಶರಣಾಗತವಜ್ರಪಂಜರೆಯರಪ್ಪಶ್ರೀಮತ್ಪಿರಿಯರಸಿಯಭಿನವಕೇತಲ ಮಹಾದೇವಿ . .

[80]ಬಿನ್ನಪಂಗೆಯ್ದಾದೇವಿಯರುಂತಾವುಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವಗ್ಗೆರ್ಗಬಿನ್ನಪಂಗೆಯ್ದು ಶ್ರೀಮತ್ಶಕವರ್ಷದ ೧೧೯೯ನೆಯಪ್ರಭವ

[81]ಸಂವತ್ಸರದಶ್ರಾವಣದಪೂರ್ಣ್ಣಮಿಸೋಮಗ್ರಹಣಬೃಹಸ್ಪತಿವಾರದಂದುತೃಭೋಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸಿ . . .

[82] . ದತ್ತಿ । ತೆವೆಟ್ಟವೆಂಬಗ್ರಾಮವದಕ್ಕೆ ಸೀವೆಂತೆಂಕಲುವಾಗುಡಿಯಂವಲ್ಲಿಯನಾಯಕನಹಳ್ಳಿಗೆಹೋದಹೆದ್ದಾರಿವೆತ್ತೆ ಪಡುವಲುಂಬಡಗೆ ಲುಂನಾ

[83] . . ಗಟ್ಟದಕೋಡಿಯಹಳ್ಳವೇರೆ । ಮೂಡಲುನಾಗಗೆಜ್ಜೆಯಹಳ್ಳವೇರೆ । ವುತ್ತಂನಾಗಗೆಜ್ಜೆಯಿಂಕೆಳಗೆಕಲುಂಗಿನತೋಟವ್ರು । ತೆಂಕ ಲುಂಪಡವಲುಂನಾಗಗೆಜ್ಜೆಯ

[84] . . ರೆ । ಬಡಗಲೂರುಗೋಟೆಯಗಳುವೇರೆ । ಮೂಡಲುಹಿರಿಯಬಾಯಿಕಾಲುವೇರೆ ॥ ವುತ್ತಂಚಕೆಂದಿಗೆಜ್ಜೆಯಕೆಳಗೆಕಚ್ಚವಿಯಗಳೆಯ ಲುಗದ್ದೆವುತ್ತರೊಂದು

[85]ಮತ್ತಂಸತ್ತಳಿಗೆನಾಡಬಳಿಯಬಾಡಬೆಟ್ಟದಕೆಲೆಯೂರಲುಮುಳುಗುಂದದಗಳೆಯಲುಮತ್ತರೊಂದು । ಯಿನ್ತಿನಿತುಮಂಧಾರಾಪೂರ್ವ್ವಕಂ
ಮಾಡಿ

[86]ಕೊಟ್ಟರು । ಆಮಹಾಜನಂಗಳವೃತ್ತಿಯಕುಳ । ನಂದಿಸೆಟ್ಟಿಗಳವೃತ್ತಿ ೧ ನಾಚಿಣಪಟ್ಟವರ್ದ್ಧನರವೃತ್ತಿ ೧ ಹೃಷಿಕೇಶವಭಟ್ಟರವೃತ್ತಿ ೧
ಸರ್ವ್ವಜ್ಞಸೋಯಿದೇ

[87]ವಭಟ್ಟರವೃತ್ತಿವೊಂದು । ವೈಯ್ಯಾಕರಣಸೋಯಿದೇವಭಟ್ಟರವೃತ್ತಿ ೧ । ನಾಗದೇವಪಟ್ಟವರ್ದ್ಧನರವೃತ್ತಿ ೧ । ಹರಿಹರಪಟ್ಟವರ್ದ್ಧನರ
ವೃತ್ತಿ ೧ ।

[88]ಪುರಾಣದನಂತಭಟ್ಟರವೃತ್ತಿ ೧ ಹಿರಿಯನಾಗದೇವಭಟ್ಟರವೃತ್ತಿ ೧ ಸರಸ್ವತಿನಾಗದೇವಭಟ್ಟರವೃತ್ತಿ ೧ ಚಾಡರಾಯಭಟ್ಟರವೃ

[89]ತ್ತಿ ೧ । ಹರಿಹರಪಟ್ಟವರ್ದ್ಧನರವೃತ್ತಿ ೧ । ಸುಸ್ವರಿತೃವಿಕ್ರಮಪಟ್ಟವರ್ದ್ಧನರವೃತ್ತಿ ೧ । ಕಾಣ್ವಹರಿಹರಭಟ್ಟರವೃತ್ತಿ ೧ । ಕಾಣ್ವಮಾಧವ

[90]ಭಟ್ಟರವೃತ್ತಿ ೧ ಕಾಣ್ವನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ ೧ವಿಷ್ಣುಳಿಸಾಸರವೃತ್ತಿ ೧ ಗಂಗಾಧರಭಟ್ಟರವೃತ್ತಿ ೧ । ವಾಮನಾ

[91]ಚಾರ್ಯರವೃತ್ತಿ ೧ ಶಿವಚಿತ್ತದೊಬ್ಬಣಭಟ್ಟರವೃತ್ತಿ ೧ ಸೂರ್ಯ್ಯಭಟ್ಟರವೃತ್ತಿ ೧ ಅನಂತಪ್ಪಣಂಗಳವೃತ್ತಿ ೧ ಆಮಗಭಾ

[92]ಸ್ಕರಪೆದ್ದಿಯವೃತ್ತಿ ೧ ಬಸವಣಭಟ್ಟರವೃತ್ತಿ ೧ ವೈಯಾಕರಣದನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ ೧ ವೇದಾಂತದಮಂಚಿಭಟ್ಟರವೃತ್ತಿ ೧

[93]ಆಮಾಧವಭಟ್ಟರವೃತ್ತಿ ೧ ಉತ್ತರಿಗೆಯಮುಂದಣಭಟ್ಟರವೃತ್ತಿ ೧ ಚಿಕ್ಕವಾಗೀಶ್ವರಭಟ್ಟರಕಲಿಳಿಸಾಸರವೃತ್ತಿ ೧ ಗೋವೆಯ

[94]ಜೋಯಿಸಕೇಶವಭಟ್ಟರವೃತ್ತಿ ೧ ಕಾವಣಳಿಸಾಸರಿಗದೆ ॥ ಶ್ರೀರಾಮಳಿಸಾಸರಿಗದ್ದೆ ॥ ಪ್ರಭಾಕರದಪ್ಪಂಣ್ಣಂಗಳವೃತ್ತಿ ೧ ವಿಕಾ

[95]ನ್ತದರಾಮಯ್ಯಂಗಳಮಂಮರಾಮದೇವಭಟ್ಟರವೃತ್ತಿ ೧ ಅನ್ತುಮೂವತ್ತಮೂಱುವಿತ್ತಿಗಂಗದ್ದೆಬಂದಣಕೆಯಹೊ

[96]ಲದೊಳಗೆನಾನಾಸ್ಥಳಂಗಳಲುಪ್ರತ್ಯೇಕವೃತ್ತಿಗೆಕಳ್ಳವಿಯಳಿಳೆಯಲುಂಕಂ ॥ ವೈವತ್ತಱಲೆಕ್ಕದಿಂವೃತ್ತಿ ೪೫ ಕಂಮತ್ತರು ೧೬

[97]ಕಂಬ ೪೦ ಸ್ವಸ್ತಿಶ್ರೀಮತುಹೊಯ್ಸಳಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವನಆಚಕ್ರವರ್ತ್ತಿಯಪಟ್ಟದರಸಿಯಭಿನವಕೇತಲಮಹಾ

[98]ದೇವಿಯನಾಗರಖಿಂಡನಾಷಪ್ರಭುಗಾವುಂಡುಗಳನಗರಮುಂಮುರಿದಂಡದಯಿಂತಿವರನುಮತದಿಂಪದೇವಿಯತಂಮಮಾಧವದಣ್ಣಾಯಕನು।
ಅನಂ

[99]ತರದವಿಭವಸಂವತ್ಸರದಮಾಘದಪೂರ್ಣ್ಣಮಿಬೃಹಸ್ಪತಿವಾರಸೋಮಗ್ರಹಣದಂದುಬಂದಳಿಕೆಯಸ್ಥಳದಲ್ಲಿಭೂಮಿಯಂಬ್ರಾಹ್ಮಣರಿಗೆಸ
ರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಧಾರಾಪೂ

[100]ರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟವೃತ್ತಿಗಳಕ್ರಮವೆಂತೆಂದಡೆ । ಕಜ್ಜವಿಯಗಳೆಯಲುಪ್ರತಿವೃತ್ತಿಗೆಕಂಬ ೪೦ ಐಲೆಕ್ಕದೆಶ್ರೀವಿಷ್ಣುಲದೇವರಪಾ
ರಾಯಣದಸ್ವಾಮಿಗಳಿಗೆವೃತ್ತಿ ೧

[101]ವೇದಾರ್ತ್ಥದಯೋಗೇಶ್ವರಭಟ್ಟರವೃತ್ತಿ ೨ ತಾರ್ಕ್ಕಿಕರಾಳವಭಟ್ಟರವೃತ್ತಿ ೨ ಸಾಮವೇದಿಪದ್ಮನಾಭಭಟ್ಟೋಪಾಧ್ಯಾಯರವೃತ್ತಿ ೧ ಬ
ಸವಣಭಟ್ಟರವೃತ್ತಿ ೧ ತಂಮಮಾಧವ

[102]ಳಿಸರವೃತ್ತಿ ೧ ಜಕ್ಕಣಭಟ್ಟರವೃತ್ತಿ ೧ ಕೊಮ್ಮಣಾಚಾರ್ಯರವೃತ್ತಿ ೧ ಲಕ್ಷ್ಮೀಕಾಂತಭಟ್ಟರವೃತ್ತಿ ೧ ಪುರಾಣದರಾಮೇಶ್ವರಭಟ್ಟ
ರವೃತ್ತಿ ೧ ಕೋಟ್ಟೂರ

[103]ಹರಿಹರಳಿಸಾಸರವೃತ್ತಿ ೧ ಆಲೂರಗಂಗಾಧರಭಟ್ಟರವೃತ್ತಿ ೧ ಹೇರೂರಸಂಗಮೇಶ್ವರಭಟ್ಟರವೃತ್ತಿ ೧ ಸಿಂದನೂರಯಜ್ಞೇಶ್ವರಭಟ್ಟರ
ವೃತ್ತಿ ೧ ಸ್ವ

[104]ಯಂಪಾಕೆಷ್ಟಶ್ರೀಧರಭಟ್ಟರವೃತ್ತಿ ೧ ವೇಳುಗ್ರಾಮೆಯಪೆದ್ದಿಗಳವೃತ್ತಿ ೧ ಮುತ್ತಿಗೆಯನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ ೧ ಯವ್ವಂತನೂ
ರನಾರಾಯಣಳಿಸಾಸರವೃ

[105]ತ್ತಿ ೧ ಬಳ್ಳಿಗ್ರಾಮೆಯಗಾರ್ಗ್ಯಗೋವಿಂದಭಟ್ಟರವಿತ್ತಿ ೧ ಕೃಷ್ಣಭಟ್ಟೋಪಾಧ್ಯಾಯರವಿತ್ತಿ ೧ ಆಪಸ್ತಂಭಗೋಪತಿಭಟ್ಟೋಪಾಧ್ಯಾ
ಯರವೃತ್ತಿ ೧

[106]ಶ್ರೀಕರಣದಬಮ್ಮಯರಿಗೆವಿತ್ತಿ ೧ ಆಮಲ್ಲಯವಿತ್ತಿ ೧ ಆಮುದ್ದಯ್ಯವಿತ್ತಿ ೧ ಆಸಂಕಯ್ಯಗೆವಿತ್ತಿ ೧ ಳಿಟಿಕವಾದಿವಿ

[107]ಷ್ಣುದೇವನವಿತ್ತಿ ೨ ಗೋಪಯ್ಯನವಿತ್ತಿ ೨ ಸೋಮೆಯನವಿತ್ತಿ ೧ ಸಾಮವೇದಿದೇವಣಭಟರವಿತ್ತಿ ೧

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### ಅದೇ ಗ್ರಾಮದ ಆನೆಕಲ್‌ಸೋಮೈಯನ ದೇವಾಲಯದ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 3′ 6″

[1]ಶ್ರೀನವುಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಕಾನ್ತಂತನುಪಾದೋದ
[2]ಯನಖನಿಕರಾಧಾವದೊಳುಬಿಂಬಿಸುತ್ತಂಸ್ವೀಕಾರಂಬೆತ್ತು ಪತ್ತುಂತನುಗಳಪೊಳಿಪಂವುತ್ಸ್ಯಕೂರ್ಮ್ಮಾವತಾರಾನೀಕಂರಾಜಿಪ್ಪವೊಲ್‌ದೆಸೆಗ
ವತ

[3]ರಣಂದೋಪ್ಪಿನಂರಂಜಿಪಾಗಾರೀಕಾನ್ತಂಸೋವುನಾಥಂಕುಡುಗಭಿವುತವುಂವೂಜೆಗಾಜಕಂದ್ರತಾರಂ ॥ ಭುವನಂಗಳುಪದಿನಾಲ್ಕು ವುಂ
[4]ಪಡೆದುತಂನೊಂದಪ್ಪವೂರ್ತ್ತಿತ್ವದಿಂಭವನೆಂಬೀಹೆಸರಂನಿವಿಜ್ಜಿಗಿರಿಜಾಪ್ರೇವೋಧ್ವರ್ವಗಂಗಾಧರಂಪವವೂನಪ್ಪುಯಚಂದ್ರಸೂರ್ಯ್ಯನ
ಯ

[5]ನಾಬ್ಜಂಬ್ಯೋವುಕೇಶಂಸದಾಽವರೂಪಂವೆಜೆದಿರ್ದ್ದನಾದಿಪುರುಶಂವುಂನೀಶ್ವರಂಸಾಶ್ವತಂ ॥ ಆಪರವೇಶ್ವರಂಗೆ
[6]ವಕ್ತಿಯಸತ್ವರಜಸ್ತವೋಗುಣಬ್ಯಾಪಕವ್ರಿತ್ತಿಯಿಂಜನಿಯಿಸಿದ್ದರ್ದುವೂಜಗವಲ್ಲಿಪ್ರೋಜ್ಯಾಪುಂಜೋಪವುವೆಂ
[7]ನ್ತೊವುಧ್ಯವುವೆನಿಪ್ಪುದುವುಧ್ಯವುಲೋಕವೆಂಬಿನಂರೂಪವಿಳಾಸದಿಂದೆಸೆದುದುರ್ವ್ವರೆವುರ್ವ್ವರೆಯೆಲ್ಲದೆಂಬಿನಂ ॥
[8] . ನೆವೇಳುಂದ್ವೀಪವೇಳುಂಕಡಲಬಳಗವೇಳುಂಕುಳಾದ್ರೀಂದ್ರವೇಳುಂವಿಸುಖಿಂದೊಪ್ಪಿರ್ದ್ದವಾರಗ್ರಹದಹೆಸರವೇಳುಂ
[9]ವುಹಾಶ್ವಗ್ಗರ್ವೇಳುಂರನೆಯೂದೀವುಜಗಂತಂನನೆಬಳಿನಿರೆಲೋಕಕ್ಕೆ ವುಧ್ಯಸ್ತವ್ರಿತ್ತಿಪ್ರಸರಂಬಿಣ್ಪುಂನತತ್ವಂವೆಜೆದಿರೆವೆಜೆಗುಂವೇ
ರುವಾಚಕಂ

[10]ಬೊಲಿಂಬಿಂ ॥ ವೇರುನವೇರುವಂಪಡೆದುಕಿಂಪುರುಶಂಪರಿವೇಷ್ಟಿಸಿತ್ತದಂನೇರಿತಿದೇವುಹರ್ಷಭರದಿಂಹರಿವರ್ಷವೆನುತ್ತೆ ವರ್ಷಸನ್ಧಾ
[11]ರವಿದೆಂದದಂವುದದೆಪೊರ್ದ್ದಿಹಮೂಚಳವಾನಗಕ್ಕೆ ಗಂಗಾರವುಣೀಯವೆಂದುಭರತಕ್ಷಿತಿಸಾರ್ದುದುದಕ್ಷಿಣಾಸೆಯಂ ॥ ಬೂಜಿಸೆಡಕ್ಕೆ ಯುಂಪ್ರಿ
[12]ಯರವೆಲ್ಲೆರ್ದೆತುಂಬಿಗಳಿಂಬುವೆತ್ತಿರಲುರಾಜಿಸುಪಾಡಿಕೆಂದಳಿರೆಕೈದಳವಾಗಿರೆವುಂದವೂರುತಂಯೋಜಿಸೆತಾಳವುಂರತಿಯನಾಡಿಸೆವುನುವುಥ
[13]ನಂತರಂಗದೊಳುಸಾಜವೆನಿಪ್ಪುದಲ್ತೆ ಭರತಾಹ್ವಯವುಂಭರತೋರ್ವ್ವಿಗುರ್ವ್ವಿನಿಂ ॥ ಈನ್ದ ॥ ಶ್ರೀವುಜ್ಜನಶೋಭೆಯೊಳಾಭೂವಿಾವಧುಗೆಸ
ದುತಾನೆವೋಲೆನಿ

[14]ಪುದಱಿಂದೇವೂತೊಕುಂತಳಗುಣನಾವುಂವೆಜೆಯಲುಕೆಕುಂತಳೋರ್ವ್ವರೆಯೆಸೆಗುಂ ॥ ಹೂಹೊಜೆಯವೊಲಿರೆತೇ
[15]ಜೋಬ್ಯೂಹವದಾಕುಂತಳಕ್ಕೆ ರಾಜಾ[ವ]ಳಿಯುತ್ಸಾಹದಿನಾಳ್ದುದುವುನ್ನಂಬಾಹಾಬಳದಿಂದೆಸೋವುವಂಶಪ್ರಭವಂ ॥ ಸೋವೂನ್ವಯು
[16]ನ್ರಿಪನಶ್ವತ್ಥಾಮನೊಳೊಲಪಿಂದೆಶಸ್ತ್ರಪರಿಣತಿಯಂಕಲುತಾವುಹಿಪಂಸೋವುಂವಿದ್ಯಾವುಹಿವೆಯಿನಾಳ್ದನಖಿಳಭೂವಿಾತಳ
[17]ವುಂ ॥ ಗುರುವಶ್ವತ್ಥಾಮನಾಸೋವುನಿನತಿವುುದದಿಂಸ್ಮಶ್ರುಕೂರ್ಚ್ಚಂಕಳಾಪೋತ್ಕರದೇಖಾವ್ಯಾಪ್ತಿಯಂವೆಡಿಸುತೆಪರಶುರಾವುಸ್ರ
[18]ಕೋಪಾಗ್ನಿಭೂಪಾಳರನಿಂಬಿಂತುಳ್ತುವಂದಾತನನತಿವುುದದಿಂಕಾದುತನ್ನೊಂದುಚಿನ್ದಂಬೆರಸಿತ್ತಂರಾಗಿಸುತ್ತಂಳಚುರಿ
[19]ವೆಸರಂತತುಕುಳಕ್ಕಿತ್ಕೀಶ್ವರಾಂಶಂ ॥ ಅಂತಿಂತೊಂದುದಿನಂವುನೋವುುದದಿನಶ್ವತ್ಥಾಮನುಂಸೋವುಭೂಕಾನ್ತಾಧೀಶನುವರ್ತ್ತಿಯಿಂದೆಸೆವ
[20]ಕೈಳಾಸಾದ್ರಿಗಾಪಾರ್ವ್ವತೀಕಾನ್ತಾರಾಧನೆಗೆಂದೆಪೋಗೆನುತನಾನಂದಕ್ಷಿತೀಶಂಸುಖಿಸ್ವಾಂತಂಪೂಜಿಸುತಿರ್ದ್ದನೀಶಪ
[21]ದವುಂನಾನಾಪ್ರಸೂನಂಗಳಿಂ ॥ ಶಿವನಂಪುತ್ರಾರ್ತ್ಥದಿಂವುುಂಪಲವೆುದೆವನವಾರಾಧಿಸುತ್ತಿರ್ದ್ದನಾತ್ಕೋದ್ಭವನೆಂಕಾರುಣ್ಯ
[22]ದಿಂಕಂಕರನೆನಗಿನಸುಂಕೊಟ್ಟನಿಲ್ಲಿಂದುಚಿಂತಾಧರನಾಗಲುಚಿಂತೆವೇಡೆಂಬವೊಲೆನೆವಕದಂಬಪ್ರಸೂನಾಳಿಗಳುಕಿತ್ತು ವುದಂ
[23]ಕಂಡಾನೃಪಂಪೂಜಿಸಿದನೆಭವನಂತತ್ಪ್ರಸೂನಂಗಳಿಂದಂ ॥ ಪೂಜಿಪ್ಪದುಂಭವಂಬರವನಿತ್ತು ಕದಂಬಕುಳಾಭಿಧಾನದಿಂರಾಜಿಪ
[24]ಪುತ್ರರಿರ್ವ್ವರವನೀಪತಿಗಾದಪರಂತವರ್ಗ್ಗನೀಂಯೋಜಿಸಿಶಸ್ತ್ರಶಾಸ್ತ್ರಕಳೆಯಂಪರಿಪಾಳಿಸೆನುತ್ತೆ ಶಂಭುವಾರಾಜನನೀಶ್ವರಾಂಕನೊ
[25]ಡನಪ್ಪಯ್ಸಲುವೆಜೆದತ್ತು ತತುಕುಳಂ ॥ ಆಕಾದಂಬಕುಳೋದ್ಭವರ್ಮ್ಮಜೆದಿರಂತಾಕೀರ್ತ್ತಿವಂರ್ಮಾಂಕನುಂಲೋಕಪ್ರಸ್ತುತವು
[26]ಯ್ತವರ್ಮನುವವರ್ಗ್ಗದ್ರೋಣವಿದ್ಯಾಗವುನೀಕಶ್ರೀವಿಭವಂಗಳಂಪಡೆಯಲಾಕಾದಂಬವಂಶಂಯಶಸ್ವೀಕಾರಂಬೆರೆಸೊಪ್ಪಿದತ್ತ ಖಿ
[27]ಳರಾಜೈಶ್ವರ್ಯ್ಯಸಂಪತ್ತಿಯಿಂ ॥ ಕಳಚುರ್ಯ್ಯಾವ್ಮಾಯರಾಜ್ಯಂಬೆಳಗಿಭುವನವುಂಸೋವುನಿಂವೆಂವನಿನಿನಿರ್ವುಳಭೂವಂಪೆತ್ತು ಯಾ

[28]ಗೊರ್ವ್ವಪನಿನೆಸೆದುಭೋಗಂಗಳಿಂವಜ್ರನಿಂದೋರ್ವ್ವಳಮಂಕೈಕೊಂಡುಯೋಗಕ್ಷಿತಿಪತಿಯನತಿಸ್ಥೈರ್ಯ್ಯದಿಂತಾಳ್ದಿ ಸಾಖ್ಯಾ

[29]ವಿಳವಾಗಿದ್ದೊಪ್ಪಿವೆರ್ಮ್ಮಡಿಯಿನೊದವಿದುದಾಬಿಜ್ಜಣೋರ್ವ್ವೀಶನಿಂದಂ ॥ ಕಾದಂಬಮಂಮೈಯತ್ತವರ್ಮ್ಮಂಗೆಸೆದುದಿಯಿಸಿದಂತಯ್ತನಾತ

[30]ಯ್ತಭೂಪಂಗಾದಂಶ್ರೀಕಾಂತನಾಶಾಂತನ್ರಿಪತಿಗೆಮುದದಿಂಪುಟ್ಟಿದಂಮೈಲನಾಭೂಪಾದಿಪ್ರಖ್ಯಾತಭೂಪರ್ಪ್ಪಲರ

[31]ವನಿಯನಾಳ್ದ ವ್ವಳಿಕೊತ್ತಿಪೆಬೊಪ್ಪಂಶ್ರೀದೇವೀವಲ್ಲಭಂರಾಜಿಸಿದನವನಿಯಂಲೀಳೆಯಿಂಪಾಳಿಸುತ್ತಂ ॥ ನಿಸದಶ್ರೀಬಿಜ್ಜಣೋರ್ವ್ವೀಪತಿ

[32]ಯೆನಕದಿನಾಗೂರ್ಜ್ಜರಂಪೆರ್ಜ್ಜರಂಬೊತ್ತೆಸಕಂಗೆಟ್ಟುಂಕಳಿಂಗಂಕಳಿದನೆಳಸಿದಂಮಾಳವಂಮಾಳವಂಮೂರ್ಛಿಸಿದಂ

[33]ಭೀತಾಂಗನಂಗಂಭಯಹುತವಹಶುಷ್ಕ(ಜ)ಂತುರುಷ್ಕಂಸುರುಳ್ದಂಬಿಸುಟುಂ . ಜೋಳನಾಳೋಳಿಯೊಳಿನಡದನಾರಂಭ್ರನಾಗಿರ್ದ್ದನಂ

[34]ಧ್ರಂ ॥ ನಿಜಶೌರ್ಯ್ಯೋದ್ರೇಕದಿನೂರ್ವ್ವಡಿಪಿವಗನನಾಬಿಜ್ಜಣಕ್ಷ್ಮೋಣಿಪಾಳಂತ್ರಿಜಗಂನಾಥಂನಿಜಾಜ್ಞಾರಚಿತಭುವನಯೂಥಂವೃಷೋ
ದ್ಯ

[35]ದ್ವರೂಥಂವಿಜಿತಾಂಗೋದ್ಭೂತಯೂಥಂಪುರಿಕರನಿಳಯಂಸೋವುನಾಥಂಕುಡಲುವೆತ್ತು ಜಯಶ್ರೀಧಾವನಂಸೋ

[36]ವನನವುಳಗುಣಸ್ತೋವುನಂರಾಜಿಸಿರ್ದ್ದಂ ॥ ಕಾಯಲುವೀಯಲುಂವೆಜ್ಜೆಯದುರ್ಬ್ಬಿಪರಿಂದಡಿಗರ್ದ್ದುಭೂಮಿಯಂಜೀಯೆನೆಧಾ

[37]ತ್ರಿಕಾಯನೆವಿರೋಧಿಗಳರ್ತ್ಥದೆತೃಪ್ತಿವೆತ್ತು ಹೋಹಾಯೆನೆವಂದಿಗಳುಧರೆಯನೊಪ್ಪುವಕೋಡಿನೊಳೆತ್ತಿತಾಳ್ದಿದಂರಾಯಮುರಾರಿಯೆಂ

[38]ಬಜೆಸರೊಪ್ಪಿರೆಸೋವುಮಹೀಶ್ವರೇಶ್ವರಂ ॥ ಖಸನಂಸೀಳ್ದಕ್ಕಿಂಗನಂನಲಪಿನಿಂದಂಹೊಳ್ದಕಿಂವಿಾರನಂನಿಸದಂನುಂಗಿತುರುಷ್ಕ[ನಂ]

[39]ನೊಣೆದುಜೆರೊಬ್ಬರ್ಗ್ಗಳನಂತಿಂದುತೇಗಿಸುರಾಷ್ಟ್ರಪ್ರಭುವಂತಳಕ್ಕೆದೆಗೆದಿಂಬಿಂತೇದುಕಯಿಘಟ್ಟಿಗೊಂಡೆಸಗುಂದರ

[40]ಕ್ಕಸಿಯಂತೆಮಿಕ್ಕಸಿಕರಂ[ . ]ಸೋವುರಾಜೇಂದ್ರನಾ ॥ ಕಾದಂಬಂತೈಲನಿಂದಿತ್ತಖಿಳಜಗತಿಯಂರಕ್ಷಿಸಲುದಕ್ಷರಿಲ್ಲಿಂದಾದಂ

[41]ಚಿಂತಾಭರಂತಾನನಿವಿಲಸದೆಚಿಂತಾವುಣಿಪ್ರಾಯವಾಗಲುಶ್ರೀದೇವೀವಲ್ಲಭಂಬೊಪ್ಪರಸನತುಳಸದುಭಕ್ತಿಯಿಂಪುತ್ರಕಾ

[42]ಮೂಹ್ಲಾದಂಶ್ರೀಸೋವುನಾಥಕ್ಕವುಕವಳವುನಾರಾಧಿಪಂಪ್ರೇವುದಿಂದಂ ॥ ಭರದಿಂದಕ್ಷಿಣಸೋವುನಾಥಪದವಂಪುತಾ

[43]ತ್ಥರ್ದಿಂಭಕ್ಕಿಯಿಂಸಿರಿಯೂದೇವಿಯುವಾತ್ಮನಿಪ್ಪೆಯೊದವಿಂದಾರಾಧಿಸಲುಕೊಟ್ಟನೀಶ್ವರನಿಂಬಿಂಕಳಚುರ್ಯ್ಯವಂಸದೆಸಕಂ

[44]ಕಾದಂಬವಂಶಕ್ಕೆವೆಯ್ದರಲಾರಾಯವುರಾರಿಸೋವುಸವುನಂಸದುಗಾತ್ರನಂಪುತ್ರನಂ ॥ ಕೊಟ್ಟ

[45]ಕದಂಬರುದ್ರನಿವನೆಂದೊಲವಿಂದೆವಿಭೂತಿಯಿಂದೆಬೊಟ್ಟಿಟ್ಟುಲಲಾಟದೊಳುಕನಸಿನಿಂದವೆದಕ್ಷಿಣಸೋವುನಾಥನೊಲ್ದ

[46]ಟ್ಟುಸುಧಾಂಬರಪ್ರತತಿಯಂಮಿಗೆನಂದಿಯನೇಱಿಬಂದುಕಣ್ಗಿಟ್ಟಳವೊಪ್ಪಿಸೋವುವೆಸರಿಪ್ಪೊಡನಾಸತಿಕಂಡಳರ್ತ್ಥಿಯಿಂ ॥ ಕಂಡಾಪುಂಗಿ

[47]ನಪುತ್ರನಂಪಡೆದುಸೋವುಂನಾವುದಿಂದೆಂದುಕಯ್ಕೊಂಡಿಂಬಿನಲಿದಾಡೆರಾಜಿಸಿದನನ್ತಾ ಸೋವುನುದ್ಯತ್ಸುಧಾಪುಂಡಂನಿರ್ಮ್ಮಳನೇಳ್ಗೆವಾಡಿವದ
ಸೋವುಂ

[48]ತಾನೆನಲುಧಾತ್ರಿಪಟ್ಟಂಡೋರ್ವ್ವೀತಳವರ್ತ್ತಿಕೀರ್ತ್ತಿವುದನಶ್ರೀವುಮೂರ್ತ್ತಿಸಂಪತ್ತಿಯಿಂ ॥ ನ್ರಿಪನಿಂತಾವನೊಧನ್ಯನೆಯ್ದಿನುಡಿಯಲುಕಲ್ವಂ

[49]ದೆಜೆಲ್ವಾಯ್ತು ಸತ್ಯಪತಾಕಾಹ್ವಯವರ್ತ್ಥಿಯಿಂದೆನಡೆಯಲುಕಲುವಂದೆಜೆಲ್ವಾಯ್ತು ಭೂಮಿಪರೀತಂನಿಗಳಂಕ[ . . ]

[50]ವೆಸರೆಂದಾನಂದದೀಧಾತ್ರಿಬಂಣಿಪುದೀಸೋವುನಸತ್ಯವಾಕ್ಯವಿಳಸಚ್ಚಾತುರ್ಯ್ಯಮಂಸಾರ್ಯ್ಯಮಂ ॥

[51]ಹುಸಿವರಸೂಲನೆಂಬತಿಸುಳಂನುತಸತ್ಯಪತಾಕನೆಂಬುದೊಂದೆಸಕದಜಾಂಹ್ನ ವೀರವುಣಿಗಂಡರದಾ

[52]ವಣಿಯಂಬನಾವುದಿಂದೆನೆವಕರೋಟಿವಾಲೆಯುತಸೋವುಸವುಖ್ಯೆಯೆಸೋವುನೆಂದುಬಂಣಿಸುವುದುಧಾತ್ರಿವುಂಡಳಿಕಭೈರವನಂನಿ

[53]ಗಳಂಕವುಲ್ಲನಂ ॥ ಜನನುತವಾದುದಿಂತೆನೆವಸತ್ಯಪತಾಕನಸತ್ಯದೇಳ್ಗೆ ಸೋವುನನಯನೋತ್ಸವಪ್ರಕೃತಿಗಂಡರದಾವಣಿಯೊಳುಗುಣಂ

[54]ಕದಂಬನನೃಪರಾಜಿಸಿರ್ದ್ದಸುಮನಃಪ್ರಭವಂನಿಗಳಂಕವುಲ್ಲಭೂಪನಜಯಕೀರ್ತ್ತಿವುಂಡಳಿಕಭೈರವನುದ್ಧತಶಕ್ರುವುರ್ದ್ದನಂ ॥ ಮು

[55]ನಿಸಿಂದಂಭೂವಿಳಾಸಂನೊಸಲಡರ್ದುಭಾಳಾಕ್ಷಿಯನ್ತೋಪ್ಪರ್ಪಜೆಂಗಾಳ್ವನರೂಪನಾರ್ದ್ಧಾಸುರಂಕೂರದೆಪದನಿಗಳಾಕೀಳಿತಂತೋಜಿವೀವಾಹಾಂಪ

[56]ನನೀಕಾದಂಬರುದ್ರಂಭುಗುಭುಗುಭುಗಿತೋದ್ರೇಕಕೋಪಾಗ್ನಿಯಿಂನುಂಣನೆನುಂಗಲುಕಾವನಾವೊಂಬಳಿಕೆನುತರಿಭೂ

[57]ಪಾಳರುನುವುಳುಕುತಿಪ್ಪರು ॥ ಲೀಲೆಯಿನಾಗುವಾಡೆಬನವಾಸೆಗೆವೀರರಸಂಪೊದಳ್ದ ಬಾಳ್ವೀಲಿಯಿದೆಂಬಿನಂಬಳಸಿರಕ್ಷಿಸೆತನ್ನ ಯ

[58]ತೋಳಬಾಳುಜಸಂಸಾಲೆಬೆಡಂಗುವೆತ್ತಪ್ರೊಸಸುಗ್ಗಿಯನಾರ್ಜ್ಜಿಸೆನಾಡುನಾಡೆಸಾಖ್ಯಾಲಯವಾಗೆಮಾಡಿದುದುಸತ್ಯಪತಾಕನರಾ

[59]ಜವೈಭವಂ ॥ ವಿಜಿಗೀಷುಸೋವುಪಾದೋಪಜೀವಿಸೋವುನೃಪಳಳ್ಗದಲ್ಲಿವಿಳಸಂನಿಜವೀರರಸಂಸೋವುಪ್ರಜಾಜ್ಞಾರ್ನ್ನವೋದ್ವೀಚಿವುಚಿಸೊ
ಗಯಿಸಿತೋರ್ವ್ವಂ ॥

[60]ಶರಣೆಂದರೆದೆಯಂಕೈವಂಚ್ಚರಿಪಧಟರವೊಗದಕೈಜನಸ್ತುತಮಾಹೇಶ್ವರತತಿಯಮುಗಿದಕೈಬೇಳ್ವರಪಿಡಿಕೈವಾಚಿಗಂಚತು

[61]ಭ್ಯರ್ಚ್ಚಜನಾದ ॥ ಗಂಡುಳಿದುಸಿತಗರೆಲ್ಲಂಪೆಂಡಿರವೊಲುಕುರುಳಬೆರಳಹುರುಳಂಕೊಟ್ಟುಂಕಂಡುಂನಡೆವರುಸಿತಗರಗಂಡಂಶ್ರೀ

[62]ಮಾಚಿಜಡಿವನಸಿಯನೆನುತ್ತಂ ॥ ಸಿತಗರಗಂಡನೆಯ್ದಿದನೆನಲುಕಹಳಾರವವನ್ಯಭೂಭುಜಸ್ಪರ್ತಿಯರರೂಪಿನಿಂಪಿಡಿದುಪೆಂಡಿರ

[63]ಕೈಗಳನೋಡೆಮಂದಿಯೊಳುಮತಿಮರೆದಲ್ಲಿದಂಪತಿಯೆನಲುಸತಿಯಾಂಪತಿಯೆಂದುಸೂರುಳಲುಪತಿಸತಿನಂಬದನ್ತುಟವರ್ಗಾ

[64]ದುದುಮಾಚನಖಳ್ಗರೋಚಿಯಿಂ ॥ ಯಿದುನಿಗಳಂಕಮಲ್ಲನಭುಜಾಸಿಯಕೂರ್ಪ್ಪದುಸೋಮಭೂಪನಭ್ಯುದಯವಿದೊಳ್ಪವೆತ್ತೆ ಸೆವಸತ್ಯ

[65]ಪತಾಕನನನ್ನಿಯಳೆಯಿಂನ್ತಿದುಮೆಜ್ಜೆದಿರ್ದಮೆಂಡಳಿಕಭೈರವನುದ್ಧರಭಾಳನೇತ್ರವೆಂಬುದುಧರೆವೀರವೈಭವಕಳಾ

[66]ಬಳಮೆಂರುತವಾಚಿವಾಚಿಯ ॥ ತಳಹೆಡೆಯಾಗಲಿಕ್ಕಿದಸುವರ್ಣ್ಣದಮುದ್ರಿಕೆರತುನವಾಗೆಸಂಜಕೆಳಿಪ್ಪುಗುರೆಲ್ಲಸಂ

[67]ದೆಸೆವದಂತದಪಂತಿಗಳಾಗೆರೌದ್ರದಿಂಬೆಳದಸುಕೋಪವೆಂಬುದೆವಿಕಂತನಗಾಗಲರಾತಿಜೀವವಂಳಿಲೆನೆನುಂಗುತಂನಲಿಯುತಿ

[68]ದ್ದರ್ದುದುವಾಚನಬಾಹುಪನ್ನೆಗಂ ॥ ಆತಂಗಾಚಾರ್ಯ್ಯರ್ವ್ವಿಖ್ಯಾತರ್ಶ್ರೀದೇವಕಕ್ತಿಯತಿಪತಿವಿದ್ಯಾತಿಶಯಕಕ್ತಿಯಿಂಭೂಮಿತಳದೊಳು ದೇವನ

[69]ಕ್ತಿಯಿನೆವೆಜ್ಜೆದಿರ್ದ್ದ ॥ ಆದೇವಕಕ್ತಿಮುನಿಪನಪಾದಾಂಬುಜಲಕ್ಷ್ಮಿತಂನವಕ್ಷಸ್ಥಿತಲಕ್ಷ್ಮಿಶ್ರೀದೇವಿಯನೊದವಿನೆನುತನಾದಂಮಾಚಂಗು

[70]ರುಪ್ರಸಾದದಳಿದಿಂ ॥ ಆಮುನಿಪನನುಗ್ರಹದಿಂಕಾಮಿತವುಂಪಡೆದುಸೋಮನಾಥನಪಾದಾಬ್ಜನೋದದನವಿಯಜುರಿ

[71]ದುದ್ದಾಮಂಶ್ರೀವಾಚಿಯುಮ್ಮಿತರೋಚಿಯೊಲೆಸೆವಂ ॥ ಸರಸೀವೋಲಿರೆಬನವಸೆಸರೋಜಪರಿಶೋಭೆಯತಿರೆನಾಗರಿಖ(ಜ)ಂಡಂಸುಸ್ಥಿರತೇಜಂ ಸೋ

[72]ಮ(ನಿ)ನವೊಲಲರಿಸುವ ॥ ತರದಿಂಪೊಂಬಾಳೆಗಳ್ಪಣ್ಗೊಲೆಗಳುಗುವವೆರ್ವ್ವಾಡಿನಿಂತೆಂಗುಗಳ್ತಾಯ್ವಿರಿಂಬಪ್ಪಂಬುವಿಂವಾವುಗಳಿಸೆವರಸಾ ಸಾರದಿಂಕರ್ವ್ವೆ

[73]ಗಳ್ಪುರ್ವ್ವೆರಸೋಂಕಿಂದೊಕ್ಕ ಸಾಱಿಂಬಳೆದುಬಳೆವನ್ತೆಲ್ಲವೊಂದಾಗಿಯಾನಾಗರಿಖಂಡಪ್ರಾಂತದೊಳಾಕಾಲ್ವರಿಯಿಸೆಬೆಳಗುಂಕೂ

[74]ಡೆಕೇದಾರವರ್ಗ್ಗಂ ॥ ನಾಯಕರತುನನೆಲ್ತೆಗುಣಭೂಷಣಸಂತತಿಗಿಂಬಿನಂಜನಂನಾಯಕವಾಚಿಬನ್ದಣಿಕೆಯೊಳುನೆಜೆವಾಡಿಸಿ

[75]ದಂಜಯಶ್ರೀಯವಿಳಾಸಗೇಹವೆನೆತಾಂಕವಗೇಹವುನಾಖಿವಾಲಯಶ್ರೀಯಪದಕ್ಕೆರಾಜಿಸುವುದಾಪುರವಾವೃತನೂಪುರೋಪಮಂ ॥

[76]ಅನ್ತನನ್ತಭೋಗವಣಿವುಯರಾಗರಂಜಿತವೇಣೀಯೂಧಸೋಮನಾಥವರಪ್ರಸಾದಾಸಾದಿತಸಕಳಮನೋರಥಫಳನುಂ । ದೇವ

[77]ಕಕ್ತಿಬ್ರತಿನಾಥಪ್ರಸಾದಾಸಾದಿತಮಾಹೇಶ್ವರಾಚಾರಾಮೃತಪ್ರಕ್ಷಾಳಿತಮನೋಮಳನುಂ । ಸೋಮಭೂವಿಶ್ವರಮಂಡಳೋಗ್ರಚಂಡದೋ

[78]ಚಿಯುಂ । ಸೋಮರಾಜೋದಯಪ್ರಾಚಿಯುಂ । ಸಿತಗರಗಂಡನುಂ । ಧರ್ಮ್ಮಾವ್ಯತಪಿಂಡನುಂ । ಕಲಿಗಳವೊಗದಕಯ್ಯುಂ । ಗು

[79]ಣಿಗಳಮುಗಿದಕೈಯ್ಯುವೆನಿಸಿದನಾಯಕವಾಚಿನಾಗರಿಖಂಡದಬಂದಣಿಕೆಯೊಳುಬೊಪ್ಪಭೂಪೋದ್ದೇಶದಿಂಬೊಪ್ಪೇಶ್ವರಾಲಯಮಂ

[80]ಮಾಡಿಸಿನಿಜಸಾಮಿಯಪ್ಪಸೋಮಭೂಮಿಪತಿಗಾಧರ್ಮ್ಮನಿರ್ಮ್ಮಾಪಣದಪೆರ್ಮ್ಮೆಯಂತೋಱಿಯಾದೇವರಪ್ಪವಿಧಾಚ್ಚರ್ಕ್ಕನೆಗಂಜೈತ್ರ

[81]ಪವಿತ್ರಾದಿಪರ್ವ್ವಕಂಆಯೂರಚಿಂಚಿಯಃಬೆಯಹರವರಿಯಹೊಲದಲ್ಲುಬಿಡಿಸಿದಗದ್ದೆಮತ್ತರೆರಡುವರೆಮತ್ತ ಆ

[82]ದಂರ್ಮ್ಮಕ್ಕೆ ಲಚ್ಚೆಲದೇವಿಯರುಕೇದಗೆಯಸರಿವಿನಲುಬಿಟ್ಟುಗದ್ದೆಯರೆಮತ್ತರು । ಸೊಬಕೆಯನಕೋಣಿನಲುಸಾಯಿರಮರದತೋಂಟ

[83]ಮತ್ತಂಆಯ್ನೂರ್ವ್ವರುಬಿಟ್ಟುಸುಂಕಹಸುಂಬಿಗೆವೀಸವೊಂದು । ಹೇರಿಂಗೆವೀಸಂಕಾಣಿ । ನಂದಾದೀವಿಗೆಗೆಬಿಟ್ಟುಗಾಣವೊಂದು । ತೆಲ್ಲಿಗ

[84]ರಆಯ್ವತ್ತೊಕ್ಕಲುಬಿಟ್ಟುಸೊರಿಗವೊಂದು ೧ ಮತ್ತಂಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯಮುರಾರಿಸೋವಿದೇವವರ್ಷದ ೭ ನೆ

[85]ಯವಿಜಯಸಂವತ್ಸರದಪುಷ್ಯಸುಧ ೧೩ ಸೋಮವಾರದಂದುಮಹಾಮಂಡಳೇಶ್ವರೆಂಸೋವಿದೇವರಸನಪ್ರಧಾನಂಹಟ್ಟಬೋವನಾಚರಸಂನಾ

[86]ಗರಿಖಂಡವೆಡೆನಾಡುಜಿಡ್ಡು ೪ಗೆಯಹೆಜ್ಜುಂಕವಡ್ಡರಾವೊಳಕ್ಕೆ ನಡೆವುತ್ತಂಬಂದಣಿಕೆಯಚಿಕ್ಕವೂಚೆಯನಾಯಕನಶ್ರೀಬೊಪ್ಪೇ

[87]ಶ್ವರದೇವರನಂದಾದೀವಿಗೆಯಂನಡೆಸುವಂತಾಗಿಮುಚ್ಚಂಡಿಯೂರಲುಕೇತಗಾವುಂಡನಬೋಚಸಂಕಂಣ್ಣನವ್ರಜೆಗ

[88]ಳಸಂನಿಧಾನದಲಾವೂರಹಜುವೆತ್ತಿನಲ್ಲಿಯಿಪ್ಪತ್ತೆತ್ತಿನೊಕ್ಕಲುದೆಜೆಯವಜುಮೂಲೆಸುಂಕವೇನಪೇಱಿದಡಂಸಾರ್ವ್ವಕಾಲಂಪ

[89]ರಿಹಾರವೊಂದುಗಾಣದೊಕ್ಕಲುದೆಜೆಯಿನಿತುಮಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಿತ್ತಿನಿತುಮಂಶಕವರ್ಷದ ೧೧೯೪

[90]ನೆಯನಂದನಸಂವತ್ಸರದಮಾಘಬಹುಳಅಮವಾಸ್ಯೆಸೋಮವಾರಸಂಕ್ರಮಣಂಕೂಡಿದಪ್ರಂಣ್ಯತಿಥಿಯೊಳುಚಿಕ್ಕವೂಚೆಯಂನಾ

[91]ಯಕಂಮೂಲಸ್ಥಾನದಾಚಾರ್ಯ್ಯರುಕಾಳಾಮುಖರುವೋನಾನುಷ್ಠಾನಜಪಸಮಾಧೀಲಗುಣಸಂಪನರಪ್ಪಕಲ್ಯಾಣಶಕ್ತಿಪಂಡಿತರಕಾಲಂಕ

[92]ರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟು . . .

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ಅದೇ ದೇವಸ್ಥಾನದ ಒಳಗಿನ ಕಂಬದ ಬುಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′5″ × 1′5″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮಂತ್ತು ಕಳಚುಯ್ಯರ್ಗಚಕ್ರವ
[2]ರ್ತಿನಿಸ್ಸಂಕವುಲ್ಲಸಂಕವುದೇ[ವ]ವರುಷದ
ನಾಲ್ಕನೆ
[3]ಯವಿಕಾರಿಸಂವತ್ಸರದಉತರಾಯಣಸಂಕ್ರ
[4]ಮಣವೀಪತಸೋಮವರಶ್ರೀಮನ್ಮಹಾ
ಮಂ
[5]ಡಳೀಶ್ವರಂಬೊಪ್ಪದೇವರಸರುಸರ್ವನಮಾ
ಸ್ಯ
[6]ದಗ್ರಹರಬಿಂಣಿಗೇರಿಯಸಂಕರನಾರಾಯ
[7]ಣದೇವರನವೇದ್ಯಾಕೆಬಂದಣಿಕೆಯಸ್ತಳದ
[8]ಸೀರೆಯಹಳಿಯಲುಬಿಎಮತ್ತರೊಂದುಗ
[9]ದೆಲಳುಪಿದವರುವಾರಾಣಸಿಯಲಿಕಪಿಲೆ
[10]ಬ್ರಹ್ಮಣರಕೊಂದವರು

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′2″

[1]ಜಿತೇನಪ್ರಾಪ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮೃತೇನಚಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿಕಾಯೇಸ್ಮಿನ್ಕಾಚಿಂತಾಮರಣೇರಣೇ
[2]ನಮಃಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಿಂದ್ರಚಾಮರತಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲ
[3]ಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೩ ನೆಯಕೀಲ
[4]ಕಸಾಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ ಪಂಚಮಿಆದಿವಾರದಂದುಶ್ರೀಮತುಬನ್ದಣಿ
[5]ಕೆಯಸಾಮಂತಬೊಪ್ಪರಸರುನಾಡೊಳಗಿಂಗೆಬಿಜೆಯಂಗೆಯುತ್ತ
[6]ಮಿರಲುಕರಿನೆಲೆಯತುಜುವಕೆಲ್ಬಿವುನ್ನೆಯರುಕೊಣ್ಡು ಪೋಗು
[7]ತ್ತಿರೆಲಳ್ದಂಬೆನಸಲುಬೀರೆಯನಾಯಕನವುಗಹೆಗ್ಗಡಿಬವ್ಮಬೆ
[8]ಯನಮೈದುನಬವ್ಮಣತುಜುವಪಿಂತ್ತಿಕ್ಕಿಸುರಿಗಿಬಿದುನೊಜಿಬೆ
[9]ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ಗ್ರಾಮದ ಬನಸಂಕರಿದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಮೂಸ್ತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುರಾಜಾ
[2]ಧಿರಾಜಪರಮೇಶ್ವರ
[3]ಶ್ರೀವೀರಪ್ರತಾಪವುಲ್ಲಿಕಾ
[4]ರ್ಜ್ಜುನಮಹಾರಾಯ
[5]ರಾಜ್ಯೋದ್ಭುದಯಶಕ
[6]ವರುಷ ೧೫೯೯ ನೇ ಪ್ರ
[7]ಭವಸಂವತ್ಸರದಭಾ
[8]ದ್ರಪಶು ೫ ಗುರುವಾರದ
[9]ಲುಕಶಾರಿಯ್ಯರ್ನಾರಿ
[10]ಯಪ್ಪನಾಯಕ್ಕರವು
[11]ಗವುದುವರಸನಾಯ್ತು
[12]ರುಸರ್ಗ್ಗಸ್ಥನಾದಲ್ಲಿಆ
[13]ತನಸತಿಬುಳ್ಳರಸಿಕಂ
[14]ನಾಯಿಗಳುಗಂಡನ
[15]ವಿಜಯಶ್ರೀಯನೆಯಿ
[16]ದಿಸುರಲೋಕಪ್ರಾಪ್ತರಾ
[17]ದರುಮಂಗಳಮಹಾ
[18]ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′3″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಯಿಂಮಡಿದೇವ
[2]ರಾಯಮಹಾರಾಯರಾಜ್ಯೋದ್ಭುದಯದಶಕವರುಷ ೧೩೬೫ ನೆಯದುಂದುಭಿಸಂ
[3]ವತ್ಸರದಕಾರ್ತ್ತಿಕಶುದ್ಧ ೧೧ ಸೋಮವಾರದಲುಶ್ರೀಮತುನಾಗರಖಂಡೆಯಎಸ್ವೆ
[4]ಕ್ಕೆ ನೆಗಳ್ತೆ ವಡದರಾಜಧಾನಿಬಂದೆಳೆಕೆಯಕದಂಬರಸೋಯಿದೇವರಸರವುಗವುಬುಕಂಣ
[5]ನಾಯಕ್ಕರುಅವರವುಗಬಯಿಚರಸರುಅವರಅಳಿಯಸೂರಪ್ಪನಾಯಕರುಬನವಸೆ
[6]ಯಕಾಲುವಳ್ಳಿಕಪ್ಪೆಗೆಜೆಯೆಂಬಗ್ರಾಮವನುಕಟ್ಟಿಕೊಂಡುಯಿದ್ದಲ್ಲಿತೀರ್ಥದವರುಧಾಳಿ
[7]ಯಿಟ್ಟುಬಂದುವುತ್ತಿದಲ್ಲಿರಣರಂಗಧೀರರಾಗಿಸಲರನಿಜಿದುಕಡಿಖಂಡವುಯು
[8]ವಾಗಿಅವರುಅಲ್ಲಿಬಿದ್ದರುಸುರಲೋಕಪ್ರಾಪ್ತರಾದರುವುಂಗಳವುಹಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ
[9]ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾಪಿಸುರಾಂಗನಾಸ್ಪೃಣವಿಧ್ವಂಸಿನಿಕಾಯಾಕಾಚಿಂತ್ಯಾವುರಣೀರಣೇ

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### ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿತಚಂದ್ರಾಚಮರಚರವೇ । ತ್ರಾಯಿಲೋಕ್ಯನೆಗುರರಂಭವುಲ
[2]ಸ್ತಂಭಯುಸಂಭವೇಸ್ತು ॥ ಧಾತಸಂವತ್ಸರದಅಶಡಸ್ದು ೧ ಆ ಶ್ರೀಮತ್ತು ಶ್ರೀರಾಜಾಧಿರಾಜರಾಜ
[3]ಪರವೇಶ್ವರಶ್ರೀವೀರಹರಿಹರರಾಯಸ್ಥು ಶಂಖತವಿನೋದದಿಂರಾಜ್ಯಾಉತ್ತರೋತ್ತರಸ
[4]ಲುಸ್ತಂಮಿರೆ ॥ ವನಧಿವೃತೋರ್ವ್ವರಾಂಗನೆಯಕುಂತಳದಂತೆಸದಿದ್ದರ್ಕುಂತಳಾವನಿ
[5]ವಿಶಯಕ್ಕಿದಲ್ತಿ ಮುಖವೆಂಬವೊಲಾವಗವೊಪ್ಪತೋಱುಗುಂಬನವಸೆನಾಡದಕ್ಕೆ ತೊಡವಿಪ್ಪರುಲಿ
[6]ದಿದ್ದರ್ಧರುವಿಸ್ವಧಾರುಣಿಜನನುತವುಪ್ಪಬಂದಣಿಕೆಸಂದವುರಾವತಿಯೆಂತಿರೊಪ್ಪುಗುಂ ॥ ಶಖವರು
[7]ಶ ೧೩೧೦ ಧಾತಶಂವತ್ಸರದಅಶಡಸ್ದು ೧ ಆ ಶ್ರೀಮತುಬಾಚಪ್ಪವಡೆಯರುಸೋವೆಯಸಿಂಹ್ವಸನ
[8] . ತ್ತಿಯರಾಜ್ಯಂ . ತ್ತರೋತ್ತಂಸಲುಸ್ತಂಮಿರೆನಾಗರಖಂಡೆಯದನಾಡವೊಳಗಣಬನ್ದ
[9]ಣಿಕೆಯಬನ್ನ ದೆಯವಿಯವುಂದಣಖೇವುಲಪುರದಚತುಸ್ಸೀವೆಯೊಳಗೆಪೂರ್ವ್ವದದೇವಿಯಅ
[10]ಚರ್ಯ್ಯರುವುಂತಾದಪ್ರಜೆಗಳ್ಗಿಂಸ್ತುಂಪಂಚಗಾರುಖತಳುಅರಅಯನಿದ್ಧಿನಿಧಾನ . ಶದೊ . ವಜ್ಜೈ
[11]ತ . . . ದೇವಿಯಜೀರ್ನ್ನೊದ್ಧರಕೆ ॥ ದೇವಿಯಅವ್ಮತಪಡಿಯಪುರದಭೂಮಿತೆಂಕಲುನಾಕ್ಕೆ ಜೆ
[12]ಯಕೋಡಿಯಿಂಕಂಡಿಯಖಲನುವುಂನೆಯವುಂತುನಾಯುವಡೆಯನಾಯ್ತು ದೆಯಿರಿಸಿದ್ಧಾಯಪಯಿಂದ
[13]ಗ ೧೦ ಹೊಂನನುಕಾಳವಕಡಿದುಸರ್ವ್ವಮಾನ್ಯಾವಗಿಬಿಡೆಳುಪೂರ್ವ್ವದಲಿಚತುಸೀವೆಗೆಕಲ್ಲುನಟ್ಟಭೂಮಿ
[14]ಯನುಬಿಡೆಳುವುಂತುನಾಯ್ತು ಧಾರೆಯನೆಱದುಕೊಟ್ಟ . . . . . ತೋತಅಡಕೆಯವುರ ೫೦೦ ಕೊಠಳು .
[15]ಗಳತೋಟಕ್ಕಿ ವುಗುಡಿಯಲ್ಲಿಅಡಕೆಯವುರಬಡಗಣತೊರಗೆಜೆಯವೊದಲವಡವಯಲಿ ೦ ಆಸ್ತಳ
[16]ಕೋಡಿಅಸ್ತುಂಖಕ್ಕೆ ಮುಕ್ಯರಪ್ಪಬೊಲ್ಲರ್ಸರಅನಂತಪ್ಪಗಳುಳುದೆಯಪ್ಪಗಳುದೇವಿಯಪುರದೊ
[17]ಳಗೆಪಂಚಗಾರುಕೆಸ್ತು ಂಅಡಯದಿಂಗೆಯನಮಿದೇವಿಯವುದಂನದಅವಸರಕ್ಕೆ ಬಿಡೆಳುಖುಸವಿಧ
[18]ವಳವಹಱುವಯಿತ್ತು ವು ೧೦ ನುಧಾರಪೂರ್ವ್ವಕವಾಗಿಸರ್ವ್ವಮಾನ್ಯಾ । ತಾಳವಟಿಕೈಗೆವುಕ್ಯರಪ್ಪನಾ

19ರನೆಯನಾಯ್ತನುತುಪ್ಪದಚಕಲುಉಪ್ಪಗಳುದೇವಿಯಪುರವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಬಿಡೆಉದಾರಪೂರ್ವ್ವಖ

20ಶ್ರೀಮತ್ತು ವರಣಾಸಿಗು[ರು]ಕ್ಷೇತ್ರದಲ್ಲಿನುರಯೆಃಂಟುಬ್ರಾಹ್ಮರುನುರುಯೆಂಟುಕವಿಲೆಯಕೊಂದದೋಶ । ಯಿದ್ದಾ
ರ್ವೋವಲ

21ಳುಬಿದವರು । ವಾದ್ಗತ್ತಂವಾಗೊದತ್ತಂಧಾರದತ್ತಂನವ್ವೀಯತೇಸೆಸ್ಟಿರ್ವರುಕಕಹಾಸಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇ

22ಕ್ರಮಿ । ಸ್ವಸ್ತಿಶ್ರೀಯಿಂಶ್ರೀಮತ್ತು ಬಾನ್ದದೇವಿಯದ್ದಿಬ್ಯಾಶ್ರೀಪದಪದ್ಮರಾಧಕರುವುಪ್ಪಮೂಲಿಗರುಂವೋನಅನು

23ಷ್ಟಾನಜಪತಪಸಾವಾಧಿಕೀಲಗುಣಸಂಪನರಪ್ಪಕಂಸಾ (ಂ) ಲಪ್ರಜಿತಕೊಂಡಲಾಭಾರಣದೇವಿಯಅಚಾ

24ರ್ಯರುವುಲ್ಲಿದೇವರವುಗಬಾಯಿಃಚಿದೇವಕೆಜುಯಕೆಳಗೆಮುರುಕೆಯ್ಯುದೇವೀಪುರವನುವಾಡಿಸಿ . .

25ಜೀನ್ನರ್ಗಳುದ್ಧಾರವವಾಡಿಸಿದೆಳು . . . . . ನೆಯಸಂತಾನ . . . . . .

26 . . . . . ಶ್ರೀಬನದೇವಿಗೆದೇವಪ್ಪಗಳುಬಂದಳಿಕೆಯಲುಆದೇವಿಯಅವೃತಪ

27ಡಿನಂದಾದೀವಿಗೆಪವ್ರ್ವೋತ್ಸಹಕ್ಕೆ ಸರ್ವ್ವಾಮಾನ್ಯಾವಾಗಿಕುಳವಕಡಿದುಬಿಟ್ಟದುಗ ೪ಂ ಹೊಂನುಅ

28 . . . ॥ ಪಾಂಡ್ಯಮಂಡಲದಲುಬನಸಹಿತತೆತೊಳಚಿಕೋಡಿಂದಲುಬ್ರಹ್ಮಾಣಿಗೆಹೊಂ

29 . ಸಾಕ್ಷಿಗೆಬನದಲಿಬಂದಳಾಗಿಬಂದಳಿಕೆದೇವಿಯಜಾತ್ರಿಗೆಬಾಹ . . . .

30 . . ಪೂರ್ವ್ವದಲುಬಹ . ಪರಸಿಗೆ

(ಮುಂದೆ ಏರವಣಿಗೆ ಇಲ್ಲ.)

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ಆದೇ ಗ್ರಾಮದ ಸಹಸ್ರಲಿಂಗೇಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ಉತ್ತರಕಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7′6″ × 3′6 ″

1ಓಂನಮಃಶಿವಾಯಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಅವಿಘ್ನ
ಮಸ್ತು ॥

2ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತುಭ್ಯಂನ
ಮಃತ್ರಿ

3ಭುವನಪ್ರಭವೇಶಿವಾಯ ॥ ಏಕೋದೇವಃಸಜಯತಿಶಿವಂಕೇವಲಜ್ಞಾನಮೂರ್ತ್ತಿಃದೇವೀಸಾಚತ್ರಿಭುವನಮಿದಂಯದ್ವಿಭೂತಃಪ್ರಪಂಚಃಯ
ತ್ಕೂಟಸ್ಥಂ

4ಮಿಥುನಮವಿನಾ (ಂ) ಭಾವಸಂಬನ್ಧಯೋಗಾತ್ಮಿಶ್ರೀಭೂತಂತದಖಿಳಜಗಜನ್ಮಬೀಜಂನಮಾಮಿ ॥ ಶ್ಲಾಘ್ಯಂಜನ್ಮಕ್ರುತಿಪರಿಣತಿಸ್ಸತ್ಕ್ರಿಯಾ
ಯಾಂ

5ಪ್ರವೃತ್ತಿಜಾಪ್ರಾಧಿಃಶಾಸ್ತ್ರೀಲಲಿತಮಧುರಾ (ಂ) ಸಂಸ್ತುತಾಭಾರತೀಚಸ್ಫೀತಾಲಕ್ಷ್ಮೀರ್ವ್ವಪುರಪಿದೈಘಂಚಕಂದ್ರಲೇಖಾಂಕಮೌಳೇರ್ಯುಷ್ಮ
ತ್ಸೇವಾಫಳವಿರ

6ಹಿತಂಸರ್ವ್ವಮೇತತ್ಪಲಾಲಂ ॥ ವನಧಿವೃತೋರ್ವ್ವರಾಂಗನೆಯಕುಂತಳದಂತೆಸೆದಿದ್ದರ್ಕುಂತಳಾವನಿವಿಷಯಕ್ಕಿದಲ್ತೆ ಮುಖವೆಂಬವೊಲಾ
ವಗವೊಪ್ಪಿತೋ

7ಜುಗುಂಬನವನೆನಾಡದಕ್ಕೆ ತೊಡವಿಪ್ಪವೊಲಿದ್ದು(ಂ) ದುವಿಶ್ವಧಾರಿಣಿಜನನುತವಪ್ಪಬಂದಣಿಕೆಸಂದವುರಾವತಿಯಂತಿರೊಪ್ಪುಗುಂ ॥ ಶ್ರೀಕೈ
ಲಾಸ

8ನಗೇಂದ್ರದಿಂದಮವತಾರಂಗೆಯ್ದು ಸಶ್ವದ್ದಯಾಲೋಕಂಭೂಹಿತವಾಗೆಬಂದಣಿಕೆಯೊಳೆಪ್ರತ್ಯಕ್ಷವಾಗಿದ್ದರ್ಗಾರೀಕಾಂತಂಭುವನತ್ರಯಾ

9ಚ್ಚಿರ್ತಪದಾಬ್ಜಂವೊಂಚಿಗಾಂಕಂಗೆವಾಳ್ತಾ ಕಲ್ಪಂವುನದಕ್ಕರ್ಷಿಯಿಂದನುದಿನಶ್ರೀಯುಂಜಯಶ್ರೀಯುವುಂ ॥ ಸ್ವಸ್ತಿಸವೆಸ್ತಭುವನಾಶ್ರಯಂ
ಶ್ರೀಪ್ರಿ

[10]ಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಂಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಂಡಮರುಗತೂರ್ಯ್ಯ
[11]ನಿರ್ಘೋಷಣಂಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲದೇವರುಶುಖಸಂಕಥಾವಿನೋದದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥
[12]ವೃತ್ತ ॥ ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಕಳಚುರ್ಯ್ಯಕುಳಾಂಬರಭಾನುವೈರಿಭೂಭುಜರನತಿಪ್ರತಾಪದಿನಡಂಗಿಸಿಪಿಂಗಿಸಿಧಾರಿಣೀಜನಬ್ರಜದ
[13]ದರಿದ್ರತಾಗುಣಮನಂಬುಧಿಸೀಮೆವರಂನಿಮಿರ್ಚ್ಚಿದಂವಿಜಯವಿನೋದಿಬಿಜ್ಜಲಮಹೀಪತಿಭೂತಳಮಂನಿರಂತರಂ ॥ ಆತನರಾಜ್ಯಾಭ್ಯುದಯ
[14]ದೊಳಾತತಯಶನಳಿಯಂಬರ್ಮ್ಮದಣ್ಡಾಧೀಶಂಪೃತಿಯಿನಾಳ್ವಂಭುವನಖ್ಯಾತಿಯಬನವಾಸಿದೇಶಮಂವಿಕ್ರಮದಿಂ ॥ ಧರ್ಮ್ಮಾಂಭೋನಿಧಿ
ಮಿಱುವದುರ್ಮ್ಮ
[15]ದವೀರಾರಿದರ್ಪ್ಪದಳನಂಜನತಾಶಂರ್ಮ್ಮಗುಣಂಬಂದಣಿಕೆಯಬರ್ಮ್ಮರಸಂಪೆಂಪುವೆತ್ತನವನೀತಳದೊಳ್ ॥ ವಿನಯಾಂಭೋನಿಧಿವಿಕ್ರಮ
ಯ್ಕರಸಿಕಂ
[16]ಶಿಷ್ಟೇಷ್ಟಪಂಕೇಜಿನೀದಿನನಾಥಂಪ್ರಭುಮಂತ್ರಶಕ್ತಿನಿರತಂದರ್ಪ್ಪಿಷ್ಟವಿದ್ವಿಷ್ಟಕಾನನದಾವಾನಳನೆಂದುಬಂಣ್ಣಿಸೆಜನಂತಂನಂದನಂತ್ಯಾಗ
ಭೋಗನುತಂಬೊಪ್ಪ
[17]ರಸಂನೆಗಳ್ತೆವಡೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ ॥ ಆವಿಭುಗಂಕಾದಂಬಮಹೀವಲ್ಲಭಶಾಂತನೃಪತನೂಭವೆಸಿರಿಯಾದೇವಿಗಮಾತ್ಮ
[18]ಜನಾದಂಭೂವಲ್ಲಭನೆನಿಸಿನೆಗಳ್ದಸೋಮನೃಪಾಳಂ ॥ ವೃ ॥ ಆದಿವರಾಹನಾಗಿಧರೆಯಂಪ್ರತಿಪಾಳಿಸಿಪೆಂಪುವೆತ್ತದಾಮೋದರನೆಂಬುದೀಜಗದ
[19]ದುಸ್ಥಿತಿಯಂಕಿಡಿಸಲ್ಕೆಭೂಪರೂಪಾದವಿಶಿಷ್ಟಕಲ್ಪಕುಜಮೆಂಬುದುವೈರಿಜನಕ್ಕೆಸಿಂಹರೂಪಾದನೃಸಿಂಹನೆಂಬುದುಧರಿತ್ರಿನೆಗಳ್ತೆಯಸೋಯಿ
ದೇ
[20]ವನ ॥ ಶರಣಾರ್ತ್ಥಿವ್ರಾತರಕ್ಷಾಕರಣಪರಿಣತಂತಂನ್ನತೀಬ್ರಾಶಿವಿದ್ಯುಟುತರುಣೀವೈಧಬ್ಯದೀಕ್ಷಾಕರಣಪರಿಣತಂತಂನ್ನದೋರ್ಮ್ಮಂಡಳಂಬಂ
ದೆರ
[21]ದಂಗಿಷ್ಟಾರ್ತ್ಥತುಷ್ಟೀಕರಣಪರಿಣತಂತಂನುದಾರತ್ವಮಾಯ್ತೆಂಬರಮಾತಂನನ್ನಿಮಾರ್ಪ್ಪಂನಿರುಪಮಮಹಿಮಂಸೋಯಿದೇವಕ್ಷಿತೀಶಂ ॥ ದೆ
ಸದೆಸೆಯೊ
[22]ಳ್ತರಂಬಿಡಿದುಪಾಱುವವೀರರಸಕ್ಕೆಗಣ್ಡದಿಂವಿಸಸನಭೂಮಿಕೊಳ್ಮಿದುಳನೆತ್ತರಕಾರ್ಗ್ಗೆಸಱಿಂತಗುಳ್ಧನರ್ತ್ತಿಸುವಕಬಂಧದಿಂದೊಱೆವ
ಲೋ
[23]ಹಿತಧಾರೆಗಳಿಂನಭಂವಿಗುರ್ವ್ವಿಸುವುದಿದೇಂವಿಚಿತ್ರಮೊಕದಂಬರಸೋಮನಿದಿರ್ಚ್ಚಿದಾಜಿಯೊಳ್ ॥ ತನುತನುವಂತಱುಂಬೆಮಿಗೆಕೂರಸಿಕೂ
ರಸಿಯಂ
[24]ಪಳಂಚೆಥೊಪ್ಪೆನೆಕರುಳಿಂಡೆಗೊಂಡಡಗುಥಿಪ್ಪೆನೆಭೋರೆನೆರಕ್ತವಾರಿಬಾಪ್ಪೆನೆಮರುಳಾರ್ದ್ದುವೈರಿನೃಪರಂಚಲದಿಂದಮೆಕಾದಿಗೆಲ್ವವೀರನೊಳಿದಿ
ರಾಂತು
[25]ಗೆಲ್ವದಟನಾವನೊಸೋಮನೊಳಾಜಿರಂಗದೊಳ್ ॥ ಶ್ರೀಮತುಮಾಳಲದೇವಿಮಹಿಮಾನುತಚರಿತೆಸತ್ಯನಿಧಿಪರಿಜನಚಿಂತಾಮಣಿಕಾದಂಬಾ
[26]ನ್ವಯಸೋಮನೃಪಾರ್ದ್ಧಾಂಗಲಕ್ಷ್ಮಿಯೆನಿಸಿದಳಲ್ತೆ ॥ ವೃತ್ತ ॥ ಜಗಮಂರಕ್ಷಿಸಿದತ್ತುಕೀರ್ತ್ತಿಮುಗಿಲಂಮುಟ್ಟಿತ್ತುಪೆಂಪಾತ್ಮದಾನಗುಣಂಜೀ
ಯೆನಿಸಿ
[27]ತ್ತುವಿಶ್ವಜನತಾಸಂಸ್ತುತ್ಯಮಾದತ್ತುಸತ್ಯಗುಣಂತಾನೆನೆಸೋವಿದೇವನೃಪರಾಜ್ಯಶ್ರೀಜಯ ಶ್ರೀಯೆನಲುನೆಗಳ್ದೀಮಾಳಲದೇವಿಯುನ್ನತಿ
[28]ಯನಿನ್ನೇವಣ್ಣಿಪೊಂಬಣ್ಣಿಪೊಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಾಚೆಯನಾಯಕನವಂಶಾವತಾರವೆಂತೆನೆ ॥ ವಿನಯದನನ್ನಿಯದಯದಾರ್ಪ್ಪಿನ
[29]ಕೂರ್ಪ್ಪಿನಕುಲದಚಲದಚಾರಿತ್ರದಪೆಂಪನುಪಮಮೆನೆಮಾಚಯ್ಯನಜನಕಂಮಸಣಯ್ಯನಧಿಕಮಹಿಮೆಯನಾಂತಂ ॥ ತತ್ಸತಿ ॥
[30]ಕಂದ ॥ ಕ್ಷಿತಿಬಣ್ಣಿಸೆನೆಗಳ್ದಪತಿಬ್ರತೆಗುಣವತಿಭಾಗ್ಯವತಿಯಶೋವತಿಯೆಂಬುಂನತಿಯಂಪ್ರಭುಮಸಣಯ್ಯನಸತಿತಳೆದಳುಮ
[31]ಲ್ಲಿಯಕ್ಕನೆನೆಪೊಗಳದರಾರ್ ॥ ತತ್ಸುತ ॥ ಶಿವತತ್ವಂಶಿವಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಗುಣಾಳಂಬಂಶಿವಾರಾಧನಂಶಿವಪೂಜಾವಿಧಿಸಲ್ಗುಮಿವಿಭು
[32]ವಿನಿಂಧಾತ್ರೀಜನಕ್ಕೆಂದುತಾಂಶಿವನೀಯಲ್ಪಡೆದಳ್ಮಹೇಶವರದಿಂಮಲ್ಲವ್ವೆವಿಖ್ಯಾತನಂಶಿವಪಾದಾಂಬುಜಭೃಂಗನಂತನೆಯನಂಸದುವಾಚಿ
[33]ಯಂಮಾಚಿಯಂ ॥ ಕಂದ ॥ ವಿನಯನಿಧಿಮಾಳೆಯಕ್ಕಂಜನನಿಯೆನಲುತಂತ್ರಪಾಳಮಲ್ಲಯ್ಯಂತಜ್ಜನಕನೆನೆಸುಗ್ಗಿಯಕ್ಕಂಜನನು
[34]ತೆಭಾಗ್ಯವತಿಯಪ್ಪುದೇನಚ್ಚರಿಯೇ ॥ ಗುಣವತಿಸತ್ಯದಶೌಚದಕಣಿಶಿವಧರ್ಮ್ಮಾನುಚರಿತೆಸುಬ್ರತೆಪತಿಭೂಷಣೆಮಾಚಯ್ಯನಸ
[35]ತಿಯಗ್ರಣಿಪಡೆದಳುಸುಗ್ಗಿಯಕ್ಕನತ್ಯುನ್ನತಿಯಂ ॥ ಶ್ರೀಮಹಿತಂಸಕಳಕಳಾಧಾಮಂಶಿವಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಂವೀರಶ್ರೀರಾಮಂದಾನಿಯಶೋನಿ
[36]ಧಿಸೋಮಂಮಾಚಯ್ಯನಾತ್ಮಜಂಕೇವಳಮೇ ॥ ಮತ್ತವಾಮಾಚೆಯನಾಯಕನಮಹಿಮೆಯೇದೊರೆತೆಂದೊಡೆ ॥ ಕಂದ ॥ ಶ್ರೀರಮಣಂಮಾಚೆ

[37]ಯ್ಯಂಧೀಶಂತಳಱಿಕೆಯಸುಂಕದಧಿಕಾರಂವಿಸ್ತಾರಿಸೆಸೋವಮನೃಪಾಳಕುವೂರಂಸರ್ವ್ವಾಧಿಕಾರಿಯಿನೆಪೆಸರ್ವಡೆದಂ ॥ ವೃ ॥ ವಿನಯಂಸಜ್ಜನ

[38]ಹರಿಸದಂಪ್ರಭುತೆಲೋಕಸ್ತುತ್ಯಮಾಟ್ಪಿಪ್ಪಟಿಪ್ಪನಿಕಾಯೋತ್ಸವಕಾರಿಧರ್ಮ್ಮಚರಿತಃಸತತ್ಪೂಜಿತಂವಿಶ್ವದಿಗ್ವನಿತಾಜಕೆಂದನಲಿಪ್ತಕೀರ್ತ್ತಿಪ
ರನಾ

[39]ರೀದೂರವಾಚಾರವಾಯ್ತೆನಲೀವೇಳುವುದೊವಮಾಚಿಗಾಂಕನೆವೊಲಂಧನ್ಯಂವಮಹೀಚಕ್ರದೊಳ್ ॥ ಪತಿಗತರ್ತ್ಥಜ್ಜೈನೆಯಿಂಪ್ರಜಾಪ್ರತತಿ

[40]ಗಂವಯ್ಯಾದೆಯಂದಾಂಟದುಂನತಿಯಿಂಸ್ವಪ್ನದೊಳಪ್ಪಡಂಪ್ಪುಸಿಯದೆಂತುಂಪೊರ್ದ್ದಾತ್ಮೀಯಸಂನುತಸತ್ಯಬ್ರತದಿಂವಿರೋಧಿಬಳವುಂಬೆಂ
ಕೊಳ್ವ

[41]ವಿಕ್ರಾಂತದಾಯತಿಯಿಂನಾಯಕವಾಚಿಗಾಂಕನೆವೊಲಂವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದಂ ॥ ಕಂದ ॥ ನಯದಾನವುಂನೆದಾನಂಪ್ರಿಯದಾನಂ

[42]ವಸ್ತ್ರಹೇನುದಾನಂಧರ್ಮ್ಮೋದಯದಾನಂಸನ್ಮಾನೋದಯದಾನಂವಾಚಿಗಾಂಕನೂರ್জ্জಿತದಾನಂ ॥ ವೃತ್ತ ॥ ಪರವಧುಗಾಸೆಗೆಯ್ಯದವುನಂ
ಜಗವುಂಪೊ

[43]ರೆವಾರ್ಪ್ಪಸತ್ಯದೊಳೊಪ್ಪಿರೆಯದವಾಣಿವೈರಿಜಯವುಂಪಡೆವಾಚರಣಂಕಳಂಕದೊಳೆನೆರೆಯದಕೀರ್ತ್ತಿಪೂಜಿತವುಹೇಶಪದಾಂಬುಜಭಕ್ತಿತಾ

[44]ನದಚ್ಚರಿಯಿನೆಬಣ್ಣಿಸಲುಕಳವೆವಾಚಿಯನಾಹವ . . ಯಂ ॥ ಅನ್ತುವಾಚಿಯನಾಯಕಂನಿಜಗೋತ್ರಮಿತ್ರಕಳತ್ರಪುತ್ರ

[45]ಪವಿತ್ರತನೆನಿಸಿಸುಖದಿನಿರೆತದುಗುರುವುಂಜಗದ್ಗುರುವುನೆನಿಸಿ ॥ ವೃ ॥ ಯವುವುಖ್ಯಾಷ್ಟಾಂಗಯೋಗಾನುಭವರೆಖಿಳವೇದಾಂತಸಿದ್ಧಾಂತಸೈ

[46]ವಾಗವುದುಗ್ದಾಂಭೋಧಿಪಾರಾಯಣರವುಳಕಳಾಜ್ಞಾನಸಾರರ್ಪ್ರಸಿದ್ಧೋತ್ತವುಯೋಗೀಂದ್ರಾಗ್ರಗಣ್ಯರುನಿರುಪವುವುಹಿವಾಳಂಕೃತರ್ಪ್ಪೆಂ

[47]ಪುವೆತ್ತರ್ಕ್ಕವುಯುಕ್ತರ್ಖ್ಯಾತಕಾಳಾವುಖವುಖತಿಳಕರ್ದ್ದೇವಶಕ್ತಿಬ್ರತೀಂದ್ರರ್ ॥ ಸ್ವಸ್ತಿಯವುನಿಯವುಸಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರ

[48]ಣವುಾನಾನುಷ್ಠಾಣಜಪಸವಾಧಿಸೀಲಸಂಪನ್ನರ . . ರಲಬ್ಧವರಪ್ರಸಾದಪ್ರಸಿದ್ಧರುವುಪ್ಪಬವ್ಮಕೂರಹಿರಿಯವುಶದಾಚಾ

[49]ಯ್ಯರ್ದ್ದೇವಶಕ್ತಿದೇವರುವಾಚಿಯ್ಯನಾಯಕಂಗೆಕಾರುಣ್ಯದಿಂದನುಗ್ರಹಂಮಾಡಲಾತನುಂಧರ್ಮ್ಮತತ್ಪರನಾಗಿ ॥ ವೃ ॥ ಎಸೆಯುಲುಚಿ

[50]ತ್ರವಿಚಿತ್ರಪತ್ರನುತವುಂಪ್ರಾಸಾದವುಂನಾಡೆಕಲ್ವೆಸದಿಂವಾಡಿಸಿನಾಡಿಪೊಂಗಳಸವುಂದೇವಾಲಯಾಗ್ರಕ್ಕೆ ರಾಜಿಸೆತದ್ದ್ವಜ್ಞಬ್ಬಗೆಗೊಂಡುಬ

[51]ಣ್ಣಿಸುವಿನಂತತ್ಪುಣ್ಯವುಂಕೂಡೆಪೆಚ್ಚಿರ್ದ್ದಿಸದಂಸುಪ್ರಭುವಾಚಿಗಾಂಕನಸಕೃತ್ಸತ್ಕೀರ್ತ್ತಿಯಂಧಾತ್ರಿಯೊಳೆ ॥ ಕಂದ ॥ ಪರಿವಾರದೇವತಾವಿ

[52]ಸ್ತರಮಂಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂವಾಡಿಸಿದಂನಿರವದ್ಯಂಬಂದಣಿಕೆಯಪುರದೊಳ್ವಾಚಿಕಯ್ಯನಧಿಕಪುಣ್ಯೋದಯದಿಂ ॥ ಅನ್ತುವಾಡಿಸಿ

[53]ತದನಂತರವಾವಾಚಿಕೆಯನಾಯಕಂತವ್ಮಾಳ್ದಂಶ್ರೀವಮನ್ಮಹಾವುಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸರಸಿಸರಿಂತ್ರಿಸೋವೇಶ್ವರದೇವರೆಂದುಹೆಸರನಿ
ಡಲರಸ

[54]ರಾದೇವರಂಗಭೋಗಕ್ಕವಾದೇವಾಲಯದವಾಟಕೂಟಪ್ರಾಸಾದಕ್ಕವಲ್ಲಿಯತಪೋಧನರಾಹಾರದಾನಕ್ಕವೆಂದತ್ತಿಕೊಳನಕೆಳಗೆ

[55]ಬಿಟ್ಟುಗದ್ದೆವುತ್ತರುವೂಱುಹಿರಿಕೆಜಿಯಕೆಳಗೆಸಾಸಿರವುರದಸ್ಥಳದಡಕೆದೋಂಟನಾಗರಖಂಡವೆಸ್ಪತ್ತಱಿಲೂರಲೊಂದುಹೊಂನುಕಾ

[56]ಣಿಕೆಅಯ್ವತ್ತೆತ್ತಿನಕೊಡವೀಸಬೀರವಣವಂತೆರಡುವೀಸದದವಸಾಯದಸುಂಕಶ್ರೀವುತ್ತಿರಿಯರಿಸಿವಾಳಲದೇವಿಯರಾದೇವರನಂದಾ

[57]ದೀವಿಗೆಗೆಂದುಬಿಟ್ಟುಗಾಣವೊಂದುಯಿಂತೀವೃತ್ತಿಯಂಸರ್ವ್ವನವುಸ್ಯವಾಗಿಬಿಟ್ಟರುವುತ್ತವವರಪ್ರಧಾನನಾಕರಸನನಾಸೋವೇಶ್ವರದೇವರನಿ
ವೇದ್ಯಕ್ಕೆಂದುಕಂ

[58]ಣ್ಣಸೋಗೆಯಕೂಟಕೆಜಿಯಕೆಳಗಲ್ಲಿಯವೂಲಿಗಬೂಹಗಾಡಸಹಿತಬಿಟ್ಟುಗದ್ದೆವುತ್ತರೊಂದುವುತ್ತಕೋಣನೆತ್ತಿಯನಾಪ್ಪಿ

[59]ಭುಪ್ರಿಥ್ವಿಸೆಟ್ಟಿಯರುವುಖ್ಯವಯ್ನಾರ್ವ್ವರುವಿದ್ದರ್ದ್ದಸೀರೆಯವುಳವೆಗೆಹೊಂಗರೆವೀಸಸಹಸುಂಬೆಗರೆವೀಸದವಸದಹೇಱಿಂಗರೆವೀಸ

[60]ವಬಿಟ್ಟರುವುತ್ತಂಶ್ರೀವುನ್ಮಹಾಪ್ರಧಾನಂಬನವಸೆಪನ್ನಿಚ್ಚಾರ್ಪ್ಪಿಸಿರದಹೆಜ್ಜುಂಕವಡ್ಡರಾವೊಳದದಂಡನಾಯಕಂಬೀಚರಸರುದೇವರನಂದಾದೀ

[61]ವಿಗೆಗೆಂದುಶಾಣೊಗವಹೇಱಿಂಗೆಬೆಳೆಯಂಬಿಟ್ಟರುವುತ್ತಂಮಿರಿಂಜೆಯವಡ್ಡಿವ್ಯವಹಾರಿಬಲ್ಲಯಸಾಹಣಿಹೆಮ್ಮಿಸೆಟ್ಟಿಸೋವುಯ

[62]ಕೊಂಗೆಯಸಾಹಣಿಕನೆಯನಿಂತಿವರುವುಖ್ಯಸವುಸ್ತಫೇಳಾವಿಗರಿದ್ದರ್ದ್ದಕುದುರೆಗೆರಡುಹಾಗವಂಬಿಟ್ಟರುಗೋವರೆರಡುಹಾಗವಂಬಿಟ್ಟರಿಂತಿನಿ

[63]ತುವೃತ್ತಿಯ್ಮಂಸಕವರ್ಷ ೧೦೪೪ನೆಯುಚಿತ್ರಭಾನುಸಂವತ್ಸರದವಾಷಶುದ್ಧದಶವಿಾಱುಧವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣವ್ಯತೀಪಾ

[64]ತಂಕೂಡಿದಪುಣ್ಯದಿನದೊಳುವಾಚಿಕೆಯನಾಯಕಂಸೋವೇಶ್ವರದೇವರ್ಗ್ಗಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಕೊಟ್ಟರೀಸ್ಥಾನವಪ್ಪುದುಬ್ರಹ್ಮಚಾ
ರಿಯ

[65]ಶವಿಂತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗನಂತಪುಣ್ಯವುಕ್ಕು ವಿದನಱಿದವಂಗಂಗೆವಾರಣಸಿಕಾರುಕ್ಷೇತ್ರದಲುಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾರಗರುವುನ
ನಿತೆಕ

[66]ವಿಲಿಯನಲಿದಪಾತಕನಕ್ಕುಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಃಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
[67]ದಾನಂವಾಪಾಲನಂವೇತ್ತಿದಾನಾತ್ಪ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸೋವೇಶ್ವರಪಂಡಿತರು ॥
ಬೀರೆಯಜೀಯ
[68]ರುವಿಲ್ಲಿಯಸ್ಥಾನಿಕರು ॥ ಕಲುಕುಟಿಗೆಕೇತೋಜಂಗೆಸ್ಥಾನಿಕರಿಪ್ಪತ್ತು ಕಂಮಗದ್ದೆಯನುಂಳಿಯಂಸಲಿಸುವರು ॥

## 243

### ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 3″

[1]ನಮಃತುಂಗಸಿರಶ್ಚುಂಬಿಚಾತ್ರಚಮರಚಾರವೇತ್ರಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
[2]ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ಸೇವಣಾನ್ವಯಾಂಬ
[3]ರದ್ಯುಮಣಿಯಾದವಚಕ್ರವರ್ತ್ತಿಸಿಂಹಣದೇವವರ್ಷದಭಾವಸಂವತ್ಸರದವೈಸಾಖ
[4]ಸುದ್ಧಪಂಚಮಿಾಆದಿವಾರದಂದುಅನೇಕಕರಿತುರಗರಥಭುಭಟಚತುರಂಗಬಲಜೆರ
[5]ಸಿದ್ರೋಣಪಾಳನೊಡಗೂಡಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಬಂದಣಕೆಯಬಮ್ಮಿದೇವರಸರುವುದ್ಧ
[6]ರೆಯಮುತ್ತಿದಲ್ಲಿಪಿಡಿತಂದನೆಬಾಳುತಪ್ಪೆತಲೆಯಂಮಾದಲ್ಸಿಮುತ್ತಿ ಕೊಂಡುತನೊಡೆಯಂ
[7]ನೋಡಿಭಟಕ್ಕರ್ಕಳಂಖಿಡ್ಗದಿಂ(ದ್ದರ್)ದರ್ಬಿಜೊಬಿಜಿಯಿಯುತುಂಕಡಿಖಂಡಂಗಳೊಳಿಂಡೆಯಾಡಿದ
[8]ದಟಂಮತ್ತೊರ್ವ್ವನಿಲ್ಲಿಂಬವೊಲ್ಕಡೆವಂಪೆಗ್ಗರ್ಡೆಮಾಚನಿಂದದಟರಾರುಸಂಗ್ರಾಮರಂಗೋದ್ಧತ
[9]ರು ॥ ಸ್ತುತಿಗೆಯ್ಯಲಂನ್ಯಸೈನ್ಯಂಪೊಗಳೆನಿಜಬಲಂಪಾಡೆಗಂದ್ಧರ್ವ್ವವೃತ್ತಂಪ್ರತಿಯೊಳು
[10]ಕೀರ್ತ್ತಿಪ್ರತಾನಂಪಸರಿಸೆಸವುರೋತ್ಸಾಹಕಾದಿಜಿತಂಧ್ರುತಿಯಿಂದಂಸ್ವಾಪ್ತನಾದಂಸು
[11]ರಯುವತಿಕುಚಾಭೋಗನಾಖ್ಯಕ್ಕೆ ನಿಚ್ಚಂನುತಿಯಿಂದಂಸ್ವಾಮಿಭಕ್ತಿ ಬ್ರತಬೊಳುನಿರತಂಮಾಚನ
[12]ವೊಂನತ್ಯಸೂಚನು ॥ ತಳಲಿಂಪೆಗ್ಗರ್ಡೆತಾನೆನಿಪ್ಪಬಗೆಯೆಂಕಾಯುವನಿಜಸ್ವಾಮಿಯಂತು
[13]ಳಿಲಾಳುಪೆಮ್ಮೆರ್ಯನಾಗಳಂತೆವೆಜಿವೆಂಕಟ್ಟಾಳುತಾಂಸೊಪ್ಪಿನಂಪಳಿಯಂಸಾಪವು
[14]ನಗ್ನಿಯಂತಿತುಳಿವೆಂವಿಶ್ವಾಸಿತಂನಾಳ್ದನೊಳುತಳಿದಂಹೆಗ್ಗರ್ಡೆಸೋವುನಾತ್ಮತನಿಯಂಮಾಚಂವುಹಾ
[15]ಸ್ವರ್ಗ್ಗಮಂ ॥

## 244

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ
೧೩ನೆಯ
[2]ದುಂದುಭಿಸಂವತ್ಸರದವಾಷಬಹುಳ ೧೪ ಸೋವುವಾರ೪ವ
[3]ರಾತ್ರಿಯಂದುಉದರೆಯಕೋಟಿಯನುಬಲ್ಲಾಳದೇವನು . .
[4]ಲಗ್ಗೆಮಾಡುವಲ್ಲಿಸಂಪಗೆಯ . . ದಿಳಿ . ಯಲ್ಲಿಶ್ರೀಮನ್ಮಹಾ
[5]ಪ್ರಧಾನಂವುಲ್ಲೆಯಣದಂಣ್ಣಾಯಕಂವೇಳಲು . .
[6]ತನಚ್ಚಿನಾಳುಬಂದಣಿಕೆಯಪರಿವಾರಯಾನೆಂವುಮಡೆಯು
[7]ಣನವುಗಹರಿಯುಣನುಅಡಣವುಂಕೊಂಡುಉದರೆಯಕೋ
[8]ಟಿಯಸರಿಗೆಹತಿವುುನ್ನೆಯೊಳಬಿದುಹಲರಂತಳುತಿಱಿ
[9]ದುಯದುಭುತವಾಗಿಯಾಳುತನಂಪಾಡಿದಾತ . ನುಂ
[10]ಪರಿವಾರಂವೆಜಕೆಕುಲವಂಪಳಗಿಸುರಲೋಕಪ್ರತನಾದ ॥

## 245

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5″ × 2′

1 . ಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತಿರಾಯನಾರಾಯ
2ಣನಾಹವಮಲ್ಲದೇವ[ವ]ರ್ಷದ ೪ ಯಶುಭಕ್ರಿ
3ತುಸಂವತ್ಸರದಮಾರ್ಗಸಿರಬ ೧೦ ಸೋ । ಸ್ವಸ್ತಿಶ್ರೀ
4ಮನ್ಮಹಾಮಂಡಲೇಸ್ವರಂಬೊಪ್ಪದೇವರಸರೆಸಣ್ಣಮಹದೇವದಣ್ಣಾ
5ಯಕಕಾಣಿಕೆಗೆಸೆಲೆಯಹಳ್ಳಿಗೆಬಿಜಯಂಗೈದಲ್ಲಿಮಲುಗೆ
6ದೇವನದಳಬಾರಂಬಳಿಗಾವೆಗೆಹೋಗುತ್ತಂಮತುಮತಿಂ
7ಬವರವಾಗಲುಮರಾರಿಸೋಮಯನಮಗದಡೆಯಕಟಿಗ
8ನಾಗನಕಳೆದುಬೆಸಸಲಡ್ಡಣಕೊನ್ತವಂಕೊಣ್ಡುಪಲರಂತಳ್ತಿ
9ಱಿದುಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಅರಸಾಳು
10ತನಕೆಮೆಚಿಮುರಾರಿಸೋಮೆಯಕಲನಿಱಿಸಿದ ॥

## 246

### ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 2″

1 . . . . ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವರಂ
2 . . . ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವ
3 . . . . ವರವಿಜೆಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾ
4 . . . . ರಂಬರಂಸಲುತ್ತಮಿರೆಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದ
5 . . . . ಸೆತ್ತಿಮನೆವೆರ್ಗ್ಗಪೆದಣ್ಡನಾಯಕಸಾಲಿಪಯ್ಯಂಗಳಬೆಸದಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಕನಿ .
6 . . . . . ರಾಮಯ್ಯಂಗಳುಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮನಾಳುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋ
7 . . ಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ತಬೊಪ್ಪರಸರುಅರ್ದ್ಧಾಂಗಲಕ್ಷ್ಮೀಸ .
8 . . ಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನೀದ್ವಿತೀಯಲಕ್ಷ್ಮೀ
9 . . ಯರಪ್ಪಶ್ರೀಮತುಶ್ರೀಯಾದೇವಿಯರುಸಮಸ್ತಪ್ರಜಾಪರಿಗ್ರಹಗ .
10ಟ್ಟೆಯಸ್ಥಾನದಲ್ಲಿಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೪೮ ನೆಯಸೋ
11ಭಕ್ರಿತುಸಂವತ್ಸರದವೈಸಾಖಬಹುಳ ೧೦ ಆದಿವಾ
12ರದಂದುಗೋವರಮಾರಣನಮಗಂದೇಕೆಯನಾಯಕಂಅ
13ರಸಂಕುಮಾರನಹಡದಡೆಕೊಣ್ಡಸಬಾವಿಯಬ್ರಹ್ಮ
14ದೇವಂಗೆತನ್ನಸಿಡಿತಲೆಯಂಕೊಟ್ಟೆಹೆನೆಂದುಹರಸಲು . .
15ಅರಸಕುಮಾರನ್ನಹಡದಡೆತನ್ನಸಿಡಿದಲೆಯಂಕೊ . . . . .
*16 . . . . . ಗತನದೊ . . . . ಳಲು . . . . . .
17 . ಟ್ಟಗಟ್ಟೆ ೮೧೦ ದೀಪಾವಳಿಗೆಯಲುಕು . . ಂಗಬೀರಮಾಬಸದಿಯಪಣ್ಡ
18ಸಲಿಸುವರುಸಲಿಸ . . . . . .
19ದಟ್ಟಿದವಾರಣಾಸಿಯಲುಕವಿಲೆಯುಬ್ರಾಂಹಣರುಮನಳಿ[ದ]ಪಂಚಮಹಾ
20ಪಾತಕನಕೂ ॥

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* ಈ ಪಬ್ತಿಗಳು ಮೇಲ್ಭಾಗದಲ್ಲಿ ಇವೆ.

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### ಅದೇ ಗ್ರಾಮದ ತ್ರಿಮೂರ್ತಿ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′ 4″

[1]ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವವರ್ಶದ ೨ನೆ
[2]ಯಭಾವಸೋತ್ಸರದಪಾಲ್ಗುಣಸುದ್ಧದ ೫ ಸೋವಾರದಂದು ಸ್ವಸ್ತಿಶ್ರೀಮತುಶಕಳ
[3]ಲಕ್ಷ್ಮೀಕ್ಷೀಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಪತಿಮಹಾವಡ್ಡಬೆಹರಿಶ್ರೀಕಮಟವುಲೆಶೆಟ್ಟಿದುಸೂಯ್ರ್ಯದಂ
[4]ಣ್ಣಾಯಕರುಸಹಿತಗವವುಲೆಯನಾಯಕನಕರೆದುಬಳಳಶಲುಬಾಳೆಯಹಳ್ಳಿಯಂನಿಱಿ
[5]ದುತುಱುವಂಕೊಂಡುಬಹಲಿಕವಡವನದಳವಾರಯತಿ . . ದುಸೆಟ್ಟಿಯಸಾಣಿಯಬೆಯನಾಹಣಿಬೆಸ
[6]ನಕಾದಿದಲ್ಲಿಹಲರಂಕೊಂದುತಳುತಿಱಿದುವೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥
[7]ಆತನವೀರವದೆಂತೆಂದಡೆ । ಪಱಿದು . . . . ದಭುಜಮುಂಗರುಱಂಗಗನಾಗ್ರದಿಂದೆಂ
[8]ಆರ್ದ್ದಱಗೆಬಡಿವೆನೆಪ್ಪೆಸೆತಾಹುಯಿದೆಂದುನೋ . . . ಶ್ರಯದಿಂಯರಿದಿಱಿದಾಡುತಂವೆ
[9]ಱಹಲಿದ್ದ್ರಮಂನೆಯವೀರಮಂಸವನ್ತರವುಲ್ಲನಾಯಕಂಸುಭಟಬೀರವೆಮಱಿಯನಾಜಿರಂಗ
[10]ದೊಳು ॥ ಬೀರ . . . ದಿನದ್ಧಣದಕಾ . . ಮಿಗಯವೈರಿವರ್ಗ್ಗಮಂಕರುಣದ . . ದೋಯದೀಶುಭಟುಗ್ರ
[11]ಣಿಪಾಯ್ಯೆಧರಾತಳಾಗ್ರದೊಳು । ಪರಿಪಱಿದಾದ್ದ್ರಬಳನೂರನೆನೆತ್ತರುಬಿಂಮ್ಮನೆಬಕ್ಕೆಯುದ್ದದೊಳುನ
[12]ನರಿಗೆಳಂವಾಡಿದಂಕುಭಟಾ . . . ರವನೆಲೆಯ . . ನಾಜಿರಂಗದೊಳು ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೂನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 2′ 3″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುತ್ರಿಭುವನವಿಖ್ಯಾತಂರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಯಾ
[2]ದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಭುಜಬಳವೀರಂಸಿಂಗಣದೇವ
[3]ನನಿಜವಿಜಯರಾಜ್ಯದಹದಿನಾಲ್ಕನೆಯಸ್ವಭಾನುಸಂವತ್ಸರದಫಾಲ್ಗು
[4]ಣಸುದ್ಧಅಪ್ಪಮಿಾಸಾಮವಾರದಲುಮುಳುಗುಂದಧಾರಣದಲ್ಲಿಜಾಯ್ಯರಾಹು
[5]ತನಬವರದಲಿಶೋಕೆಯನಬೊಪ್ಪೆಯನಾಯಕಂಕಯಿದಿಱಿದುವೆ
[6]ಱದುಸುರಲೋಕಪ್ರಾಪಿತನಾದಂ ॥ ಅವನಪ್ರತಾಪವೆಂತೆಂ[ದ]ಡೆ ॥ ಪಿಡಿದೀ
[7]ತಂದೆನೆಬಾಳುದಲೆಯನೆನುತಂವ್ಮೂದಲಿಸಮುಂಕೊಂಡುತ[ಂ]ನೊಜೆಯಂ
[8]ನೋಡಲುವೈರಿವೀರಬಲವುಂಪೊಕ್ಕೊಕ್ಕಿಲಿಕ್ಕುತ್ತವಾಕದಡುತ್ತಿಟ್ಟದಮುಟ್ಟಿ
[9]ಧ್ವಂಸವುರದೊಳುಕೊಂದಿಕ್ಕಿವಾಱಾಂತರಂಪಡದಂಜಾಯವರಾಹುತಂಗೆಬೆ
[10]ಮರಂಬೊಪ್ಪಂರಣಕ್ಕೊಪ್ಪನುಂ ॥ ಅಂದಿವನಾರೆಂದುಜಾಯವಂಬೆನಸಾಳಲು
[11]ಹುಸಿವರಸೂಲಗಂಡರದಾವಣಿನಿಗಳಂಕಬಮ್ಮಿದೇವನವುಲಗಂಬೋಕನಬೊ
[12]ಪ್ಪನೆನಲ್ಕನಲ್ದೂ ॥ ಗಡಣಿಸಿಕುದುರೆಯದಳವುಂಜಡಿದರೆಜಾಯರಾಹುತನಾದಂಬ
[13]ಡೆದೊತ್ತಿಕುದುರೆಯವಾನೆಯುಕೆಡಕುತ್ತಿಕೊಂದಬೋಕನಬೊಪ್ಪಂ ॥ ಗಜವಾಖಿಸಿ . . . ನಿಜ

[14]ಗಲಿಯತ್ತ ಲಾಗಜಬಲಜಿಸಿತ್ತು ರಣರಂಗಧೀರನಿಂಭುಜಬಳಬೊಪ್ಪನಿಜಿವಲ್ಲಿ ॥ ತಾಟಿಸಿಪಟ್ಟು
[15]ಯಡ್ಡಣದಬಿಂನಣವುಂಮೆಲಿವೆಲ್ಲವೀರರುಂಸಾಟಿಸಿಬೊಬ್ಬಿಡಲ್ಸವೆಡಿಗಕ್ಕ ಡಯಿಂದಿಜಿದೆಚ್ಚಿ ತಾ
[16]ಲುವರೆತೋಟಿಗೆಕೋಟೆಯಂದದಿ(ಕ)ಕಲಾಚಕವುದಕವೆನುತ್ತ ಮೆಯ್ದ ಲುಲ್ಲಾ ಟದಪಟ್ಟೆಪುಲ್ತಿ ಚವೆರಂಗ
[17]ಳತೊಕ್ಕೆ ಯಬಪ್ಪನೊಪ್ಪಿದಂ ॥ ಅನ್ತು ವೀರರನೊಳಕೊಂಡನಂಸುರಕಂನೆಯರುವಿವಾನಂಗಳಿಂಸುರಲೋ
[18]ಕವೊಯ್ದಿದರು

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 5″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
[2]ಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ರಿಭು
[3]ವನಮಲ್ಲವೀರಸೋಮೇಶ್ವರದೇವವರ್ಷದ ೫ನೆಯವಿಶ್ವಾವಸುಸಂವತ್ಸರದಜೈತ್ರಬ ೧೫ ಸೋ
[4]ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸನವಿಶಾಲವಪ್ಪಸ್ಥಳನಿವಾಸಿನಿಯರಪ್ಪಶ್ರೀ . .
[5]ತ್ರಿಯರಸಿಲಚ್ಕಲದೇವಿಯರುಸ್ವರ್ಗಸ್ಥೆಯರಾಗಲಾದೇವಿಯರೊಡತಾವೆನೆನ್ದು ಮುಂನು
[6]ಡಿದಭೂಷೆಯನೆಲಿಪಿಸತ್ತ ವರಲೋಕನಪ್ಪಬೋಕನವಿಂಕದಬೀರದುಂನತಿಯಗ್ರಭಾವವೆಂತೆನೆ ॥
[7]ಕಂದ ॥ ಚಲದೆತಲೆಗೂಳುನಾಡುವಕಲಿಯಂನೀನೆಂದುಕರದೊಡೆಯಂಬಿಂತಪ್ಪಲಘುಪರಾಕ್ರಮ
[8]ಬೋಕಂತಲೆಗೊಟ್ಟುಂವೇಳಿವಾಳಿಗುಸ್ಪೆರೆಪ್ಪೋಗಳಲ್ ॥ ಕಟ್ಟಾಯದಭೂಷೆಯನುಡಿಕೆಟ್ಟುದುಗ . . ಭವಾಯ್ತು
[9]ನತ್ಸುರಭೂಜಂಪೊಟ್ಟಾದುದುಜಗದೊಳಿನಲ್‌ತೊಟ್ಟೆನೆಬಾಕದಿ . . . . . .
[10]ಸುರದುಂದುಭಿನಾದವೆನೆಯೆಗಗನಂತರ . . . . . .
[11]ರತ್ಥಿಯಂಬೋಕಣನಂ ॥ ಮುತ್ತಮಾತನಬೀರಮಂನಾಯ . . . . .
[12]ವರಸಂಧಾತನಹೆಣ್ಡಿ ಮುಕ್ಕಳಿಗಬಿಳಗೆಜಿಯ . . . . . .
[13]ದಪ್ಪತ್ತ ಱಲೂರಳದುಹನನುದಯವಿಂಶಿ . . . . . .

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 3″ × 2″

[1] . . . . . .
[2]ಪಿರಿದೆಂದಂಜಟಾಗ . . ಮುಂಬಿದೊ . . . ಗರ್ವ್ವದಿಂದಸೋಮಂಮಲೆದಿದಿರಾನ್ತೆ
[3]ಯ್ದಿಪಲಬರಂತಲ್ತೆಱಿದು . . ವ ॥ ಅನ್ತಿದಿರಾನ್ಮಬಾಳೆವೆಗ್ಗ ಡೆಯ . . . ಳಮುಕೊಂ
[4]ದುಕಟರಮುತ್ತು ಕದುಱಿಯಂತಳುತಿಱಿದು . . . . . ಸುರಲೋಕ
[5]ಪ್ರಾಪ್ತನಾದ । ಇದಂಬರೆದನಾ . . . . . ದಿವ್ಯಶ್ರೀ
[6]ಪಾದಾರಾಧಕ . . . . . ಸದಾ
[7] . . . . . .

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ಅದೇ ಹೋಬಳಿ ಸೀರೆಹಳ್ಳೀ ಹನುವಂತ ದೇವಸ್ಥಾನದ ಬಾಗಲ ಮುಂದೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

[1] . ಸ್ತಿ ಶ್ರೀಮತುಕಳಚುಯ್ಯರ್ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇವನೃಪ . . . . . .
[2] . . ಕರಸಂವತ್ಸರದಜೇಷ್ಟಬಹುಳ ೪ ಮಿಕುಕ್ರವಾರದಂದುಸೋ . . . . . .
[3] . . . . . ರಪ್ರಮುಖರಾಗಿರೆಶಾಮಯವಡ್ಡನ . . . . . .
[4] . . . . . ಹೆಗ್ಗಡೆದಂಡನಾಯಕನದ್ಧಿಗೆದಂಡನಾಯಕ . . . . . .
[5]ಸಂ . . . . . ಕೂಡಿಕಾದಿಸೋಲ್ತೋಡಿಹೋಹಲ್ಲಿಸೋವಿದೇವರಸನನಾಯಕ
[6] . ಪ್ಪಿದಾತಕೇಶಬೊಪ್ಪನೆಯವಮಾಚರಸನಾಯಕನ . . . . . ನಾಯ . . . . .
[7]ದಣ್ತಿಕೆಯಲಿಟ್ಟುಅಡ್ಡಗಡಿಯಲೊಂದೆಬಿಲ್ಲಿನಲುಮೂಱುಸಾಯಿರಕುದು . . . .
[8]ತುಕುರ್ದಿಲೆಯಕಡದಲುಕೆಡಹಿಹನ್ನೊಂದುಕುದುರೆಯಹಿಡಿದುಬಹಲ್ಲಿಅಡ್ಡಗ . . . . .
[9]ಹರಿಸಿದಲ್ಲಿಕಾಳಗಮಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ । ಎಪ್ಪತ್ತೊಕಲೂಕೆ . . . . . .
[10]ಸೆಟ್ಟಿಯುಂಮೆಚ್ಚಿಹಾಳಕೆಯ್ಯಂಕೊಟ್ಟರುಮಂಗಳಮಹಾಶ್ರೀಬರದಂಸೇನಬೋ . . .

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ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 10″

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಭ್ಯುದ
[2]ಯಶ್ರೀವೀರಪ್ರತಾಪ ।
[3]ದೇವರಾಯರುಸು
[4]ಖಸಂಕಥಾವಿನೋದ
[5]ದಿಂರಾಜ್ಯಂಗೆಯಿಉತ್ತ
[6]ಮಿರ್ದ್ದಪಕವ ೧೩೪೪ ನೆ
[7]ಯದುವ್ಯುಖಿಸಂವ
[8]ತ್ಸರದಆಷಾಢಸು ೧೫ ಗು
[9]ದುವಾರದಲುಸಿರಹ
[10]ಳಿಯುಗಳುಜಜೊಂ
[11]ಮಗಳುಡರುಆತ
[12]ನಸತಿಹರಿಮಾಇ
[13]ಸುರಲೋಕಪ್ರಾಪ್ತವಾ
[14]ದರೂ ॥ ಮಂಗಳಮ
[15]ಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

## 253

ಅದೇ ಹೋಬಳಿ ತೊಗರಸೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ದ್ಯಾವಾಸಯೆಂಬ ಮೆಲ್ಲಿಕಾರ್ಜ್ಜುನ ದೇವರ ಇನಾಮತಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 2′

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುವಿರೋತಸಂವತ್ಸರದ । ಬಾದ್ರಪದಬ
[2]ಹುಳಬಲೆಶ ೬ಲು ರವಿವಾ[ರ]ದಲೂಶ್ರೀಮತ್
[3]ತೊಗರಸೆಯಬಯಿರವುಗಳುಡರವುಗವು
[4]ಲ್ಲಂಣಗಳುಡರುನಂವುತೊಗರಸಿಯಜ್ಞೇಸಾಯದಹೊಲ
[5]ಯಬಳಗೆನಾನುಮೆಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರನಂದಾದೀಪ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ಮೆಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರ ವರ್ಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 1′ 9″

[1] . . ಕ್ಷಸಂವತ್ಸರದಕರ್ತಿಕ
[2]ಬ . ದಲುತೊಗರಸೆಮೆಲ್ಲಿ
[3]ಕಾರ್ಜ್ಜುನದೇವರಭೋಗದದ
[4] . ಮಲ್ಲಂಣಗೌಡರುಆ
[5] . . . ಸಹೊಲ . . .

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 6′ × 9″

[1]ರಉದ್ರಿಸಂ
. . . .
[5]ಕೆಕರ್ತರಾದಕೆಳೆ
[6]ದಿಸದಾಚಿವ
[7]ರಾಯನಾಯ
[8]ಕರುತೊಗರ
[9]ಪೆಯಮಲ್ಲಿ
[10]ಕರ್ಜುನಗೆದೀಪ
[11]ರಾಧನೆಗೆಮಾ
[12]ಡಿದಧಂರ್ಮ
[13]ಯಿಸ್ತನಕೆನ
[14]ಲುವಗಣಾಚಾರಿ
[15]ಯಗ ಕ ವರಹ . . ೧೪
[16]ದೀಪಾರಾಧನೆಗೆಬಿ
[17]ಟ್ಟಸರ್ವಮಾನ್ಯವ
[18]ಮಾಡಿದಂತದಂರ್ಮ
[19]ಆವವನಾದರುತಪ್ಪಿದ
[20]ರಿವಾರಣಾಸಿಯಲಿಗೋ
[21]ವಕೊಂದಪಾಪಕೆಹೋಗು
[22]ವನುಯಿಾರವದಕೆ
[23]ಸಲ್ಲನುಯಿಾಧರ್ಮ
[24]ಅರಸಿಗೆಬಿನವಮಾಡಿಯಿಾ
[25]ದರ್ಮಕೆನಕರವಾಗಿಬಿಂ
[26]ನವಮಾಡಿಸಿದವರು . .
[27]ನಹಳ್ಳಿಯಗಣಚ . .
[28]ಪರ್ವತವಡೆಯರು

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ಅದೇ ಗ್ರಾಮದ ತೇರಬೀದಿಗೆ ಎಡಪಾರ್ಶ್ವ ಮಾವಿನ ಗಿಡದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ—ಪ್ರಮಾಣ 3′ × 2′

[1]ಶ್ರೀಮನ್ನಂಮಹೋಶಾಹಾವ್ಯಗಾವಾಗಡೀ
[2]ಮಟದಾಚಕಂನಬಸವಪಾಸ್ವಾಮಿಾಗಷ್ಟಾವಮಟಶ್ರೀ ॥

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ಅದೇ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

[3]ಶ್ರೀಕಾಳಾಕ್ಷಿನಾವುಸಂ
[4]ವತ್ಸರವೈಶಾಕಬ
[5]ಹುಳಪಂಚಮಿಭುಕ್ರುವಾರದಲ್ಲು
[6]ಸ್ತಾಪ್ಯವಾದುದು ॥

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಜಾಂಗಣದ ಹಕ್ಕಲಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 1′

[1]ಶ್ರೀಮಂನಾಳುವಮುಗಟ್ಟೆ
[2]ಯಶಾಂಬೈಯಹಲಿಯಗ
[3]ಉಡರಮಗಬನದಿಗಉಡನು
[4]ಬೆಟ್ಟದಮಲ್ಲಿಕಾರ್ಜು
[5]ನದೇವರಗೆಬಿಟ್ಟನಾಖಂ
[6]ಡುಗದಬೂಮಿ
[7]ಯನುಭೂಮಿಒಕಂ
[8]ದ್ರರುಳ್ಳಂನಬರಪಾ
[9]ಲಿಸೂದು ಕ ೧೫೦

## 259

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕರಡಿವಾನ್ಯದ ಗದ್ದೆಯ ಬದಿವಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 3″ × 6″

[1]ಶ್ರೀಮತುತೊಗರನೆಯಮಲ್ಲ | [2]ಣಗಉಡರುಕರಡಿಯ | [3]ಬಸವೈಯ್ಯಗೆಕರಡೀಪೇ | [4]ಳಕೆಕೊಟ್ಟಹೊಲ

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಪಂಚವಣ್ಣಗಿ ಮಠದ ಗದ್ದೆಯ ಬಳಿ.

ಪ್ರಮಾಣ 2′ × 1′

[1]ಶ್ರೀಮತುಬಹು
[2] . ನ್ಯಸಂಶರದಚೈತ್ರ
[3] . ಹುಳ ೧ ದಲೂವಿ
[4] . ಪಂಣನಾಯಕರು
[5]ತೊಗರಸಿಯಅರಟಿಸಿಧವೀರ
[6]ವೊಡೆಯರುದೇವರಮಟದ
[7] . . ಕೆಅಯವರುಹಿರಿಯ
[8] . . ಶಾಸ್ತ್ರಿಮಣುನಾಲ್ಕುಖ
[9] . . ಗದೆಭೂಮಿ
[10]ಯಿದರ್ಮತಪಿದ
[11]ವಗೆವಾರಣಾಸಿಲಿಗೋವ
[12]ಕೊಂದಪಾಪಕ್ಕೆ ಹೋಗಲಿ

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಮ್ಮಾರನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 9″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತು | [2]ಹೊಂಕಳರಚಿ | [3]ಕೊಡೇರುಕಬುರಮಲಣ | [4]ಗಉಡರುಕೊಟ್ಟಭೂಮಿ

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪಾತ್ರದ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ × 1′

[1]ಅನಂದಸಂವತ್ಸರದೆ | [2]ಚಯಿತ್ರಸು ೧೦ ಲಿಶ್ರೀ | [3]ಮತುತೊಗರಸಿಯಮ | [4]ಲಿಕಾರ್ಜುನದೇ . . . .

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### ಅದೇ ಹೋಬಳಿ ಮಳವಳ್ಳಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಕಂಭದ ಮೇಲೆ.

ಪ್ರಾಕೃತಭಾಷೆ.

[1]ಸಿದ್ಧಮ್ ॥ ಜಯತಿಭಗವಾನ್‌ಮಟ್ಟಪಟ್ಟಿದೇವೋವೈಜಯನ್ತೀಪುರರಾಜಾಮಾನವ್ಯಸಗೋತ್ತೋಹಾರಿತೀಪುತ್ತೋವಿಣ್ಣುಕಡ್ಡಚುಟುಕುಲಾನ ನ್ದಸಾತಕಣ್ಣೀಆಣಪಯತಿಮಹಾವಲಭಮ್‌ರಜ್ಜುಕಮ್

[2]ಆಯುಧನವದ್ಧತೀಚ್ಚಂಭಗವತೋಷಪಟೀಯಸೀಮ್ಸುಖಾನ್ವಯಂಗಾಮಾಹಾರಸಹಲಾಟವೀಂ ॥ ಮಟ್ಟಪಟ್ಟಿದೇವಭೋಗಂಮಹಾಸುರಾ ಣಂಠಾಣಮ್ಮಾತ್ಮರಚ್ಚಾಯಸವ್ವಪರಿಹಾರೇಣವೀತಾರಾಮಂಅಭಟಪ್ಪವೇಸಂಸಂಸಿದ್ಧಿಕಮ್

[3]ಏವ್ವಂಉಚಿತಂಸವ್ವಪರಿಹಾರೇಣತಕಿಞ್ಚೀಪುತ್ತಾಯಬಹ್ಮದೆಜ್ಜಂದಿಣ್ಣಮ್‌ಕೊಣ್ಡಿನ್ಯಸಗೋತ್ತಾಯಹಾರಿತೀಪುತ್ತಾಯಕೊಣ್ಡಮಾಣಾಯ ಇವ್ವದ್ಧತ್ತಿಬಿತೀಯಗಿಹ್ಮಪಕ್ಕಂಪಡಮದಿವಸಂಪಡಮಸಂಮಚ್ಚರಮ್ . . ನ್ದಿಣ್ಣಂ . . . . ॥

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### ಅದೇ ಕಂಭದ ಮೇಲೆ.

[1]ಸಿದ್ಧಮ್ ॥ ಜಯತಿಭಗವಾನ್‌ಮಟ್ಟಪಟ್ಟದೇವೋವೈಜಯನ್ತೀಧಮ್ಮಮಹಾರಾಜಾಧಿರಾಜೇಪತಿಕತಸಾಜ್ಞಾಯಿಚಚ್ಚಪರೋಕದಮ್ಬಾಣಂ
ರಾಜಾಃವ . . ವಮ್ಮಣಾಮಾನವ್ಯಸಗೋತ್ತೇನಹಾರಿತೀಪುತ್ತೇನವೈಜಯನ್ತೀಪತಿನಾ

[2]ಪುವ್ವದತ್ತೀತ್ತಿಸೊತ್ವೇನಪರಿತ್ಯಕ್ಥೇಣಮನಸಾಸಿಸಮಾತುಲಾಯಬಿತೀಯಂದತ್ತಂಕೊಣ್ಣಿನ್ಯಸಗೋತ್ತಾಯಕೋಸಿಕೀಪುತ್ತಾಯಕೊಣ್ಡ
ಮಾಣಕುಲತಿಲಕಾಯಸಿರಿನಾಗದತ್ತಾಯಪುವ್ವೋಚಿತಾಗ್ಗಾಮಾ

[3]ಸೋಮಪಟ್ಟಿಕೊಬ್ಗಿನಗರಂಮರಿಯಸಾಕರಿಪೆನ್ದೂಲಾಪರಮುಚ್ಚುಣ್ಡೀಕುನ್ದಮುಚ್ಚುಣ್ಡೀಕಪ್ಪೆನ್ನಲಾಕುನ್ದತಪುಕಂವೆಟ್ಟಕ್ಕಿವೇಗೂರಂ
ಕೊಣತಪುಕಂಎಕ್ಕದ್ಧಾಹಾರಂಸಹಲಾಏತೇಗಾಮಾಅಭಟಪ್ಪವೇಸಂ

[4]ಸಂಸಿದ್ಧಿಕಂಸವ್ವಪರಿಹಾರೇಣದಿಣ್ಣಂಆಯುಬಲಂವದ್ಧತಿ ೪ ಸವ್ವಚ್ಛರಂಪಡಮಸರದಪಕ್ಖಂಬಿತೀಯದಿವಸಂಪಡಮನಕ್ಖತ್ತಂರೋಹಿಣಿಯಂ
ಸಂಪ್ಪದತ್ತಂಚತದೇವಭೋಗಂಮಹಾಸರಣ್ಣಮಟ್ಟಪಟ್ಟದೇವಾಯಚಉಕ್ತಂಖಣ್ಡೋವಿಶ್ವಕಮ್ಮಾ

[5]ಬಹ್ಮಂದೆಜ್ಜಂಸೇಕದಮ್ಬೇಸುಖುಧಮಾತೇವಿಸಸತ್ತುಚಾತುವೆಜ್ಜಂಸಿದ್ಧಿತಂನಿಗಮವಿದಿತಂಚಏವಂರಾಜಾಆಣಪಯತಿನಾಗದತ್ತೇನಅಪ್ಪಕ್ತೇ
ಉಚಿತಸೈಲೇತಮ್ಬೇಲಿಖಾಪಿತಂಜಯತಿಲೋಕನಾಥೋನನ್ದನ್ತುಗೋಬ್ಬಮ್ಹಾಣಸಿದ್ಧಿರಸ್ತುಶ್ರೀರಸ್ತು ॥

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### ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದಗಡೆ ನೆಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತವಿ . ನಪ್ರಕ್ಷ | [2]ತರುಮಪ್ಪಶ್ರೀಮಂನ್ನುಮ | [3]ಹಾಮಂಡ (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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### ಅದೇ ಗ್ರಾಮದ ರಾಮಂತದೇವರ ದೇವಾಲ್ಯದ ಮುಂಭಾಗದಲ್ಲಿ ಮುರದ ಗರುಡ ಕಂಭದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಭೂರ್ಲ್ಲೋಕಮಲ್ಲದೇ . . .
[2] . . ೩ ನೆಯಕಾಳಯುತ್ಕಾಕ್ಷಿಸಂವಶ್ಚರ
[3] . ಮಾಘಸುಧ ೭ ಆದಿವಾರದಂದುನಾ
[4] . ರಖಂಡಎಪ್ಪತಱಬಳಿಯಬಾಡಂಮಾ
[5]ವಳ್ಳಿಯಪ್ರಭುಗಾಡಗೌಂಡನತಮ್ಮಮಾ
[6]ಣಿಯಮ್ಮಂಸೂರ್ಯ್ಯಕಿರಣಮಂಮಾಡಿಶಿ
[7]ಪ್ರತಿಷ್ಟೆಯಂಮಾಡಿದ ॥ ಮಂಗಳಮಹಾಶ್ರೀ ॥

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### ಅದೇ ದೇವಸ್ಥಾನದ ಕೊಪ್ಪಲಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 4″ × 1′ 10″

[1]ನಮಃಸ್ತುಂಗಂಸಿರಚುಂಬಿಚಂದ್ರಚಾವರತಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾ
[2] . ಭಂಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವ
[4]ರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತುಪ್ರತಾ
[5]ಪಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲದೇವರವಿಜೆಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧ

[6]ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರಲುಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳು
[7]ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥
[8]ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮನ್‌ಮಹಾಪ್ರಧಾನನನ್ತಱ್ಪುರಾಧ್ಯಕ್ಷಂಕರಿ
[9] . ತುತೆಯಸಾಹಣವೆರ್ಗ್ಗಡೆಶ್ರೀಕರಣಹಿರಿಕಂನ್ನಡಸಂಧಿವಿಗ್ರಹಿಪಸಾಯಿತಂಮನೆ
[10]ವೆರ್ಗ್ಗಡೆಸೇನಾಧಿಪತಿಹಡಪವ . ದಂಡನಾಯಕಂಬಮ್ಮದೇವರಸರುಬನವಸೆನಾಡನಾಳುತ್ತಿರೆ ॥
[11]ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳಿಕಂವಿಜೆಯಂಲಕ್ಷ್ಮೀಕಾಂನ್ತಚಂಡರಿಪುನ್ರಿ
[12]ಪತಿಮಾರ್ತ್ತಂಡಕದನಕ್ಕೊಳ್ಗಂಡಂಮಾರ್ತ್ತಟ್ಟೆಯೆಱಿವಮಱೆಗೆವರೆಕಾಯ್ವಂಚತುರ್ಭ್ಭುಜದೇವೀ
[13]ಲಬ್ಧವರಪ್ರಸಾದಂಭಗವತಿಯಂಕಕಾಱಂಶ್ರೀಪ್ರಣಮೇಸ್ವರದೇವಲಬ್ಧವರಪ್ರಸಾದಬಂದಣಿ
[14]ಕೆಯಪುರವರಾಧೀಸ್ವರಂನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕಂಸೋವಿದೇವರಸರು ॥
[15]ಸ್ವಸ್ತಿಶ್ರೀಮತ್‌ಪ್ರತಾಪಚಕ್ರವರ್ತಿಜಗನೇಕಮಲ್ಲವರ್ಷದ ೧೦ ನೆಯಪ್ರಭವಸಂವತ್ಸರ
[16]ದಆಸ್ವೆಯ್ಜಸುದ್ಧತದಿಗೆಸೋಮವಾರದಂದುಸ್ವಸ್ತಿಶ್ರೀಮತ್‌ನಾಗರಖಂಡಯೆಪ್ಪತ್ತ
[17]ಱಬಳಿಯಬಾಡಮಳವಳ್ಳಿಯಪ್ರಭುಗಾಡಗಾವುಂಡಂಶ್ರೀಕಲಿದೇವರದೇವಾಲ್ಯಮಂಮಾಡಿಸಿ
[18]ಕಳಸಾರೋಹಣಂಮಾಡಿದಂ ॥ ಮಾತ್ತಮಾಯನಿಂಪಿರಿಯಣ್ಣಂಎಱಹಗಾವುಡಂಭಗ
[19]ವತೀದೇವಿಯಮಾಡಿಸಿದ ॥ ಸ್ವಸ್ತಿಶ್ರೀಕಲಿದೇವಪಾ[ದಾ]ರಾಧಕಮಾಹೇಸ್ವರಜನಕಲ್ಪವ್ರಿಕ್ಷಸ
[20]ತ್ಯರಾಧೇಯಸಾಚಗಾಂಗೇಯಂಬಿಲುವಿದ್ದೆರಾಮಂಬಂಟರಭಾವಂನುಡಿದಂಗೆಗಂಡಅಯ್ಯನಸಿಂಗ
[21]ಅಣ್ಣನಂಕಕಾಱಮುದ್ಧಗಾವುಡಂಸಪ್ತಮಾತ್ರಕಿಯರಂಮಾಡಿಸಿದಂ ॥ ಆತನಿಂ
[22]ಕಿಱಿಯಂಶ್ರೀರಾಮೇಸ್ವರದೇವಲಬ್ಧವರಪ್ರಸಾದಸಿವಪಾದಷಟ್ಚರಣಕಮಳಭ್ರಿಂಗಪರ
[23] . ತಜೀಮೂತವಾಹನಂಪರವಧುಕಂದಗಾಡಗಾವುಡನಗನ್ಧವಾರಣಕೇತಗಾವುಂಡಂ
[24]ಶ್ರೀವ್ರಿಶಭೇಸ್ವರದೇವರಂಮಾಡಿಸಿದ ॥ ಆತನಿಂಪಿರಿಯಂಮಾಣಿಯಮ್ಮಸುರ್ಯ್ಯ
[25]ಕಿರಣಮಂಮಾಡಿಸಿದಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತ್‌ಕಲಿದೇವಪಾದಪಂಕಜಭ್ರಮರಸಿವಪಾದಸೇಖರಂಸ
[26]ತ್ತ್ಯಸಾಚಗುಣಸಂಪನ್ನಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿಸಂಪನ್ನನುಡಿದುಮತ್ತೆನ್ನನಾಶ್ರಿತಜನಕಲ್ಪಭೂಜಂಕಂಚಗೌಂಡ
[27]ನಪುತ್ರಕುಳಕುಮುದವನಮಾರ್ತ್ತಂಡಕಲಿಯುಗಬಾಣಪ್ರಮಥಗಣಚಿನ್ತಾಮಣಿಯೆನಿಸಿದಮಳವಳ್ಳಿಯಪ್ರ
[28]ಭುಗಾಡಗಾವುಡಂಮೊದಲಾಗಿತಮ್ಮುತ್ತಯ್ವರುಂಮಾಡಿಸಿಮತ್ತಂಮಾದೇವರನಿವೇದ್ಯಕ್ಕೆಚೈತ್ರಪವಿತ್ರಕ್ಕಉ
[29]ತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತದಂನ್ದುಬಿಟ್ಟಮತರೊನ್ದು ೧ ಆದೇವರಾಚಾರ್ಯ್ಯಗಂಗರಾಸಿಪಂ
[30]ಡಿತಗೆಗ್ರಾಸಕೆಬಿಟಕಮ್ಮ ೧೦ ಮತ್ತಮಾದೇವರ್ಗ್ಗೆಬಯ್ಗಿನನಿವೇದ್ಯಕೆಭತ್ತಾಯಹೋಗೆಬ
[31]ಳ್ಳಎ ೨ ಅರಿಸಿನಹೋಗೆಮಾಱಿಡಲಿವೀಸ ೧ ಗಟ್ಟೆಕೇಸಿಯಕೆಱೆಯಹರಿಹು ॥ ನೂಲಂ
[32]ಗೇರಿಯಿಂಟಾಣಾಂತರದಸುಂಕದಪೊಮ್ಮಣಯ್ಯನಾಯಕರುಆಚಿಮಯ್ಯನುಂದೇವರನಂ
[33]ದಾದೀವಿಗೆಗೆಕಲಿದೇವರ್ಗ್ಗೆವರ್ಷಂಪ್ರತಿಗೆಬಿಟ್ಟಫಣ ೬ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸ್ಥಾನದರಾಮೇಸ್ವರದೇವರ
[34]ನಿವೇದ್ಯಕ್ಕಂಚೈತ್ರಪವಿತ್ರಕ್ಕಂಬಿಟ್ಟಗಟ್ಟೆಮತ್ತಂ ಪೂಜಾರಿಜೇಯಂಗೆಬಿಟ್ಟಕಮ್ಮ ೧೦ ದೇವರಬಡಗಣ
[35]ಕೊಳವರಿಯಕೆಳಗಣಕೆಯಿ ॥ ಯಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರುಬಾಣರಾಸಿಗುರುಕ್ಷೇ
[36]ತ್ರಪ್ರಯಾಗೆಯಲುಸಾಸಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲುಖಚಿಯಿಸಿಚತು
[37]ರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸದಕ್ಷಿಣೆವೆರಸಿಕೊಟ್ಟಪಳಮಕ್ಕುಯಿದನಳಿದಂಗಾತೀರ್ತ್ಥದ
[38]ಲಾಬ್ರಾಹ್ಮಣರುಮನಾಕವಿಲೆಯಕೊಂದಮಹಾಪಾತಕನಕ್ಕು ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಂ
[39]ಪರದತ್ತಂವ್ವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಠಿರ್ವ್ವರ್ಶಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯ
[40]ತೇಕ್ರಿಃಮಿ ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂ
[2]ಹಣದೇವ[ವ]ರಿಸದ ೧೧ ಸುಭಾನುಸಂವತ್ಸರದಭಾದ್ರಪದಬ
[3] . . ಬ್ರಿವಾರದಂದುಕರಿನೆಲೆಯಲೆಂಕಣನಾಯ್ಕರುಯಿ
[4]ತುಱುವಂಕೊಂಡುಹೋಹಲ್ಲಿಮಳವಳ್ಳಿಯಮವಬೋವಲಡಬಂದುಪ
[5]ಲರಂಕೊಂದುತುಱುವಂಕಳ್ಬಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಸ್ವಸ್ತಿ
[6]ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂನಿಗಳೂರ
[7]ಬೊಮ್ಮಿದೇವರಸರುಮಳವಳ್ಳಿಯಗವ್ರಡುಗಳುಪ್ರಜೆಗ
[8]ಳುಂಬಿಕ್ಕಬೋವನಆಣ್ಮವಬೋವನಆಳುತನಕೆವೆ
[9]ಚಿನೆತರುಗೊಡಗೆಯುಕೆಯಿಗವ್ರಡಗೆಜಿಜೆಯಕೆಳಗೆಕ ೩
[10]ಜಿತೇನಲಭ್ಯತೇನಲಕ್ಷ್ಮುಮ್ರಿತೇನಾಪಿಸುರಂಗನಾಕ್ಷಣವಿಧ್ವ
[11]ಂಸಿಕಾಯೇ . . . . . ರಣೇ ॥ ಯಿದನೞಿದಂಗೆ . ಪಾಪ

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ಂನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಭಕುರಿಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯಮುರಾರಿಸೋ
[2]ವಿದೇವ[ವ]ರಿಸದ ೯ ನೆಯಕರಸಂವತ್ಸರದಪಾಲುಗುಣಸುಧ ೧೦ ದಸಮಿಆದಿವಾರದಂದು
[3]ಮಳವಳ್ಳಿಯಕಚಗೆಉಡನಬೆಸವಗಗೋವರಜಕಬೋವನವುಗಹಿಕರಾಯಹೆ . .
[4] . . . . ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು . . . .

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ೞನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಪಚಕ್ರ
[2]ವತ್ತಿರ್ಸಿಂಹಣದೇವವರುಷದ ೧೦ ಚಿತ್ರಭಾನುಸಂವ
[3]ತ್ಸರದಕಾರ್ತ್ತಿಕಸುಧಪಂಚಮಿಸೋಮವಾರದಂದು
[4] . . . ತೊರದುಮಳವಳ್ಳಿಯಮಿದಕರಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತ
ನಾದ
[5]ಜಿತೇನಪ್ರಾಪ್ಯತೇಲಕ್ಷ್ಮೀರ್ವ್ಯತೇನಾಪಿಸುರಾಂಗನಾ ।
[6]ಕ್ಷಣ[ . . . . ]ನಿಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ ॥

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೪ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಪ್ರತಾ
[2]ಪಚಕ್ರವರ್ತ್ತಿಕಂಧಾರದೇವರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
[3]ಮಿರೆರಾಕ್ಷಸಸಂವತ್ಸರದವೂಷಸುಧ ೧೪ ಆ
[4]ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಬೊಮ್ಮಿದೇವರಸ
[5] ರುಬನವೂರವಾಣಂತರದಲಿದಲ್ಲಿನಂತಶಾಗಬೆ
[6] . ಹಾಇದಲಿವಿಡಿಸಗೇತಯಪಲವನಿಱಿದುಸುರಲೋ
[7]ಕಪ್ರಾಪ್ತನಾದ ॥ ಆತನಹೆಗ್ಗಡೆಯಬಾಳೆಕೆಯ
[8] . ಬೊಂಮ್ಮಿದೇವಆತನಮಕ್ಕಳುಗೆಕೊಟನು ॥

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### ಅದೇ ಹೋಬಳಿ ಮಾಯಿತಮ್ಮನ ಮುಚ್ಚಡಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಾಗಿಲ ಬಲಗಡೆ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಯಮುರಾರಿಸೋವಿದೇವ . . . . . .
[2]ಯುವಸಂವತ್ಸರಪಾಲ್ಗುಣಬ ೧೩ ಆದಿವಾರಶ್ರೀ . . . . .
[3]ಗ್ರಹಾರಂತುಂಬಗನಹೊಸಮಾರಸುರಗಿಯ . . . . . .
[4]ಳಿ . ತುಱುಗೊಳಲಿಮುಚುಣ್ಡಿಯಗಾವ . . . . . .
[5]ನಮಗನಾಗಯನಾಯಕ . . . . . .
[6]ದಆತನವೀರಕ್ಕೆ ಮೆಚ್ಚಿಬಿಟ ॥ . . . . . .

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### ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾ[ಯ]ಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀ ಸಿಂಗಣದೇವ
[2][ವ]ರ್ಷ ೨೦ ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಚೆಯಿತ್ರಸು ೧೩ ಆದಿವಾರದಂದು
[3]ಶ್ರೀಮತುತ್ರಿಭುವನಮಲ್ಲಪ್ರಿಥ್ವೀಸೆಟ್ಟಿಕಮೈಯಸ್ತಳಕರೆನೆಲೆಯಂಮ
[4]ಲೆಹರುಇಱಿದುತುಱುವಂಕೊಂಡುಹೋಹಲ್ಲಿ
[5]ಹಿರಿಯಮುಚುಂಡಿಯಕನಕಹೋಕನಮಗಂಬೀವಬೋಕ
[6]ನುಹಲಮೋಜನುತಳುತಿಱಿದುತುಱುವಂಮರಳಿಚ್ಚಿಸುರಲೋ
[7]ಕಪ್ರಾಪ್ತನಾದ ॥ ನಾತಂಗೀಪ್ರಿಥ್ವೀಸೆಟ್ಟಿಬೊಮ್ಮಯ್ಯನುಕ
[8]ಡವೆ . ಗೆಱೆಯಸರಿವಿನಲ್ಲುಬಿಟ್ಟಗದ್ದೆಗಾಣಗ . . . . .
[9]. . . . . ಮಹಾ . . . . . .

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### ಅದೇ ಕಲ್ಲಿನ ಸಮೀಪದಲ್ಲಿರುವ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಯಾ
[2]ದವನಾರಾಯಣಶ್ರೀಸಿಂಹಣದೇವವರುಸ ೨೯
[3]ನೆಯವಿಕ್ರಿತಿಸಂವತ್ಸರಪಾಲ್ಗುಣಶುದ್ಧ ೧೩ ಶ್ರೀ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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### ಅದೇ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನ
[2]ಮಲ್ಲದೇವವರ್ಷದ ೧೧ ನೆಯವ್ಯಯಸಂ[ವ]ತ್ಸರ
[3]ದವೈಸಾಖಸುದ ೧೪ ಸೋಮವಾರವ್ಯತೀಪಾತದಂ
[4]ದುಬನವಾಸೆನಾಡಹೆರ್ಜ್ಜುಂಕವಡ್ಡರಾವುಳದಹೆಗ್ಗ
[5]ಡೆನಾರಣದೇವಪ್ರಮುಖಕರಣಂಗಳುಮುಚ್ಚುಂಡಿಯ
[6]ಶ್ರೀರಾಮೇಶ್ವರದೇವರನನ್ದಾದೀವಿಗಿಗೆನ್ದುಸದ್ಯೋಜಾತ
[7]ದೇವರಶ್ರೀಪಾದಾರಾಧಕರುದ್ರಶಕ್ತಿದೇವರ
[8]ಕೈಯ್ಯಲುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಂದುಗಾ
[9]ಣದತೆಱೆಯಂಬಿಟ್ಟರುಈಧರ್ಮ್ಮವನಾವನೊರ್ಬ್ಬ
[10]ನುಪ್ರತಿಪಾಳಿಸುವ (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ) . .

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### ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ.

ಪ್ರಮಾಣ 2′10″ × 1″2″

[1]ನಮಸ್ತುಂಗಶಿರಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
[2]ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
[3]ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಜಗದೇಕಮಲ್ಲ
[4]ದೇವವರ್ಷದ ೫ ನೆಯದುಂದುಭಿಸಂವತ್ಸರದಫಾಲ್ಗು

[5]ಣಸುದ್ಧ ೫ ಸೋಮವಾರದಂದುನಾಗರಿಖಣ್ಡಿಯೆ
[6]ಪ್ಪತ್ತ ಱಬಳೆಯಬಾಡಮುಚ್ಚುಂಡಿಯರಾಮೇಶ್ವರ
[7]ದೇವಗ್ಗೆರ್ಗ್ಗಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವಗ್ಗರ್ಗಂನೈವೇದ್ಯಕ್ಕ ಂನಂದಾದೀ
[8]ವಿಗೆಗಂವನ್ನೆಯಸೋವಿದೇವನುತ್ರಿಭುವನಗಾವುಂ
[9]ಡನುಂಎಪ್ಪತ್ತೊಕ್ಕ ಲುಂಅರಸಿಯಕೆಱೆಯಸೋಮೇಶ್ವ
[10]ರಪಣ್ಡಿತರಕಾಲಂಕಚ್ಚೆರ್ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಗ
[11]ದ್ದೆರಅತ್ತಿ ಕೆಱೆಯತೆಂಕಗೋಡಿಯಕವ್ಮ ೬ಂ ಪೂಜಾರಿಗೆಕವ್ಮ ೧ಂ
[12]ಇನ್ತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿ[ಸಿ]ದಾತಂಗೆವಾರಣಾಸಿಯಲುಪನ್ನಿ
[13]ರ್ವ್ವರುದೇವಬ್ರಾಹ್ಮಣರಿಗೆಹನ್ನೆರಡುಕವಿಲೆಯದಕ್ಷಿ
[14]ಣಾಸಹಿತಕೊಟ್ಟಫಲವುಕ್ಕು ಇಧರ್ಮ್ಮವನೌದಾತಂಗೆಲತೀ
[15]ರ್ತ್ಥದತಡಿಯಲುದೇವಬ್ರಾಹ್ಮಣರುಮುಕಪಿಲೆಯುಮಂಕೊಂ
[16]ದಪಂಚಮಹಾಪಾತಕನಕ್ಕು ॥ ಮಱಮಿದುನೈಷ್ಟಿಕಮಱಮಿ
[17]ಮಱದೊಜೆಯಂಬ್ರಹ್ಮಚರ್ಯ್ಯಮಿಲ್ಲದೊಡಂದೀಮಱದಿಂಪೊಱಮಡಿ
[18]ಸು[ವು]ದೀಮಱಸಾರಥಿಯುಮಱದಸನ್ತತಿಯುಮಱಂ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 3′

[1]ನಮಸ್ತುಂಗಶಿಳಶ್ಚುಂಬಿಜಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
[2]ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮ
[3]ಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಕಳಚುರ್ಯ್ಯಕುಳಕ
[4]ಮಳಮಾರ್ತ್ತಣ್ಡಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜೆಯರಾಜ್ಯಮು
[5]ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲುತ್ತಮಿರೆ
[6]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಕನಪಯ್ಯನಾಯಕಂಬನವಾಸೆಪನ್ನಿ ಶ್ಚಾಸಿರಮುಮಂದುಪ್ಪನಿ
[7]ಗ್ರಹಸಿಪ್ಪ್ರಪ್ರತಿಪಾಳ[ನ]ದಿಂಬಳ್ಳಿಗ್ರಾಮೆಯೊಳುರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಶ್ರೀ
[8]ಮನ್ಮಹಮಾಮಣ್ಡಳೀಶ್ವರಂಬಾನ್ಧವಪುರಾಧೀಶ್ವರಂಜಕತುಬ್ಬುಜಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂಶ್ರೀಮ
[9]ತುಪ್ರಣಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕಂಪರಬಳಸಾಧಕಮಾಕ್ರೊರ್ಳ್ವರಗಣ್ಡಸೋವಿ
[10]ದೇವರಸನಪ್ರತಾಪಮೆಂನ್ತೆಂದಡೆ ॥ ಚಣ್ಡರಿಪುನ್ರಿಪತಿತಮಮಾರ್ತ್ತಣ್ಡಿಂಕದನಪ್ರ
[11]ಚಣ್ಡನಹಿತರಗಣ್ಡಂವಣ್ಡಿಳಿಕವನಜವನವೇದಂಣ್ಡಂಬಾನ್ಧವಪುರಾಧಿನಾಥಂ
[12]ಸೋಮ ॥ ಹಿಂದೆಯಂಲಕ್ಷಿಕ್ರೀವಧೂವುಂಣ್ಡನಮಣಿಭವನಂಬಾಹುದಂಣ್ಡಂಜಯಶ್ರೀಸು
[13]ದತೀನ್ರಿತ್ಯಶ್ರಮೋದ್ಯದುವಿಪುಳಕನಕದಂಣ್ಡಂಸುಧಾಸ್ಮೇರಪೂರಂವದನಂವಾಕ್ಕಾಮಿ
[14]ನೀನತ್ತರ್ನಕನಕಗ್ರಿಹಂತಾನೆನಲುಕೀರ್ತ್ತಿಕಾನ್ತಾಸ್ಪದನಾದಂಸೋವಿದೇ[ವಂ]ವಿಬುಧಜನಸು
[15]ರೇಂದ್ರಾವನೀಜಪ್ರಭುವ ॥ ಅನ್ತುನಾಗರಿಖಣ್ಡಿಯಿಪ್ಪತ್ತು ಮಂಸ್ವಧರ್ಮ್ಮದಿಂಪ್ರತಿಪಾಳಿಸಿ
[16]ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಶ್ರೀಮತುಕರ್ಣ್ಣಸಾವಿಯಪ್ರಭುದೇವರಸನಬಾಗಲದೇವಿಯುಪುತ್ರವಿ
[17]ಶ್ವಾಮಿತ್ರಗೋತ್ರಪವಿತ್ರಪರಾಂಗನಾಪುತ್ರಶ್ರೀಮತುಸೋವಿದೇವರಸರಮನೆವೆರ್ಗ್ಗಡೆಸರ್ವ್ವಾಧಿಕಾರಿಮ
[18]ಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕನಾಕರಸಮುಚ್ಚುಣ್ಡಿಯನಾಳುತ್ತತವ್ಮಭಾವಚಕ್ರವಾಣಿದೇವರು
[19]ಕೇತಗಾವುಂಡನುಂಎಪ್ಪತ್ತೊಕ್ಕ ಲುಅಯಿಮಣ್ಣಿಗರುಮಿರ್ದ್ದಸಕವರ್ಷದ ೧೦೮೮ ನೆಯಪಾರ್ತ್ತಿವಸಂವತ್ಸರ
[20]ದಸಾವಣಸುದ್ಧ ೧೩ ಸೋಮವಾರಬ್ಯತೀಪಾತಸಂಕ್ರಮಾಣದಂದುಶ್ರೀಮತುಜಗದೇಕಮಲ್ಲೇಶ್ವರದೇ
[21]ವರನಂದಾದೀವಿಗೆಗಂನೈವೇದ್ಯಕ್ಕ ಂಬಕ್ಕೆತ್ರಪೈತ್ರಕ್ಕ ಂಬಿಟ್ಟಗರ್ದ್ದೆರಅಲಕೆಱೆಯಕೆಳಗೆಕವ್ಮ ೩೫ ಮಱದಾ
[22]ಚಾರ್ಯ್ಯರಗ್ರಾಸಕ್ಕೆ ಅತ್ತಿ ಕೆಱೆಯಕೆಳಗೆಕವ್ಮ ೨೫ ದೇವರಬಡಗಣದೆಸೆಯಮನೆ ೧೫ ಗಾಣ ೧ ದೇವ

[23]ರಾಯಹೊಂಗೆವೀಸ ೧ ಸ್ತಳದಬಣಜಿಗಹಸುಬೆಗೆಹಾಗ ೧ ಸ್ವಸ್ತಿಯವುನಿಯವುಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ

[24]ಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮೊಧಿಸೀಲಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀವತುಸಾರಥಿಯನಿವ್ವಾ

[25]ಣದೇವರವುಮ್ಮಂದಿರಪ್ಪಕ್ರಿಯಾಶಕ್ತಿದೇವರಪುತ್ರಶಿವಶಕ್ತಿದೇವಗುರುಚರಣಾರಾಧಕನದ್ಯೋಜಾತದೇವರ

[26]ಶಿಷ್ಯರುದ್ರಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿರ್ದಧಾರಾಪೂರ್ವಕಂಮಾಡಿಹೋತುವುಣ್ಮಿನಗರ್ದ್ದಯಬಿಟ್ಟಧರ್ಮ್ಮ ॥ ಇಧರ್ಮ್ಮ

[27]ಪ್ರತಿಪಾಳಿಸಿದಾತವಾರಣಾಸಿಯೊಳುಸಾಸಿರ್ವ್ವರುದೇವಬ್ರಾಹ್ಮಣರಿಗೆಸಾಯಿರಕವಿಲೆಯಹಿರಣ್ಯನಹಿತಕೊಟ್ಟ

[28]ಫಲ ॥ ಮಠವಿದುನ್ಯೆಷ್ಟಿಕವುಶವಿಮಾವುಮಠದೊಜೆಯಂಬ್ರಹ್ಮಬಚರ್ಯ್ಯಮಿಲ್ಲದೊಡಂದೀಮಠದಿಂಪೊಱವು

[29]ಡಿಸುವುದೀಮಠಅರಸಿಕೆಜಿಯೆಯನೊಣಂಬೇಶ್ವರದವುಠದಸನ್ತತಿಯವುಠ ॥ ಬರೆದಸೇನಬೋವರಾ

[30]ಯರನ ॥

*[31]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ॥ಇದಗೆಯ್ದವುಳವಳ್ಳಿಯಚಿಕ್ಕೋಜ ॥

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### ಅದೇ ಹೋಬಳಿ ಮಾಯಿತಮ್ಮನ ಮುಚ್ಚಡಿ ಕಲ್ಲೀಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 10″

[1]ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾದಿತ್ಯಸತ್ಯಾಶ್ರಯ

[2]ಪೃಥುವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮ

[3]ಭಟ್ಟಾರರರಾಜ್ಯಪ್ರವರ್ತ್ತನಂಬ್ಪೆಯೆಪೃಥುವೀವ

[4]ಲ್ಲಭಸೇಣವಾರಂಳೂವರಕ್ಕೆ ಅಕ್ಕೆರ್ಕೀಸರಿ . .

[5] . ಮರಿಯಾದೆಮೊಗುನ್ದನಾಱೊಳಿಸು . .

. ನಾರಾಯಣಯ್ಯಬ್ಬಳಕಯ್ಯೋಳಾದೆಜಿ . .

[7] . . ಮಾಯಿಗಟ್ಟಕ್ಕೊಜಿತಿಗಳುನಾಗ . ಬೆ

[8] . . ಮಾಡಿಸಿದಳುದೇಗುಲಮುಱ್ಱಣ್ಡಿಶ್ರೀ .

[9] . ರತ್ನಂಅದಕ್ಕೆರ್ಕೊಟ್ಟದುಪತ್ತೆಱ . . ದೇಗುಲ .

[10] . ನಾರಾಯಣಯ್ಯಬ್ಬಳುಆಕ್ಕೊಜಿತೆಯುಂಇವ್ವರ್ಕರ

[11] . ಅದಕ್ಕೆ ಸಕ್ಕಿ ವೀರಸೇನಗವುಣ್ಡುಕೆಯೆಮಾ . ಸಿವ್ವ

[12]ರುಕೊಣ್ಡಿಸ್ಸರುಂಅವುಸಿಣಧೋಂಟವಿಟ್ಟುಸಿತಪ್ರ .

[13] . ದಣವಾಕೆಜಿಯುವ್ವೆಱ್ಱಿವಾಡಿದಾನ್ದಪ್ಪವತಮಗ .

[14] . ಎಜಿತೋಟಮಾಣಿಕ . . ಅಬಾಧನಮರ್ತ್ಥಕ್ರಮ . . .

[15]ಕೆಡಿಸುವ . . ಯ್ದಾತ . . ಕೆಡಿಸಿದೋವಕ . . .

[16] . . . . . .

[17] . . . . . ಬಹುಭಿರ್ವ್ವಸುಧಾ . . . .

[18]ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಲಂ

* ಈಪಟ್ಟಿ ಕಲ್ಲಿನನ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಧನುರಾಕಾರವಾಗಿ ಬರೆದಿದೆ

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### ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ದೀಪಸ್ತಂಭದ ಮೇಲೆ.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮದನಾದಿಮುಚು
[2]ಕುಂದಪುರದಪ್ರಭುಕೇತಗೌಂಡನಸೇನಬೋವಂಕ್ರಿಯಾಶಕ್ತಿ
[3]ದೇವರಶಿಷ್ಯ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂತಾಣಕುಂದೂರನಾಣಮೆ
[4] . . . ರುವನಮಸ್ಯಕೇಶವದೇವಮಾಡಿಸಿದಸೂರ್ಯ್ಯಕಿರಣ
[5] . . ನ್ಮಾಹಾಮಂಡಳೇಶ್ವರ . . . ಮುಚ್ಚುಂಡಿಯ . .
[6]ಹಗಾಉಂಡನುಂಸಮಸ್ತಮ . . . ವಿದ್ದುಶ್ರೀರಾಮೇ
[7]ಶ್ವರದೇವರತೀರ್ತ್ಥಕ್ಕೆ . . . . . ಗೊಟ್ಟರುನಮಸಿವಯ ॥

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### ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 8″ × 2′

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಸೋಮೇಶ್ವರದೇವ[ವ]ರ್ಶದ ೨ ನೆಯಪ್ಲವಂಗಸಂವತ್ಸರದ
[2]ಕಾರ್ತ್ತಿಕಬಹುಳಪಂಚಮಿಾಸುಕ್ರವಾರದಂದುಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಾಹೇ
[3]ಶ್ವರವೀರಸಾಂತರಸಿಂಗದೇವರಸರುಹಿರಿಯಜಂಬೂರನಿಱಿದುತುಱುವಂಕೊಂ
[4]ಡುಹೋಹಲ್ಲಿಮುಚುಂಡಿಯಹುಲಿಯಜಂಗುಳಿಯಕೊತ್ತಳಿಯದ . .
[5]ಕಬಜನಳಿಯಮಾರೋಜನತಮ್ಮಸಾದೆಯನಾಯಕತಳ್ತಿಱಿದುಮೆಱೆದುತು
[6]ಱುವಂಮಗುಚಿಪಲರಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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### ಅದೇ ಹೋಬಳಿ ಹಾರೋಮುಚ್ಚಡಿ ಅಗ್ರಹಾರದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 11′ × 3′ 3″

[1]ಸ್ವಸ್ತಿ ನಮಃಪೋತ್ರೀಂದ್ರಪೀಠಾಯಹಂಸೋತ್ತಂಸಾಯಭಾಸ್ವತೇ । ಸಮಸ್ತತತ್ವಾಧಾರಾಯಜ್ಯೋತಿಃಸ್ತಂಭಾಯಶಂಭವೇ ॥ ತದ್ವಿಶ್ವೋಪಕ್ರುತಿವಿ

[2]ನೋದಿನೋಸ್ತುಶೌರೇಃಸಾಕರ್ಯ್ಯಂಕಿಮಪಿಸಮಿಾಹಿತಾಪ್ತಯೇವಃ । ಯಸ್ಯೋರ್ವ್ವ್ಯಾಸಮಮುದಧಿಪ್ಲುತಾಪ್ರತಿಷ್ಟಾಂದಂಷ್ಟ್ರಾಗ್ರೇಲಭತಜಗತ್ತ್ರಯಸ್ಯವೃತ್ತಿಃ ॥ ೨ ॥ ಸ್ವಾಂ

[3]ಗಸುಖಸ್ಥಾನಂತಃಸೋನಂತೋನಂತಸಾಖ್ಯದೋವಃಸ್ತಾತ್ । ಯತ್ಫಣಮೇಕಮನಂತಾಸ್ಫುರದೇಕತಿಲಾಂಕವತ್ಪರಿಷ್ಕುರುತೇ ॥ ೩ ॥ ನ್ಯಸ್ತೇವಸರ್ವೇಪ್ಸಿತಭೋಗಪಾ

[4]ತ್ರಂಸೈಷಾನಿಶಂವೋವತುಭೂತಧಾತ್ರೀ ಭೂತಾನಿಸರ್ವಾಣ್ಯಪಿಧಾರಯಂತೀಯಾಪುಷ್ಣತೀಚಾನ್ವಿತಮೇತಿನಾಮ ॥ ೪ ॥ ವ್ಯಸ್ತಾಂಭೋಧಿರ್ವಿಜಿತವಸುಧೋ

[5]ವಿಕ್ರಮೌದಾರ್ಯ್ಯಸೀಮೇಶ್ರೀಮಾನೇಕಃಸವಹತಿನಿಧಿಸ್ತೇಜಸಾಂಜಾಮದಗ್ನ್ಯಃ । ಯಃಕ್ಷ್ಮಾಭುಕ್ತಾಮದತರಳಿತಂಕ್ಷತ್ರಮುತ್ಕ್ರುತ್ಯಸರ್ವ್ವಂತಾಮೇ

[6]ತಾಂದ್ರಾಗುದಧಿಕಳಿತಾಂಬ್ರಹ್ಮಭೋಗ್ಯಾಂಚಕಾರ॥ ೫ ॥ಅಸ್ತಿಸ್ವಸ್ತಿಮತಾಮುದಾರಯಶಸಾಮೇಕಾಶ್ರಯಃಶ್ರೇಯಸಾಂಭೂಶಕ್ರಾಯಿತಶಂ

[7]ಸಿಭೋಗವಿಭವಶ್ಚೀಬುಕ್ತನಾವೂನ್ಯುಪಃ । ಯಸ್ಯೋಜ್ಜಾಂಸಿಜಯಾದ್ಭುತಾದಿವಯಶೋಢಕ್ತಾಯಿತಾಃಸರ್ವ್ವತೋದಿಕ್ಕೂಲೇಷ್ವಭಿಷೋಷಯಂತ್ಯಲಮಪಾಕ್ಪಾ

[8]ಕ್ಪಾತ್ಯಗಂಭೋಧಯಃ॥೬॥ ತಸ್ಯಾಸ್ತಿಶಸ್ತಯಶಸೋನಯಶೌರ್ಯ್ಯಮುಖ್ಯೈಃಖ್ಯಾತೋಗುಣೈರ್ಜ್ಜಗತಿಮಾಧವಯಿತ್ಯಮಾತ್ಯಃ । ಯೋಬ್ರಹ್ಮಜಿಷ್ಣ್ವದಮನಾಧಿಕೃತಃಪವಿ

[9]ತ್ರಂಕ್ಷತ್ರಂಚಜೈತ್ರಮಭಯಾಯಭುವೋಬಿಭರ್ತ್ತಿ ॥ ೭ ॥ ಗೋತ್ರೇಯೋಂಗಿರಸಾಂಪ್ರಚಂಡತಪಸಶ್ಚಾಉಂಡಪೃಥ್ವೀಸುರಪ್ರಾಗ್ದುರ್ಬ್ಬವಮೇತ್ಯನೀತಿಸರಣೋದತ್ತಾಂ

[10]ಧಿಯಂಧೈಷಣೀಂ । ಸೂರಿಃನ್ನಪಿಸರ್ವ್ವದಾನವವನಃಪ್ರಲ್ಹಾದದಾನೋಚಿತಾಂಯಃದೂರ್ಬ್ಬಯಃಕವಿತಾಂವ್ಯನಕ್ತಿತನುತೇನೋಕಸ್ಯತೇನಾದ್ಭುತಂ ॥ ೮ ॥ ಯಃಸಾಕ್ಷಾದ್ಗಿರಿಶಾವತಾರವ

[11]ವುಷಃಕಾಃವಿಳಾಸೇಶಿತುಃನೋದ್ಭಾಸಾದ್ಭುತಯಾಕಟೂಕ್ಷಕಳಯಾನೀತಃಪ್ರಥಾಂಶಾಂಭವೀಂ । ಜೇತಾಶಕ್ತಿಭಿರೀಶತಾತ್ಮಭಿರಿಮಂಚಾಮುಂಚಲೋಕಂಜವಾದಾ

[12]ಜೈಷೀತ್ತಿಯತೋಪರಾಂತವಿಪಯಾನ್ಯತ್ತಾಸ್ತುಕಾಸ್ಯಸ್ತುತಿಃ॥೯॥ ಯಃಕುತ್ಸಾಖಿಳಭೂತಮೌಪನಿಷದಂದುರ್ವ್ವಾವದೂಕೋನ್ಮದವ್ಯಾಳಾತಂಕದದುರ್ನ್ನ

[13]ಯೋಗ್ರಗಹನೋತ್ಸಾದೇನವತೋರ್ಜ್ಜೀವಲಂ । ಬ್ರಾಹ್ಮಂಧಾಮಸುದೂರವುಷ್ಯವಿರತಂಪ್ರಸ್ಥಾಪಯನ್ನಪ್ಲವಾದಾಯ್ಯಾಂಸ್ತೇನನುತೋಬುಧೈರುಪನಿಷನ್ಮಾರ್ಗ್ಗಪ್ರತಿಷ್ಠಾಗುರುಃ ॥ ೧೦ ॥

[14]ಸ್ವಸ್ತಿಸಮಸ್ತವಸುಮತೀಭಕಕ್ರಾಂತವಿಖ್ಯಾತವಿಕ್ರಮಸ್ಯಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಸ್ಯಪೂರ್ವ್ವದಕ್ಷಿಣಪಶ್ಚಿಮಸಮುದ್ರಾಧಿಪತೇರ್ವ್ವಸುಂಧರಾ

[15]ವಧೂಕಂಠಾಯಿತಹೇಮಕೂಟುದ್ರಿಪರಿಸರಪರಿಷ್ಕಾರಿತುಂಗಭದ್ರೋದ್ದಾರಮುಕ್ತಾಹಾರಮಧ್ಯನಾಯಕರತ್ನಾಯಮಾನಾಭಿನವವಿಜಯನಗರಮಹಾ

[16]ಸಿಂಹಾಸನಶಿಖರಾಧಿರೋಪಕೌತೂಹಳಪ್ರಹ್ವೀಕೃತಾಖಿಳಸಾಮಂತರಾಜಸಂಸದಃಶ್ರೀವೀರಬುಕ್ಕರಾಜಸ್ಯವಿಕ್ರಮಂಇವಜಗದ್ರಕ್ಷಾಯೈಸಾಕ್ಷಾತ್ಪರಿಗೃಹೀ

[17]ತಪವಿತ್ರಪುರುಷಾಕಾರಃಸೋಯಂಶ್ರೀಮನ್ಮಾಧವಾಮಾತ್ಯಸ್ಯೈವಶ್ರೀವೀರಬುಕ್ಕಭೂಪತೇರಾದೇಶಾತ್ಪಶ್ಚಿಮಸರಿನ್ನಾಥಪರ್ಯ್ಯಂತರಾಜ್ಯಾಧಿಪತ್ಯಮನುಭೀ

[18]ಕ್ರುತ್ಯತದಾಜ್ಞಯೋಗಕ್ಷೇಮಾನ್ವೀಕ್ಷಣಾನುಪರೋಧೇನಶ್ರೀಮತ್ತಾಶೀವಿಳಾಸಕ್ರಿಯಾಶಕ್ತಿಶಿವದೈಶಿಕಾದಿಷ್ಟೇನಕುದ್ಧಶೈವಾಮ್ನಾಯವರ್ತ್ತನಾನಿಜೇಷ್ಟಲಿಂಗ

[19]ಕ್ರುತಾಧಿಷ್ಠಾನಂದೇವದೇವಂಶ್ರೀಮತ್ಯೈಂಬಕನಾಥಂನಿತ್ಯನೈಮಿತ್ತಿಕಾತ್ಮಭಿಃಕ್ರಿಯಾನಿಯಮೈಕಳಾಪೈರ್ಯ್ಯಥಾಕಾಲಂಯಜನ್ನಥಕದಾಚಿತ್ಪರಂಧ್ರಕ

[20]ರಕಾಮುದಬಾಂಧವಾಂಕಿತಶಾತವಾಹನಶಕವರ್ಷವರ್ತ್ತಿನಃಕೀಲಕಶರತಾತ್ತ್ರಿಕಸ್ಯತಚ್ಛಿಖಾರತ್ನಸೋಮಾಧಿಪತ್ಯಸಂಬಂಧಮಹಿಮಾವಿಶೇಷವಲ್ಲಭ

[21]ತಾಂಶಿವಸ್ಯಪ್ರಪ್ಣತ್ಯಾಂಕುಷ್ಣಪ್ಪವ್ಯಾಂತದೂಪಶಿವಸಂಧ್ಯಾನುಶಿಷ್ಟಂಪೂರ್ವ್ವವೇಕವರ್ಷಾನುಷ್ಠಿತಂನೈಮಿತ್ತಿಕಂಮಹಚ್ಛೈವವ್ರತಮುದ್ಯಾಪಯ

[22]ನ್ಮಹತೋಸ್ಯವ್ರತಸ್ಯಮತಾಂಗದಾನೇನಸಾದ್ಗುಣ್ಯಪ್ರಕರ್ಷಮಿಚ್ಛತಾಸ್ವಾಮಿನಾಬುಕ್ತರಾಜೇನಗ್ರಾಮಪ್ರದಾನಾಯಾದಿಷ್ಟಃಸ್ವಯ್ರುತ್ತಿಕ್ಲುಪ್ತಾರ್ತ್ಥವ್ಯಯೇನೈವ

[23]ತವಾದೇಶಂಚಿಕೀರ್ಷ್ಯಾವ್ಯನುಜಾನೀಹೀತಿತಮೇನಮರ್ತ್ಥವನುಗ್ಲಾಪ್ಯಚಕಂದ್ರಕೂಟಪುರಪ್ರಧಾನಕೇಮಂಡಲಾಷ್ಟಾದಶಕನಾಮನಿಸ್ವರಾಷ್ಟ್ರಮಂಡಲೇನಾಗರಖಂ

[24]ಡಾಖ್ಯಮಂಡಲಸ್ಯಮಧ್ಯವರ್ತ್ತಿನಂಪಲಾಶಪಲ್ಲೀಸಹಿತಂತೆವಟ್ಟಯುಕ್ತಂಚಮುಚ್ಚಂಡಿನಾಮಕಂಬ್ರಹ್ಮದಾಯಾರ್ಹಂಗ್ರಾಮಂತನ್ಮಂಡಲಮೂಲಪತಿಭ್ಯೋವ

[25]ಧಾರ್ಯ್ಯತಂಚತೇಭ್ಯಏವತತ್ತಾಲಕುಲಾರ್ಹಧನವ್ಯಯೇನಕ್ರೀತ್ವಾತಾನೇವಚಾಸ್ಯಮಹತೋಧರ್ಮ್ಮಸ್ಯಯಾವದಕ್ಷೀರ್ಣ್ಣಂದುತಾರಕಂಸ್ವಸಂ

[26]ತಾನಪರಂಪರಯಾಪಾಲನಾಯಾಂಗೀಕಾರ್ಯ್ಯಗ್ರಾಮಸ್ಯಚಸ್ವವ್ರತೋದ್ಯಾಪನಕರ್ಮ್ಮಾಭಿಯಷ್ಟವ್ಯಾಷ್ಟವಿದ್ಯೇಶ್ವರಾಪದೇಶೇನವಿದ್ಯೇಶ್ವ
ರಪುರ

[27]ಮಿತಿನಾಮಕ್ರುತ್ವಾತತ್ಕಾಲಸಮಗ್ರಿತಾಯಾಂವಿದ್ವದ್ಬ್ರಾಹ್ಮಣಪರಿಷದಿಪ್ರಕ್ರುಷ್ಟವಿದ್ಯಾಪರಮೈಶ್ವರ್ಯೇಣಸಾಕ್ಷಾದ್ವಿದ್ಯೇಶ್ವರಾವತಾರಪು
[28]ರುಷಭೂತಾನ್ಸಮಗ್ರಯಾಚಪಾತ್ರಗುಣಸಂಪದಾಸ್ವಜನ್ಮದೇಶದಿಶಾಚಸರ್ವ್ವೋತ್ತರಾಂಶ್ಚಾರಾಯಣೀಯಾತಿಚರಣಾಮ್ನಾಯಪಾರಗಾನ್ವಿ
[29]ಶೇಷತಶ್ಚಶುದ್ಧಶಿವಾಮ್ನಾಯಾನುಶಿಷ್ಟವರ್ತ್ಮನಾನಿತ್ಯಾದಿಭಿಃಕ್ರಿಯಾವಿಶೇಷೈರ್ನ್ನಿರಂತರಮಷ್ಟಮೂರ್ತೀಜ್ಯಾಪರಾಯಣಾನ್ಕಾಶ್ಮೀರಾನ್ಬ್ರಾ
[30]ಹ್ಮಣೋತ್ತಮಾನಾಹೂಯಾಶೀತಿಉತ್ತಿವಿಭಕ್ತಂಸುವ್ಯಕ್ತಸ್ಥಾಪಿತಚತುರ್ದ್ದಿಗಂತಸೀಮಾಂಕಂಗ್ರಾಮಂತೇಭ್ಯಃಸ್ವಸೀಮಾಂತರ್ಗ್ಗತನಿ
ಧಿನಿಕ್ಷೇ

[31]ಪಾದಿಸರ್ವ್ವಸಂಪತ್ಸ್ವಾಮ್ಯೇನಾಪತ್ಯಸಂತಾನಪರಂಪರಯಾಯಾವದರ್ಕ್ಕೇಂದುಭೋಗಾಯದತ್ತಸ್ವಹಸ್ತಶಾಸನಃಸಮ್ಯಕ್ಪ್ರದಾನವಿಧಿನಾಸು
[32]ವರ್ಣ್ಣಸಲಿಲಧಾರಾರ್ಪ್ಪಣಪೂರ್ವ್ವಕಂಪ್ರಾದಾತ್ । ತೇಷಾಮಯಂಸ್ವರೂಪತೋಉತ್ತಿವಿಭಾಗಃ । ತತ್ರ । ವಿಶ್ವಂಸ್ವಾಂತರನಾಶ್ರಿತಾದಿಸ
ಕಳಂ

[33]ವಿಶ್ವಂಭರಾಂತಂಜಗದ್ವೀಕ್ಷಂತೇಸ್ವಮರೀಚಿಮಂಡಲಮಯಂಯದ್ವೀಕ್ಷಣಾನುಗ್ರಹಾತ್ । ಕಾರುಂಣ್ಯಾಮ್ರುತನಿರ್ಬ್ಭರಂಭಗವತಃಕಾಶ್ಮೀರ
[34]ಚೂಡಾಮಣೇರ್ವ್ವಾಖ್ಯಾನಾವಸರೋದಿತಂವಿಜಯತೇತಂನ್ನೈಟಿಲಂಲೋಚನಂ ॥ ಏವಂವಿಧಾನೇಕದಿವ್ಯಾನುಭಾವಮಹನೀಯಶ್ರೀಮದ
[35]ನಿಮಿಷಸೋಮಾನಂದಶಿವಾಚಾರ್ಯ್ಯವಂಶಸಂಭವಾನಾಂಹರ್ಷಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಉತ್ತಿದ್ವಯಂ । ಕ
ಮ

[36]ಳಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಹರ್ಷಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಉತ್ತಿತ್ರಯಂ । ಸೋಮಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂ
ಉ

[37]ತ್ತಿತ್ರಯಂ । ಮಹಾದೇವಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಮಹೇಶ್ವರಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಉತ್ತಿತ್ರಯಂ । ಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಸಂ
[38]ಗಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಉತ್ತಿತ್ರಯಂ । ಮಹಾದೇವಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಉತ್ತಿತ್ರಯಂ । ಕಮಳಾ
[39]ನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಸೋಮಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಉತ್ತಿತ್ರಯಂ । ಸಪ್ತೈತೇಕೌಶಿಕಾಃಕಠಶಾಖಾಧ್ಯಾಯಿನಶ್ಚ ॥ ಮಹಾದೇವಭಟ್ಟಾ
ನಾಂಪಂ

[40]ಚಉತ್ತಯಃ । ಧರ್ಮ್ಮದೇವಭಟ್ಟಾನಾಂಪಂಚಉತ್ತಯಃ । ಸೋಮನಾಥಭಟ್ಟಾನಾಂಪಂಚಉತ್ತಯಃ । ಪದ್ಮನಾಭಭಟ್ಟಾನಾಂಪಂಚಉ
[41]ತ್ತಯಃ । ಏತೇಚತ್ವಾರೋಭಾಸ್ಕರಭಟ್ಟಾನಾಂಪುತ್ರಾಆತ್ರೇಯಾಃ । ಕಠಶಾಖಾಧ್ಯಾಯಿನಶ್ಚ ॥ ಕೌಶಿಕಾನಾಂಕಠನಾಂಸೋಮಾನಂದಾಚಾ
ರ್ಯ್ಯಪುತ್ರ

[42]ನಾಗಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಸಾರ್ಧಉತ್ತಿದ್ವಯಂ । ಕೌಣ್ಡಿನ್ಯಾನಾಂಬಹ್ವ್ರುಚಾನಾಂವಿಶ್ವನಾಥಪುತ್ರಚಾಉಂಡಭಟಾನಾಂಪುತ್ತಿರೇಕಾ
[43]ತದನುಜನ್ಮನಾಂಸೋಮನಾಥಭಟ್ಟಾನಾಂಸಾರ್ದ್ಧಉತ್ತಿದ್ವಯಂ । ಆತ್ರೇಯಾಣಾಂಕಠಾನಾಂಧರ್ಮ್ಮದೈವಸೂನೂನಾಂಲಕ್ಷ್ಮೀಧರಭಟ್ಟಾ
[44]ನಾಂಪಂಚಉತ್ತಯಃ । ವಾರ್ಷ್ಣೇಯಾಣಾಂನರಹರಿದೇವಸುರಗೋವಿಂದಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ಭಾರದ್ವಾಜಾನಾಂಕಠಾನಾಂಚಾಉಂಡ
ಪುತ್ರ

[45]ಮಲಗರಸಾನಾಂವೃತ್ತಿರೇಕಾ । ಉಷಗಣಾನಾಂಕಠಾನಾಂಸೋವಂಣ್ಣಸುತಾನಾಂಭಾಯಿದೇವಭಟ್ಟಾನಾಂಉತ್ತಿದ್ವಯಂ । ತತ್ಸಾಪತ್ನಾ
[46]ನುಜನ್ರುಸಿಂಹಭಟ್ಟಾನಾಂಸಾರ್ದ್ಧಉತ್ತಿದ್ವಯಂ । ಕುಶಿಕಾನಾಂಕಠಾನಾಂಲಖ್ಖರಸಸುತನಾಗದೇವಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ತತ್ಸು
[47]ತಕಾಮದೇವಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಸೋಮನಾಥಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಮಯಿಳುಗಿಭಟ್ಟಾನಾಂಸಾರ್ದ್ಧಉತ್ತಿದ್ವಯಂ । ಕಲ್ಲ
ಪ್ಪಭಟ್ಟಾನಾಂ

[48]ಅರ್ದ್ಧಉತ್ತಿಯಿತಿತ್ರಯೋಮಹಾದೇವಪುತ್ರಾಃಕಾಣ್ವಾಯನಾಃಸಾಮಗಾಃ । ಕೌಂಡಿನ್ಯಾನಾಂಬಹ್ವ್ರುಚಾನಾಂವಾಸ್ತೇವಭಟ್ಟಪುತ್ರನ್ರುಸಿಂ
[49]ಹಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಆತ್ರೇಯಾಣಾಂಬಹ್ವ್ರುಚಾನಾಂವಿಷ್ಣುಭಟ್ಟಪುತ್ರವಿಶ್ವೇಶ್ವರಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಆತ್ರೇಯಾಣಾಂಬ
[50]ಹ್ವ್ರುಚಾನಾಂಹರಿದೇವಪುತ್ರಸಂಗಮದೇವಾನಾಂಉತ್ತಿರೇಕಾ । ಕುಶಿಕಾನಾಂತ್ರಿಪುರಾರಿಭಟ್ಟಪುತ್ರಲಖ್ಖರಸಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಗಾ
[51]ರ್ಗ್ಯಾಣಾಂಕಠಾನಾಂದೆಲ್ಲಿಭಟ್ಟಸುತದೇವರಸಭಟಾನಾಂಉತ್ತಿರೇಕಾ । ವತ್ಸಾನಾಂಮಾಧ್ಯಂದಿನಾನಾಂಮಾಯಿದೇವಪಾಠಕಪುತ್ರವಿಷ್ಣುಪಾ
ಠಕಾನಾಂ

[52]ಉತ್ತಿರೇಕಾ । ಕೌಂಡಿನ್ಯಾನಾಂಮಾಧ್ಯಂದಿನಾನಾಂವಿಷ್ಣುಭಟ್ಟಪುತ್ರಭೈರವಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಲೋಗಾಕ್ಷಾಣಾಂಸಾಮಗಾನಾಂ

[53]ಜನಾರ್ದ್ದನಭಟ್ಟಪುತ್ರಸಂಗದೇವಭಟ್ಟಾನಾಂಅರ್ದ್ಧಉತ್ತಿಃ । ಲೋಗಾಕ್ಷಾಣಾಂಸಾಮಗಾನಾಂಮಧುವಂಣಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಕುಶಿಕಾ[ನಾಂ]

[54]ಕಠಾನಾಂಲಖುಮೀದೇವಭಟ್ಟಪುತ್ರಸಿದ್ಧರಸಾನಾಂಅರ್ದ್ಧಉತ್ತಿ । ವಶಿಷ್ಠಾನಾಂಬಹ್ವ್ರಚಗೋವಿಂದಭಟ್ಟಾನಾಂಅರ್ದ್ಧಉತ್ತಿ । ಕಾಶ್ಯಪಾನಾಂಬ(ಂ)

[55]ಹ್ವ್ರಚಾನಾಂಸೆಲ್ಲರಾಯರನಾಗಪಾನಾಂಉ[ತ್ತಿ]ರೇಕಾ । ಗೌತಮಾನಾಂಸಾಮಗಾನಾಂಪೊಂಮರಾಯಾಣಾಂಅರ್ಧಉತ್ತಿ । ಜಾಮದಗ್ನ್ಯವ

[56]ತ್ಸಾನಾಂಬಹ್ವ್ರಚಾನಾಂರುದ್ರಭಟ್ಟಾನಾಂಅರ್ದ್ಧಉತ್ತಿ । ಗೌತಮಗೋತ್ರಾಣಾಂಮಾಧ್ಯಂದಿನಾನಾಂರಾಘವಪಾಠಕಾನಾಂಉತ್ತಿರೇಕಾ ।

[57]ಕಾಣ್ವಾಯನಾನಾಂಸಾಮಗಾನಾಂಮಹಾದೇವಪುತ್ರಸೋಮನಾಥಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಸಾಮಗಾನಾಂಕೇಶವಭಟ್ಟಸುಪುತ್ರವಾಸು

[58]ದೇವಭಟ್ಟಾನಾಂಅರ್ಧಉತ್ತಿ । ಕಾಶ್ಯಪಾನಾಂದಾಯಿದೇವಭಟಾನಾಂಉತ್ತಿರೇಕಾ । ಕಾಶ್ಯಪಾನಾಂಚೌಡಪ್ಪಾನಾಂಅರ್ದ್ಧಉತ್ತಿ । ಕಾಶ್ಯಪಾನಾಂ

[59]ಶಿವದೇವಾನಾಂಅರ್ದ್ಧಉತ್ತಿ । ಕಾಶ್ಯಪಾನಾಂತಿಪ್ಪರಸಾನಾಂಅರ್ದ್ಧಉತ್ತಿ । ವಿದುಷೋವಿಶ್ವನಾಥಾರ್ಯ್ಯಸೋನೋರೇಷಾಫಣೀಶಿತುಃ । ಶಾಸನೋಕ್ತಿಮ

[60]ಯೀವಾಣೀಪ್ರೀಣಾತುಬುಧಸಂಸದಿ । ಶ್ರೀ । ಶಾರ್ಙ್ಗರವಾನಾಂಕಠಾನಾಂರಾಮದೇವಸೂನೋಮಲ್ಲಪಾನುಜಲಾಹಿದೇವಭಟ್ಟಾನಾಂಸ್ವಹಸ್ತಲಿಖಿತಂ

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[61]ಓಂಸ್ವಸ್ತಿಶ್ರೀಮಜಯಾಭ್ಯುದಯಶಕವರ್ಷ ೧೯೧೯ನೇ ಕೀಲಕಸಂವಛರದಕಾರ್ತ್ತಿಕಶುದ್ಧ ೧ ಭಾನುವಾರದಲುಶ್ರೀಮನ್ಮಹಾರಾಜಾ

[62]ಧಿರಾಜಶ್ರೀವೀರಬುಕ್ಕರಾಯರಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಮಾದರಸಬಡಿಯರಿಗೆಬನವಸೆಯನಾಡಪನ್ನಿಚ್ಛಾಸಿರದಬಳ

[63]ಗಣಗುತ್ತಿಯರಾಜ್ಯದಹದಿನೆಂಟುಕಂಪಣಕೆಮುಖ್ಯರಪ್ಪರುಂಸಕಳಗುಣಾಲಂಕ್ರುತರುಂನುಡಿದುತಪ್ಪರುಂಧರ್ಮ್ಮಪ್ರ

[64]ತಿಪಾಲಕರುಮಪ್ಪಎಡೆನಾಡಶ್ರೀಮದನಾದಿಯಪಿರಿಯಗ್ರಹಾರದಯಲಸಿಯರಾಮಂಣ್ಣ । ಪಯಿನಾಸರದವಿಠ್ಠಪ್ಪ ।

[65]ಕುಪ್ಪಗಡ್ಡಿಯಬೀಡುಕಣಿಯನಾಗಂಣ । ಹಾರಿಯಗೋಪಂಣ । ಸೊರಬದತಂಮಗಉಡ । ತವನಿಧಿಯಬೊಂಮಗೌಡ । ಕಾಂಡಿರ

[66]ಡೆನಾಡಹೆರ್ಬ್ಬಿತ್ತದಬೊಂಮಂಣ । ಹಾನುಗಲ್ಲನಾಡಆಯಿಗಳಸಂಖಪ್ಪ । ನಾಗರಖಂಡೆಯಡನಾಡಕುಪ್ಪಟೂರಗೋಪಗೌ

[67]ಡ । ಅಸಗನಹಳ್ಳಿಯನಾಗಗಉಡ । ಹೊ . . ಯತಂಮಗೌಡ । ಹೊಱಹಡೆಯನಾಡಗೋಪಂಣ । ಯೀಸೂರನಾಡಬೋಳಪ್ಪ । ಜಿ

[68]ಡ್ಡುಳಿಗೆಯನಾಡಬಳಗಣಉದ್ಧರೆಯಬಯಿಚಪ್ಪ । ಕೆಸನೂರಮೇಚಗಉಡ । ಚಿಕ್ಕಜಿಡ್ಡುಳಿಗೆಯನಾಡಬೆಟ್ಟೂರಮೊಲೆಯತಂಮ

[69]ಗಉಡ । ಹಿರಿಯಮಹಳಿಗೆಯನಾಡಪುಣಿಜೆಯಬೊಂಮಗಉಡ । ಚಿಕ್ಕಮಹಳಿಗೆಯನಾಡಹಿನವಳ್ಳಿಯತಂಮಗಉಡ । ಕ

[70]ಬ್ಬುನಾಳಿಗೆಯನಾಡಕರುಊರಹೊಂನಪ್ಪ । ಗುತ್ತಿಯಹಳ್ಳಿಯಮಂಗಲೂರನಾಗಪ್ಪ । ನಾನೂಱುಂಬಾಡದಸೊದೆಯಗಂಗಂ

[71]ಣ । ಮೊಗಲೆಯನಾಡಮಾದಿಗೌಡ । ಕೊಡನಾಡತಂಮಗೌಡ । ಕುಂದನಾಡರಾಮಗೌಡ । ಜಂಬೆಯಳಿಯನಾಡಮೋಟಗೌಡ । ಹಂನಿಹ

[72]ಳಿಯನಾಡಚಗಟೂರಚಿಕ್ಕಗೌಡ । ನೊಳಗಾದಸಮಸ್ತಗೌಡುಪ್ರಜೆಗಳುತಮ್ಮೊಳುಸರ್ವ್ವಸನ್ಮತರಾಗಿಮಾದರಸಬಡೆಯರುಮಾಡು

[73]ವಧರ್ಮ್ಮನಿಮಿತ್ತವಾಗಿಕೊಟ್ಟಕ್ರಯಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆನಂಮಹದಿನೆಂಟುಕಂಪಣದಬಳಗಣನಾಗರಖಂಡೆಯ

[74]ದಎಪ್ಪತ್ತಱಬಳಗಣಮುಚ್ಚುಂಡಿಯಕುಳತೆವಟ್ಟಸಹಿತವಾಗಿವರಹಗಳಿಂಆಕಾಲುವಳಿಮುತ್ತಹಳ್ಳಿಯಕುಳವರಹಗ ೧೦ ಉಭಯಂ

[75]ವರಹಗ ೪೦ ಅಕ್ಷರದಲುವರಹನಾಲ್ವತ್ತುಹೊಂನಿಗೆಯಥೋಕ್ತವಹಕ್ರಯಐದುಮಡಿಯಾಗಿವರಹಗ೨೦೦ಅಕ್ಷರದಲುವ

[76]ರಹಗಯಿಂನೂಱುಹೊಂನನೂಕೊಂಡುನಂಮಹದಿನೆಂಟುಕಂಪಣಕ್ಕೆಹದಿನೆಂಟುಉಡುಗೊಱೆಯನೂಕೊಂಡುಆಹೊಂ . .

[77]ಉಡುಗೊಱೆಯನೂನಾವೆಲ್ಲರೂಸರಥೆಮರಿಯಾದೆಯಲೂಹಪ್ಪಕೊಂಡುಮೊದಲಕುಳವರಹಗ ೪೦ ಹೊಂನನೂ . . .

[78]ಹದಿನೆಂಟುಕಂಪಣದಮೇಲೆಹಾಸರಿಸಿಬರಸಿಕೊಂಡುಮಾದರಸಬಡೆಯರುಮಾಡುವಧರ್ಮ್ಮಕ್ಕೆನಾಉಕೊಟ್ಟೆಉಮಾದರ . .

[79]ರುಮಾಡಿದಯೊಅಗ್ರಹಾರವನೂಆಚಂದ್ರಾರ್ಕ್ಕವಾಗಿನಂಮ್ಮಮಕ್ಕಳುಮಕ್ಕಳುದಪ್ಪದೆಪಾಲಿಸಿಬಹೆವೆಂದು . . . . . .

[80]ವೆಲ್ಲರೂಸರ್ವ್ವಸನ್ಮತವಾಗಿಸಹಿರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಮಾದರಸಬಡೆಯರಿಗೆಕೊ . . . . .

[81]ಯಿಂತಪ್ಪುದಕ್ಕೆನಂಮ್ಮಹದಿನೆಂಟುಕಂಪಣದಗಉಡುಗಳಸುಹಸ್ತದಬಪ್ಪಶ್ರೀಮದು . . . . . .

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ಮುಗಳಗೆರೆ ಹೋಬಳಿ ಸಾಲೂರ ಗ್ರಾಮದ ಕೆರೆಯೇರೀ ಮೇಲೆ.

ಪ್ರಮಾಣ 2′ 4″ × 2′

[1]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿಸಕಳಪೃಥಿ
[2]ವೀವಲ್ಲಭನೃಪತುಂಬ್ಗದೇವಶ್ರೀಮದವೋಳುವರ್ಷದೇವರ್ಪೃಥಿವೀರಾಜ್ಯಬ್ಗೆಯೆಸ್ವಸ್ತ್ಯವು
[3]ಳಿನದರ್ಶನಸಕಳಭುವನಾಮಂಡ್ಗಳಚಕ್ರಾನ್ತ ಕೀರ್ತ್ತಿರ್ವುರೊಡೆದವಳ್ಶ್ರೀಜಗೇಸಿಜಾನ್ತ
[4]ರಾಜಕುಲತಿಲಕಸಾನ್ತ ಳ್ಗಿಯಸವುಸ್ತ ಮುವುನಾಳಿತೆಂಕಣವಳ್ಗಿಯಗುಡ್ಡರಪ್ರಬ್ಬಾ
[5]ಮಿಗಂಗೆವಾಳೆಬ್ಗಿಗಾಮಿಗಿತ್ತಿ ಯಾಂಗೆವುಟ್ಟುದಶ್ರೀಮಾರಂಈಸವ್ರೂರ್ಗೆಕೊಟ್ಟುಸೆಕಸ .
[6]ಮಿಱ್ಱಿಂಭೂದಾರುಂಬೆಳೆವುತ್ತರುಂಕೊಟ್ಟೊಂಶ್ರೀಮಾರಗೋಸಲ್ಗೆ ॥
[7]ಸ್ವಸ್ತಿ ಶ್ರೀಶಿಬ್ಗವ್ವೋಜ । ವೆಸಗೆಯ್ದೊ . . ಆರನ್ಮವು

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವೀರಸಂಗಪ್ಪನ ಮನೆಯ ಮುಂದೆ.

ಪ್ರಮಾಣ 7′ 6″ × 4′

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಕನ್ನರವಲ್ಲಭಪ್ರಿಥುವೀರಾಜ್ಯಬ್ಗೆಯ್ಯಲ್ಸ್ವಸ್ತ್ಯನವದ್ಯದರ್ಶನಮಹೋಗ್ರಕುಲತಿಲಕನಯಪ್ಪ್ರತಾಪಸಂ
[2]ಪನ್ನವ್ವರಚಕ್ರಗಣ್ಡಂಗೊಣ್ಡವ್ಬಲ್ಲಾತಂಶ್ರೀಮತ್ವಿಕ್ರಮಾದಿತ್ಯಸಾನ್ತರನರಸುಗೆಯ್ಯುತ್ತು ವಿುರೆಎಱೆಯಪೆರ್ಮ್ಮಾಡಿಯಸಾನ್ತ
[3]ಕಾಮಪನವುಗವ್ಬಿನವಿುತವ್ಬಿನವಿುತನವುಗಂಸ್ವಸ್ತಿಗಮಸ್ತಭರನಿರೋಧಿತಧುರದೊಳೊಳ್ಗಣ್ಡಂ . ಕ್ಕಿರ್ಲ್ಲದಾತನಾಚಾರಪರನನ್ಯಾಯವ ಜ್ಜಿರ್ತನಲಿಪಿಲ್ಲ
[4]ದಾತಪರವೆಣ್ಣಬಗೆಗಂವಾದೊಸವಿುಾಹಿತಂಸಾನ್ತರನಶ್ರಿಯಾಚಳವಿಶ್ರೀಮತ್ತೆಚನ್ದಿಗಮಸ್ವಸ್ತಿಶಕನೃಪಕಾಲಾತೀತಶವ್ಬು ತ್ಸರಬ್ಗಳೊ
[5]ಳೆಣ್ಟುನೂಱಿಪ್ಪತಯ್ದನೆಯವರ್ಷವೊ್ಪೀಗಿದುನ್ದುವಿುಯೆವ್ಬು ವರ್ಷವ್ಪ್ರವರ್ತ್ತಿಸೆಕಟ್ಟವುರಕ್ಕೆರ್ಜಿಯೆಯುವುಂಕಟ್ಟಸಿದೇಗುಲಂವಾಡಿಸಿ ಈಕಟ್ಟವ್ಪಡಿ
[6]ಸಲಿಸಲೆನ್ದುಕೊಟ್ಟುದುಯಿೂಪಱಿನೀರ್ವ್ವರಿಯೊಳ್ಬಿಳಿವಮಣ್ಣುಳ್ಳನಿತಜಿೂಳಳವುತ್ತಲ್ಗೊಕ್ಕರ್ಣಂಡ್ಗಗಂಗೆಯುದ್ದುಕೊಟ್ಟುದುಯಿದಂಕಾದೊ ಬ್ಗೆಅಸ್ವವೇದದಪಲಂ
[7]ಇದನಱಿದೊಂಬಾರಣಾಸಿಯುವುನೀಕವಿಲೆಯುವುನಱಿದಪತಕಮ್ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 1′ 6″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಪೃತ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿ . . .
[2]ರವೀಶ್ವರಪರವುಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರ .
[3]ಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ . .
[4] . ದೇವಚತುಸ್ಸಾಗರಪರ್ಯ್ಯನ್ತ ಮುತ್ತ . .
[5]ರರಾಜ್ಯಾಭಿವೃದ್ಧಿಗೆಸಲುತ್ತವಿರೆ ॥ ಸ್ವಸ್ತಿ .
[6]ಮಧಿಗತಪಞ್ಚಮಹಾಸಬ್ದ ಮಹಾ . .
[7] . ಳೇಶ್ವರಬನವಾಬಪುರವರಾಧಿಪಂಚಾ .
[8] . ಲಬ್ಧವರಪ್ರಸಾದಂವೈರಿಭಟಕೇಸರಿ . .
[9]ಜನಕಯ್ವಾರನಾರೋಹಕತ್ರಿಣೇತ್ರಂವದ . .
[10]ಧವಳೆಂವ್ಯಾಳಗಜವುಲ್ಲಂವುತ್ತ ವೊತಂಗಭೀವು . . .

[11]ರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುಕುಜಕಾಳ . .
[12]ರಿಬಳತಿಮಿರಮಾರ್ತ್ತಣ್ಡನುಡಿದನ್ತೆಗಣ್ಡಸ .
[13]ರಾಮನಭಿಮಾನಮೇರುಜಗದೇಕವೀರಪರ . .
[14] . ಧರತಿವುಳರಮಾರಿಮಂಯ್ದುತಳಪ್ರಹಾರಿಕದ .
[15]ಳಗೋವನಚಳಿತಧೈರ್ಯ್ಯಸುಭಟರಿಳರ್ಪ್ಪದ . .
[16]ನುಮಣ್ಡಳಿಕಲಲಾಟಪಟ್ಟಸತ್ತಿಗನಹಟ್ಟನ
[17] . ತಘರಟ್ಟಶ್ರೀಮದಿಱಿವಬೆಡಂಗದೇವರ
[18] . ಗಂಶ್ರೀಮತ್ತುನ್ದಮರಸರಧರ್ಮ್ಮಕಾರ್ಯ್ಯ
[19]ಕ್ಕೆಮಗಪೆರ್ಗ್ಗಡೆಖೇತೆಮಲ್ಲಪ್ರಮುಖಕರ .
[20]ಅಗ್ರಹಾರಸಾಲಿಯೂರಮಹಾಜನ
[21]ಕ್ಕಲ್ಲಿಯಕಟ್ಟಂಕಟ್ಟಸಲುಸಕವರಿಷ
[22] ೯೩ ಪಿಂ[ಗ]ಳಸಂವ . . . ೧ ಸೋ
[23]ಮವಾರದಂದುಸೋಮಗ್ರಹಣ . ಬ್ರಹ್ಮ
[24]ಣರ್ಗ್ಗೆಕಣ್ಣಸೋಗೆಯಂಹಸ್ತೋದಕಂಗೆಯ್ದುಕೊಟ್ಟ
[25]ಧರ್ಮ್ಮವಂಮಾಕರಾಜಪ್ರತಿಪಾಳಿಸುವಂ
[26]ಶ್ರೀಗಣ್ಡಭೈರವ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮ
[27]ಹೇತುಃನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
[28]ಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪ್ರಾರ್ತ್ಥಿವೇಂ
[29]ದ್ರಾನ್ಭೂಯೋಭೂಯೋರಾಚತೇರಾಮಭದ್ರಃ
[30]ಈಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಅ
[31]ಶ್ವಮೇಧದಪಲಂಅದನಳಿದಂಗೆವಾರ
[32]ಣಸಿಯಂಸಾಯಿರಕವಿಲೆಯಂಕೊ
[33]ನ್ದಪಾತಕಂ !

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4 × 16″

. . . . . .
[4] . . . . . ಸಾಲೆಯೂ
[5]ರಮಹಾಜನಕ್ಕೆಪಡೆದುಜ . .
[6]ಯಂಕೊಟ್ಟುಭೂಮಿಯಂಕೊಣ್ಡುಸಾಹ
[7]ಸದಿಂಮಾಡಿಚನ್ದಿಯರಸರ
[8]ದೇವರ್ಗ್ಗೆಗೊಟ್ಟರದಱಧರ್ಮ್ಮವೆನ್ತೆ
[9]ನ್ದಡೆಬನ್ದುನನ್ದಾದೀವಿಗೆಯುಂನಿವೇದ್ಯ
[10]ಮುಂನಿತ್ಯಸ್ಥಿತಿನಡೆವುವುಅವರಪು
[11]ತ್ರರಣ್ಣಯ್ಯನುಂಚಿಟಯ್ಯನುಂಪದಿಗ
[12]ದೆಯಸಿದರ್ಗ್ಗೆವಾರಣಾಸಿಯೊಳೆಸಾಸಿರಕ
[13]ವಿಲೆಯಂಕೊಟ್ಟಪುಣ್ಯವಿದನಳಿದಂ
[14]ಗೆಸಾಸಿರಕವಿಲೆಯನಳಿದಪಾ
[15]ತಕಂಮಕೆಯ್ಮತ್ತಲೆರಡು

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### ಅದೇ ಹೋಬಳಿ ಬೇಚಿರಾಖ್ ಕರಡಿಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಕರೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3 6″ × 2′

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ
[2]ಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
[3]ತ್ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ
[4]ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಶ್ರೀಮದಿಱಿವಬೆಡಂಗದೇವರಮಗಶ್ರೀಮತುಕುನ್ದಮರಸಂ
[5]ಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಸುಕಸಂಕಥಾವಿನೋದದಿಂದಾ
[6]ಳುತ್ತಮಿರೆಸಕವರ್ಷ ೯೩೩ ನೆಯಪರಿಧಾವಿಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧ ೧೩ ಸೋಮವಾರದಂದು
[7]ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಪರಾಯಣಜಪಸಮಾ

[8]ಧಿಶೀಲಸಂಪನ್ನರಚಳಿತಧೈರ್ಯ್ಯರನೇಕತರ್ಕ್ಕಶಾಸ್ತ್ರಕುಶಲವೇದಪಾರಗರಪ್ಪಶ್ರೀಮ
[9]ದಗ್ರಹಾರಸಾಲಿವುರದಮಹಾಜನಸಾಸಿರ್ಬ್ಬರ್ಗ್ಗೆವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದತೊಡಕಕೇಸವಯ್ಯತ
[10]ನ್ನಪತ್ನಿಮಾರಬ್ಬೆಧರ್ಮ್ಮಕಅನುಕೂಳವಾಗುತ್ತಿರಲುಚಂದೇಸ್ವರದೇವರನಿವೇದ್ಯಕ್ಕಂದೀಪಕ್ಕಂಪಾದಪೂಜೆಯಂಕೊಟ್ಟು
[11]ಕೊಣ್ಡಚನ್ದಿಗವೊಳಲನಡುವಣಹೊಲದಕುಳಿಯಕೆಯ್ಯಪೊರೆಯಗುಣಿಗನಲುಮತ್ತರ್ ೧
[12]ಇನ್ತೀಧರ್ಮ್ಮನಡೆಯುತ್ತಮಿರಲುಕೇಸಿಮಯ್ಯಂಕಾಲಂಧರ್ಮ್ಮಮನೆಯ್ದಲ್ಆಯಯ್ಯನಮಗ
[13]ಕಪ್ಪಿಮಯ್ಯಆಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರಲ್ಆಕೆಯ್ಗೆನೀರೆಱದೇಬೆಳೆಯದುದಱಿಂ
[14]ಧರ್ಮ್ಮಸೂಂನ್ಯವಾದಪುದದುಕಾರಣದಿಂಕೂಪೋನ್ಯಸ್ಯಘಟೋನ್ಯಸ್ಯರಜ್ಜುರನ್ಯಸ್ಯಭಾರತಎಂಬೀನ್ಯಾ
[15]ಯದಿಂತನಗೆಮಾಡಲುಸಾಮಾರ್ತ್ಥ್ಯನೆಱೆಯದೆತನ್ನಪಿರಿಯಮಗಳುಜನ್ನಜೆಯಪತಿ
[16]ಗೌತಮಗೋತ್ರರತ್ಯುನ್ನತಸ್ವದಾರರತಿಧರ್ಮ್ಮನಿರತನಪ್ಪಮಾದಿಮಯ್ಯಂಗಳಂಕರೆದು
[17]ಆಯಯ್ಯನ್ಯಾಯೋಪಾರ್ಜ್ಜಿತಮಪ್ಪದ್ರಬ್ಯಮನಿಕ್ಕಿಪುನರ್ಬ್ಬರಣಂಮಾಡಿದನಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರ
[18]ತಿಪಾಳಿಸಿದವರ್ವ್ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಅರ್ಘ್ಯತೀರ್ತ್ಥಮೆಂಬಪುಣ್ಯ
[19]ಕ್ಷೇತ್ರಂಗಳೊಳುಸಾಸಿರಕವಿಲೆಯಕೋಡುಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿಸಿವೇದ
[20]ಪಾರಗರಗ್ನಿಹೋತ್ರಿಗಳ್ಗೆಉಭಯಮುಖಿಯಂಕೊಟ್ಟಫಳಮನೆಯ್ದುವರ್ ।
[21]ಈಧರ್ಮ್ಮಮಂಸ್ನೇಹಮೋಹಲಾಭಲೋಭದಿಂದಳಿದವರುಆಪುಣ್ಯಕ್ಷೇತ್ರಂಗಳೊಳುಆಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣ
[22]ರುಮನಳಿದಮಹಾಪಾತಕರಪ್ಪರು ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
[23]ಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾ[ನ್]ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃಸ್ವದತ್ತಂಪರದ
[24]ತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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### ಅದೇ ಹೋಬಳಿ ಮುಗುಳಗೆರೆ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚೆಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಲೋ
[2]ಕ್ಯನಗರಾರಂಭಮೂಲಾಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಶಾಲಿವಾ
[3]ಹನಶಕವರಶ ೧೩೪೧ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದಪುಶ್ಯ
[4]ಬ ೩೦ ಸೂರ್ಯ್ಯೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲ್ಲುಶ್ರೀಮದ್ರಾ
[5]ಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹ
[6]ರಾಯರುಹಂಪೆಹಸ್ತಿನಾವತಿಯಾದಆನೇಗೊಂದಿದು
[7]ರ್ಗಕೆಸಲುವವಿದ್ಯನಗರಿನೆಲೆವೀಡಿನಲ್ಲುಮಹಾರಾಜಧಾನಿಸಿಂ
[8]ಹ್ವಸನದಲ್ಲುಸಮಸ್ತರಾಜಂಗಳಂನ್ನುಸ್ವಧರ್ಮದಿಂಪ್ರತ್ತಿಪಾಲಿಸಿ
[9]ಆಳಿಬರುತಿಪ್ಪಕಾಲದೊಳುತತ್ಪಾದಪದ್ಮಜೀವಿಗನುಬಾಚಂ
[10]ಣವೊಡೇರತಮ್ಮಂದಿರ್ರ್ರುಮಹಪ್ರಧಾನಿಮಲ್ಲಪ್ಪೊಡೇರುಗುತ್ತಿದು
[11]ರ್ಗ್ಗವಂನುಮಾಡುತಿಪ್ಪಕಾಲದೊಳುಕರ್ತ್ತರನಿರೂಪದಲುವ
[12]ನವಸೆಪಂನಿಳೆಸಿರಕೆಸಲುವಚೆಂದ್ರಗುತ್ತಿವೇಂಠೆಯೊಳಗ
[13]ಣಯಡವಟ್ಟನಾಡಶ್ರೀಮನ್ಮಳೇನಹಳ್ಳಿಚಾವುಡಿಗೆಸಲು
[14]ವಮುಗಳಿಕೆರೆಯಗ್ರಾಮದಗಉಡನುಯಾದವಕುಲದ
[15]ತಿರುಮಲಗಉಡಗೆಬರಸಿಕೊಟ್ಟಶಾಸನದಕ್ರಮವೆಂತ್ತೆಂದರೆ ॥

16ಯೀಮುಗುಳಿಕೆರೆಗ್ರಾಮದಿಂದ । ರೇಖೆಸಿಸ್ತುಗದೆ । ಮರೆ । ಮ
17ನಬು । ಬೆದಲು । ಸಹಬೀಜವರಿ । ಖ ೩೭।।।೨ ಕೆ ಗ ೩೪೬
18 ೧೨ ಕೆರೇಖೆಉತ್ತರಮಾನ್ಯಗಳು । ದೇವತ್ತಉತ್ತರಸಹಕೊ
19ಟ್ಟದು । ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆಯರೇಖಕೆ । ಗ ೨।।೦ ಮಸ
20ಬು ಖ ।।। ಕೆ ಗ ೪।।೦ ಬೆದಲುಅ ೩ ಕೆ ಗ ೧೧೨ ಅಂತುಖ ೧೧೩ ಕೆ
ಹಿಂಭಾಗ 21ಗ ೮೧೨ ಹಂಪೆಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆಮಸಬು । ಖ । ಕೆ ಗ ೧।।
22ಹನುಮಂತದೇವರಿಗೆಯರೆ ೧೪ ಕೆ ಗ ೨ ಮಸಬು ಖ ।।।೧ ಕೆ ಗ ೪।।೩ ಉ
23ಭಯಂಖ ೧ ಕೆ ಗ ೬।।೩ ರಾಮನಾಥದೇವರಿಗೆಮಸಬು ೧೨ ಕೆ ಗ ।।೧
24ಶಂಕರದೇವರಿಗೆಬೆದಲು ೧೨ ಕೆ ಗ ।। ಅಂತುಖ ೨।।೨ ಕೆ ಗ ೧೩।।೨
25ಚಾವಡಿಸೇನಬೂವನಾರಣಪ್ಪಗೆಯರೆಖ ।। ಕೆ ಗ ೫ ಗ್ರಾಮದಸೇನಬೋ
26ವನಾರಣಪ್ಪಗೆಯರೆಸ್ತಳ ೨ ಕೆ ಖ ।।। ಕೆ ಗ ೩।।೦ ತಿರುಮಲಭಟ್ಟಗೆಬೆ
27ದಲು ೧೪ ಕೆ ಗ ೧೧೨ ತಿರುಮಲಗೌಡಗೆಗದೆಸ್ತಳ ೨ ಕೆ ಖ ೧ ಕೆ ಗ ೧೦
28ಅಂತುಖ ೨। ೧೪ ಕೆ ಗ ೨೩।।೨ ಕೈವಾಡದರಿಗೆಬಡಗಿಸಿದಗೆಬೆದಲು । ೧೨
29ಕೆಗ ।।೧ ಕಂಮಾರಹುಚ್ಚಗೆಬೆದಲು । ೧೨ ಕೆ ಗ ।। ಅಕಸಲೆಜ್ಯೋತಿಗೆಬೆದಲು
30 ೧೨ ಕೆ ಗ ।।೧ ಮಡಿವಳನಿಗೆಬೆದಲು ೧೨ ಕೆ ಗ ।।೧ ಕಾಯಿಕದಮಲಗೆ
31ಬೆದಲು । ೧೨ ಕೆ ಗ ।।೧ ತಳವಾರಮುದಿಯಗೆಬೆದಲು । ೧೨ ಕೆ ಗ ।।೧ ಬಾರಿಗ
32ಕರತ್ತಂಮುಗಗೆಬೆದಲು । ೧೨ ಕೆ ಗ ।।೧ ಕುಳವಾಡಿಹನುಮಗೆಬೆದಲು
33 ೧೨ ಕೆ ಗ ।।೧ ಅಂತು ಖ ।।।೧ ಕೆ ಗ ೪।।೩ ಅಂತುಉತ್ತರಕೆಬೀಜವರಿ
34ಖ ೫।।।೨ ಕೆ ಗ ೪೬ ೧೨ ಹೋಗಲಾಗಿಶುದಸಿಸ್ತುಬೀಜವರಿ ಖ ೩೨ ಕ್ಕೆ
35ಗ ೩೦೦ ಹ । ವಳಗೆಬರದಪ್ರಮಾಣುಉತ್ತರಮಾನ್ಯವಂನುನ
36ಡಸಿಕೊಟ್ಟುಅರಮನಿಗೆಸಲುವಹಣವಂನುಕಾಲಾವದಿವಳಗೆನಿಲ
37ವಮಾಡಿಕೊಳದೆಸಲಿಸಿಗ್ರಾಮವಂನುರುತ್ತವಮಾಡಿಗೈಸಿಕೊಂ
38ಡುನಿಂನ್ನಸಂತಾನಪರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬ
39ಹುದುಯಂದುಬರಸಿಕೊಟ್ಟಮುಗಳಿಕೆರೆಗ್ರಾಮದಗೌಡಿಕೆ
40ಗೆಯಾದವಕುಲದತಿರುಮಲಗೌಡಗೆಬರಸಿಕೊಟ್ಟಶಾಸನ
41ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ್ತುವಸುಂಧರಂಶಷ್ಟಿರ್ವಶಸ
42ಹಸ್ರಣಿವಿಷ್ಟಾಯೇಜಯತ್ತೇಕ್ರಿಮಿ । ಮಲ್ಲರಸಬಡೆಯರಬ
43ರಹ ॥

॥ ಶ್ರೀವಿರೂಪಾಕ್ಷ ॥

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಪತ್ರಿಕಟ್ಟೆಯ ಮಠದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 . . ೫೬ ನೆಯವಿರೋಧಿಕ್ರಿತುಸಂವತ್ಸರದಅಕ್ಷ
2ಯತ್ರಿತೀಯಲ್‌ವಸೆಯದುಚಟ್ಟನ
3ಹಳ್ಳಿಯಮಲ್ಲದಳಾಱತರಾಬಮ್ಮಮು
4ಗುಳುಗೆರಿಯಲುಕಲಹಿಡಿದುಸೂ
5ರ್ಯ್ಯಗ್ರಹಣದಲುಸುರಲೋಕಪ್ರಾಪ್ತ
6ನಾದ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೀಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಜಗದೇಕಮ . . .
[2]ನೆಯದುಮ್ಮರ್ತಿಸಂವತ್ಸರದಜ್ಯೈತ್ರ
[3]ಸುದ್ಧ ೧ ಸೋಮವಾರದಂದುತೆಲುಂಗನಾಡೊಳಗಣಮಾದವಿಯಕೆ
[4]ಱೆಯಕೇತಿಸೆಟ್ಟಿಯಬಾಗಣಬ್ಬೆಯಪುತ್ರಗೋತ್ರಪ
[5]ವಿತ್ರಂಮಲ್ಲೆಯಂ ಶ್ರೀಮತುಮುಗುಳಗೆರಿಯ
[6]ಮರಡೆಯಸೋವಿಮಯ್ಯೞೂರದ . . . ದ್ರ
[7]ಯ್ಯಪ್ರಮುಖಸಮಸ್ತಪ್ರಜಂಗಳುವಿಳ್ದ . .
[8]ಕುಡಲುವುತ್ತ ॥ ಸುರಳುರುಬಯಿ . .ಯು
[9]ತ್ತಿರನರರೆಲ್ಲಜೀಯೆನಲ್ತ್ತ ಸೂರ್ಯ್ಯಗ್ರಹಣದೊರೆಕೊ
[10]ಳಿತೆಲುಂಗದವಲ್ಲಂಸುರಗಣಿಕೆಯರುಯ್ಯೆ
[11]ಸೂರ್ಯ್ಯಲೋಕಕೊ್ಕೀದ ॥ ಸೂರ್ಯ್ಯಾಯ
[12]ನಮ ॥ ರೂವಾರಿರಾವೋಜನಕೆಲಸ

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ಅದೇ ಹೋಬಳಿ ಸುರಿಗೆಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲ್ಲೀಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಇದ್ದ ವೀರಕಲ್ಲು.

[1]ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಬುಜಬಲಚ್ರಕಾಪ
[2] . . ರಾಮುಚಂದ್ರದೇವರಾಜ್ಯೋದಯದ ೧೫ ದನೆಯತಾರ
[3] . . . ಬಹುಳ ೧೦ ಗುರುವಾರದಲುಶ್ರೀಮಂನುಪ್ರಭು
[4] . . . . . .

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ಅದೇ ಹೋಬಳಿ ಮಟ್ಟಿಕೋಟೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮದಗದಕೆರೆ ಒಳಗೆರೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 3″ × 3

(ಮೇಲ್ಭಾಗ ಪೊಡಿದು ಹೋಗಿದೆ)

[1] . . . . . ಶ್ರೀಮೇಚಿಸೆಟ್ಟಿಬಂಟನಾ . . . . . .
[2] . . . ಕಾರದದೇವಿಗೆಸವನಪ್ಪವುಗಳುನಾಚನ . . . ॥ ಆನೆಗಲ್ಲಿಬಾಚಿಕಬ್ಬೆಯನೂನಕಟಾಕ್ಷವುವಿಭಾಜಪಲ
[3] . . . ಗ್ರಗಣ್ಯ . . ಅಭಿಮಾನಕನಂರಾಜಧಾನಿಬಲಿಪುರವರ . . . . ಕಂಪಣದೊಳೀ . . . ಸೆವದುರಿಯಾ . . .
[4] . . ದುಟ್ಟರಗಾಳಂಸತ್ಯದಗಡಿಯೆನಿಸಿ . . . ಸೆಟ್ಟಿವಿಶ್ವಂಭರೆವೆಂಳೆ ॥ . . . . . ನುಚಿತಾಚಾರವೀರಾ .
[5] ಹಾರಂನೆಗಳ್ದೊತ್ತಿಸೆಟ್ಟಬಲ . ರಿಪುವುತ್ತದ್ವಿಪಸಿಂಹನೆನಿಪಸಾಹಸತುಂಗಂ . . . ಸನ್ನಿಭನವ
[6] . . ಕುಶಂಸಕಳಗುಣನಿವಾಸಂದಾಸಂ ॥ ದಾಸುಗನಿನ್ದಂಬಳಿಯೊಳ್ಶ್ರೀಸತಿಗೆಣೆಎನಿಪದೋರಕಬ್ಬಾಂಬಿಕೆಯುಂವಾಸ . . . . . .
[7] . . ಸಕಲಂಪೊಗಳೆನೆಗಲ್ದರಾದಂಪತಿಗಳ್ ॥ ಆನೆಗಲ್ದ ವೇಚಿಸೆಟ್ಟಿಯವನಿತಾರತ್ನಂವಿನೀಳಕುಂತಳೆವನಜಾನನೆದೋರಕಬ್ಬೆ ನೆಗಲ್ದಿಳ್ವನಧಿ
[8] ವೃತಧರಾತಳಂಕಯ್ಯಾಗಿಯಲು ॥ ವೃ ॥ ಪುರುಷನಲಕ್ಷ್ಮಿವೆತ್ಸವ . . . ಗ್ರಹಸಂಕುಳಕ್ಕೆ ಬಂಧುರತರಕೀರ್ತಿರೋಚಿ
[9] . . . ಮಾಗಧವನ್ದಿಜನಕ್ಕೆ ಕಲ್ಪವಲ್ಲರಿಗೆಣೆದೊರೆಲಕ್ಷ್ಮಿಯನುರಸ್ಥ[ಳ]ದೊಳ್ನೀಲ . . . . ತಕ್ಪರತೆಗೆವೇೞಚಿಸೆಟ್ಟಿನೆಲೆಯಾದನಿಂ
[10]ದಕೃತಪುಣ್ಯವನ್ತನೋ ॥ ಅನ್ತು ಸಮಸ್ತಗುಣಸಂಪನ್ನ ನಪ್ಪವೇಚಿಸೆಟ್ಟಿಯುಮನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹ
[11]ಸ್ರಫಳಭೋಗಭಾಗಿನೀದ್ವಿತೀಯಲಕ್ಷ್ಮಿ ಕ್ರೀಸವಾನೆಯಪ್ಪದೋರಿಕಬ್ಬೆಯುಂಸಮಸ್ತಗುಣಸಂಪನ್ನ ನಪ್ಪವುರೆಯಸೆಯದಾಸಿನಿ
[12]ಟ್ಟಿಯುಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಲಿಪ್ಪ್ಯವಿಷಯಕಾವಭೋಗಂಗಳನನುಭವಿಸುತ್ತ ಸುಖಸಂಕಥಾವಿನೋದದಿನಿಱ್ದು ಧರ್ಮ್ಮಕಥಾ
[13]ಕಥನಪ್ರಸಂಗದಿಂಧರ್ಮ್ಮಚಿತ್ತಂಪುಟ್ಟಿಮರಿಯಸೆಯಲುತಮ್ಮಪ್ರತಿಷ್ಠೆಮಾಡಿದ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರನಿವೇದ್ಯಕ್ಕಂಪೂಜೆಗಂ
[14]ತಪೋಧನರಶನಾಚ್ಛಾದನಕ್ಕಂವಿರ್ಕೆವೆಂದುವೇಚಿಸೆಟ್ಟಿಯುಂಬಾವರಾಜನುಂತಾಣಗುನ್ದೂರಬೀಡಿನೊಳ್ಶ್ರೀಮನ್ನೊ ಳಂಬದೇವರಗೆಬಿನ್ನ
ಪಂ

15ಗೆಯ್ಯಸಕಾರುಣ್ಯದಿಂಪಡೆದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾರಾದ್ಯನೇಕತ
16ರ್ಕ್ಕಶಾಸ್ತ್ರಪಾರಾವಾರಪಾ[ರ]ಗರಶೇಷದಿಕ್ಪ್ರಕಾಶಕೀರ್ತ್ತಿಧ್ವಜರಪಾರಪಾರುಷವ್ಯಾಪಾರಪಾರಾಯಣರ್ವ್ವಿಚಿತ್ರಚಾರಿತ್ರಗು
17ಣಸಮುದ್ರಚತುಸ್ಸಮುದ್ರರಪ್ಪಶ್ರೀಮದಿಟ್ಟೆಗೆಯಸಂತತಿಯಭುಜಂಗಾವಳಿಯಶಕ್ತಿಪರ್ಷೆಯಕಾಳಾಮುಖಾಗ್ರ
18ಗಣ್ಯರಪ್ಪಶ್ರೀಮತ್ತ್ರಿಳೋಚನಪಂಡಿತದೇವರಶಿಷ್ಯರೊಳಗಗ್ರಗಣ್ಯರುಮುತ್ಕೃಷ್ಟರುಮಪ್ಪೀಮದ್ವರೇಶ್ವರಪ
19ಣ್ಡಿತದೇವರ್ಗ್ಗೆಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಪ್ರಥಮನಯನಳಸಂವತ್ಸರದಪುಷ್ಯಬ ೩ ಸೋಮವಾರಮುತ್ತರಾಯಣಸಂ
20ಕ್ರಾನ್ತಿಪರ್ಬ್ಬನಿಮಿತ್ತದಿಂಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿದೇವದ್ವಿಜಗುರುಸಂನಿಧಿಯೊಳ್ಸರ್ಬ್ಬನಮಸ್ಯಮಾಗಿಅಲ್ಲಿಯದೇವರಕೆಱೆಯಕೆಳ
21ಗೆಕಚ್ಛವಿಯಗಳೆಯಲುಕೊಟ್ಟಗರ್ದ್ದೆಮತ್ತ ೨ ಅಲ್ಲಿಂಮೂಡಲುಬೆರ್ದ್ದಲೆಮತ್ತ ೩ ಅನ್ತುಮತ್ತರು ೫ ॥ ಕಂದ ॥ ಈದತ್ತಿಯನನು
22ನಯದಿಂಕಾದಮಹಾಪುರುಷನಮಳಗಂಗಾನದಿಯೊಳುವೇದವಿದಜ್ಞಸಾಸಿರಗೋದಾನಮನಿತ್ತುದೊಂದುಫಳಮಂಪಡೆ
23ಗುಂ ॥ ಅಳಿಪಿಂದಿನ್ತೀಧರ್ಮ್ಮಮನಳಿದವನಾದ್ವಿಜರುಮನಿತುಕವಿಲೆಗಳುಮನಣ್ಯಳಿಯದೆತತ್ತೀರ್ತ್ಥಂಗಳೊಳಳಿದಮಹಾಪಾಪಿಯ
24ಕುಮಕುಮಮೋಘಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋದಿಃಸರ್ಬ್ಬಾನೇತಾನ್ಭಾಗಿನಃ
ಪಾರ್ತ್ಥಿ
25ವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹ
26ಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕೃಮಿಃ ॥ * . . . . . ಕಾರಿತಮಿದಂದೇವಕುಲಂ ॥

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### ಅದೇ ಹೋಬಳಿ ತುಂಬರಹೊಸೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 6′ × 2′

1ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ।
2ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಪಾನ್ತುವೋಜಲ
3ದಶ್ಯಾಮಾಶ್ಯಾರ್ಙ್ಗಜ್ಯಾಘಾತಕರ್ಕ್ಕಶಾತ್ರೈಲೋಕ್ಯಮಣ್ಡಪ
4ಸ್ತಂಭಾಶ್ಚತ್ವಾರೋಹರಿಬಾಹವಃ ॥ ಗಣಪತ್ಯೇನಮಃ ॥
5ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
6ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ
7ಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ
8ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥
9ಯುವರಾಜಂಚಾಳುಕ್ಯಪಲ್ಲವಪೆರ್ಮ್ಮಾನಡಿವೀರನೊಳಂಬಜಯಸಿಂಹದೇ
10ವರುಬನವಾಸೆಪಂನಿರ್ಚ್ಛಾಸಿರಮುಂಸಾಂತಳಿಗೆಸಾಸಿರಮುಮನೆರಡಱುನೂ
11ಱುಮಂಸುಖಸಂತತಾವಿನೋದದಿಂದಾಳುತ್ತಮಿರೆಸ್ವಸ್ತಿಚಾಳುಕ್ಯವಿಕ್ರಮ
12ಕಾಲದ ೪ ನೆಯಸಿದ್ಧಾರ್ತ್ಥಿಸಂವತ್ಸರದಮಾಘಶುದ್ಧ ೧ ಆದಿತ್ಯವಾರ
13ಉತ್ತಾರಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತಂಸೂರ್ಯ್ಯಗ್ರಹಣದನ್ದು
14ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾ
15ಣಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಂ
16ಭಟ್ಟರಪೊಸವೂರಊರೊಡೆಯಪ್ರಮುಖಮಹಾಜನಂಸಾಸಿ
17ರ್ವ್ವರಕಯ್ಯೊಳುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
18ಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಲಸಂಪಂನರುಂಚತುರ್ವ್ವೇದ

* ನಾಗರಾಕ್ಷರದಲ್ಲಿ.

[19]ವೇದಾಂತ್ತಸಿದ್ಧಾಂತಷಟ್ತರ್ಕ್ಕಸಕಲಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಾಯಣರಪ್ಪ
[20]ಶ್ರೀಮದಗ್ರಹಾರಈಸವೂರದವೆವ್ವಾರುವಂಭೂರದ್ವಾಜಗೋತ್ರದ
[21]ಮಾಡದನಾಣಿಮಯ್ಯನಪುತ್ರಂದಿವಾಕರಸವ್ವಾತಿಥ್ಯರುಹೊ
[22]ಸವೂರಭೂಮಿಯಂಕ್ರಯದಾನಂಗೊಂಡುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸ
[23]ತ್ರಕ್ಕೆ ಬಿಟ್ಟಗಳಿಯಮತ್ತಲೆರಡುಮನರಬಯಲನಡುವೆಬೀರಣದಬಾ
[24]ಯ್ಕೋಲಿಂಬಡಗಲಳರಿಯಿಂತೆಂಕಲು ॥ ಮತ್ತಂಕ್ರಯದಾನಂಗೊಂಡ್ಡು ಪಿ
[25]ರಿಯಕೆಜಿಗೆಧರ್ಮ್ಮಕ್ಕೆ ಬಿಟ್ಟಕಯಿಪಿರಿಯಕೆಜಿಯಿಂಸಿನ್ದಗಟ್ಟಕ್ಕೆ ಪರಿ
[26]ದೆಬಚ್ಚಲವೊದಲಲುಗಳಿಯಮತ್ತಲೆರಡುಇನ್ತೀಧರ್ಮ್ಮವುಂಮಾಳ್ಪಕಾ
[27]ಲದಲುಈಸವೂರದಸಾಸಿವ್ವಾರುಂಹಿತ್ತಿಳದಮೂವತ್ತಿಚ್ಚಾರ್ಪಸಿರಮುಮು
[28]ಱಿಯಿಮಾಡಿದಧರ್ಮ್ಮವಿಾಧರ್ಮ್ಮವುನಾರೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದವ
[29]ವ್ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಅಗ್ನಿತೀರ್ತ್ಥದೊಳುಸಾಸಿರ
[30]ಕವಿಲೆಯಂಸುವರ್ಣ್ಣಾಲಂಕ್ರಿತಂಮಾಡಿಸಾಸಿರ್ವ್ವಚ್ಚಿರ್ತುವ್ವೀದ
[31]ಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಕಾಲಂಕರ್ಚ್ಚಿರ್ಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
[32]ಡಿಕೊಟ್ಟಪುಣ್ಯವಿಾಧರ್ಮ್ಮವುನಾವನೋರ್ವ್ವನಳೆದನನಿತುಂತೀರ್ತ್ಥದೊ
[33]ಳ್ನಿಬರ್ಬ್ರಾಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುಮನಳೆದ
[34]ಪಾತಕನಕ್ಕು ॥ ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿ
[35]ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಮಿ ॥ ಸಾಮಾನ್ಯೋ
[36]ಯಂಧರ್ಮ್ಮಸೇತುಂನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸ
[37]ರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಶ್ಚಾರ್ತ್ಥಿವೇನ್ದ್ರಾಭೂಯೋಭೂಯೋಯಾ
[38]ಚತೇರಾಮಚಂದ್ರ ॥ ಮುದ್ರಾವಣದವೆಗ್ಗಡೆಗೋವಿನ್ದರಾ
[39]ಜನತಮ್ಮಂಕೊಮ್ಮರಾಜಂಬರೆವರಬದಗಂಭಾರಥೀಕರ್ಣ್ಣಪೂರ ॥
[40]ಶಿಲ್ಪಿಕಲಲಾಟಪಟ್ಟಂಸರಸ್ವತೀಗಣಪಾದಪಂಕಜಭೃಮರಂಜಿ
[41]ನಪಾಡಾರಾಧಕಂಪದ್ಮೋಜನಃಶಿಲ್ಪಿಕಾಕರ್ಮ್ಮ ॥
[42]ಇನ್ತೀಶಾಸನಧರ್ಮ್ಮಂಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಪ್ಪಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ
[43]ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂನ್ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂ
[2]ಭಾಯಶಂಭವೇ ॥ ಗಣಪತ್ಯೇನಮಃ ॥ ಸರಸ್ವತ್ಯೇನಮಃ ॥
[3]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
[4]ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭ
[5]ರಣಂತ್ರೈಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತ
[6]ವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನ(ಮಾನ)ಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತತು

[7]ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿ
[8]ಮಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಗೋವಿನ್ದರಸಂಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂವಡ್ಡರಾವು
[9]ಳಮುಮಂಸುಖಸಂಕಥಾವಿನೋದದಿನ್ದಾಳುತ್ತಮಿರೆ ॥ ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ
[10]ದ ೩೦ ನೆಯಸರ್ವ್ವಜಿತುಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧಪಂಚಮಿಆದಿತ್ಯವಾರಮುತ್ತರಾ
[11]ಯಣಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತದನ್ದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾ
[12]ರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಗುಣಶೀಳಸಂಪಂನ್ನರುಚತುರ್ವ್ವೇದವೇದಾನ್ತ
[13]ಸಿದ್ಧಾನ್ತಸಕಳಶಾಸ್ತ್ರಪ್ರವೀಣಷಟುತರ್ಕ್ಕಕರ್ಕ್ಕಶರಪ್ಪಶ್ರೀ ಮತುಭಟ್ಟರಪೊಸವೂರಮ
[14]ಹಾಜನಂಸಾಸಿರ್ವ್ವರ್ಗ್ಗೆಮುನ್ನಟ್ಟಱಿವವೈಶ್ಯಕುಳತಿಳಕಂರಾಜವಲ್ಲಭಸೆಟ್ಟಿಯತನಯಸು
[15]ಪುತ್ರಃಕುಲದೀಪಕಂಸಾಮನ್ತಮಾಣಿಕಸೆಟ್ಟಿಸತ್ರಕ್ಕೆ ಕಾಲಂಕಚ್ಚಿ ಅಂಬಲಗ
[16]ಟ್ಟದಕೆಳಗೆಗಳೆಯಲರೆವತ್ತರುಗಟ್ಟೆಯಬೆಳಸಿನಭತ್ತದಲುಪಂಚಪರ್ವ್ವಂ
[17]ಪರಸುಬಳಿಸಹಿತಸಾಸಿರದಿನ್ನೂರ್ವ್ವರಗ್ರಾಸಮಂನಡೆಯಿಸುವನ್ತಾ
[18]ಗಿಬಿಟ್ಟನಿನ್ತೀಧರ್ಮ್ಮಮಪ್ರತಿಪಾಳಿಸುವರುಇನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳ್ಸಿ
[19]ದವರುಂವಾರಣಾಸಿಕುರಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕವಿಲೆಯಂಸುವರ್ಣ್ಣಾಳಂಕ್ರಿತ
[20]ಮಾಡಿಸಾಸಿರ್ವ್ವರುವೇದಪಾರಗರ್ಗ್ಗೆಕೊಟ್ಟಫಲಮಿದನಾರೋರ್ವ್ವರಳಿದಡನಿತುಕವಿಲೆಯು
[21]ಮನನಿಬರುಬ್ರಾ[ಹ್ಮ]ಣರುಮನಾತೀರ್ತ್ಥ[ದ]ಲಳಿದಪಾತಕ ॥ ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹ
[22]ರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ವ್ವರಿಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸಾ
[23]ಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಳನೀಯೋಭವದಿಸ
[24]ರ್ವ್ವಾನೇತಾನುಭಾಗಿನಹ್ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾಭೂಯೋಭೂಯೋಯಾಚ
[25]ತೇರಾಮಚನ್ದ್ರ ॥ ಶ್ರೀ ಮತುಪೆರ್ಗ್ಗಡೆಕೊಮ್ಮರಾಜನಲಿಖಿತ ॥
[26]ಬಾಬೋಜನಬೆಸ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 3″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ
[2]ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರ .
[3]ಕಸತ್ಯಾಶ್ರಯಕುಳ[ತಿಳ]ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಶ್ರೀ
[4]ಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
[5]ಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತ
[6]ಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮ
[7]ಹಾಶಬ್ದಮಹಾಸಾಮಂನ್ತಾಧಿಪತಿಮಹಾಪ್ರಧಾನದ
[8]ಣ್ಡನಾಯಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕನಿಯೋಗಯೋ . .
[9]ರಾಯಣಂಚತುರಪಾರಾಯಣಂವಿವೇಕವಿದ್ಯಾಧರಂ . .
[10]ಳಕಳಾಧರಂವಿಕ್ರಮೋತ್ತುಂಗನಸಹಾಯಸಿಂಗನಾ .
[11]ದಿಸಮಸ್ತಪ್ರ[ಸ]ಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಹೆ . . .
[12]ನ್ಧಿವಿಗ್ರಹಿಮನೆವೆರ್ಗ್ಗಡೆದಣ್ಡನಾಯಕಉದೆ .
[13]ದಿತ್ಯಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾ . .
[14]ಮುಂಚತಗ್ರಾಮಗಳನನುಭವಿಸುತ್ತಂಸುಖ .
[15]ನರಸುಗೆಯ್ವತ್ತವಿರೆಶ್ರೀಮತ್ಪಿರಿಯರಸಿಮಾ .
[16]ಡೆಯರಬಿನ್ನಪದಿಂ ॥ ಸಕವರ್ಷ ೯೯೫ ನೆ .
[17]ಪ್ರಮಾದೀಚಸಂವತ್ಸರದಪುಷ್ಯಬಹುಳ ೫ ಆದ್ಧಿ
[18]ತ್ಯವಾರಂಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತದಂ
[19]ದುಶ್ರೀಮ[ದ]ಗ್ರಹಾರಂಭಟ್ಟರಪೊಸವೂರಮೂ
[20]ಲಸ್ಥಾನಶ್ರೀರಾಮೇಶ್ವರದೇವರರ್ಗ್ಗೆಗನ್ಧಧೂಪನಿ
[21]ವೇದ್ಯಕ್ಕೆನ್ದಎಱ್ಪತ್ತೊಕ್ಕಲಮದುವೆಯಪನ್ದರಪಣ
[22]ಮುಸೂಳೆಯೆರಲ್ಲಿಯಕನ್ನಡಿವಣಮುಮಂಚಂದ್ರಾ

[23]ಕ್ಕ ತಾರಂಬಿಟ್ಟರೀಧರ್ಮ್ಮವನಾರೋರ್ವ್ವಪ್ರತಿಪಾಳಿ . .
[24]ಗ್ಗಿರ್ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳೆಸಾಸಿರಕವಿ[ಲಿ]ಯಂ
[25]ಸಾಸಿರಬ್ರಾಹ್ಮಣಗ್ಗಿದಾನಕೊಟ್ಟಫಲವುಕ್ಕು ವಿದನಾ
[26]ವನೋರ್ವ್ವನಳಿವಂಆಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಬ್ರಾ
[27]ಹ್ಮಣರುಂಸಾಸಿರಕವಿಲೆಯುವಂಕೊಂದ
[28]ವುಮಹಾಪಾತಕನಕ್ಕು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹ
[29] . ತಿವಸುಂಧರಾಷಷ್ಟಿವ್ರ್ಷಸಹಸ್ರಾಣಿವೃಷ್ಟಾಯೋಂಜಾ
[30]ಯತೇಕ್ರಿಮಿ ॥
[31]ವು . . ಡಿಯಾಕೂಡಿದಡೆಅಡ ॥ ಇಕ್ಕುಳಅಕ್ಕಿ
[32]ಬಂವ್ಯಾನತುಪ್ಪಐವತ್ತು ಅಡಕೆಇಂನುಱುಎಲೆರಾ
[33]ಮೇಶ್ವರದೇವರಿಂಗೆನಡವುದು ॥ . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾ
[2]ರಕನ ತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚತಾಳುಕ್ಯಾಭರಣಂಶ್ರೀ
[3]ಮತ್ತೈ್ರಲೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
[4]ಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತ
[5]ಮಿರೆ ॥ ಸಕವರ್ಷ ೯೮೬ ನೆಯಕ್ರೋಧಿಸಂವತ್ಸರಪು
[6]ಷ್ಯಬಹುಳ ೦೩ ಆದಿತ್ಯವಾರಉತ್ತರಾಯಣಸಂಕ್ರಾ
[7]ನ್ತಿಯಂದು ॥ ಸ್ವಸ್ತಿ ಯವನಿಯವಸ್ವಾ[ಧ್ಯಾ]ಯಧ್ಯಾನಧಾರಣ
[8]ಮೋನಾಯನುಷ್ಟಾಣಜಪಸಮಾಧಿಸಂಪನ್ನವಿದಿತವೇದವೇದಾಂ
[9]ನ್ತತರ್ಕ್ಕವ್ಯಾಕರಣದೊಳ್ಪರಿಚಿತರ್ಯಜ್ಞಿಹೋತ್ರರುಂ
[10]ದೇವತಾವರಪ್ರಸಾದರಪ್ಪಶ್ರೀಹೊಸವೂರಸಾಸಿಬ್ಬರಕ್ಕೈಯ್ಯಕೊಣ್ಡಿ
[11]ಅತ್ತಿಯರಕೊಲದತಪಾಲಿನಾಗಯ್ಯಗಂಜೋಗಬೆ
[12]ಗಂಪಟ್ಟಿದಮಗಶ್ರೀಪುಲ್ಲಿಕಾಬ್ಜಿರ್ನದೇವರದಾಸಿಜಕ್ಕ ಸೆಟ್ಟಿಯಾತ
[13]ನಾಪೆಂಣ್ಡಿ ತಿಜಟ್ಟಬೆಯುಂಮೂಲಸ್ಥಾನರಾವೇಶ್ವರದೇವರನಿವೇದ್ಯ
[14]ಕೆನ್ದ . ॥ . ನೈಷ್ಟಿಕತಪೋಧನಕಂಬಿಟ್ಟವುತ್ತರುಕೆಯಿದೇವರಿಂದ
[15] . . ಕಣಿಬಿಡಗಬಂದಬಾಗಿನದುಇಧರ್ಮ್ಮವಯಾವದೊಂದಸ್ರ .
[16] . . . ವರಿಗೆಕುರುಕ್ಷೇತ್ರಬಾಣರಾಸಿಯಲ್ಸಾಸಿರಕವಿಲೆಯಬ್ರ
[17] . . ಗೆಕೊಟ್ಟಫಲಇದಯಾವನಾನುಯಳಿದಡೆಕವಿಲೆಯ .
[18] . ಕೊಂದಪಾತಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾ
[19]ಷಷ್ಟಿವ್ರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಸಾವಾ
[20]ನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
[21]ಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನುಭಾವಿನಂಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂ
[22] . . ಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಮಂಗಳಮಹಾಶ್ರೀ . . . .
[23] . . . . . ಭೂವೋಜನಮಗಬನ . . . . . .

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯ ಹಾಳೂರು ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 6″

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಶಂಭವೇ
2ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
3ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರ
4ಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ
5ವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತಸ್ಯಾನುಜ । ವೃತ್ತ ।
6ವಿನಯಕ್ಕಾಸ್ಪದಮಾದವಿಕ್ರಮನೊಳಂಬಂವಿಕ್ರಮಾದಿತ್ಯದೇವನಚಿತ್ತಕ್ಕವಳಂಬ
7ಮಾದಕೆಳೆಯರಂಚಾಳುಕ್ಯರಾಮಕ್ಷಿತೀಶನಕೊಣ್ಡೇರಿದಕೂರ್ಮ್ಮೆವೆತ್ತಣುಗದಮ್ಮಂರಾಯ
8ಕನ್ದರ್ಪ್ಪದೇವನಸಮ್ಮೋಹನಪುಱ್ಪಬಾಣಮೆನಲಿನ್ನೇವಣ್ಣಿಪಂಬಣ್ಣಿಪಂ ॥ ಪೊಗೆಯುತ್ತಿ
9ಱ್ದಪ್ಪುದಿನ್ನುಂಡಿಹದೆಹಿಮನಗಾರಣ್ಯಮಂಲಾಳನಿನ್ನುಂಪುಗಲೆನ್ದಿಱ್ದಪ್ಪನಿನ್ನುಂನೆಲಸ
10ದೆತಿವುಳಂಲಂಕೆಯಿಂತೆಂಕಲೋಡಲುಬಗೆಯುತ್ತಿಱ್ದಪ್ಪನಿನ್ನುಂಮುಳಿದಪನೆನುತುಂಕೊಂಕಣಂ
11ಸಂಕೆಯಿಂಗುಂದುಗೊಳುತ್ತಿಱ್ದಪ್ಪುದೇಬಲ್ಲಿದನೊಚಕಿತವಿದ್ವಿಟುಕದಂಬಂನೊಳಂಬಂ ॥ ವಚನ ॥
12ಎನಿಸಿದಸಮಸ್ತಭುವನಸಂಸ್ತೂಯಮಾನಲೋಕವಿಖ್ಯಾತಪಲ್ಲವಾನ್ವಯಶ್ರೀಮ
13ಹೀವಲ್ಲಭಯುವರಾಜರಾಜಪರಮೇಶ್ವರಂವೀರಮಹೇಶ್ವರಂವಿಕ್ರಮಾಭರಣಂಜಯ
14ಲಕ್ಷ್ಮೀರಮಣಶರಣಾಗತಲಕ್ಷಾಮಣಿಚಾಳುಕ್ಯಚೂಡಾಮಣಿಕದನತ್ರಿಣೇ
15ತ್ರಂಕ್ಷತ್ರಿಯಪವಿತ್ರಂಮತ್ತಗಜಾಂಗರಾಜಂಸಹಜಮನೋಜಂರಿಪುರಾಯಕ
16ಟಕಸೂಱೆಕಾಱನಣ್ಣನಂಕಕಾಱಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬಪಲ್ಲ
17ವಪರ್ಮ್ಮಾನಡಿಜಯಸಿಂಹದೇವರ್ ॥ ವೃ ॥ ಪುಲಿಗೆಱೆಕೊಣ್ಡುರೆಪ್ಪುಮಲೆಕಾಸವ
18ಳಂಬನವಾಸೆನಾಡುಪದ್ವಲಮೊಳಗಾಗಿದಕ್ಷಿಣಪಯೋಧಿವರಂನೆಲನಾಡುದೆಲ್ಲಮಂಖಳರನ
19ದಿರ್ಪ್ಪಿಸಂತೊಸದಿನಾಳ್ದಧಿಕಂಯುವರಾಜಲಕ್ಷ್ಮಿಯಂಸಲೆನೆಲೆತಾಳ್ದಿಸಂತಮಿರೆವೀರನೊಳಂಬ
20ಮಹಾಮಹೀಭುಜಂ ॥ ಕ ॥ ತತ್ಪದಪಯೋಜಸೇವಾತತ್ಪರನಕಳಂಕಚರಿತನುದ್ಧತರಿಪು
21ಭೂಭೃತ್ಪತಿದಂಡಾಧಿಪಸಂಪತ್ಪತಿಪತಿಕಾರ್ಯ್ಯಸಾಧಕಂಬಲದೇವಂ ॥ ವೃ ॥ ಜಿನನಾಥಂ
22ಸ್ವಾಮಿದೈವಂಪತಿಸಕಳಮಹೀವಲ್ಲಭಂಸಿಂಗಿದೇವಂ ವಿನುತಶ್ರೀಮಾಕಣಂದಿಬ್ರತಿ
23ಪತಿಗುರುತಾಯಿಸಾನ್ತಿಯಕ್ಕಂಸುತಂನೀತಿನಿಧಾನಂಲಕ್ಷ್ಮನಾತ್ಮಾಂಗನೆಸಲೆನೆಗಱ್ದಾಂಮ
24ಲ್ಲಿಕಾಕಾನ್ತೆಯಂದಂದನವದ್ಯಂದಣ್ಡನಾಥಾಗ್ರಣಿಗುಣಿಬಲದೇವಂಬೊಲಾವಂಕ್ರಿತಾರ್ತ್ಥಂ ॥
25ಅರಿದಾಗೆಂಬಲ್ಲಿತಾಂಬಲ್ಲಿಗ(ಂ)ಮಸದಳಮಿಾಕಾರ್ಯ್ಯಮೆಂಬಲ್ಲಿಗಂಸಂಗರಮಣ್ಮಟ್ಟೆಂದುದೆಂಬಲ್ಲಿಗ
26ಮೆಱ್ದೆಗದರುಂಬೀಡಿಗೆಂಬಲ್ಲಿಗಂಬೇಳ್ಪರತಣ್ಡಕ್ಕೀವೆನೆಂಬಲ್ಲಿಗಮತಿಶುಚಿಯಂಬಲ್ಲಿಗಂಬಲ್ಲಿಗಂ
27ಬಾಪ್ಪುರೆಪಾರ್ತ್ಥೇನ್ದ್ರೇಜ್ಯಭೀಮಾನ್ತಕಬಲಿಮನುತಾನೆಂದೊಡಿಂಧನ್ಯನಾವಂ ॥ ಕಂ ॥ ವಡವುಟ್ಟಿ
28ರ್ದ್ದುದಕರಮಾರ್ಪ್ಪೊಡವೆಳದುದುಜೈನಧರ್ಮ್ಮಮೊಡನಾಡಿದುದೊಳ್ಪೊಡನೆಸಲೆವೋಕು
29ದುನ್ತೇನೆಡೆಯೊಳ್ಕಲ್ತನೆಗುಣಂಗಳಂಬಲದೇವಂ ॥ ಆರೈಯ್ವಡೆಕಲಿಕಾಲದೊಳಾರುಂಬಲದೇವನೋರೆ
30ಗೆವದಪರೆಗುಣೋದಾರತೆಯೊಳಱಿವಿನೊಳ್ವಾಕ್ಸಾರತೆಯೊಳ್ದಾನಧರ್ಮ್ಮದೊಳ್ಪರಹಿತ
31ದೊಳ್ ॥ ವ ॥ ಎನಿಸಮಹಿಮೋನ್ನತಿಯಂನೆಗಳ್ದಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾ

32 ಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂಸಿಷ್ಟೇಷ್ಟಫಳದಾಯಕಂಪ್ರತಿಪನ್ನಮಂದ
33 . . ವಿಭವಪುರಂದರಂಜಿನಚರಣಕಮಳಭೃಂಗಂಸಾಹಸೋತ್ತುಂಗಂಸಮ್ಯಕ್ತರತ್ನಾಕರಂಬುಧಕು
34 ಮುದಸುಧಾಕರಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಧರ್ಮ್ಮವಿನೋದಸುಜನಜನಮನಸ್ಸರೋಜಿನೀ
35 . . ಹಂಸಂಸರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬಪಲ್ಲವಪೆರ್ಮ್ಮಾನ
36 . . . ಸಿಂಹದೇವಪಾದಾರಾಧಕಂಪತಿಕಾರ್ಯ್ಯಸಾಧಕಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀ
37 . . . ನಂದಣ್ಡನಾಯಕಂಬಲದೇವೈಯ್ಯಂಬನವಾಸೆಪನ್ನಿ ಚ್ಛಾಸಿರಮುಮಂಪದಿನೆಂಟಗ್ರಹಾರಮುಮಂ
38 . . . . . ಮದದಸುಂಕವುಮಂದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳ್ದನುಭವಿಸುತ್ತಂರಾಜಧಾನಿಬ
39 . . . . . ರೆಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೪ ನೆಯಸಿದ್ಧಾರ್ತ್ಥಸಂವತ್ಸರದಪುಸ್ಯದಮಾವಾಸ್ಯೆಆದಿ
40 . . . . . ಸಂಕ್ರಾವನ್ತಿಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಪಂನಾಳೆಯಕೋಟೆಯನೆಲೆವೀಡಿನೊಳ್ . .
41 . . . . . ಭಿಂನ್ನಪದಿಂಸಮಸ್ತಪ್ರಧಾನರಪೇಳಿಕೆಯಿಂಚೊಧರೆವಡಿಯೆಱಂವಾಸುದೇವ .
42 . . . . . ಪನ್ನಿಚ್ಛಾಸಿರದಕಂಪಣಂಎಡೆನಾಟ್ಟೆಎಟ್ಟಿತ್ತಱಬಳಿಯಗ್ರಹಾರಂತುಂ
43 . . . . . ಯಕಟ್ಟದಧರ್ಮ್ಮಕೆವಡ್ಡರಾವುಳಮುಂಪೆಜ್ಜುಂಕಮುಂಎರಡುಂಬಿ
44 . . . . . ರ್ತ್ತಮಂನಾಲ್ಕುಲಕವಡಕೆಗೆಪುಟ್ಟದುದೆಲ್ಲಮನಾಚಂದ್ರಾರ್ಕ್ಕ
45 . . . . . ಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರೆತಿಪಾಳಿಸಿದಾತಂಗೆವಾರಣಾಸಿಪ್ರ
46 . . . . . ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪೊಂನೊಳ್ಕಟ್ಟಿಸಿಸಾಸಿರ
47 . . . . . ॥ ಇಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವನಳಿದಾತಂಗೆವಾರಣಾಸಿಪ್ರಯಾ
48 . . . . . ಹತ್ತುಸಾಸಿರಬ್ರಾಹ್ಮಣರುಮನಳಿದಮಹಾಪಾ
49 . . . . . ಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾ . .
50 . . . . . ತ್ತಂಪರದ . . . . . .

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದು ಹೋಗಿದೆ)

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಸರ್ಕಾರಿ ಬೀಡಿನಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 3″

1 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಹ ೧೪ ನೆಯಸುಕುಲಸಂವ
2 ತ್ಸರದಕಾರ್ತ್ತಿಕಸುದ್ಧಪಂಚಮಿಆದಿವಾರದಂದುಹೊಸ
3 ವೂರಜಂಬೂರಗಡಿಯಕಾಳಗವೆಂಬುದಂಈಸವೂರದಮಾ
4 ಳದಱಱಂಕೆಟ್ಟುಬಂದುಪೊಸವೂರಸಾಸಿರ್ವ್ವರಲ್ಲಿಬೆಸನಂಬೇ
5 ಡಿಕೊಂಡುಪೇರೊಟ್ಟಿಂಗೆವರಿದುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾ
6 ಪ್ತನಾದ ॥ ಆತಗೆಹೊಸವೂರಸಾಸಿರ್ವ್ವರುಂಕಾರುಣ್ಯ
7 ಗೆಯ್ದುಚಂದ್ರಕ್ಕಾತಾರಂಬರನಡೆವಂತಾಗೆಗಳಯಮತ್ತ
8 ರುಗರ್ದ್ದೆಯುಂಎರಡುಮತ್ತರುಬೆರ್ದ್ದಲೆಯುಮ
9 ನೆಯುಮಂಕೊಟ್ಟರು । ನತೋಜನಮಗಕಡೋಜನ
10 ಮಡಿದಕಲು

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### ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಬಳಿ ಮಾಸ್ತೀಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಪಖವರುಷ ೧೩ . . ಲುವರ್ತ್ತಮಾನಸ್ವಭಾನುಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕ
2 ಸುದ್ದ ೩ ಸೋ . ತುಂಬರನಹೊಸವೂರ . . . . . ಕೂಟದನಾಗಿಆತನಮದವನಿ
3 ಗೆಮಾಸ
4 ವಿಬೊಂ
5 ಮಾಣಆ
6 . . . .
7 ದಳ

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ಅದೇ ಹೋಬಳಿ ಶೀಲವಂತನ ಕೊಪ್ಪದ ಕೆರೆಯ ಯೇರಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚೆಯ್ಯರ್ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯನಾರಾಯಣನಿ
[2] . . . . . ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಸಕವರ್ಷ ೧೦೦೨ ನೆಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದ . . .
[3]ಪ ೧ ಆದಿವಾರದಂದುಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರಜಂಬೂರಹಳ್ಳಿರಿಯ
[4]ರಗು . ಒಳ . . ಕಮ . ತ್ಯದೇವನಮಗನಾಂಡ್ಯದೇವರಸನುದ್ಧರೆಯಲಿ
[5] . ಳಯನಿಟ್ಟುಊರನಿಲಿದುಉದೆಉಬ್ಬೆಸೂಳೆ
[6]ಯಂಕೊಂಡುತುರುವಂಕೊಂಡುಹೋಗುತ್ತಿರಲುಕರಿಮಾಖಲೀಲೋಜನಲೊಪ
[7]ಳೋಜನುವಸರವಂಕೇಳಿಹಲಾಹದೆಂದುಹರಿತಂದುತಾಗಿತಳ್ತಿಱಿ
[8] . . ಹಲರಕೂಡೆತುರುವಂತೆಗುಬ್ಬಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ಹೋಬಳಿ ಸಂಡದ ಗ್ರಾಮದ ಬಸವೇಗೌಡನ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
[2]ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರ
[3]ಯಂ . . . . . ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ
. . . . . .
[8] . . . . . ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿ . . .
[9]ದಿರಾಜ್ಯಗೆಯ್ಯುಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತಸಂವಛರಶತ . . .
[10]ನೆಯನಳಸಂವತ್ಸರಪ್ರವರ್ತ್ತಿಸೆಸ್ವಸ್ತಿ ಯಮನಿಯ . . .
[11]ಧ್ಯಾಯಃಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಹೋಮಜಪಸ . .
[12]ಳಸವ್ವನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಸಂಣ್ಡವಮಹಾ . . .
. . . . . .
[18]ಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದವಾರಣಾಸಿಕು
[19]ರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಅಗ್ನಿತೀರ್ತ್ಥದೊಳಿಸಾಸಿರಕವಿಲೆ
[20]ಸುವರ್ಣ್ಣಾಲಂಕೃತಂವೊಡಿಸಾಸಿರುಬ್ರಾಹ್ಮಣ
[21]ಕಾಲಂಕರ್ಚ್ಚಿಕೊಟ್ಟುಫಲಮುತ್ತೆಯವನಿದನಳಿದ . . ತಂವ್ಮನಳಿ
[22]ದಪಾಪಮಕ್ಕು ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾ
[23]ಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪ್ರಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂ
[24]ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಸರ್ವ್ವ . .
[25]ಶ್ಚಂದ್ರಪ್ರಭಾತೇರವಿದೀಪಕ । ತ್ರೈಳೋಕ್ಯದೀಪಕಾಧರ್ಮ್ಮ . .
[26]ತ್ರಕುಲದೀಪಕ । ಬಿಡಿಯಬ್ಬೆಯ । ಬಿಡಿಯವ
[27]ನಪುತ್ರದಾಯಿಮಗಾಸಿಬಯಪೆರ್ಮ್ಮ ॥ ಸ್ವದತ್ತಂ
[28]ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ । ಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿ
[29]ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ । ಕೊಮ್ಮರಾಜನಲಿಖಿತ । ವಿಭವನಸಿ
[30]ಲಾಕರ್ಮ್ಮ ॥ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′

[1]ಶ್ರೀಗಣಾಧಿಪತಯಂನಮ । ಶ್ರೀಗುರುಭ್ಯೋನಮ । ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವೀರಹರಿ
[2]ಹರರಾಯನುಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ್ದ್ದಕಾಲದಲ್ಲುಆರಗದಹದಿನೆಂ
[3]ಟುಕಂಪಣದೊಳಗಣನೆಲುವಳಿಗೆನಾಡಿಂಗೆವುಖ್ಯನಾದಸಂಡದಬೋ

[4]ಳಗಾಡರಮಗಬೂಜಗಾಡರುನಾಳವಾದ . . ನ್ತೀಕಕವರುಶ ೧೩೦೩ ನೆ
[5]ಯವಿಕುಸಂವಛರದಮಾಘಕು ೩ ಸೋ ಸ್ವರ್ಗ್ಗಸ್ತರಾದರು । ಆವರಮ(ಂ)ದ
[6]ವಳಿಗೆತ್ಯಾಯನೂ . . . ಮಾಡಿದ . . . ,

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೂನೇ ಮಾಸ್ತೀಕಲ್ಲು.

[1]ಜಕ್ಕಗಾಡನವು
[2]ಗನಾಗಪ್ಪನುಸ್ವ
[3]ರ್ಗ್ಗಸ್ತನಾದಆತ
[4]ನಮದವಳಿಗೆ
[5]ತಂಗಿಗಳುಡಿ . .
[6]ಗಮ . . ಮಾಡಿ
[7]ದಳು

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ಅದೇ ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನದ ಈಶ್ವರದೇವಾಲಯದ ಗೋಡೆಯ ಬಳಿ ನಟ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 9″

[1]ನಮುನ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
[2]ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
[3]ವೇ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧ
[4]ರಾ । ಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ
[5]ಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಶ್ರೀ
[6]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಖಿಂಗಳಸಂವತ್ಸರದಭಾ
[7]ದ್ರಪದಬ ೩ ಶುಕ್ರವಾರದಂದುಶ್ರೀಮದ
[8]ನಾದಿಯಗ್ರಹಾರದನಂಡದಮೂವತ್ತಿಚ್ಚಾರ್ಯ
[9]ಸರಲುರುವತ್ತೊಕ್ಕಲುಹಂನೆರಡುಹಿಟ್ಟು
[10]ನೆಲೆ . . . ಮ್ಯಾನಿಕರುವುಮುಖ್ಯನಾಗಿ

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದು ಹೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮದ ಅಗಸೇಬಾಗಲ ಬಳಿ ಬಿದ್ದಿರುವ ಮಾಸ್ತೀಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಶಕವರುಶ ೧೩೦೦ ನೆಯಕುಳ್ಳಸಂವತ್ಸರದ
[2]ಜೇಷ್ಟಬ ೭ ಸೋಣೂರಹೂರತಂವುಗಳುಡನವುಗವುಳಿಯ
[3]ತಂವುಗಳುಡಆತನವುದವಳ್ಳಿಗೆಹಂಪಗಳುಡನವುಗ
[4]ಳುವುಲ್ಲಾಯಿ
[5]ತಿಪೆಹಾಯಿ
[6]ದಲ್ಲಿಕಲರದೆದ
[7]ತಸಂಳುದಜರಾವ್ಯೋ
[8]ಜನು

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ಅದೇ ಗ್ರಾಮದ ತೇರುಮನೆ ಬಳಿ ನಟ್ಟಿರುವ ಮಾಸ್ತೀಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 9″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷ
[2] ೧೩೦೪ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದವಾಘ
[3]ಸು ೬ ಆಕಂಪೆಯನಾಯ್ಕನುಆತನವುಗ
[4]ಸಿಂಗೆಯನಾಯ್ಕನುತಂದೆವುಕ್ಕಳುಯಿಂ
[5]ಬ್ಬರುಸ್ವರ್ಗ್ಗಸ್ಥರಾದರು । ಯಿಂತಿಲಾಪ್ರತಿಷ್ಠೆ
[6]ಯನುಆಕಂಪೆಯನಾಯ್ಕನಹಿ(ಬ)ಯ್ಯೆವು
[7]ಗಕಾಟೆಯನಾಯ್ಕವಾಡಿಸಿದನುಯಿಂಪ್ರ
[8]ತಿಷ್ಟೆಯನುಕೋಟಿಯೋಜನಾಗೋಜ
[9]ವಾಡಿದಪ್ರತಿಷ್ಟೆವುಂಗಳವುಹಾಶ್ರೀ
[10] ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾರಾಯಣ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 9″

[1]ಶ್ರೀಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸರಶತಂ
[2]ಗಳ್ ೯೩೪ ನೆಯನಳಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆಶ್ರೀ
[3]ಮಜ್ಜಯಸಿಂಘವಲ್ಲಭಂಪೃಥಿವೀರಾಜ್ಯಂಗೆಯ್ಯೆಶ್ರೀ
[4]ಮತ್ತುನ್ದರಾಜಂಬನವಸಿನಾಡಂಪ್ರತಿಪಾಳಿಸೆಶ್ರೀಚಣ್ಡದಬೆ
[5]ಸವಂಗಂಕಮ್ಮಱಬವ್ಮರ್ಕಂಪೆಣ್ಡಿರುಡೆಯು . . ಸತ್ತಂ ॥ ದ್ಯಾವಿ
ಮೌಪ್ಪರು
[6]ಪಾಲೋಕೇಸೂಯ್ಯರ್ವಮಣ್ಡಲಭೇದಿನೌ । ಪರಿವ್ರಾಡ್ಯೋಗಯು
ಕ್ತಾಶ್ಚಕಣೋಚಾಭಿ
[7]ಮುಖೇಘುಚಕ । ಎಂಬನ್ಯಾಯವಕೈಕೊಂಡಂ । ಕಟ್ಟಕಜ್ಜರ್ನನ
ಶಿಲಾಕಮ್ಮರ್ ॥
[8]ಬವ್ಮರ್ನಮಗಂಬಿಕ್ತಂಕಲ್ಲಂನಿ
[9]ಲಿಸಿದಂ । ಪೂರಮಯ್ಯನಲಿಖಿತಂ ॥

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಸಾಂತವೀರಯ್ಯನ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 9″

[1]ಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸರಶತಂಗಳ್
[2] . . . ಪ್ರವರ್ತ್ತಿಸೆಶ್ರೀಮಜ್ಜಯಸಿಂಘೆ
[3] . . . . ಬನವಸಿನಾಡಂಪ್ರತಿಪಾಳಿಸೆ . . .
. . . . . .
[6] . . ಚಿನ್ತಾಮುರಣೇರಣೇ । ಎಬ್ಬನ್ಯಾ
[7]ಯವುಕೈಕೊಂಡಂ । ಆತಂಗೆವುಹಾಜಾನಂಕೊಟ್ಟಕ್ಕೆಯಿವುತ್ತ
ರೊಂದು
[8]ಕಟ್ಟಕಜ್ಜರ್ನನಶಿಲಾಕಮ್ಮರ್ । ಕಪ್ಪನವುಗಂಬವಕನ್ತಕಲ್ಲಂನಿಲಿಖಿ
ದಂ ॥

## 309

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬಡಗೀ ಪಕ್ಕೀರಣ್ಣನ ಗದ್ದೆಯ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 5″ × 1′ 6″

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚನ್ದ್ರಚಾವು
[2]ರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭನಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[3]ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ . . .
[4]ಜಗದೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯ
[5]ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನವಾಚನ್ದ್ರಾರ್ಕ್ಕ
[6]ತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದವದ್ಯೋಪ
[7]ಜೀವಿಶ್ರೀವಮ್ಮಹಾಪ್ರಚಂಡದಣ್ಡನಾಯಕ . .
[8]ರಾಜಬನವಸೆವನ್ನಿಚ್ಚಾರ್ಪಿಸರ
[9]ಮಂಪ್ರತಿಪಾಲಿಸುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಯ[ವು]ನಿ
[10]ಯುಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾಜ
[11]ಪಸವೂಧೀಲಗುಣಸಂ . . . . .
[12]ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಸಣ್ಡದಮೂವ
[13]ತ್ತಚ್ಚಾರ್ಪಿಸಿರಕ್ಕೆ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ
[14]ವರುಷದ ೦೦ ನೆಯ ಶುಕ್ಲಸಂ . . . .
[15]ಆಶ್ವಯಿಜಬಹುಳ ೫ ಶುಕ್ರವಾರವ್ಯ . . .
[16]ದಂದುಇಸ್ವಧಜೀಯನಪುತ್ರದು . . .
[17]ಪಾದಪೂಜೆಯಕೊಟ್ಟುಶ್ರೀಕಾ . .
[18]ದೇವರನಿನೇದ್ಯಕ್ಕೆದೇವರಭಾವಿಯಿಂ . .
[19]ಲುಕೊಂಣ್ಡುಬಿಟ್ಟಕೆಱಕಮ್ಮಆಱು ॥ ಇಧಮ್ಮರ್ . . .
[20]ವನೊಬ್ಬರ್ಪ್ರತಿಪಾಳಿಸಿದವಾರಣಾಸಿ

[21]ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯಲ್ಲಿನಾಸಿಬ್ಬರುವೇ . .
[22]ರೆಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆನುವಣ್ಣಾರ್ಲಂಕ್ರಿತ .
[23]ಳಪ್ಪಕವಿಲೆಗಳಂಕೊಟ್ಟಾತನಕ್ಕು ॥ ಈಭವ್ಯರ್ಮನಾ
[24]ವನೊಬ್ಬರನಳಿದವನಾತೀರ್ಥಗಳಲ್ಲಿಆಬ್ರಾಹ್ಮ
[25]ಣರುಮಂಕವಿಲೆಗಳಂಕೊಂದ್ದವುಹಾಪಾತಕನಕ್ಕು

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ಅದೇ ಹೋಬಳಿ ಹಳ್ಳೀಅಮಟೀಕೊಪ್ಪದ ತುಂಬೋಹೊಂಡದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′

[1]ವಿಭವಸಂವತ್ಸರದಮಾಘಬ ೧೦ ಲು
[2]ಶ್ರೀಮತುತಡಿಯಪ್ಪರುಪ್ಪೋ
[3]ತ್ತ ಮನಾಯಕರಮಕ್ಕಳುಸಿರಿಯಪ್ಪ
[4]ನಾಯಕರುತಂಮಅಂಣಮ .
[5]ನಾಯಕರಮನೆಯನನೂ . . .
[6]ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ . . ನ
[7]ಹಿತವಾಗಿಕೊಟ್ಟಮರಶುಭ
[8]ಮಸ್ತು

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ಅದೇ ಹೊಂಡದ ಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 2′

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[2]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾ
[3]ಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
[4]ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂನಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂ
[5]ನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವಿಬುಧವರದಾಯಕಸುಜನಪ್ರಸಂನನುಡಿದುಮತ್ತೆನ್ನಂಗೋತ್ರಪವಿತ್ರಪರಾಂ
[6] . . . . . ಸೊತ್ತಗನಯ್ಯನಂಸಿಂಗನಾಮಾದಿಸಮಸ್ತಪ್ರಕಸ್ತಿಸಹಿತಂಶ್ರೀ
[7] . . . . . ವೆಗ್ಗಡೆಮನೆವೆಗ್ಗಡೆದಂಡನಾಯಕನನನ್ತಪಾಳಯ್ಯಂಗಜಗಂಡಬುನೂಬುಮಂಬನವಾ
[8] . . . . . ಮುಮಸಪ್ತಾರ್ದ್ಧಲಕ್ಷ್ಮಯಚ್ಛಪನ್ನಾಯಮುಮಂಪಡೆದುಸುಕಸಂಕಥಾವಿ
[9] . . . . . ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಶ್ರೀವನಿತಾಕುಚಕಸಂಭೃತಪೀವರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿ
[10] . . . . . ಸಕಳವಿಬುಧಜನತಾ . . ॥ ಆಸಮಸ್ತಗುಣಗಣಾಭರಣನುವಿಬುಧಜನಪರೆ
[11] . . . . . ವಿಳಸಿತಜಗದ್ವಳಯ . . ವನುಂರಣರಂಗಬೈರವನಂಸಕಳಸುಕವಿಜನಕ
[12] . . . . . ವೀರಲಕ್ಷ್ಮೀವಿಳಾಸನುಮನನ್ತಪಾಳಪ್ರಸಾದನುದಿತಾಧಿಕಾರಲಕ್ಷ್ಮೀವಿಳಾಸನು
[13] . . . . . ದಿಂದರಸಂವನವಾಸೆಪನ್ನಿಚ್ಛಾರ್ಥಸಿರಮುಮಂಮೇಲ್ಪಟ್ಟೆಯವಡ್ಡರಾವುಳಮು
[14] . . . . . ನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ॥ ಶ್ರೇಯಂನಿಜಭುಜಬಳದಿಂದಾರ್ಯಾದಬಳ
[15] . . . . . ನೆಜೇಯಂರಿಪುನ್ರಿಪಪಯೋಜಸೋವುಂನೋವುಂ ॥ ಆನೆಗ
[16] . . . . . ಗಱಮಹಾಣಂಬುರೆಬೆಯೊಗೆವನ್ನೊಲಾನತರಿಪುವೊಗೆದ
[17] . . . . . ಮೆಹೀಪತಿಪ್ರತಿಮಪ್ರತಾಪನಿಳಯಂನಿಜಸಂತತಿಗೊಸಗೆಪುಟ್ಟೆರಿಪು
[18] . ನ್ತತಿಗಭ . . . . . ಪುಟ್ಟಿದಂಸೋವರಸ ॥ . . ಜಮದನಣ್ಮಿನಾಪ್ಪೆನೆಕಟ್ಟಾಯದೆಱಕಲದೊಳೊಡವಿದುನ್ನತಿನೆಳವುಂ
[19] . . . . . ರೇಂಪುಟ್ಟಿದರ್ ॥ ಕರಣಿವುಗೆನ್ನ ದೇವುದೆವುಗೇಪೆಸನಾವುದುಬು

[20]ದ್ಧಿಯೆನ್ನ ದುಂಬರಿಸಿನಿತಾನ್ತ ಮೇಱಿಸಿದಬಿಲ್ಲವೊಲುದ್ಧತವ್ರಿತ್ತಿಯೆನಿಪೆಂಡಿರಕೆಲದೊಳುಕೆಳಲ್ಪು ಬೀರುವಬಿಡೆಬೀಱು

[21]ವಧಿಕವೈರಿಭೂಪರನಾತನತ್ತರಮರುಳತಂಡಮನೋಡನೆಸೋಮಭೂಮಿಪಂ ॥ ಕಿಂಕಳ್ಪದ್ರುಮವಲ್ಲರೀಕಿಮುರತಿಃಶ್ರೀಂ

[22]ಗಾರಭಂಗೀಗುರೋಃಕಿಂವಾಽಽಂದ್ರಮಸೀಕಳಾವಿಗಳಿತಾಲಾವಣ್ಯಪಣ್ಯಾದಿವಃಸವ್ಯುದ್ಧರ್ಶನರೇವತೀಕಿಮುಪರಾಸೋಮಾಂ

[23]ಬಿಕಾರಾಜತೇರಾಜ್ಞೀಸಾಬನವಾಸಿಸೋಮನೃಪತೇರ್ಜ್ಞಾತಾಮನೋವಲ್ಲಭಾ ॥ ಶ್ಲೋಕ ॥ ಕ್ಷೀರಸಿನ್ಧೋರ್ಯ್ಯಥಾಲಕ್ಷ್ಮೀರ್ಹರೇರ್ಯಥಾಂಶೋ

[24]ರಿವದೀಧಿತಿಃತಥಾತಯೋಸ್ಸುತೇಜಾತೇಜಿನಶಾಸನದೇವತೇ ॥ ಪೂರ್ವ್ವಂವೀರಾಂಬಿಕಾಜಾತಾತತೋಜನ್ಯೋದಯಾಂಬಿಕಾ

[25]ಇತಿಭೇದಂತಯೋರ್ಮ್ಮಧ್ಯೇಸದ್ಗುಣೈಸ್ಸಮತಾದ್ವಯೋಃ ॥ ಕಿಂದೇವೇಂದ್ರವಿಮಾನವಿಭವಕಿಮುತಶ್ರೀನಾಗರಾಜಾಶ್ರ

[26]ಯಃಕಿಂಹೇಮಾಚಳಶೈಳಇತ್ಯನುದಿನಂಶಂಕಾಂದಧಾನಾಜನೇನಿಶ್ಶೇಷಾವನಿಪಾಳಮೌಳಿವಿಲಸನ್ಮಾಣಿಕ್ಯಮಾಳಾಂಚ್ಛಿ

[27]ತಂಭಾತ್ಯತ್ಯುನ್ನತಿಮಜ್ಜಿನೇಂದ್ರಭವನಂತಾಭ್ಯಾಂವಿನಿರ್ಮ್ಮಾಪಿತಂ ॥ ತೊಡರೆತೊಡಂಕುಮಱ್ಕೆರಿಸೆಗಂಟಲಸಿಲ್ಕಿದಗಾಳ

[28]ವುಕ್ಕೆ ವೂಣ್ಮಿರ್ದಿದಡೆಜಿಪ್ಪವುಂಪಿಡಿದುಕಿಳ್ಪತೊಡರ್ಪಿನಪಾಶವೆನ್ದೆಡೆನ್ತೆದಱುವವರೆನ್ತು ಮಱ್ಕೆರಿವರೆನ್ತು ಕರಂಕಡಿ

[29]ಕೆಯ್ದುದಪ್ಪೆವುನುಡಿದಪರಣ್ಣಿಬಾಪ್ಪೆವುಳಿದಂಬದಜಾಜಿನೊಳನ್ಯಭೂಭುಜರ್ ॥ ಬಿಡದೆಡಜಿಸೆಣಸಿ

[30]ಚುನ್ನನುಡಿವರೀವುನ್ನೆಯರಬೆನ್ನೆ ಬಾರಂವಿಡಿಯಿಂಪೆಡೆತಲೆವರಂವಾಳ್ವೊತ್ತು ವಕಡುಗಲಿಶಸಿವಿಶದಕೀರ್ತ್ತಿಜಾ

[31]ಜಕುವಾರ ॥ ಜವನೆಜಿಬೆಬಚ್ಚಿ ತೆಂಬಿನೆಗವಾನ್ತರಿಭೂಪರನಟ್ಟಿಕೊಂದುಕೂಗುವತವೆತಿಂದುತೇಗುವತಡಗಡಿದಿ .

[32]ವಜ್ರನ್ನ ಬಾರನೆತ್ತುವಪಿಡಿದಚ್ಚಿವುಕ್ಕ ವಪಸುಗಱಿಡಿಂಬಡಗಿಂದಿಯಾದುವಾಹವಭುಜಶೌರ್ಯ್ಯವಂ . .

[33]ಲಿಬೀರದನೆಂದೊಡಿನ್ನಾರ್ಗ್ಗೆರಪ್ಪೊಗಳಣ್ನೆರ್ಗಳ್ದಿಕುವಾರಗಜಕೇಸರಿಯಂ ॥ ಅರವುನೆಯೊಳೆ . . . . . .

[34]ನ್ದುಬೆಗಿದುಸಂಗರವಾದಂದೆಽರಲೆಯಮುಂಗಾಲ್ಗೆಱೆಯನಿಪರಸಪ್ಪೊಲ್ತಪರೆಕು . . . . . .

[35]ಡೆವೊಗವುಂತಿರಿಪುವರಿನೀಸೊಸೆದಡೆನಗುವರನ್ಯರೆಂಬದಜಾಜಂಮುನಿ . . . . . .

[36]ಯಂರಿಪುಜನಕ್ಕ ಮರ್ತ್ಥಿಜನಕ್ಕಂ ॥ ಅನುಪಮವೆನಿಸಿದಗುಣ . . . . . .

[37]ವಾರಿತವೆನಿಪದಾನಗುಣದೊಳುವುತ್ತ ವಣದೊರೆಯ . . . . . .

[38]ತಳದೊಳೆ ॥ ಆತನೆಯ ॥ ಖಂಡದೊಳೆ . , . . . . .

[39]ಪೆದುಮೂಳಿಗಳಂಮುಱಿ . . . . . .

[40]ಮುಣಿ . . . . . .

(ಮುಂದೆಕಲ್ಲು ಒಡೆದು ಹೋಗಿದೆ)

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ಅದೇ ಹೊಲಬಳಿ ಪುನೇದಹಳ್ಳಿ ಗ್ರಾಮದ ಸಿದ್ದರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5′ × 2′

[1]ಶ್ರೀಗುರುಭ್ಯೋನಮಃ ॥ ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾ

[2]ರವೇ ॥ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶ

[3]ಂಭವೇ ॥ ನಮಸ್ತಸ್ಮೈವರಾಹಾ[ಯ]ಲೀಲಯೋದ್ಧರತೇನು

[4]ಹೀಂ । ಖುರಮಧ್ಯಗತೋಯಸ್ಯ । ಮೇರುಃಖಣಖಣಾಯತೇ ॥ ಚಾಳುಕ್ಯಾನ್ವಯ

[5]ಯಭೂಪಾಳ । ಸಹಕಾರಾದಯಃಪುರಾ ॥ ತದ್ವಂಸೇಜನಿದತ್ತಾಬ್ಧೋ

[6]ವೀರಸಾಂತರಸಾದಯಃ । ಅಂತವರರಾಜಾವಳಿಯೆಂತೆನೆ । ಚಾಳುಕ್ಯಕು

[7]ಲಕೆತಿಲಕಂಭೂಪಾಳಂಕಾಳರಾಹುರಿಪುನಿವಹಕ್ತಂಜಕೋಳವುಭೂಪ

[8]ತಿಯಿಸದನಿಳಾಚಕ್ರಂಪೊಗಳೆನೆಗಳೆನಿಜದುಂತಿಯಂ । ವೀರದಕಣಿ

[9]ಯೆನಿಸಿಸ್ಪನು(ವು)ದಾವಗುಣಂತನಗೆನಿಜದಿನಿರೆನ್ರುಪ . . . . ರದವೊಲಿರೆಧರಿ

[10]ತ್ರಿಯಸಾರಂಸಾರ್ತ್ತಳೆದರಾಜ್ಯಕಾಮಿನಿಗೀಗಳೂ ॥ ಪೊಡೆಸೆಂಡಂಪೊ
[11]ದೆದಾಡುವಂಶಿಡಿಲನಾಸಾದಂತಿದಂತಂಗಳಿಂ । ಗಿಡುವಂಕಿಳ್ದಲಲಾ
[12]ರ್ತ್ತಿ[ . . ]ನದಟಿಂಪಟ್ಟಿರ್ದ್ದಸಿಂಹಂಗಳಂ । ತೊಡೆಯಂಳ್ಚಿವೊಂಪ್ದುಕೆರಳ್ಚಿ
[13]ಕಾಡಿಪಿಡಿವಂತಂಸೊಂದುದೋರ್ಗ್ಗರ್ಬ್ಬದಿಂಪಡೆಮಾತಲ್ಲಿದುಬೀರದೇ
[14]ವನಸುತಂಬ್ರಹ್ಮಂಧರಾಚಕ್ರದೊಳೂ ॥ ಬೊಂಮರಸವರತನೂ
[15]ಜಂತಂಮ್ಮರಸಂಧರ್ಮ್ಮಮೂರ್ತ್ತಿಸದುಗುಣನಿಳಯಂವುಂನತಭುಜಬಳತೇ
[16]ಜಂಸಂನತನಾಯುವತಿನಿಕರವರಕುಸುಮಸರಂ ॥ ಅಂತವರಬಿರುದಾವಳಿ
[17]ಯೆಂನ್ತೆನೆ । ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂಅರಸಂಕಕರಗಸಂಮೂರ್ತ್ತಿನಾರಾ
[18]ಯಣಂವಿಳಾಸವಲ್ಲಭಂಅತಿವಿ(ವಿ)ಷಮಹಯಾರೂಢಪ್ರಾಢರೇಖಾರೇವಂತನುಂ ।
[19]ಪರಬಳಕೃತಾಂತವಯಿರಿಮಂಡಳಿಕಗಳಗಂಡಗತ್ತರಿ । ಸಿಲ್ಲದಕುಲನಿರ್ಮೂಲಲಾಳರಾಯಮಾ
[20]ನಮರ್ದ್ದನಕದಂಬರಾಯವಿಭಾಡಕೊಂಕಣಿಗರಾಯಬೇಂಟೆಕಾಱತುಳುರಾಯಪ್ರತಿಷ್ಟಾಚಾ
[21]ರಿರ್ಯಸತ್ಯರತ್ನಾಕರಸರಣಾಗತವಜ್ರಪಂಜರಂ । ಪಶ್ಚಿಮಸಮುದ್ರಾಧಿಪತಿಪಟ್ಟಪೊಂಬು
[22]ಚಪುರವರಾಧೀಸ್ವರಂಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದುಮಾರಾಧಕನಪ್ಪತಂಡೆ
[23]ರ್ಸನುಸಾಂತಳಿಗೆರಾಜ್ಯಕೆಮಾವಣಿಯಪ್ಪಹೊಸಗುಂದದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋ
[24]ದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ದೂಸಕಸಮೆಯ
[25]ವಿದಾರಣಪಟುತರಕಾಳಾಗ್ನಿರುದ್ರಶದ್ರುಶ । ಕ್ರೋಧೋಸಿವಸಮೆಯದುಗ್ಧಸಾ
[26]ಗರಸಂವರ್ದ್ಧನಸಂಭ್ರಮೇಕ್ಷಿತಾಸೋಮಮ್ । ಅಂತಾಸೋಮ್ಮೆಯನಯಕನಬಿರು
[27]ದಾವಳಿಯೆಂತೆನೆ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಬಾಹತ್ತರಿನಿಯೋಗಾಧಿಪ
[28]ತಿನಿಯೋಗಯೋಗಂಧರಪರಿವಾರಪಾರಿಜಾತ । ಮಂಡಳಿಕಸ್ಥಾಪನಾಚಾರ್ಯ್ಯ . . . . .
[29] . . ವಂಕವಾಡಿಕರಹತ್ತಮಲ್ಲಸರಣಾಗತವಜ್ರಪಂಜರಂಶಿವಸಮೆಯವಾರ್ದ್ಧಿವರ್ದ್ಧನ
[30]ಸುಧಾಕರಕಲಿಯುಗವೀರಭದ್ರಮಾಹೇಶ್ವರಗಣಾವತಾರಸ್ವಾಮಿವಂಚಕರಗಂಡಶ್ರೀಶಿವರಾ
[31]ಸಿದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದುಮಾರಾಧಕಂಶ್ರೀಮಲ್ಲಿನಾಥನಲಬ್ಧವರಪ್ರಸಾದನಪ್ಪಪ್ರಧಾನಮು
[32]ಖ್ಯಸೋಮ್ಮೆಯ್ಯನಾಯಕಂಗೆಸಂಡದಕಾಳಿಯಗಟ್ಟಕಟ್ಟಿಸಿದಲ್ಲಿ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮ
[33]ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪತಪಸಮಾಧಿಸೀಲಗುಣ
[34]ಸಂಪಂನರುಂ । ಯಜನಯಾಜನಯಧ್ಯಯನಯಧ್ಯಾಪನಪ್ರತಿಗ್ರಹಶಟು
[35]ಕರ್ಮ್ಮನಿರತರುಂ । ಔಪಾಸನಾಅಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂ । ರು
[36]ಗ್ಯಜುಸುಸಾಮಅಧರ್ವಣಚತುರ್ವ್ವೇದವೇದಾಂಗಶಟುಕಂಬ್ಯಾಕರಣಸ್ಮೃತಿಪುರಾಣಾಗಮಾ
[37]ದಿಚತುಃಶಷ್ಟಿಕಳಾಪರಿಣತರುಮಪ್ಪಸಾಂಡಿಲ್ಯಗ್ರಾಮದಅಶೇಷಮಹಾಜನಂಗಳು
[38]ತಮ್ಮಳಯ್ಕಮತ್ಯದಲುಆಸೋಮೆಯಿನಾಯ್ಕಕಟ್ಟಿಸಿದಕಾಳಿಯಗಟ್ಟವಸೋಮನಾಥಗಟ್ಟಯೆಂದು
[39]ಹೆಸರಿಟ್ಟುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂತುಂಬೆಗನಹೊಸಊರಮಹಾ
[40]ಜನಂಗಳುಯೆಡೆವೊಳಲಮಹಾಜನಂಗಳುಸಾಲೂರಮಹಾಜನಂಗಳುಬಂನಿವೂರಮಹಾ
[41]ಜನಂಗಳುಬಿರುಗುಂಜಿಯಮಹಾಜನಂಗಳು । ಕೊಟ್ಟೂರಹಳಿಯಮಹಾಜನಂಗಳು । ಷಣ್ಣವತಿಗ್ರಾ
[42]ಮದಯಶೇಷಮಹಾಜನಂಗಳುಂ । ನೆಲುವಳಿಯನಾಡಸಮಸ್ತಪ್ರಭುಗಳುಂಪುಣ್ಯದಹಳ್ಳಿಯ
[43]ಬಯಿಚಗವುಡನೂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂತಂಮರಸನೂಯಿಂತಿವರಸಮಕ್ಷದಲು
[44]ಸಕವರುಶದ ೧೨೦೯ನೆಯ ಸರ್ಬ್ಬಜಿತುಸಂವತ್ಸರದಆಶಾಡಸು ೧ ಗುರುವಾರದಲುಅಗುಂ

[45]ದದಲಸೇಸವಮಹಾಜನಂಗಳುಆಸೋವೆಯನಾಯಕಂಗೆತಂಮೂರಬೋಳಯನಬ
[46]ಯಲುಕಾಳಿಯಗಟ್ಟನಕೆಳಗೆತೋಟಕಂಬ ೫ಂ ಊರನಡುವಣಭಯಿರವದೇವರತೆಂಕಣಮನೆಸಂ
[47]ಮುಖದಮನೆಕಯಿ ೧೧ ಯಿಂತಿವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟರು ॥
[48]ಆಸಾ[ಂ]ಡಿಲ್ಯಗ್ರಾಮದಪ್ರವಿಷ್ಟಪುಂಣ್ಯದಹೆಳಯಹಿರಿಯುವೊದಲಗಳು
[49]ಡಿಕಿಯಆಷ್ಟಭೋಗತೇಜಸಾಂವ್ಯ । ಹುಣಿಸೆಯಕೆಜಿಯಹ
[50]ರುಹಿನಲ್ಲಿಗದ್ದೆಕಂಬ ೫ಂ ಸಿಂದಣಗೆಜಿಯಹರುಹಿನಲಿಹಣಸಂಥೆಯಭೂ
[51]ಮಿಆರವತ್ತರುಆಂನ್ತುವುತ್ತರು . . ವೂರವುಧ್ಯದಬಡಗವಾಗಿಲಕಿರಿಯವೊದಲವುನೆಕ
[52]ಯ ೧೦ । ಯಿಂತಿವಕೆಆವಬಾಧೆಬಂದಡೆಊಆವುಹಾಜನಂಗಳೂಆನೆಲುವಗೆ
[53]ಯಗವುಡುಪ್ರಭುಗಳೂಆಧರ್ಮ್ಮಕೆಯಾವಬಾಧೆಬಂದಡೆಪರಿಹರ್ಸಿಕೊಡುವರು ॥
[54]ಯಿಧರ್ಮ್ಮಪನಾರುಪಾಲ್ಸಿದವರುತಂವುಪಿತ್ರುಗಳುಸಹಿತಅನಂತಕಾಲಕಂ .
[55]ಕಯಿಳಾಸದಲ್ಲಸುಖದಿಂದಿಹರು । ಆರಳಿಪಿದವರುವಾರಣಾಸಿಯಲುಬ್ರಾ
[56]ಹ್ಮಣರು ೧೦೦ ಕಪಿಲೆ ೧೦೦ ಕೊಂದಪಾಪವು ॥ ಸ್ವದತ್ತಪರದತ್ತಂವಾ । ಯೋಹ
[57]ರೇತಿವಸುಂಧರಾ । ಶಷ್ಟಿವ್ವರುಶಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿ
[58]ಮಿ ॥ ಸಾವಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುಂನ್ರುಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
[59]ಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾಂನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋ
[60]ಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಬರಸಿದವರಿಗೆಊಬರದವರಿಗೆಊವುಂ
[61]ಗಳವುಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ
[62]ಚಿಕ ವೋಡಿಲುಬಯಿಜಗಳುಡಂಗೆಳುಂಬಳೆಹು
[63]ಣಿನೆಕೆಜಿಯಹರಿಹಿನಲ್ಲಿಗದ್ದೆಕ ೫ಂ ಸಿಂದಣ
[64]ಗೆಜಿಯಹರುಹಿನಲ್ಲಿ ॥ . . ಸಂಥೆಭೂಮಿಕಂ ೫ಂ ಆಂನ್ತು . . . . ಶ್ರೀಶ್ರೀಶ್ರೀ

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### ಆದೇ ಹೊೀಬಳಿ ಗೊದ್ದನಕೊಪ್ಪದ ವೈಲಾರಿ ಲಿಂಗಪ್ಪದೇವರ ಗುಡಿಯ ಮುಂದೆ.

ಪ್ರಮಾಣ 3′ 4″ × 1′ 1″

[1]ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಕಾಮರ . .
[2]ನೇತೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇಸ್ವ
[3]ಸ್ತಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾ
[4]ಧಿರಾಜಪರಮೇಸ್ವರಪರಭಟ್ಟಾರಕಸತ್ಯಾಸ್ರಯಬುಕ್ಕರಾಯ
[5]ಕುಲತಿಲಕಶ್ರೀವಿರೂಪಾಕ್ಷದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾ
[6]ರಾಧಕರುಮಪ್ಪಹರಿಹರರಾಯನುಸುಖರಾಜ್ಯಂಗೆ
[7]ಯ್ಯಕಾಲದಲುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನರಪ್ಪಮಲ್ಲಪ್ಪೊಡೆಯ
[8]ರುಆರಗವರಾಜ್ಯವವಾಡುವಕಾಲದಲಿಸ್ವಸ್ತಿಶ್ರೀಜ
[9]ಯಾಭ್ಯುದಯಸಕವರುಸ ೧೫೧೦ನೆಯ ಪ್ರವೋದೂತಸಂ
[10]ವತ್ಸರಮಾರ್ಗ್ಗಸಿರಬಹುಳಆಮಾವಾಸೆಸೂರಿಯೋಪರಾ
[11]ಗವಿತೀಪಾತಸಂಕ್ರಾಂತಿವುಹಾತಿಥಿಯಲಿನೆಲುವಳೆಗೆನಾಡೊ
[12]ಳಗಣನೆಲುವಾಗಿಲಮಹಾಗ್ರಾಮದಲಿಶ್ರೀಮತುಮಯಿಲಾರದೇವ
ರಿಂಗೆಆ
[13]ನೆಲುವಾಗಿಲನಾತಿಪ್ಪನಾಯಕ್ಕದೇವರಅಮ್ಮುತಪಡಿಗೆನಾಲ್ಕು ಹೊಂನ
[14]ತೆಜುವಭುಮಿಯುನೂಕೊಟ್ಟರುಉಭಯನಾನಾದೇಸಭಪ್ಪನ್ನದೇಸ
[15]ದೇವರಆಮ್ಮುತಪಡಿಗೆಬಿಟ್ಟವುಮಾನ್ಯಆಯ್ವತುನಾಲ್ಕು
[16]ಮಗ್ಗವೊಂದುಗಾಣಂವೊಂದುಅಲ್ಲಿಯಹದಿಕೆಯಿಪ್ಪನೂಸುಂ

[17]ಕಕಾರುಕವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿನಾನಾದೇಸಸವುಸ್ತರೊಲಿದು ಕೊ
[18]ಟ್ಟರುಯಿಧರ್ಮ್ಮಕೆಳವನಾನೊಬ್ಬ ಅಳುಪಿದನುಆತನುವಾರಣಾಸಿ [19]ಯುಲಿನೂಟಿಭಸುವಕೊಂದದೋಸಕೆಹೋಹನುಯಿಾಧರ್ಮ್ಮವನು ನೋ
[20]ಡಿಪಾಲಿಸಿದಾತಂಗೆನೂಟುಗೋದಾನವವಮಾಡಿದಪಲ

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ಹೊಸೂರು ಹೋಬಳಿ ಹೊಸೂರು ಗ್ರಾವುಕ್ಕೆ ಹೋಗುವ ದಾರಿಗೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 2′

[1]ಹೊಸೂರಗಳುಡ | [2]ಸೋವುಕಂತಯನವೀ | [3]ರಯನುಳುಂಬಳಿ

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ಅದೇ ಗ್ರಾವುದ ರಾವುನಾಗತಿಕೆರೆಯ ಪೂರ್ವಕೋಡಿ ಬಳಿ ಗೊಗ್ಗದ ವುಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 2′ 8″

1 . . . . . ಭೂಜಕಂದ್ರಾರ್ಕ್ಕಸವಿಾರಣಾನಳವಿಯ . . . . . .
2 . . . . . ಭೀಪ್ಪಭಲಪ್ರದಣಸುರ್ಗ್ಗಣಸ್ತುತ್ಯೇಶ್ವರೇಶಸ್ಸದಾ . . . . .
3 . . . . . ವಿವುಿತಕಲ್ಲೋಳವೊಳಾವಿಳಾಸೋಂನ್ನ . . . . . .
4 . . . . . ಹಾರತ್ನಾದಿಯಿಂರಂಜಿಸಿತ್ತಾದವಿಜಂಬೂ . . . . . .
5 . . . . . ವಿಕಟವುಕುಟುವೆಂಬನ್ತೆವೋಲುದ್ಭಾಜತ್ತ . . . . . .
6 . . . . . ವರ್ಷವೂಹಿವೂಚಳವನ್ತಾಭರ . . . . . .
7 . . . . . ದೊಳುಭೂವಿಕೂತ್ತು . . ತ್ತಿರೆನಿಶಿತಂದೀನಾಳಿ
8 . . . . . ಬಳಿಕಂಭುವನಶ್ರೀಬಿಜ್ಜಣೋರ್ವ್ವಿಪಂಗೊಲ್ದಳುಸ್ತ್ರೀನವ
9 . . . . . ದನ್ವಯಪ್ರವರ್ತ್ತನಬ್ಯತ್ಯಯದೊಳು ॥ ವೃ ॥ ಧರೆಯಂ
10 . . . . . ನಜನಪದಸಂಪತ್ತಿನಿ . . . . ಧರೆಯಂನಾನಾ
11 . . . . . ಬಳಂವೀರಬಲಲ್ಲಾಳದೇವಂ ॥ ವೃ ॥ ಚೋಳೋರ್ವ್ವೀಶಾಂಧಕಾರದ್ಯುವು
12 . . . . . ನೃಪಾಳವುತ್ತಬ್ಯಾಳಂಜೋಳ್ಚಕ್ಕಂಡಕಂಠೀರವನತುಳಬ
13 . . . . . ದೇವಂ ॥ ವ ॥ ಸ್ವಸ್ತಿಸವುಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ
14 . . . . . ಮಣಿಸವ್ಯುಕ್ತಚೂಡಾವುಣಿವುಲಿರಾಜರಾಜವುಲಿ
15 . . . . . ಭೀವುನಿತ್ಯಾದಿನಾವಾವಳೀವಿರಾಜವೂನರಪ್ಪಶ್ರೀವುತ್ಪ್ರತಾ
16 . . . . . ರ್ದ್ಧವೂನವೂಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತವಿರೆತತ್ಪಾದಪದ್ಮೋಪ
17 . . . . . ಪುತ್ರನಾದನಾತನಪೆಸರಂಹರನಿಟ್ಟನೊಲ್ದ . . ಧವವರನೊ
18 . . . . . ಹಿತಂನಲಿದುಗೆಲ್ದು ಭುಜಬಲದಿಂತದ್ಧರೆಗಧಿಪನಾದನೆಂದೊಪ್ಪಿರೆ
19 . . . . . ಬ್ದವುಮಹಾವುಂಡಳೇಶ್ವರಕರಹಾಟಪುರವರಾಧೀಶ್ವರಂವೂಳಚಿದೇವೀಲ
20 . . . . . ವುಂಡಳಂನೀಳಧ್ವಜನಿರಾಜವೂನದಾನಕಾನೀನವುಲ್ಲಳಿತೂಯ್ಯನಿಗೊಶ್ರೀ
21 . . . . . ಬಣಂಜವಂಶಸುಜನಾವತಂಸವ್ಯಾಘ್ರವ್ಯುಗಲಾಂಕ್ಷನಂವಿನಿಯೋಗ

22 . . . . . ಮತ್ತರಂಕುಸಂವೈರಿವನದಾವಂಸಿಂದ . . ದೇವಂನಿಡುಗೋಳಸಂಕರಪಾದ
23 . . . . . ರಾಜ್ಯಂಗೆಯ್ದರವರೊಳು ॥ ಕಂ ॥ ಪಿರಿಯನೆನೆನೆಗಳ್ದಕಲಿಭಟ್ಟರಮಗಂದೊರ
24 . . . . . ನುದಯಿಸಿದಂತದನಂತರಂತದನ್ವಯದೊಳು ॥ ವೃ ॥ . . . . ಚರ
25 . . . . . ಮಲ್ಲಳಿಪಾಳನಾದನುದ್ಯೋತಿತವಿಕ್ರಮಂತದನುಜಂಪೆಸರೈಹರಸಂತದಾತ್ಮಜಂ
26 . . . . . ತದಪತ್ಯನಖಿಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರತಿಮಯಶಂವಿದಳಿತರಿಪುಕುಳನ
27 . . . . ಸಸಿ . . . ದೇವಂಮಾಳ್ಕಿಂತೀಪ್ರ . . ದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶ . ಯಂಪರಾರ್ತ್ಥ
28 . . . . ಪರೆದು . . ನಾಡುಗಳಾವುವೆಂದಡೆಡೆವೆಟ್ಟಎಪ್ಪತ್ತುವರಿವಳಿಗೆ . . . . .
29 . . . . ಬಳಿಕನಾಡೊಳ . . . . . ೭೦ ಕಾಳಿಗ
30 . . . ರಾಜ್ಯಂತನಗೇಕಾಯತ್ತವಾಗೆಬನವಾಸಿದೇಶಲಕ್ಷ್ಮಿಗೆನಿವಾಸಭವನೆನಿಸಿದಶ್ರೀಮದುಬೆಳಗವ
31 . . . ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃ ॥ ಅನುಪಮಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಣಿತಾನೆನಿಸಿರ್ದ್ದ . . .
32 . . . ರಮನಮೊಸೆದಿತ್ತದೈಹಿ . . . ಯಕಸೀಮೆಯರ್ಗ್ಗವರಾದರಾತ್ಮಜರ್ಜ್ಜನನುತಶಾಂತನುಂ . . . . ಮಾ
33 . . . . ತ್ಮಮಂಶ್ರೀಪತಿಪಾರ್ಶ್ವನಾಥಚರಣಾಂಭೋಜದ್ವಯೋದಗ್ರಶಟ್ಟರಣಂಸಂನ್ನುತಭಬ್ಯಸೇಬ್ಯವಿಭವಂಪ
34 . . . . . ಯನಾಪುಣ್ಯದಿಂಪುಣ್ಯದಿಂಪಿರಿಯಂತಾನೆನೆಶಾನ್ತಿಯಣ್ಣನೆವಲಂಧನ್ಯರ್ಪ್ಪೆಱರ್ದ್ಧನ್ಯರೇ ॥ ಕಂದ ॥ ಆ
35 . . . ನಾದಂತನೆಯಂ . . . ವತಿಯೆನಿಸಿಧರಾವಳೆಯದೊಳೆಸೆವಸಂಧಿವಿಗ್ರಹಿಶಾಂತ ॥
36 . . . . ನೆಗರ್ದ್ದ . . . . . ಕಾಂಚನಭೂಧರದನ್ತೆಧೈರ್ಯ್ಯಬಂಧುರನವರದ್ರು
37 . . . ಧರೆಗೆಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಣಿಶಾಂತನೆಧನ್ಯನುರ್ಬ್ಬಿಯೊಳು ॥ ವೃ ॥ ನಿರುಪಮಸತ್ಯಸಂಗ್ರ
38 . . . ದರಗಿರಿಧೈರ್ಯ್ಯೆಪಾರ್ಶ್ವಜಿನಪಾಂಘ್ರಿಸರೋರುಹದತ್ತಚಿತ್ತೆಸುಸ್ಥಿರೆವರಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಣಿಶಾಂ
39 . . . . ನಲ್ಲಳೆಸಚ್ಚರಿತ್ರದಿಂ ॥ ಕಂ ॥ ಆದಂಪತಿಗಳಪುಣ್ಯದಿನಾದಂಮಗನಧಿಕದಾನಚಿಂತಾಮಣಿಸಂ
40 . . . ತಸಂಧಿವಿಗ್ರಹಿಯೀಚ ॥ ವೃ ॥ ವದನಂಪಾಗ್ವನಿತಾವಿಳಾಸಸದನಂವಕ್ಷಸ್ಥಳಂಲಕ್ಷ್ಮಿಗಾಸ್ಪದಉತ್ತುಂಗಭುಜಂ
41 . . . ಮದಬನ್ಧುಗಾದಂವಧೂಕಟಾಕ್ಷಭವನಂತಾನೆಂಬಿನಂಚಲ್ವುವೆತ್ತುದುನೃಪರ್ಗ್ಗಡೆಸಂಧಿವಿಗ್ರಹಿಶಿರೋಮಣಿ
42 . . ದಿಶಾಸ್ತ್ರಪ್ರಕರವಿವಿಧಭೈಷಜ್ಯದಾನಂಗಳಿಂದಂಶುಭಚಾರಿತ್ರಂಗಳಿಂದಂಪರಹಿತಗುಣದಿಂದಬ್ರತಾಚಾರದಿಂದಂಶುಭ
43 . . . ವಿನುತಂಕೀರ್ತ್ತಿಕಾಂತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಯುತನಧಿಕಂಶೇಬ್ಯನಿಂತೀಚಿರಾಜಂ ॥ ವೀರಶ್ರೀನಿಧಿಮಲ್ಲಿದೇ
44 . . . ಸಂದೆಡೆವೆಟ್ಟಬಳ್ಳವೆಯೆನಿಪ್ಪೀನಾಮದೊಳುಕೀರ್ತ್ತಿವಿಸ್ತಾರಂದಾನವಿನೋದನೊಲ್ದ . . . . . .
45 . . . ಭವನ . . . . . ನುತಭಬ್ಯನೆಜಿನಪತಿಶ್ರೀಪಾದಪದ್ಮಾರ್ಚ್ಚಕ . . . . . .
46 . . . . ತ್ಮದಂದು . . . . . ನಂಮಲ್ಲಿದೇವನೊಳೇಂಮಾನ್ಯನೆ . . . . .
47 . . . . ವಿಭುವಿ . . . . . ಪ್ಪಮೆಯ್ಮೆಗೆಸೀತಾದೇವಿಚತು . . . . . .
48 . . . . . ನೆಗಳ್ದಳು . . . . . ದನನನ್ತೆಸಂದಭಾಸ್ಕರನತನೂಜ . . . . . .
49 . . . . . ವರಗುಣಿಸಂಧಿ . . . ವೆತ್ತನೀಶ್ವರಸುತಮಲ್ಲನೆಂ . . . . . .
50 . . . . . ತದನುಜನುದಾರಭೂ . . . . ವಿವಿದುರಪರಾಕ್ರಮನೆನೆಲ . . . . . .
51 . . . . . ವೃ ॥ ಶ್ರೀತನುಜಾತೆಗೆಗಹನವೆ . . . . ಗೆಸಲ್ಲದೆವಿಮಳಭಬ್ಯತೆವಿಕ್ರಮ . . . .
52 . . . . . ಯಂದೊಪ್ಪದೆಶಾಸನದೇವಿನಾಮ . . . . . ಸಂನ್ನುತಚಿತ್ರವೆಭೂತಳಾಗ್ರದೊ . . . .
53 . . . . . ದೇವಕಿಯಂತೆಭರ್ತ್ರುಸಂಯುತೆಗಿರಿಜಾ . . . . . ಸುಸ್ಥಿರಲಕ್ಷ್ಮಿಯಂತೆಸುಪ್ರಿ . . . . ಸಿಯಂತೆ
54 . . . . . ಣಿಯಂತೆತಾನತಿಶಯಿಸಿರ್ದ್ದಳೀಚರಸನಂಗನೆ . . . . ಯೊಳು ॥ ಚಾರುತೆ . . . . . ತನ್ನೊಳು
55 . . . . . ನೊಳುದ್ಭಗಭೀರತೆತಂನೊಳುತ್ತಮಿಕಂತಂನ್ನೊಳುದಗ್ರ . . . . ಳಾಶ್ರಿತಾಧಾರತೆತಂನೊಳಗ್ಗ . . . . ನೊಳೆನುತ್ತ
56 . . . . ಣಿಯೀಚಿರಾಜರಥಿನೀಪತಿಯಂಗನೆಸೋವಿಯಕ್ಕನಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಮಲ್ಲಿದೇವ . . . ಮತುಸಂಧಿ

57 . . . ಚಯ್ಯಂತನ್ನ ಗವುಡಿಕೆಯಗಗ್ಗನಹೊಸವೂರೊಳುತಂನವಮಾಡಿದಈಶ್ವರೇಶ್ವರದೇವಗ್ಗೆ ಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗಂ . . . . . ಜೀಱೊನ್ನೀರ್ದ್ದಾರ

58 . . . . . ಕವರ್ಷ ೧೧೧೯ನೆಯ ಪಿಂಗಳಸಂವ[ಚ್ಛ]ರದವೃಷಭಸು ೧೫ ಬ್ರಿಹವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮ . . . . . ದಂದುದೇ

59 . . . . ಡಗಸಿರಿನಂತಗೆಜ್ಜೆಯಕೆಳಗೆಅಡಕೆತೋಟಕಂಬ ೬ ಗದ್ದೆಮತ್ತರು ೧ ಕಂಬ ೫೦ ಅಡಕೆಸೀಮೆಬಡಗಲುಈ . . . . . ಡಿಪೆದ್ದಲೆ

60 . . . . ಮೂಡಲುಸೇನಬೋವನನಾಗಯ್ಯನಕೆಜ್ಜೆಯೊಳಗೆಮತ್ತರು ೧ ಕಂಬ ೫೦ ಅದಕೆಸೀಮೆತೆಂಕಲುಮೂಡ . . . . . ಡಗಲು

61 . . . ದೇವರನಂದಾದೀವಿಗೆಗಾಣ ೧ ಎಲೆಯಹುದಿಕೆ ೧ ಹತ್ತೆತ್ತಿನವೊಕ್ಕಲುದೆಜ್ಜೆಮೂಲಿಸುಂಕಸವುಸ್ತಪ್ರಜೆ . . . . ದೇವಗೊಳ ಗ ೪

62 . . . . . ಯಿಂತಿನಿತುಮುಂಧರ್ಮ್ಮರಾಸಿಪಂಡಿತರಮಗವಾನ್ಯದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟರು ॥ ಆದೇವರ

63 . . . . ರೀಬ್ರಾಹ್ಮಣರು ೨೦ ವೂರಿಂತೆಂಕಲುಹೊಸಗೆಜ್ಜೆಯಕೆಳಗೆಗದ್ದೆ ೭ದ್ಧಲೆಮತ್ತರು ೧೦ ಅದಕೆಸೀಮೆಪಡುವಲುಮಾರಸಿಂ

64 . . . . . ಈಧರ್ಮ್ಮವುಂಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಯಲುಸಹಸ್ರಕವಿಲೆಯಂದಾನವಾಡಿದಫಲ ॥ ಈಧರ್ಮ್ಮಕ್ಕೆ ತಪ್ಪಿದ

65 . . . . ಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣರುವುಂಕೊಂದವರು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಶಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ

66 . . . ಯತೇಕ್ರಿಮಿ ॥ ಈಶ್ವರೇಶ್ವರದತೋಟದಿಂಪಡುವಲುಬಸದಿಯತೋಟಕಂಬ ೬ ಅಲ್ಲಿಬ್ರಹ್ಮಪುರಿತೋಟಕಂಬ ೨೦ ॥

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### ಅದೇ ಹೋಬಳಿ ಗೊಗ್ಗ ಗ್ರಾಮದ ಸಿದ್ಧೀಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 4″

1 ಪ್ರತ್ಯಕ್ಷವಸ್ತು ವಿಷಯಾಯ . . . . . ಸ್ಥಿತಿಪ್ರಳಯಸಂಭವ . . .

2 ಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪ . . . . . .

3 ಪ್ರಭವೇಶಿವಾಯ

4 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ . .

5 ರವೀಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳ . .

6 ಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾ

7 ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ

8 ರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮ

9 ನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಗೋವಿಂದರಸರುಬನವಸೆ . .

10 ಟ್ಟಾರ್ಪಸಿರಮುವುಂಸುಖದಿನಾಳುತ್ತಿರಲಾಬಳಿಯಕಂಪಣಎಜೆ . .

11 ಟ್ಟಿ ೫೦ ಕ್ಕ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಂಡಳೀಕ . .

12 ಪ್ರಭಯದಾಯಕಂಕರಹಡಪುರವರಾಧೀಶ್ವರಂಕದನಮಹೇ . .

13 ವಾಳಚಿದೇವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸಮಸ್ತಮಹಾಮಂಡ . .

14 ವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣ್ಣಕುಂಡಳನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನಕಾನೀ .

15 ಲ್ಲಿತೂರ್ಯ್ಯಘೋಷಣಗುಣರತ್ನಭೂಷಣಂಸಿಂದವಾತ್ತಂಡ . .

16 ಯದೋದ್ದಂಡಫಣಿರಾಜವಂಶಸುಜನಾವತಂಸವ್ಯಾಘ್ರಮಿ . .

17 ಧನವಿನಿಯೋಗಕಾಂಚನಸಾರ್ಯ್ಯಪರಾಯಣವೈರಿನಾರಾಯ . .

[18]ನಾಮಾದಿಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಕಂ ಚಟ್ಟರನರು . . .
[19]ಯನಾಗಿ ಸುಖದಿನಾಳುತ್ತಿದಲಾ ಬಳಿಯ ಹೆಬ್ಬಾಳ . . . . .
[20]ಭುಹೆಗಡೆಗಾಳಿವುಯ್ಯನವುಗಂ ಸರ್ವ್ವನ್ಯಸೆಟ್ಟಿ ತಮ್ಮ ಮಾಡಿಸಿ . . . .
[21]ವಾಲೆಯಕ್ಕೆ ಖಂಡಸ್ಫುಟಿತನವಕರ್ಮ್ಮ ಪೂಜಾನಿಮಿತ್ತ ಕ್ಕಂ . . . . .
[22]ಗ್ಗಂಚಾತ್ರಗ್ಗ(ಂ)ವುಸನಾಚ್ಚಟ್ಟದನಕ್ಕಂ ವೃತ್ತಿವಿಕ್ಕು ವೆಂದು ॥ ಸ್ವಸ್ತಿ ಶ್ರೀವುಚ್ಚಾಳು . .
[23]ಕ್ಕವುವರ್ಷದ ೫೧ ನೆಯ ಹೇವಳಂಬಿಸಂವತ್ಸರದಜ್ಯೆ . . . . . .
[24]ಸು ೧ ಆದಿವಾರದದಿನಸೋವುಗ್ರಹಣಪರ್ವ್ವನಿಮಿತ್ತದಂದು . . . .
[25]ಮುಖಸವೆಯಸವುದ್ಧರಣಕಕ್ಕಿ ಪರಿಧಿಯಪರ್ವ್ವತವಳೆಯಲಿ . . . .
[26]ಕಸಂತತಿಯಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರಿಶ್ಯರ್ ॥ ಪಱುದುದುಪ್ಪೊಸಬಂಧವೆಂಬತೆ . .
[27]ದುರಿತಾವಳಿಯೆಂಬಕಂಭವುಂಮುಱಿದುದುಕಾವುನೆಂಬಪರಿಕಾಱರ . . . . .
[28]ಟ್ಟಿಗೊಂಡಳಾಂತಿಱಿದುದುಇಂದ್ರಿಯಂಗಳೆಂಬಱಿಕೆಯಪಂಚತಸ್ಕರರನಶ್ರಮದಿ . . .
[29]ದಿಂದೊತ್ತಿ ಕೋಪದಿಂಮುಱಿದುದುರುದ್ರವುನಿಪತಿಯೆಂಬವುದಾನ್ಧಸಿನ್ಧು . . . .
[30]ಆವುನಿರಾಜ[ಂ]ಸತ್ಯದಸೀವೆಮೆದಯಾಪುರದಕಾಪ್ಪೆರಂಭವಸವೆಯದ . . , . . .
[31]ಡಾವುಣಿಯೆನೆರಂಜಿಪರುದ್ರವುನೀಕಂ ॥ ಸ್ವಸ್ತಿಯವುನಿಯವುಸ್ವಾಧ್ಯಾ . . . .
[32]ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಜಪಸವುಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪ . . . . . .
[33]ಮತುರುದ್ರಶಕ್ತಿ ಪಂಡಿತಗ್ಗೆ ಸರ್ವ್ವನ್ಯಸೆಟ್ಟಿ ಕಾಲಂಕಚ್ಚಿ ರ್ದಧಾರಾಪೂರ್ವ್ವಕಂದೇಗು . .
[34]ಕಣಕಗ್ಗಂಚಿಗೊಂಡದಕೆಳಗೆಕಚ್ಚವಿಯಗಳೆಯಗದ್ದೆ ವುತ್ತಂದೇಗುಲದಿಂಬಡಗಲ್ . .
[35]ಲೆವುರ ॥ ಬಾವಿಯಿಂವೂಡಲುತೋಟನಂದಾದೀವಿಗೆಗೆವುನೆಷ್ಟಿ ಗಾಣ ೨ ಈಧರ್ಮ್ಮ . . .
[36]ತಿಪಾಳಿಸಿದವಗಂಗೆಯತಡಿಯಸಾಯಿ[ರ]ಕವಿಲೆಯುಕೋಡುಂಕೊಳಗುವುಂಸು . .
[37]ಲುಕಟ್ಟಿಸಿಸಾಯಿರಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಲವುನೆಯ್ದುವಂ . .
[38]ರ್ಮ್ಮವುನಳಿದಗಂಗೆಯತಡಿಯಲುಕವಿಲೆಬ್ರಾಹ್ಮಣರುವುಂಕೊಂದವುಹಾಪಾ . .
[39]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಶಷ್ಠಿ ರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ . . . . . .
[40]ಕ್ರಿಮಿ ॥

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರದೇವಸ್ಥಾನದ ಬಾಗಲಿನ ಯೆರಡು ಕಡೆಯಲ್ಲಿ.

(ಬಲಗಡೆ)

[1]ಎಱಿಯನ
[2]ದೆಯ್ವವಾಳು
[3]ದದುತನ್ನೆಯ
[4]ದೆಯ್ವವುದಾಳು
[5]ದಾತನೊಳು
[6]ನೆಱಿದಗುಣೋನ್ನತಿಕ್ಕೆ
[7]ಯದುತನ್ನಯಮಿಕ್ಕ
[8]ಗುಣೋನ್ನತಿಕ್ಕೆ ಕಣ್ಡಿ
[9]ಱಿದಡದಾವಧರ್ಮ್ಮ
[10]ವಧಿನಾಥನೊಳಂತದೆ
[11]ತನ್ನಧರ್ಮ್ಮವೆಂದೆನಕ
[12]ದೆವುಂತ್ರಿಯೇಜಣನ
[13]ವಲ್ಲಭೆಸೋವಲದೇವಿ
[14]ಭಾವಿಪಳು ॥ ನಗೆನಗೆ
[15]ಮೊಗವಂಬುಜವುಂ
[16]ಮಿಗೆಮ್ರಿಗವೀಕ್ಷಣವು
[17]ನೀಕ್ಷಣಂ(ಮಿಗ)ಮ್ರಿಗ
[18]ಧರನಂತೆಗಳೆವೊಖ
[19]ಕಾಂತಿಜಕೆಲ್ವಂತ್ರಿಗುಣಿ
[20]ಸದಿದುನಿಂನರೂಪುಸೋ
[21]ವಲದೇವಿ ॥

(ಎಡಗಡೆ)

[22]ಮಾಡಿಸಿದಂಚಿನಾ
[23]ಲಯವು(ಂ)ವಿಲ್ಲದೆವೆ
[24]ಲ್ಲಿಯುವಿಲ್ಲಊರೆನ
[25]ಲುನಾಡೆವಿರಾಜೆ
[26]ಸಲುಬೆಳಗವತ್ತಿ
[27]ಯನಾಡೊಳನೂನ
[28]ಭಕ್ತಿಯಿಂಕೂಜೆವಿ
[29]ಭೂತಿಯಪ್ಪವಿಧಾ
[30]ಚ್ಚರ್ಧನೆಯೆಂಬಿಲು
[31]ಕುಂದದಂತುಕೊಂ
[32]ಡಾಡುತವಿಪ್ಪನಿಂದು
[33]ವೆನಲೀಜಣನಂತಿರೆ
[34]ಭವ್ಯನಾವನಂ ॥
[35]ಊರೊಳ್ತಪ್ಪದೆಬ
[36]ನದಿಯನೋರಂತಿರೆ
[37]ಮಾಡಿಬೆಳಗವತ್ತಿ
[38]ಯನಾಡಂಧಾರಿಣಿ
[39]ನೆಗಳ್ದಕೋಪಣ
[40]ಕೋರಗೆಮಾಡಿದ
[41]ನುದಾರನಿಧಿಯೋ
[42]ಚ್ಚರನನು ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ಬಿದ್ದಿರುವ ೧ನೇ ಕಲ್ಲು.

1 . . ಪತಿಕಂವತ್ಸರದಬದ್ರ . .
2 . . . . ದಸೆಷೋವುವರಗುಣ . . . .
3 . . . ದೆಸೆವನಯಕನಬೋ . .
4 . . . ನಯಕವುಡುಹಿದ . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

1 . . . . . ರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾವೋಘಲಾಂಚ್ಛನಂ . . . .
2 . . . . . ಪ್ಪಚಾಪನತುಳಂಕೈವಲ್ಯಲಕ್ಷ್ಮೀಪ್ರಿಯಂಗಿರ್ಬ್ಬ . . . .
3 . . . . ಸಂಧಿವಿಗ್ರಹಿ . . . . ಪ್ರಸ್ತುತ್ಯನಾದೀಶ್ವರಂಗು . . . . .
4 . . ಧು . . . . ಲಾಳಿತಕಲ್ಲೋಳಮಾಳಾ . . . . . .
5 . . . . . ಪ್ರವಾಹಪ್ರಕಟಿತಬಹ . . . . .
6 . . . ಳದಿಶಾಭಿತ್ತಿಮುದ್ರಂಗಮುದ್ರಂ ॥ ಕ ॥ ಆಜಂಬೂದ್ವೀಪಮ . . . .
7 . . . ಸಲೆತೇಜಂತ್ತೆಸೆವುದುದುಘವುಂದರಕೈಳಂ ॥ ಸುರಗಿರಿಯ . . . .
8 . . . ಧತವೆನೆತರದೆತೆಂಕಲುಭರತಾರ್ಯಾಖಂಡವಲ್ಲಿಕುಂತಳ . . . .
9 . . . ಎಂತಿರೆನ್ನಿಂತದಿನಾಳ್ದಿದರಖಿಳಸುಖತವುನೆಬಳ . . . . .
10 . . . ಕ್ರೀಬಿಜ್ಜಣೋರ್ವ್ವಿಪಂಗೊಲ್ದಳುಸ್ರೀನವಪುರುಷಸಂಗರ . . . . .
11 . . ತದನ್ವಯಪ್ರವರ್ತ್ತನಬ್ಯತ್ತ್ಯಯದೊಳು ॥ ಧರೆಯಂ . . . . .
12 . . ರೆಯಂಸಾನನ್ದನಾನಾಜನಜನಪದಸಂಪತ್ತಿನಿ . . . . . .
13 . . . . ನತಿಬಳಂವೀರಬಲ್ಲಾಳದೇವಂ ॥ ಕಮಶಂ . . . .
14 . . . ತಿಭೀತಿದಿಗ್ಗಜಚಯನಂಗಂಗಳಮೆಟ್ಟದ . . . . .
15 . . . ವುನೋರಾಗದಿನಿರ್ದ್ದಳೊಲ್ದಭುಜದೊಳು . . . . . .
16 . . . ಹಿವಕ್ಷೋಶ್ವರನೇಪಾಳಕ್ಷ್ಮಾಪಾಳನ . . . . . .
17 . . . ತುಳಬಳಂವೊಳವಾರಣ್ಯದಾ . . . . .
18 . . . . . ಸವುಧಿಗತಪಂಚಮಹಾಶಬ್ದ . . . . . .
19 . . . . ಹೀವುಂಡಳವಿಜಯಲಕ್ಷ್ಮೀ . . . . . .
20 . . . ಣಗುಣರತ್ನಭೂಷಣಂ . . . . . .
21 . . . ಲಾಂಚ್ಛನಂವಿನಿಯೋಗ . . . . . .
22 . . . . . ಸಂ . ವೈರಿವನದಾ . . . . .
23 . . . . ತನವಂಶದೊಳನೇಕ . . . . .
24 . . . ಟಿದನಾನರಪತಿ . . . . . .
25 . . . ॥ ವ್ರಿ ॥ ಆತ . . .
26 . . . . . ಹೇತಿ . . . . . .

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಿನೇ ಕಲ್ಲು.

(ನೇಲ್ಬಾಗ ಹೋಗಿಧೆ)

1 . . . ಯ . .
2 . . . ಚ್ಚರಿಯೇ ॥ ತ . .
3 . . . ಟಿತ . . . . . .
4 . . . ಕ್ರಾಂತದಿಂ . . . .
5 . . . ನಿರುಪ . . .
6 . . ಬುದ್ಧಿಭೂ . .
7 . . ಮಣಿದ್ರಿ . .
8 . . ಳಂಜೊಲ್ಕಂಡ . .
9 . . ವೀರಬಲ್ಲಾಳ . .
10 . . ಸಾಧಾರಂದಿ . .
11 . . ಮಲ್ಲಳಿತು . .
12 . . ಜವಸುಜನಾ . .
13 . . ಅರಸಂಕರ . .
14 . . ವೊಳಗಾಗನೇಕದೇ . .
15 . . ಟ್ಟರಸಂಗದೊ . . . .
16 . .ಸಿದಂ . . .
. . . . . .
20 . . . . . .

21 . . ನ್ಯರೇ ॥ ಕ ॥ ಆದಂಪತಿಗಳಪುಣ್ಯದಿನಾದಂಮಗನಧಿಕ . . . . . .
22 . . ವಿಖ್ಯಾತಸಂಧಿವಿಗ್ರಹಿಯೇಚಕೆ ॥ ಅಭಯಾಹಾರಾದಿಶಾಸ್ತ್ರ . . . . . .
23 . . ಭಚಾರಿತ್ರದಿಂದಪರಹಿತಗುಣದಿಂದಬ್ರತಾಚಾರದಿಂದಂಕುಭ . . . . . .
24 . . ವನುರ್ವೀನುತಂಕೀರ್ತ್ಯಿಕಾಂತಪ್ರಭುವುಂತ್ರೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಯುತನಧಿಕಂಸೇಬ್ಯ . . . .
25 . . ಪತಿಹಿತೆಸೀತೆಯುಂತೆಜಿನಪೂ[ಜಾ]ಚ್ಚರ್ಕಿತೇವಕಿಯನ್ತೆಭರ್ತ್ರ್ಯಸಂಯುತೆಗಿರಿಜಾತೆಯಂತೆ .
26 . . ಕ್ಷ್ಮಾಯನ್ತೆಸುಬ್ರತೆನೆಗಳ್ದತಿಂಮವೆ . . . ನ್ವಿತೆವಾಣಿಯಂತೆತಾನತಿಶಯಸಿದ್ದಿ . . . .
27 . . ರಂಗನೆನೋವಲದೇವಿಧಾತ್ರಿಯೊಳು . . . ಸತಿಪದುಮಸಂಭವನೊಳದ್ರಿಜೆಚಂದ್ರ . .
28 . . ನೊಳುಪರಮಸುಖಪ್ರಕಸ್ತಿ ಸಿರಿವಿಷ್ಣು ವಿನೊಳುನೆಲಸಿಪ್ಪವೊಳ್ಕೆಯಿಂಸ್ಥಿರತೆ . . . . .
29 . . ಡೆಯಿಸೋವಲದೇವಿಯುನೋನುರಾಗದಿಂನಿರುಪ[ಮ]ಸಂಧಿವಿಗ್ರಹಿಕಾಮಣಿಯಿಾಚಕೆನೊಳೇ . . . .
30 . . ಯಿನ್ತುಧರ್ಮ್ಮವನೆವೆಣಿಮಾ ಡಿತದಾಚಾಯ್ರ್ಯಾವೆಳಿಯನಭಿವನ್ನಿರ್ಸಿಶ್ರೀಮತು . . . . . .
31 . . . . . ಚಾಯ್ರ್ಯ . . ಪುಟ್ಟಿಸರೆನುಪು . . . . . .
32 . . ರನಾದರತಿರಾಗಮುಂಬಿಸುಟುವುಚ್ಚಿತ್ತೇಶನಕೋಳುದೆಂದೆರದಂಭ್ರದ್ವಯಮೂಳದೊಳು . .

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33 . . ಳುಹುಂಬಬಾಳ್ವಿದುದ್ಧತವೀರಬ್ರತಮತ್ಯನುಪಮಂಚೆಂದ್ರಪ್ರಭಾಚಾಯ್ರ್ಯರೊಳು ॥ . .
34 . . ದೊಡ್ಡನೋಡದೊಜಯಾಳಂಬಸೀವೋ . . ರಾಜನತುರಿಪಡೆಸೀಳ್ದಪಂಚೆವಿಷಯೇ . . . . .
35 . . ಗಳನಿಕ್ಕಿ ಮೆಂದೀಭೀಕರವದವೀರಭಟಕ್ಕ್ರ್ಕಳಧುರದೊಳಿರ್ವಿಸಿ . . . . ಸಂಗರಭಯಮಂ . . .
36 . . ರರಸೇನೆವುದು[ಂ]ದಸಿ[ಂ]ಧುರಂ ॥ ಶ್ರೀಮನು[ವು]ಹಾಮಂಡಳೇಶ್ವರಮಲ್ಲಿದೇವರಸರಸನ್ಧಿವಿಗ್ರ . . .
37 . . ನಪತಿಸೋವಲದೇವಿಯರುತಂನತವ್ಯಯಂಯಿಾಚಕೆಯಿನಪರೋಕ್ಷವಿನಯಕೆಹೆ . . .
38 . . ಯಸಂಖ್ಯಾತಗಣಂದಜಗವೆಟ್ಟಗೆಯಬಸದಿಯಶಾಂತಿನಾಥದೇವರಅಷ್ಟವಿ . . .
39 . . ಹಾರದಾನಕ್ಕಂಜೀನ್ನೋರ್ಧಾರಕ್ಕವೆಂದುಶಕವರ್ಷದ ೧೦೩೦ ನೆಯ ಪ್ರಭವಸಂ . . . . .
40 . . ಮಗ್ರಹಣವಿತೀಪಾತದಂದುಬಿಟ್ಟಗದ್ದೆಕಂಬ ೩೦ ಬಿನುಕೆ . . . . .
41 . . ಪಡುವಣವ್ರೋಣಿತೆಂಕಲುಕೆಸರಗಟ್ಟವೊದ . . ಹಿರಿಯುಕೆ .
42 . . ಮೂಗಿಬಡಗಲುಕಾರೆಯುಕೆಳಿನಿಂಪಡುವಲು . . . . . .
43 . . ಕೆಳಗೆಹೂದೋಂಟ . . . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೇ ಕಲ್ಲು.

(ಮೇಲ್ಭಾಗಹೋಗಿದೆ.)

1 . . ನೇಕರಿಷಿಯ . . . . . .

2 . . . ವೈಶಾಖಸುದ್ಧ ೫ ಬ್ರಿ . . . . . .

3 . . ಅದಕೆಸೀಮಬಡಗಲೂ . . . . . .

4 . . ವಣತುಂಬಕೆಳಗೆಪಡುವಲುನ . . . . . ಲೆಮತ್ತರು ೧

5ಬ ೫೦ ಅದಕೆಚತುಸ್ಸೀಮೆನಟ್ಟಕಲು . . . . . ಬ ೫ ದೇವರ

6ನಂದಾದೀವಿಗೆಗೆಗಾಣ ೧ ಹತ್ತೆತ್ತಿನವೊಕ್ಕಲು . . . . . ಪುಡಿಕೆದೆಜೆಪಹ

7ಡಿಯದೇಗಲಸಗರವೊಕಲು ೧ ಯಿನ್ತಿನಿತುಮಸುಕ . . . . . ವಿರುವಯ್ಯಂಗಳುವಿಟದತ್ತಿ

8ಸಮಸ್ತಪ್ರಜೆಗಳಿದ್ದರ್ಕೊಟ್ಟಧಾನ್ಯವಗನೆಲ್ಲುನಕೊ ೨ನವಣಿಕೊ ೨ ಎಳುಕೊ ೧ ಯಿಂತಿನಿತುಧರ್ಮ್ಮವುಂ

9ಶ್ರೀಮತುಸೋವಲದೇವಿಯರುಈ . . ಕನ್ಯಾದಾನವಾಡಿವಾನುಪೂಜ್ಯದೇವರಕಾಲಕಚ್ಚಿಧಾರಾ

10(ರಾ)ಪೂರ್ವ್ವಕವಾಡಿದರುಯಿನ್ತೀಧರ್ಮ್ಮವುನಾಗಗೌಡನಯನಯನಪ್ರಭೆತಿಯಾಗಿಪ್ರತಿಪಾಳಿಸು

11ವರು ॥ ಸ್ವದತ್ತಪರದತ್ತವಾಯೋಹರೇತವಸುಧರಾಪಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿ

12ಮಿ ॥

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ತಾಳಗುಂದದ ಹೋಬಳಿ ತಾಳಗುಂದದ ದೊಡ್ಡಕೆರೆ ತೂಬಿನ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

1ಸ್ವಸ್ತಿಸಖಿನೃಪಕಾಳಾತೀತಸಂವತ್ಸ . .

2ಸತಂಗಳೆಣ್ಬನೂಱುಯ್ವತ್ತ ಎಂಟನೆ .

3ಮತ್ಮತಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆವೈಸಾಕ

4ಬಾರಸಿಬ್ರಹಸ್ಪತಿವಾರವಾಗೆಸಾ . .

5ರವೆಗ್ಗಡೆಸ್ವಸ್ತಿಸಮಸ್ತಭರನಿರೂ . . .

6ಮಹಾಮಾತ್ಯಗುಣಸಂಪನ್ನಂವಿಸಿ .

7ವಾಸ್ಯಯಂನಾಸ್ಯಯಮನೋಹರಂನನ್ನಿವೆ .

8ಗಂಬುಗೆಯಱಿವಾತಂಸಾವುಚವೆ .

9ಸವ್ಯಕ್ತವೆಡಂಗಬ್ರಹಸ್ಪತಿಸಮಾನ

10ಶ್ರೀಮಂವೆಗ್ಗಡೆಪೃಟಿಯ್ಯಮ್ಮತಾಣಗು

11ನ್ದಕೆಱಿಯಂಕಟ್ಟಸಿದೇವರನಿವೇದ್ಯಕ್ಕಂನನ್ದಾ

12ದೀವಿಗೆಗಂಮತ್ತಲಯ್ದುಕೆಱಿಯಕೆಳಗೆತೋಂಟದ

13ಮತ್ತಲೊನ್ದುಕಿಱುಗಾಲಮತ್ತಲಿಪ್ಪತ್ತು ಅನ್ತು

14ಇಪ್ಪತ್ತಾಱುಮತ್ತಲ್ಲಪ್ಪತ್ತೆಯಂನೂರಕಯ್ಯೊಳ್ಕೊಟ್ಟು

15ದೇವಗ್ಗರ್ಕೆಱಿಗೆಂಬಿಟ್ಟಕೆಱಿಗಾಲನು . .

16ಒನ್ದುಬರಿಸಕ್ಕೆ ಪತ್ತುಗದ್ಯಾಣವನ್ನಿ . .

17ನಂತಪ್ಪದೆಕೆಱಿಯೊಳ್ಗಿಯ್ವುದುಱವ

18 . . ರ್ಮಧರ್ಮ್ಮವುಱಿದನಾವಾಣರಾ . . .

. . . . . .

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ಅದೇ ಹೋಬಳಿ ಬೆಳಗಾವೆ ಎಲೆಗಾರ ಭೀವನ ಗದ್ದೆ ಪುಟ್ಟೆಕೋಣನ ಭೂತನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

1 . . . . . ನಾಯಕಸ್ಯಪ್ರಸಾದೇನಶ್ರೀದುರ್ಗ್ಗಾಯೈನಮಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರ . .

2 . . . . . ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯ . .

3 . . . . . ಲೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ

4 . . . . . ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ . . . . .

5 . . . . . ಧೀಶ್ವರಂ ವೈರಿನಾರಾಯಣಂ ಸುಭಗಚಾರಾಯಣಂ ಪ್ರತಿಪಕ್ಷಲೋಕ . . ರತ್ನಾಕ

6 . . . . . ಕೊಳ್ಳಿಪಾಕೆಯಕಾವಂ ವಜಿವೆಗೆಕಾವಂಶೌರ್ಯ್ಯಮಂ ವೆಜಿವೆಂ . . ಳಸಾಮನ್ತ . .

7 . . . . . ಚಟ್ಟಂಶರಣಾಗತವಜ್ರಪಂಜರಂ ರಿಪುರಾಜಕುಂಜರಂದಕ್ಷಿಣದಿಶಾಕವಾಟಂ ಪರಬಳನಿಶಾಹಿ . .

8 . . . . . ಸಾಮನ್ತ ಬನ್ದಿಕಾಱುಂ ವಿಕ್ರಾನ್ತ ಕೌಂತೇಯಂ ಸತ್ಯರಾಧೇಯಂ ನುಡಿದುಮತ್ತೆನ್ನಂ ಸುಜನಪ್ರಸನ್ನಂ

9 . . . . . ಸಕಳಕಳಾಧರಂ ಪರನಾರೀಪುತ್ರಂ ಶತ್ರುನಿಷ್ಕತಂ ॥ ಆಶ್ರಿತಜನಕಳ್ಪವೃಕ್ಷನಾಮಾದಿಸವು

10 . . . . ಹಿತಂ ಶ್ರೀವನುವುಮಹಾಮಂಡಳೇಶ್ವರಂ ಸಿಂಗಣದೇವರ ಸರುರೆಸುಕೋಡಿಪ್ಪರ್ತ್ತುಮಂ ಕೆಳ

11 . . . . . ಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುವುಮಂ ಸಾನ್ತಳಿಗೆಸಾಯಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರ

12 . . . . . ಶ್ವಿಮಸಮುದ್ರೆಪರ್ಯನ್ತಂ ಒಲಂಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದ ಸಕವ

13 . . . . . ಯಪಾರ್ತ್ಥಿವಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧ ೦೦ । ಆದಿತ್ಯವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿನಿ

14 . . . . . ತ್ತರಾಗಿಬಳ್ಳಿಗಾವೆಯಬಲಿಯಪ್ರತಿಷ್ಠೆ ಭಗವತಿಬಳ್ಳಿಯಜ್ಜಿ ದೇವಿಯದೇವಾಲ್ಯಮಂಜೀರ್ಣೋದ್ಧಾ

15 . . . . . ನನಡವತಳವೃತ್ತಿಕತ್ತವಿಯರಳಿಯೊಳಳಂಮತ್ತಲುಹದಿನೆಂಟುಮೆಆದೇವಿಯಪುರ

16 . . . . . ಮಆಕೇರಿಯಿಂಪಡುವಲುಪ್ಪೂದೋಂಟವಾಱುಮಮತ್ತ ಮೂಡಲುನಾಗರಬಾವಿಯಕೆ

17 . . . . ಕ್ಕಂಮನೆಹದಿನೆಂಟುಮನಾದೇವಿಯನ್ನಾನನಿವೇದ್ಯಕವಾಲ್ಲಿಯಾಚಾರ್ಯ್ಯರಗ್ರಾಸಕ್ಕಂಕಾಲ

18 . . . . . ದಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆಮೆ . . . ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾಮೋನಾನುಷ್ಠಾ

19 . . . . . ದಿಶೀಲಗುಣಸಂಪನ್ನ ರಪ್ಪಶ್ರೀವದಪಲ್ಲಿಯಾಚಾರ್ಯ್ಯರಲಕ್ಷ್ಮಣೇಶ್ವರಶಿವಪಂಡಿತರಕಾ

20 . . . . ರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಸ್ಯಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವೊಗಿಬಿಟ್ಟತಳವೃತ್ತಿ ಆ

21 . . . . . ದಡೆಮೂಡಣಸೀವೆಅರಕೆಜಿಯಿಂಪಡುವಲುತೆಂಕಮುನ್ದಾಗಿನಡೆದಪೂರ್ವ್ವದಟುಣಿ

22 ಯಿಂನಿಮಿರ್ದ್ದಂಕಡೆಯಟಿಕ್ಕ ಕೊಳನವೇರೆತೆಂಕಣಸೀವೆಅರಕೆಜಿಯತೆಂಕಣಕೋಡಿಯಿಂ

23 ಪಡುವಮುಂದಾಗಿಹರಿದಪಳ್ಳವೆವೇರೆಪಡುವಣಸೀವೆಯಿರಾವೇಶ್ವರದೇವರತೆಂಕನೀರುವರಿಯತ

24 ಳವೃತ್ತಿಯಮೂಡಣಕಡೆಯೆವೇರೆಬಡಗಲಾಹೊಲಕೆಹರಿವವೇಲುವಕ್ಕಲೆವೇರೆಪೂದೋಂಟಂ

25 ಗಳಪಡುವಣಸೀವೆಮಕಬನಬಾವಿಯತಶಾನ್ಯದಟಿಕ್ಕ ಕೊಳನೇವೇರೆಯಲ್ಲೆಮೂಡಲುನಿನಿರ್ದ್ದ

26 ಸೀವೆಬಾಲಾದಿತ್ಯತೇಜೋವಾರ್ತ್ತಂಡದೇವರಕೇರಿಯತೆಂಕಣಕಡೆಯೆವೇರೆಆದೇವಿಯಪು

27 ರದಕೇರಿಯಬಡಗಣಸೀವೆದೇವಿಯಬಡಗಣಬಾವಿಯೆವೇರೆಅಲ್ಲಿಂಮೂಡಲುನಿನಿರ್ದ್ದಸೀವೆತೇಜೋ

28 ವಾರ್ತ್ತಂಡದೇವರಭೂಮಿಯವಮೂಡಣಗಡಿಯೆವೇರೆತೆಂಕಣಸೀವೆಆದೇವಿಯಪುರದಾಗ್ನೇಯ

29 ದಕೋಣಲಿರ್ದ್ದೊಬತೆಕುಳಿಯತೆಂಕಣನೀರ್ಗ್ಗಾರಿಗೆಯೆವೇರೆನಾಗರಬಾವಿಯಕೇರಿಗಳಮೂಡಣಸೀವೆ

30 ಆಬಾವಿಯೆವೇರೆತೆಂಕಣಸೀವೆಆಕೇರಿಯಾಗ್ನೇಯದಕೋಣಲಿರ್ದ್ದಾಪನಕೊಳದಬಡಗಣೇರಿಯಿಂಪ

31 ಡುವಮುಂದಾಗಿನಡದಬಟ್ಟೆಯೆವೇರೆಬಡಗಣಸೀವೆಆಕೇರಿಗಳಂಬಡಗಣಕಡೆಯಬೆಂಣ್ಣಿಚಿ

32 ಗಲ್ಲವೊಱಿಯೆವೇರೆಇನ್ತೀಧರ್ಮ್ಮವನಾರೊರ್ವ್ವರುಪ್ರತಿಪಾಳಿಸಿದರುಸಾಸಿರ್ವ್ವರ್ವ್ವೀದಪಾರಗಬ್ರಾ

33 ಹ್ಮಣಗ್ಗಿರ್ಸಾಸಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುವುಂಪಂಚಕರತ್ನದಲುಕಟ್ಟುಸಿಗಂಗೆಬಾಣರಾ

34 ಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಅಗ್ನ್ಯುತ್ಪತ್ತಿತೀರ್ತ್ಥದಲುಭಯಮುಬಿದ್ದಾನವುಂಕೊಟ್ಟಫಲಮನೆಯ್ದುವ

35 ನೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವನಳಿದನಾತೀರ್ತ್ಥದಲುಸಾಸಿಬ್ಬರುಬ್ರಾಹ್ಮಣರುವುಂಸಾಸಿರಕವಿಲೆಯುವುಂತಂ

36 ನ್ನಸ್ವಹಸ್ತದಿಂದಳಿದಪಂಚಮಮಹಾಪಾತಕವಧೆಯದೋಷವುನೆಯ್ದುಗು । ನವಿಷಂವಿಷಮಿತ್ಯಾಹು

37 ರ್ದ್ದೇವಸ್ವಂವಿಷವುಚ್ಯತೇ । ವಿಷಮೇಕಕಾಕಿನಂಹನ್ತಿ ದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಕಂ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ

38 ಹರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಾ

[39] ಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತ ಸ್ಯತಸ್ಯತದಾಫಲಂ ॥

[40] ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್

[41] ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಅಕಾರಾಕರ

[42] ಕಾರಸ್ತುಗೋಸಹಸ್ರವಧಸ್ಯಕೃತಂನಿವೃತ್ತಿಕರಕಾರಸ್ತುಗೋಕೋಟಿಫಳಮುಸ್ನುತೇ ॥

## 324

### ಮಾಸೂರು ಮುದಗದ ಕೆರೆ ತೂಬಿನ ಮುಂದೆ ನೆಟ್ಟಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಸುತ್ತಲು ಅರಾಬಿ ಮತ್ತು ಫಾರ್ಸಿ ಅಕ್ಷರ.

ಮಧ್ಯಭಾಗದಲ್ಲಿ ಕನ್ನಡ.

[1] ಈಕಲ್ಲು ಗುಡ್ಡದ ಮ್ಯಾಲೆ ದಕ್ಷಣದಿಕ್ಕಿನ ಕ್ವಾಟೆಬಾಗಲ ಮ್ಯಾಲೆ ಯಿತ್ತು ಶಖ ೧೭೮೫ನೇ ರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರದ ಸ್ರಾವಣಶುಧ ೪ ಯಲ್ಲಿ ತುಂಬಿನ ಮ್ಯಾಲೆ

[2] ಯಿಟ್ಟಿಧೆ ಯಿಂಗ್ರೇಜಿಸರಕಾರ ಖರ್ಚುಮಾಡಿ ಕೆಳಗಿನ ತುಂಬು ಹೊಸ್ತಾಗಿ ಕಟ್ಟಿಸಿಧೆ ಸರ್ಕಾ ೧೪೬೩ ಯಿಸವಿ

# HONNÂḶI TALUQ.

## ಹೊನ್ನಾಳಿ ತಾಲೂಕು.

### 1

### ಹೊನ್ನಾಳಿಯಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಅಂಗಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 8″ × 2′

1 . . . . . .

2ಸ್ವಸ್ತಿ ಅನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಶ್ರಪಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ

3ಲಕ್ಷ್ಮೀಸಮಾನೆಸಮಸ್ತಾನ್ತಱ್ಪುರಮುಖಮಣ್ಡನಿಸವತಿಮದಭಂಜನೆಆಶ್ರಿತ

4ಜನಕಾಮಧೇನುಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವವಿಶಾಳವಕ್ಷಸ್ಥಳನಿವಾಸಿನಿ

5ಶ್ರೀಮತ್ಪಿರಿಯರಸಿಹೊಯ್ಸಳದೇವಿಯರ್ಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಖಾತ

6ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತಿಱ್ದುಬನವಾಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರದೆಕಮ್ಪಣಂಬಳ್ಳವಿಎರ್ಪ್ಪ

7ತ್ತಱಬಳಿಯತುಂಗಭದ್ರೆಯತಡಿಯಬನ್ನಾಳಿಯಮಾಚಗಾಮುಣ್ಡನುಮಾಡಿಸಿದ

8ಮಲ್ಲಿಕೇಶ್ವರತೀರ್ತ್ಥಕೆಸಕವರ್ಷ ೯ . . ನೆಯಜಯಸಂವತ್ಸರದಪು

9ಷ್ಯಸುದ್ಧದ್ವಾದಸಿಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುದೇವರ್ಗ್ಗೆಬಿಟ್ಟಬೆಱ್ದಲೆ

10 . . . . . ದೇವರ್ಗ್ಗೆ ೪ ಎತ್ತುಗಾ

11ಣ . . . . . ನಾವನೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದಂಕುರುಕ್ಷೇತ್ರದೊಳಂ

12ಬಾಣರಾಸಿಯೊಳಂಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರಬ್ರಾಹ್ಮಣರಿಗೆದಾನಂ

13ಗೆಯ್ದಧರ್ಮ್ಮಮಕ್ಕು ಇಧರ್ಮ್ಮವ . . . . . ಸಿದಸಾಯಿರಕವಿಲೆಯುಂ

14ಸಾಯಿರತಪೋಧನರು . . . . . ಪಾತಕಂ ॥ ಸ್ವದತ್ವಂ

15ಪರದತ್ವಂವಾಯೋಹ . . . . . ಹಶ್ರಾ

16ಣಿವಿಷ್ಟಾಯಾಂ . . . . . ಮಿತ್ಯಾಹುರ್ದೇ

17ವಸ್ವಂವಿಷ . . . . . ನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿ

18ಕಂ ॥ ಬಹು . . . . . ಸುಧಾಭುಕ್ತಾರಾಜಭಿ[ಃ]ಸಗರಾದಿಭಿಯಸ್ಯ . .

19ಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮಾ . .

20ಯಂಧರ್ಮ್ಮಸೇತುಂನ್ರಿಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭ . .

21ಸರ್ವಾನೇತಾನ್ . . . ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋ

22 . . . ರಾಮಚಂದ್ರಃ ॥

### 2

### ಅದೇ ದೇವಾಲಯದ ಪೂರ್ವಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಸಕವರಿಶ ೯೮೬ಕ್ರೋಧಿಸಂವ

2ತ್ಸರದವೈಸಾಖಸು ೫ ವಡ್ಡವಾರದಂದು

3ಎಡತೊಱೆಯಪೆರ್ಮ್ಮಾಡಿಪರಿಯಿಪಬನ್ನಾಳಿಯ

4ನಿಱಿದುತುಱುಪರಿಯಲುಕರ್ಗ್ಗೆಱೆಯಿರಮಾ

5ಚಗಾವುಣ್ಡನತಮ್ಮಸೋಮಗಾವುಣ್ಡಂ

6ತುಱುಪರಿಯೆಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

## 3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

[1]ಸ್ವಸ್ತಿಸಕವರಿಷ ೯೪೬ ಕ್ರೋಧಿಸಂವತ್ಸರದ
[2]ವೈಸಾಖಸು ೫ ವಡ್ಡವಾರದಂದುಎಡೆತೊಱೆ
[3]ಯಪೆರ್ಮ್ಮಾಡಿಪರಿಯಿಪಬನ್ನಿಯನಿಱಿದು
[4]ತುಱುಪರಿಯೆಯಡೆವೂರೊಡೆಯುಂನಾಗಿಲವು
[5]ದ್ದಯ್ಯನವುಗಂಕೇತಣ್ಣನುಕಣ್ಡುಪೆಱಿಂ
[6]ಗದೆತುಱುವಗೆಲದುಂಅನ್ದು
[7]ಸುರಲೋಕಪ್ರಾಪ್ತ ಆದವು ॥

## 4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ . . ೯ . ೬ ಕ್ರೋಧಿಸಂವತ್ಸರದವೈಶಾಖಸು ೫ ವಡ್ಡವಾರದಂ
[2]ದುಎಡೆತೊಱೆಯಪೆರ್ಮ್ಮಾಡಿ . . ಬನ್ನಿಯನಿಱಿದುತುಱುವಕೊಂಬ
[3]ಪೆಟ್ಟಿರುಡೆಯನಲ್ಲಿ . . . . ಯಂಪರಿಯೆಕಣ್ಡು ವೇಱೆ
[4] . ದಿನಡೆಬಾಳೊಕ್ಕಲುನಾಗಿಲವಾಳಯ್ಯಂ
[5]ತುಱುವಿಂಗಡ್ಡ ಬಂನ್ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

## 5

ಹೊನ್ನಾಳಿ ಹೋಬಳಿ ದಿಡಗೂರು ಗ್ರಾಮದ ಹನುಮುಂತದೇವರ ತೇರುಮನೆ ಹಿಂದೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಜೈನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

[1]ಶ್ರೀಮೂಲಸಂಘಕಾಣೂ . . . . . ಚಾರ್ಯ್ಯಬಾಳಚಂದ್ರ
[2]ದೇವರಿಗೆವೇಪಪಾಷಾಣಗಚ್ಚ . . . . ಹೆಗ್ಗಡೆಜಕ್ಕ ಯ್ಯನುಂತನ್ನ ಮದವಳಿಗೆಜಕ್ಕ ವ್ವೆವೆಂದಿಡುಗೂರೊಳುಬಕ್ಕೆತ್ಯಾ
[3]ಲಯಮಂಮಾಡಿಸಿಸುಪಾರ್ಶ್ವದೇವರಸುಪ್ರತಿಷ್ಟೆಯಮಾಡಿಯಾದೇವರಿಗೆವೆಂರಿಷಿಯರಾಹಾರದಾನಕ್ಕಂನೆಲ್ಲು
[4]ಬಳವಮುತ್ತರೊನ್ದುಎಳ್ಳುನವಣೆಮುತ್ತರೊನ್ದುಅಡಕೆದೋಂಟಕವ್ಮ ೧೫ ಇನಿತುವಂಆಚಂದ್ರಾರ್ಕ್ಕಂಸಲುವನ್ತಾಗಿಕೊಟ್ಟಂಸ್ವಸ್ತಿ

## 6

ಅದೇ ಹೋಬಳಿ ಕುರವದಗಡ್ಡೆಯಲ್ಲಿ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 3″

[1]ಶ್ರೀನವುಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಜಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
[2]ಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮನ್ಮಹಾಮಂಡ
[3]ಳೀಸ್ವರಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಚತುಸಮುದ್ರಾಧಿಪತಿವಮೂ
[4]ಱುರಾಯರಗಂಡಶ್ರೀವೀರಹರಿಹರರಾಯರುವಿಜಯನಗರಿಯಲುಸ್ತಿ
[5]ರರಾಜ್ಯಂಗೆಯುವುತಿದ್ದರ್ಲ್ಲಿ ॥ ಸಕವರುಸದ ೧೩೧೦ ನೆಯ ಪ್ರಮಾದೀಚಸಂ

[6]ವತ್ಸರಕಾತ್ತಿರ್ಕನು ೧ ಸೋ ॥ ಶ್ರೀಮತ್ಕೆಹರಿಹರರಾಯರ[ಗೆ]ಧರ್ಮ್ಮವಾಗಬೇಕೆಂ
[7]ದು . . ಯ್ಯರ್ಣ . ಪ್ರಭುಗಳುಅಧಿಕಾರಿಸಂಗರ್ಸರಾಚಕನೆಲೆಯ್ಯರೇವಗೌಡಬೋ
[8]ಗ . ರಹಳ್ಳಿಗೌಡಮಲೂರಸೋವುಗೌಡಕನದವಾಡಿಹರಿಯಗೌಡಪಟ್ಟಣಸಾ
[9]ಮಿಕಲ್ಲಮಂಗಳ . ದಾವಂಣ . . ಪಗೆಜೆಯ . ನಾಗಗೌಡಅರಕೆಜೆಯಮಾಳಿಗೌಡ
[10] . . ಣಸೆಯಹಳ್ಳಿವೀರಪ್ಪಹೊಸಹಳ್ಳಿದೇವಗೌಡಮಾವಿನಕೋಟೆಯಪಾಪಣ್ಣ
[11] . ಗಸವು . . . ನೊಗೆಯುಲೆ . . . ಗಿರಿಪುರದಕೇತಸೊಲಿಬಾಳ . .
[12] . . . . . ಳಸಿನ . . ಮಾಡಿಯಬಿಇರ್ಪಅಯ್ಯನೂರಜೊಂ
[13]ಮಿಗೌಡಬೆನಕನಹಳ್ಳಿ . . . ಬಿಳಗೌಂಡನಹಳ್ಳಿಯಮಾಯಿಹುರುವೆಹಳ್ಳಿಯ
[14]ನಾಗಗೌಂಡರಸನಕುಱುವ . . ಸುವಗಗೌಂಡಸಾಸಿವೆಯಹಳ್ಳಿಯ . . ಗೌಂಡಹಿರ್ಯಪಲೂ
[15]ರನಾಗಗೌಂಡತೊ . ಹಳ್ಳಿಯ . . ಗೌಡಗೋಳಿಗಿರ್ಯ್ಯಸೂರೆಗಳುಡಕಾಣವತಲೆಯದೇವಗೌಡ
[16]ಹಜುಗುಲಹಳ್ಳಿಯ . . . . ಮೆಗಳುಡಕಂಚಗಾಜನಹಳ್ಳಿಕೂಡಲಿ
[17] . . . ನಗಟ್ಟದಮಂತ್ರಿಬಇರಗೂ . . ಬೋಗಗೌಡ . . ಪ್ಪಗೌಡಕಾಣ್ಸದಗಟ್ಟದಬೋಳಿಗೌಡ
[18]ಯಿವರೊಳಗಾದಸವುಸ್ತಗೌಂಡಪ್ರಜೆಗಳುಂಉಭಯನಾನಾ . . . . . ತಂಮ್ಮಆ
[19]ನೆವೇರಿಯನಾಡೊಳಗಣಅಉಕರನಗೋಂಟೆಯನುಕುಱುವದರಾಮೇಸ್ವ
[20]ರದೇವರನಂದಾದೀವಿಗೆನಯಿವೇದ್ಯಕ್ಕೆಂದುಆಲೂರಚತುಸೀಮೆಯೊಳಗಾಗಿ
[21]ರಾಮೇಶ್ವರದೇವರಿಗೆಪುರವಾಗ್ಗರ್ವಾಗಿಬಿಟ್ಟುಕೊಟ್ಟಧರ್ಮ್ಮಆಕುಱುವದರಾಮೇ
[22]ಸ್ವರದೇವರಮೂಡಣತುಂಗಭದ್ರೆಯಸಮಿಾಪದಲುಆಅಉವಕ್ಕನ
[23]ಗುಂಡಿಗೆಗುಡಿಯಕಂಭವನುನಟ್ಟುಚತುಸೀಮೆಗೆಲಿಂಗಮುದ್ರೆಯುಕಲ್ಲನಟ್ಟು
[24]ಕೊಟ್ಟುಆಊರನೂರಾಮೇಶ್ವರದೇವರಹೆಸರಲುರಾಮಾಪುರವೆಂದುಹೆಸರಕೊ
[25]ಟ್ಟುನಾಡೆಲ್ಲರೂಭೂಮಿಚಂದ್ರನುಳ್ಳಂನ್ನ ಕರಂಧಾರೆಯಎಜೆದುಕೊಟ್ಟಪುರವಾಗ್ಗರ್
[26]ಆಪುರಕ್ಕೆ ಸುಂಕಅನುವುತಱುವಾಳಿಕೆಸರ್ವ್ವಮಾನ್ಯಆರೊಬ್ಬರೂಹೋ
[27]ಗಬಾರದುಯಿಧರ್ಮಕ್ಕೆ ಅಳುಪಿದವರ್ಗೆ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ
[28]ತವಸುಂಧರಸಪ್ತಿರ್ವ್ವರುಸನಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಯಿಧ
[29]ರ್ಮ್ಮವನಾವನೊರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದವಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರವರ್ಗ್ಗತೀರ್ತ್ಥಂಗಳೊಳು
[30]ಸಹಸ್ರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮುಂಪಂಚಕರತ್ನ ದಲುಕಟ್ಟುಸಿಸಾಸಿರ್ವ್ವೇದಪಾ
[31]ರಕರ್ವಬ್ರಾಹ್ಮಣರ್ಗೆಕೊಟ್ಟುಫಲವುನೆಇದುವಂ ॥ ಯಿನ್ತಿದನೆಳುಪಿದವಂವನಿ
[32]ಕ್ಕವಿಲೆಯುವಂಯನಿಬರುಬ್ರಾಹ್ಮಣರುಮಆತೀರ್ತ್ಥಂಗಳೊಳುಕೊಂದಮಹಾಪಾತ್ತ
[33]ವನೆಯ್ದುವಂ ॥ ಯಿಧರ್ಮ್ಮವಆರೈಯ್ಯದಆರಸಿಂಗೆಗಳುಡಿಂಗೆವೆಏಳೇಳುಜಲ್ಮದಲ
[34]ಕ್ಷಯನರಕ । ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

## 7

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೂನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6″ × 2′ 3″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಭೂಚಂದ್ರಾರ್ಕ್ಕ
[2]ಖವಿವ್ಯೋಮಮರುತ್ತೋಯಸುಸಜ್ಜ್ರಕಣಪಾಯಾದ್ವೋರಾವನಾಥೋಯಂಯಾವಚ್ಚಂದ್ರಾರ್ಕ್ಕಭೂಧರಾಃ ॥ ತುಱುಗಿಪೊದಳ್ದಕಿ

3 . . . . . ರತಿಜಟೂಜಾಟವುಂಮಿಱುಪಕಶಾಂಕಲೀಖವೆರಸಂದಹಿವಲ್ಲಭನಿಂತೊಡಚ್ಚಿರ್ಪಬಾಂದೊಜಿವೆ

4 . ವು . . . . ದೇವನಾನತಭಕ್ತವರ್ಗ್ಗವುಂಕುಱುವದರಾವುನಾಥನೊಲವಿಂದಭಿರಕ್ಷಿಸುತಿಕ್ಕೆರ್ದಸಂತತಂ

5ಸ್ವಸ್ತಿಸವುಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂವುಹಾರಾಜಾಧಿರಾಜಂಪರವೇಶ್ವರಂಪರವುಭ

6ಟ್ಟಾರಕಂಯಾದವಕುಳಾಂಬರದ್ಯುವುಣಿಸವ್ಯಕ್ತಚೊಡಾವುಣಿವುಲೆರಾಜರಾಜವುಲಪ

7ರೊಳ್ಗಂಡಕದನಪ್ರಚಂಡಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗವಲ್ಲಚಲದಂಕರಾವುನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿರಕ್ಕಾತ್ಷಸಂವತ್ಸ

8ರಜೇಷ್ಟಬಹುಳದಸವಿುಸೋವುವಾರದಂದುಶ್ರೀವುತುಹೊಯ್ಸಣವೀರಬಲ್ಲಾಳದೇವವಿಜಯರಾಜ್ಯವುುತ್ತ

9ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧವಾನವೂಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತವಿರೆ ॥ ಶ್ರಗ್ಧರೆ ॥ ಚಕೋಳೋರ್ವ್ವೀಶಾಂಧಕಾರ

10ದ್ಯುವ.ಣಿವೃಹುಕಳಿಂಗಾಹಿಪಕ್ಷೀಶ್ವರಂನೇಪಾಳಕ್ಷ್ಮಾಪಾಳಶೈಳಪ್ರಬಳಕುಳಿಶನಂಧ್ರಾವನೀಪಾಳವುತ್ತ ವ್ಯಾಳೇಭಘೋಚ್ಚಂಡಕಂ

11ಠೀರವನತುಳಬಲಂವುಳವಾರಣ್ಯಾದಾವಂಬಾಳುಕ್ಯಾಂಭೋಜಚಂದ್ರಪ್ರತಿವುನೆನಿಸಿದಂವೀರಬಲ್ಲಾಳುದೇವಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪ

12ಜೀವಿ ॥ ಕಂದ ॥ ಅರಸಂಕಕರಗಸಂಸಂಗರದೇವಂವುಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರವುಂಡಳೀಶತನಯಂಪರಾರ್ತ್ಥನಿಧಿವುಲ್ಲಿದೇವನದಟುರದೇವ ॥

13ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವ ॥ ಸ್ವಸ್ತಿಸವುಧಿಗತಪಂಚವುಹಾಶಬುದವುಹಾಸಾವಂತಚೊಡಾವುಣಿಗಳುಂಉದ್ದಂಡಸಾವುಂತಗರ್ವ್ವಸ

14ರ್ವ್ವಸ್ವಸೂಱೆಕಾಱಿರುಂಆನೆವೇಂಟೆಕಾಱಿರುಂವೈರಿಸಾವುಂತ ಗಜಾಂಕುಶರುಂಶತೃವುತ್ತೇಭವುಸ್ತ ಕವಿದಾರಣಕೇಸರಿಗಳುಂಸತ್ತು ಲೋನ್ನತ

15ಸಂಭವರುಂಸದಾಧರ್ಮ್ಮಪ್ರತಿಪಾಳಕರುಂಶ್ರೀವುದ್ಯಾವುನಾಥಲಬ್ಧವರಪ್ರಸಾದರುವುಪ್ಪಸಾವಂತ ಬೂವಯ್ಯಂಧರ್ಮ್ಮವುಂಪ್ರತಿಪಾಳಿಸು

16ತ್ತವಿರೆ ॥ ಚಲದಿಂದಂಬರೆಕಾಱಿವಯ್ದಿವುಲೆಯುಂಪೊಕ್ಕಾಡುತಂತಂವ್ಮಡೋಲ್ಬರ್ಲವಿಂದುಗ್ರವುದೇಭವುಂಪಿಡಿದವಚ್ಚಾಳುಕ್ಯ

17ಚಕ್ರೇಶ್ವರ(ಂ)ಗ್ಗೊಲವಿಂದೋಲ್ಬರ್ಲವುಂಕೊಟ್ಟುವರ್ಗ್ಗಸಾವಂತ ನಾವುಂಕುಶಂಗಳನಿನ್ತಿನ್ತಿವಿತವುಾಯ್ತು ತನ್ನ ಕುಲದೊಳುಸಾವುನ್ತ ಬೂ

18ವಾಂಕನಂ ॥ ಅದಟಿಂದಾನ್ತಪದಾತಿಯೆಂಬವುಲೆಯೆಳುಕ್ರೂರಾರಿಯಂಬುದ್ಧತೋನ್ಮದದನ್ತಿ ಬ್ರಜವುಂನಿಜೋನ್ನತ

19ಚಲತ್ಕೀಬ್ಯಾಸಿಯೆಂಬಂಕುಸಕ್ಕೆ ದಿಟಿಂತಾಂಬಸವುಾಗಿಸಿಂತುಜಯವೆಂಬಾಲಾನದೊಳುಕಟ್ಟವಂಪದುಳಂತಾನೆನಲಾಂಪ

20ರಾ(ರು)ಸ್ಸವುರದೊಳುಸಾವುನ್ತ ಬೂವಾಂಕನೊಳು ॥ ಕಂದ ॥ ತದನುಜನುದಾರಚರಿತಂಕದನಕ್ರೀಡಾವಿಳಾಸನುದ್ಧತದರ್ಪ್ಪಬ್ಬಿರ್

21ದುರಪರಾಕ್ರವುನೆಳೆಯೊಳುವಿದಿತಂಸಾವುನ್ತರಾವುನಾಹವಭೀವು ॥ ಆತನತನೂಭವಂವಿಖ್ಯಾತಯಸಂಕ್ರೂರವೈ

22ರವುತ್ತೋರ್ಗ್ಯೇಭಬ್ಯಾತವ್ರಿಗರಾಜನೆನಿಪಂಭೂತಳದೊಳುರಾಯವುಲ್ಲನಪ್ರತಿವುಲ್ಲಂ ॥ ಶುಭಚರಿತಂಪರಾರ್ತ್ಥನಿಧಿಸತ್ಯ

23ಗುಣಾನ್ವಿತನಿಕ್ಷ್ವುಚಾಪಸಂನಿಭನಭಿವೂನನೂರ್ತ್ತಿವಿನಯಾಭರಣಂರಣಧೀರನುನ್ನತಂಶುಭಗನನೂನದಾನನಿಧಿತಾನೆನೆ

24ಸಂದನೆಗಳ್ತೆವೆತ್ತನಾಳ್ಪ್ರಭುತೆಯಬೋವಿಸೆಟ್ಟಿಯೆಸೆದಂನಿಸದಂವಸುಧಾತಳಾಗ್ರದೊಳೂ ॥ ಅನ್ತಾಸ್ಥಾನದಾಚಾರ್ಯ್ಯ

25ರನ್ವಯಾವಳಿಯೆಂತೆಂದಡೆ ॥ ವಿತ್ತ ॥ ಆರಾಧ್ಯಂಸುರರಾಜಪೂಜಿತಲಸತ್ಪಾದಾಂಬುಜಾತದ್ವಯಂಶ್ರೀರಾವುಂಕಲಿದೇವ

26ನಾತ್ಮಜನಕಂಲೋಕೈಕವಂದ್ಯಂಜನಾಧಾರಂಸನ್ನುತವೇಕಬೂಚಿಜನನಿಪ್ರೋದ್ಭವುಸತ್ತಿತ್ತಿವಿಸ್ತಾರಂಸಿಂಗಜಯಂನಿಜಾನುಜನೆನಿಸ

27ಲುವಾಚಯ್ಯನೇಂಧನ್ಯನೋ ॥ ತದನುಜ ॥ ಅಱುವಿನೊಳಾಗವೂರ್ತ್ತಪರಿಭಾವನೆಯೊಳುನಿಜವುಂತ್ರಶಕ್ತಿಯೊಳುನೆಱುವಿತಪಃಪ್ರಭಾವ
ಗುಣ

28ದುುನ್ನತಿಯೊಳುಸಕಲಾರ್ತ್ಥಶಾಸ್ತ್ರದೊಳುಕುಱುವದರಾವುನಾಥಪದಪಂಕಜಬ್ರಿಂಗನೊಳೆಯ್ದಿ ಬಲ್ಲನೊಳುವೆಱುದಿದಿರಪ್ಪರಾವ್ವಿ

29ನುತಪದ್ಮಿನಾಂಕನೊಳೀಧರಿತ್ರಿಯೊಳು ॥ ಇನ್ತೆನಿಸಿದಾಚಾರ್ಯ್ಯರಿಂಪೂಜ್ಯಪಾದಶ್ರೀವುತುವೊಱಿಗುಱುವದರಾವೇಶ್ವರದೇ

30ವರ್ಗ್ಗಭೂವುಿಯಸ್ಥಳಂಗಳಾವುವೆಂದೊಡೆ ॥ ಶ್ರೀವುನ್ಮಹಾವುಂಡಳೀಶ್ವರಂ . . . ರಸದೇವನುಂಸಾವನ್ತ ಬೂವನುವುಿದ್ದುಬಿಟ್ಟಭೂ
ವಿುಗುರೆಯ

31ವೊದಲೊತ್ತಿನಬಡಗದೆಸೆಯಪಡುವಲುಬಂದಿನ್ತೊಳೆಬಡಗದೆಕೆಗೆಱೆಯೊಳಗಾಗಿವುತ್ತಲುಳೆಆಸ್ತಳದಲ್ಲಿವಾದನಬಾ

32ಗಿನರಾವುಸೆಟ್ಟಿಬೂವೆಯಸಾವುನ್ತನಕ್ಕೆಯಪೂಜೆಯಕೊಟುವಿಟಭೂವಿುರಾವುನಾಥದೇವರನ್ಯೆವೇದ್ಯನಂದಾದೀವಿಗೆಗಂವು

33ತ್ತಲೊಂದು ॥ ಸ್ವಸ್ತಿಯವುನಿಯವುಸ್ಯಾದ್ಯಾಯಧ್ಯಾನಧಾರಣವೋನಾನುಷ್ಠಾನಜಪಸವಾಧಿಶೀಲಗುಣಸಂಪ್ಪನ್ನರಪ್ಪಶ್ರೀ

34ವುದನಾದಿಯಗ್ರಹಾರಂನಿಲವತ್ತಿಯಸೇಷವುಹಾಜನಂಗಳುಳ್ಳಕುಱುವದರಾವೇಶ್ವರದೇವರನ್ಯೆವೇದ್ಯಕ್ಕೆ ಗಂ

35ಗಾಸಾಗರಬಯಲೊಳಗೆಬಿಟ್ಟುಗದ್ದೆಗಂಗನಗಳೆಯಲುಕಂಬವೂವತ್ತು ॥ ವುನೆಕಯ್ಯಿ ॥ ಶ್ರೀವುನ್ಮಾಳ್ಪುಭುಬಾವಿುಸೆಟ್ಟಿ

[36]ತಂನ್ನ ಕಂಕನಹಳ್ಳಿಯಸ್ಥಳದಲ್ಲಿಕುಱುವದರಾಮನಾಥದೇವರನೈವೇದ್ಯಕ್ಕೆ ಕಡನದಕೆಱೆಯಕೆಳಗೆಬಿಟ್ಟಭೂಮಿಮತ್ತಲೊಂದು . . ಬ್ರಾ
ಹ್ಮಣರಸತ್ರಕ್ಕೆ ಬಿ
[37]ಟ್ಟಭೂಮಿಮತ್ತಲೊಂದು
[38]ಅನ್ತು ಮತ್ತಲ್ ೩೫॥ ಸಾವನ್ತ ಬೂ[ವ]ಯ್ಯಬಾಸೂರಲ್ಲಿಬಿಟ್ಟಭೂಮಿಗಂಗನಗಳೆಯಲುಮತ್ತಲೊಂದು ॥ ಐಯ್ಯಣೂರಸಂ
[39]ಕಗಾವುಂಡನುರಾವೇಶ್ವರದೇವಗ್ಗೆ ಗಂಗನಗಳೆಯಲುಮತ್ತಲೊಂದುದೇವಿಯಸವಿಾಪನಂದಿಯಪ್ರತಿಷ್ಠೆಯಮಾಡಿ
[40]ಬಿಟ್ಟ ॥ ಸಾವುಂತ್ತರಾಮಯಂಕೋಟೆಹಾಳಲ್ಲಿಬಾಡುಂಬೆಯಕೊಡದಲ್ಲಿಕಂಬುಇಪ್ಪತು ॥ ಬಡಗನಮೋಸೆಯಕೊಡದ್ರಕೆಳಗೆಗಂ
[41]ಗನಗಳೆಯಲುಬೆದಲೆಕಂಬು ೩೦ ॥ ಬಲ್ಲಾಳದೇವನಸಾವಿಣಹೆಗ್ಗಡೆಗಂಗನಾಡನಾಳುತಿದ್ದರಾಮನಾಥದೇವಗ್ಗೆ ಕೋ
[42]ಟೆಹಾಳಲ್ಲಿವಾರಕೊಂಡುಬಿಟ್ಟಭೂಮಿಗಂಗನಗಳೆಯಲುಬೆಳ್ಳಕೊಳನಸಾರೆಮತ್ತ ೧ । ಮ್ರಿಡನೊಸೆದಾಗಳುಂಪಡೆದು
[43]ರಕ್ಷಿಸುವಂತೆವುನೋನುರಾಗದಿಂತೊಡರ್ದರಿಕುಂಭಿಕುಂಭದಳನೋದ್ಧತಕೇಸರಿಯಂವಿನೂತನಂತಡೆಯದೆವಂದಿಗೀವವಿಭವೋನ್ನತ
[44]ನಂಕೆಲಯಂವಿಲಾಸಿಯಂಪಡನಳಗಾಳನಂಸವುರಲೋಕನನೂರ್ಜ್ಜಿತದಾನಶೀಲನಂ ॥ ಗುರುಭ್ಯೋನಮಃ
[45]ಗಂಗನನಾಡನಾಳ್ಪ್ರಭುಬಿದಿರೆಯಹಡವಳಕಾಳಯ್ಯಂಹಿರಿಯಬೇಗೂರಲಿಸಾವನ್ತರಾಮೆಯನಕ್ಕೆಯಲುಮಾ
[46]ಱಿಕೊಂಡಬಿಟ್ಟಭೂಮಿನಖರೇಶ್ವರದತೆಂಕಣಆಲದಕೊಂಡದಸವಿಾಪದಲುಮತ್ತಲು ೧॥ ಬೆಳಗವತ್ತಿಯ
[47]ಮಂಚಿದೇವನಹೆಜ್ಜುಂಕದದೇವರಸಂರಾಮೇಸ್ವರದೇವರದೇವತಾಭವನನಮಂಜ್ಞೀರ್ನೋದ್ಧಾರವಂಮಾಡಿಸಿತಂನ್ನಹ
[48]ಡವಳಹಳ್ಳಿಯಹೊಲವಸಗಟ್ಟದೊಳಕ್ಕೋಹಿನಪಡುವಣೆಯಲ್ಲಿಗಂಗನಗಳೆಯಲುಮತ್ತಲೊ ೧ ॥ ಕುಱುವದ
[49]ಬೇಗೂರಗವಜ್ರೀಶ್ವರದೇವರಸ್ಥಳವಿ[ವಿ]ತ್ತಿಗೆಂದುಆದೇವರತೆಂಕಣದೆಸೇಲುಮತ್ತಲೊಂ ೧ ॥ ಚಿಕ್ಕಬೇಗೂರಲ್ಲಿಸಾವಂತ
[50] . . . . ತಂಮ್ಮಯ್ಯಂರಾಯದೇವನಹೆಸರಲುಪ್ರತಿಷ್ಠೆಮಾಡಿದರಾಯೇಶ್ವರದೇವಗ್ಗೆಂಕುಱುವದಸಂಗಮೇಶ್ವ
[51]ರದೇವಗ್ಗೆಂಬೆಳದಕುಱುವದಗೊರವಗೆಱೆಯಕೆಳಗೆಗಂಗನಗಳೀಲುಮತ್ತಲೊ ೧॥ ಅಂತಾ . .
[52]ಮತ್ತಂಪದ್ಮಶಿವದೇವರು . . . . . ಆವುಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವಗ್ಗೆ ಖಂಡಸ್ಫುಟಿತಜೇಣ್ಣೊೀ
[53]ದ್ಧಾರವಂಮಾಡಿಸಿದರಲ್ಲಿ . . . . . ಗಂಗನಗಳೀಲು . . . . ಮದ್ವಂಶಜಾತಪರಮಹೀ
[54]ಪತಿವಂಶಜಾವಾಪಾಪದವೀತವನನಸೋಭುವಿಭೂವಿಭೂಪಃ । ಯೀಪಾಲಯನ್ತಿ ಮಮಧರ್ಮ್ಮಮಿದಂಸವಸ್ತಂ
[55]ತೀಷಾಂಮಯಾವಿರಚಿತೋಂಜಳೀರೀಷಮೂರ್ದ್ಧನಿ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಠಿವರ್ಷಸ
[56]ಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃ ॥ ಇನ್ತಿಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದನವಂವಾರಣಾಸಿಕುರುಕ್ಷೇ
[57]ತ್ರವಗ್ಗಯತೀರ್ತ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಡರತ್ನದಲುಕಟಿಸಿನಾಸಿರ್ವ್ವರ್ವ್ವೀ
[58]ದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಲವುನೆಯ್ದುವಂಇದನಾವನಳೆದನವಂಅನಿತ್ತ ವಿಲೆಯುಮುಂಯನಿಬ
[59]ಬ್ರಾರ್ಹ್ಮಣರುಮಂಆತೀರ್ತ್ಥಂಗಳೊಳುಕೊಂದಮಾಹಾಪಾತಕವನೆಯ್ದುವಂ ॥ ಶ್ರೀರಾಮನಾಥಾಯನಮಃ ॥
[60]ಮತ್ತ ಮೂಲನೆಯಹರಿಕಾಱರವಿತಿಱವೆಂದಡೆಆನವತಿಅಲ್ಲಿರಾಮೇಶ್ವರದೇವಗ್ಗೆಗಳ್ದೆಕಂಬು ೩೦ ॥
[61]ಬೆದ್ದಲೆ ॥ ೩೦ ॥ ಅನ್ತು ಮ[ತ್ತ]ಲೊಂದು ॥ ಮತ್ತಂಅನ್ವಿತವಪ್ಪಸಾವಂತವಿ[ವಿ]ತ್ತಿಪಡುವಮುದುವಲ . . ದೊಳಗೆಸೊ
[62]ಗಿಲೆ ॥ ಅಲ್ಲಿಕುಱುವದರಾಮನಾಥದೇವರಿಗೆಭೂಮಿಗಂಗನಗಳೆಯಲೊಂದುಮತ್ತಲು ೧॥
[63]ಸಾಳಂಗದಲ್ಲಿಮತ್ತಲೊಂದು ೧ ॥ ಅನುಪಮನೆನಿಪಚರಿತ್ರದವಿನಯದವಿತರಣದಕುಲದವಿಕ್ರಮದ
[64]ಡಿಯೊಳುತನಗೆಣೆಯಿಲ್ಲೆನಿಪಂನೇದಿನಿಯೊಳುಸಲೆಮಣಲಿಯಮಾಚಗವುಂಡನಾಹವಧೀರ ॥
[65]ಸ್ವಸ್ತಿಶ್ರೀಮತುಬೆಳಗವತ್ತಿಯಸುಂಕದದೇವರಸನುವಿರುಪಯ್ಯನುನಾಕಣ್ಣನುಂಯಡವಟ್ಟಿಬಳ್ಳವೆನಾಡಸುಂಕವನಾಳುತಿದ್ದರಕ್ಕಾ
[66]ಕ್ಷಿಸಂವತ್ಸರಪುಷ್ಯಸುದ್ಧವುತ್ತರಾಯಣಸಂಕ್ರವಾಣವಡ್ಡವಾರದಂದುಸೊಱಗುಱುವದರಾಮನಾಥದೇವರಪುರದಹಳ್ಳಿಯಸುಂಕ
[67]ವಂದೇ[ವ]ರನೈವೇದ್ಯಕೆಬಿಟ್ಟುದುಇದನಾವನೊರ್ವ್ವನೞಿದಂಪಂಚಮಪಾತಕವನೆಯ್ದುವ ॥ ಶ್ರೀಮನ್ನಾಳ್ಪ್ರಭುಬಿದಿರೆಯ
[68]ಹಡವಳಕಾಳಯ್ಯನಾಡಹೆಗ್ಗಡೆಬಚೌಡಯ್ಯಸಾವನ್ತರಾಮೆಯಸಾವನ್ತಬೂವಯ್ಯಹೊಯ್ಸಣಬೊಪ್ಪಗೌ
[69]ಡಮಣಲಿಯಮಾಚಗೌಡಎಲ್ಲಾ ಸವುಸ್ತಗೌಡುಗಳುವಿದುಕುಱುವದರಾಮನಾಥದೇವರತೀರ್ತ್ಥಮಂಕೊಯ್ಸಣ

70ವೀರಬಲ್ಲಾಳದೇವರಿಗೆತೋಱಿಬಿಡ್ಸಿಧರ್ಮ್ಮಆದೇವರತೀರ್ತ್ಥದಭೂಹೊಳೆಸಮೀಪವೆಂದುದೇವರಪುರವರ್ಗ್ಗಮಹಿರಿಬೇಗೂ
71ರಗವಱೇಶ್ವರದೇವರಸಮೀಪದಸ್ಥಳದಮನೆದೆಱೆಸುಂಕಕೊಡವೀಸಗಾಣದೆಱೆತಿಪೆಸುಂಕಸರ್ವ್ವಮಂನಣೆಯಂಮಾ
72ಡಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಪುರವರ್ಗ್ಗ । ಆಹಿರಿಯಬೇ[ಗೂ]ರಸ್ಥಳದರಾಮನಾಥದೇವರ್ಗ್ಗೆಗವಱೇಶ್ವರದೇವರ್ಗ್ಗೆಬಿಟ್ಟಭೂಮಿ
73ಯಸ್ಥಳವಾವುದೆಂ[ದ]ಡೆಆದೇವರತೆಂಕಣದೆಸೆಯಮೂಡತುಂಗಭದ್ರೆತೆಂಕಕೊಡಗೆಱೆಪಡುವಜೇಯನ . . .
74ಳಗಾಗಿತೆಂಕಣಬದುಗುರೆಯಕೂಡಿದಹಳ್ಳದಸರಿವಿನಸಾಗರಮೇರೆಯಾಗಿಅಂತುಪಡುವಣಬಡಗಣ
75ಗೊ . . ಹಿಕೆಱೆಯಪಡುವಣಕೋಡಿಅಂತುಮತ್ತಲು ೪ ॥ ಮಾದನಬಾಗಿನಬಿಟ್ಟಭೂಮಿಬೇಗೂರಗ
76ಡಿಯದಾರಿಯಪಡುವಬೆಳ್ಳಱೆತೆಂಕಉಗುರೆಮೂಡಲಾಗ್ನೇಯದಕೋಡಿಯಕೊಳಮತಲು ೫॥
77ಬಿಜಬೆಗಟದಸ್ಥಳದಮಳಳಿಸೆಟ್ಟಿಯಕೆಱೆಯಕೆಳಗೆಮ[ತ್ತ]ಲು ೧ ॥

## 8

### ಅದೇ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′

1ಶ್ರೀಸಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂ
2ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ
3ಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಯಾದವಕುಳಾಂಬರದ್ಯು
4ಮಣಿಸಮ್ಯಕ್ತಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡಕದನಪ್ರಚಂ
5ಡಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮಸಂಗ್ರಾಮಭೀಮಚೋಳರಾಜ್ಯ
6ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಣವೀರನಾರಸಿಂಹದೇವರವಿಜಯರಾಜ್ಯಉತ್ತರೋ
7ತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆಶಕವರ್ಷದ ೧೧೫೦ ನೆ
8ಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದಭಾದ್ರಪದಶುದ್ಧಪಂಚಮೀಆದಿವಾರದಂದುಶ್ರೀಮತುಮೊಱಗುಱು
9ವದರಾಮನಾಥದೇವರನಿತ್ಯನೈವೇದ್ಯಕ್ಕಂನಂದಾದೀವಿಗೆಗೆಂದುಬಿಟ್ಟಂ ಮಿಱುಗುವ . . ವೆಱೆಯನಾದಂತೊ
10ಳೆಪಜಟಾಮಂಡಳಾಗ್ರದೊಳುತಳೆದಭವಂಕುಱುವದರಾಮೇಶ್ವರನೆಡೆವಱಿಯದೆವೊಡುತಿಕ್ಕುಪ
11ದ್ಮಶಿವನಭಿಮತಮಂ ॥ ಯಿಂತೆನಿಸಿದಾಚಾರ್ಯ್ಯರಿಂಪೂಜಾಪಡೆದಶ್ರೀರಾಮನಾಥಹೆಗ್ಗಡೆಹರಿಬೈ
12ಯಸಿವೆಗೈಯ್ಯಹಿರಿಯಬೇಗೂರಪಡುವಣಎರೆಹಳ್ಳದಮೂಡತೋಟಗೊಂಡಪಡುವನಾಯಕಿತ್ತಿ
13ಯಕೆಱೆಯಕೆಳಗೆಗಂಗನಗಳೆಯಲ್ಲಿಮತ್ತ ೧ ಕಂಬ ೧೦ ಶ್ರೀರಾಮನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇ
14ದ್ಯಕಂಬಿಟ್ಟಭೂಮಿಚಂದ್ರಾರ್ಕ್ಕರುಳ್ಳಿನಂಅವರಸಂತಾನಾಭಿವ್ರಿದ್ಧಿ ॥ ದ್ರೌಪತಿಗೆಪತಿಯೆಸೀತೆಯಹೋ
15ಲಿಸುವೆಗ್ಗಳದಧರಣಿಬೋಯಿತಿಧರೆಯೊಳುಹೊಡೆಹುಲ್ಲಬೀಸಿಪೂಡಿಸಿಪಡೆದಳುತುಂಗಭದ್ರಾ
16ಮಧ್ಯದಮೊಱನಂ ॥ ಅಂತುಮತಂಗರಿಷಿಯಾಶ್ರಯವಪ್ಪವಟಬ್ಯದಲ್ಲಿವನರಾಜರಾಮನೆಂ
17ಬಬೋವನುಂಧರಣಿಬೋಯಿತಿಯುಂಹೊಡೆಹುಲ್ಲಕ್ಕೆಪಂದಲಾಡಿಪಲಂ . ರಳ್ತಿ . . ತಾಭಕ್ತಿಯಂಮಾ
18 ಡಿಪರಿತುಷ್ಟರಾಗಿಕೆಲವುಕಾಲಬ್ರಹ್ಮರಕಳಸೋತ್ಪತ್ತಿತುಂಗಭದ್ರೆವುತ್ತರಗಾಮಿಯಾಗಿಬಹಸ
19ಮೆಯದನವಮಾಸಂನೆಱದುಪ್ರಸೂತಾಕಾಲದಮೇರೆದಪ್ಪಿಬಪ್ಪತುಂಗಭದ್ರೆಯಂಕಂಡುಮೊ
20ಱನನಡವಿಕ್ಕಿಪ್ರಸೂತೆಅಹಮಹಾಸತಿಯಂನೋಡಿತುಂಗಭದ್ರೆಹೆಚುಹರಿವುದುಂ
21ಆಹೇತುದಕ್ಷಿಣವಾರಣಾಸಿಶ್ರೀರಾಮನಾತದೇವರದಿಬ್ಯಕ್ಷೇತ್ರಮಂಕಂಡುಕ್ರಿತಾರ್ತ್ಥ

[22]ರಾದಸಿಂದೆಕುಲಭೂಪತಿಈಶ್ವರದೇವನಾದದೇವಮಲ್ಲಿದೇವಅವರಸ್ಥಳವಿತ್ತಿಯಲಾನೆ
[23]ಯಹರಿಕಾಱಗೌಡುಗಳಸ್ಥಳಚಿಕ್ಕ ಬೇಗೂರಬಾನೂರಬೂವೆಯಸಾವಂತಕೋಟೆ
[24]ಹಾಳಹುಳ್ಳಿಯಸಾವಂತಹಿರಿಯಬೇಗೂರನಾಗೆಯನಾಯಕಯಿವರುಮುಖ್ಯವಾಗಿಚಿಕ್ಕ ಬೇ
[25]ಗೂರಸ್ಥಳದಲ್ಲಿಅರಸುಗಳುಬಿಟ್ಟಭೂಮಿರಾಮನಾಥದೇವರವಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆ ಆಚಕಂದ್ರಾ
[26]ರ್ಕ್ಕರುಳ್ಳಿನಂಸಲುತ್ತಮಿರೆ ॥ ಗಂಗನನಾಡನಾಳ್ವಪ್ರಭುಗಳುಹಡವಳಕಾಳ್ಳಿಯ್ಯನಾಡಹೆಗ್ಗಡೆ
[27]ಚಗೌಡ್ಕಿಯ್ಯಸಾವಂತರಾಮಿಯಹೊಯ್ಸಣಬೊಪ್ಪಗೌಡನಡಿಗೆಯಚಟ್ಟಿಗೌಡಕೊಳ್ಳನಮೊ
[28]ಳಿಯುಗಂಗಗೌಡಯಿವರುಮುಖ್ಯರಪ್ಪಸಮಸ್ತನಾಳ್ವಪ್ರಭುಗಳಿರ್ದುಶ್ರೀರಾಮನಾಥದೇವರತ್ರಿ
[29]ಕಾಲಪೂಜೆಭೋಗನಂದಾದೀವಿಗೆನಿಚ್ಚಪಂಚಾಮ್ರಿತಶ್ರೀಗಂಧಬಕ್ಕುಳಕ್ಕಿಯಿನ್ದಿಲ್ಲನೈವೇದ್ಯಬಂ
[30]ಮ್ಮಾನತುಪ್ಪಬೈರವಂಗೆಬಬ್ಬಳಕ್ಕಿಯನೈವೇದ್ಯಅಂತುನಿಚ್ಚ ೫ ಬಳಕ್ಕಿಯಪಡಿತುಪ್ಪಸಲ್ತಚೈ
[31]ತ್ರಪವಿತ್ರಪರ್ವ್ವವಯಥೋಕ್ತವಿಭವದಿಯಿಂಥರ್ಮ್ಮವಾಳ್ವುದು ॥ ದೇವರಹೂದೋಟ
[32]ವಸಾಕುವವಮಾಲೆಗಾಱಂಗೆಕಂಬ ೧೦ ಗದ್ಯಾ ೨ । ಸಮುಚಿತ್ತನಾಗಿಪೂಜಿಸುವಪೂಜಾರಿಗೆಜೀವಿತ
[33]ಗದ್ಯಾಣ ೨ ಕಂಬ ೧೦। ದೇವರತ್ರಿಕಾಲಭೋಗವಾಡುವಜಗಳಿಕಾಱಂಗೆಗದ್ಯಾ ೨ ಕಂಬ ೧೦। ಸಂ
[34]ಖದವಂಗೆಗದ್ಯಾಣ ೧ ಹಣ ೧೨ ಅಖಂಡಿತನೆಂದಾದೀವಿಗೆಗಾಣ ೧। ಈಕ್ಷೇತ್ರದ ಅನುಷ್ಠಾನವಾ
[35]ಸಿಗಳಿಗೆಅಂನಾಚ್ಚಾದನೆಯಆರೈವುದುಖಂಡಸ್ಫುಟಜೀರ್ಣೋದ್ಧಾರವಮಾಡಿಸುವೈದುವರ್ಷಂ
[36]ಪ್ರತಿಸೊತೆಯಥವಳಿತವಾಳ್ವುದು ॥ ಇಮೂಱುವೊದಲೊಳಗೆಆರುಥರ್ಮ್ಮಕ್ಕೆ ಅನುಕೂ
[37]ಲನಾದಾತನೆಆಚಾರ್ಯ್ಯಆತನಹೇಳಿತಕೇಳಿದುನಡವುತ್ತವಿರಲುಸ್ಥಾನಾಭಿವಿ
[38]ದ್ಧಿಅಹುದುಯಿಥರ್ಮ್ಮವಆರೈಯದಗೆವುಡಿಂಗೆಳುಂಆರಸಿಂಗೆವುಹಾಪಾಪಇಂತು
[39]ಎಕ್ಕೊಟಿತಪೋಧನರುಂಅಸಂಖ್ಯಾತಗಣಂಗಳುಂವುಂವುಡಿದಂಡಂಗಳುಂಪಂನಿಚ್ಚಾ
[40]ಸಿರಬಿಲ್ಲಮೂನೂರ್ವ್ವರೆನಿಸಿದ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತವಸ್ತುವಿಸ್ತೀರ್ಣ್ಣಸಪ್ತಸಾಗರದಿಗ್ವಳಿಯಪರಿವ್ರಿತಭೂ
[41]ತಳಖ್ಯಾತರುಂಶೇಷಭುಕ್ತಶೇಷನಿರ್ಮ್ಮಾಲ್ಯಾಧಿಪತಿಚಂಡೇಶರುಂಶಿವರಾತ್ರಿಕಥಾನ್ವಿತಶಿವಪ್ರಸಂ
[42]ನರುಂದ್ರೋಣನಿರ್ಮ್ಮಿತವಿದಿತಬಿಲುವಿದ್ದೆಕಾಱರುಂಕರ್ಣ್ಣಧ್ವಜಲಾಂಛನಲಾಂಛಿತರುಂಭವನೊ
[43]ಸೆದರ್ಜುನಂಗೆಕಿರಾತರೂಪುವೇಶದಿಂಪಾಶುಪತಾಸ್ತ್ರವುಂಕೊಟ್ಟುಕಿರಾತಾನ್ವಯರುಂಪಿಕಕ್ಷೋ
[44]ಹಿಣಿವಾಡಿಯೆಪಿಕಸ್ಥರಪಂಚದಶಅಕ್ಷೋಹಿಣಿವಾಡಿಯೆಕರೆಯಲುಪಟ್ಟಕಂಬದಕಾಕಪತಾಕಹ
[45]ಸ್ತರುಂಎಸುವರಾದಿತ್ಯಸಾಯ್ಯೋರ್ಗ್ಗಂನತರುಂಕಾಡಾನೆವುಲ್ಲರುಂಕದನಪ್ರಚಂಡರುಂನೈಗೋ
[46]ಲಪಾರ್ತ್ಥರುಂಗಜಬ್ಯೂಹ್ಯಸಿಂಹಬೇಟೆಕಾಱರುಂಅಸಹಾಯಸೂರರುಂನೋಡಿತಪ್ಪದೆಸು
[47]ವಕಂಣಂಬಿನವರುಂಪರಸೈನ್ಯಗಜಕೇಸರಿಗಳುಂಸಮಸ್ತವಿಖ್ಯಾತರಪ್ಪಐನೂರ್ವ್ವಸ್ಥಾವಿ
[48]ಗಳುಯಿಕ್ಕಿದಬೈಸಣಿಗೆಎತ್ತಿದತೋರಣಪರಕ್ಷಪಾಳಕರುಂಅಭಿಮಾನಧನಜೀವರಕ್ಷಿ
[49]ತರುಂನೆವನೋಡಿಗಂಡರುಂಅಡವಿಭಂಡಾರರುಂಏಕಾಂಗವೀರರುಂಪರಚಕ್ರಮಲ್ಲರುಂ
[50]ಸ್ವಸಮಯಥರ್ಮ್ಮಪ್ರತಿಪಾಳರುಂಕುಱುವದರಾಮನಾಥದೇವರಲಬ್ಧವರಪ್ರಸ್ನನರುಂ
[51]ಶ್ರೀಮತ್ಸಂನುತಕುಱುವದರಾವುಂಗತಿಭಕ್ತಿಯುಕ್ತನೂರ್ಜ್ಜಿತಲಕ್ಷ್ಮಿಕ್ಷೀರಾವುನೆನೆದೊಡ್ಡ
[52]ವಾಡದೆಕಾವಿಯಸಾವಿಂತನೆನೆದನಹಿತಕೃತಾಂತಂ । ದೊಡ್ಡವಾಡದಸೋವಿಯಸಾ
[53]ವಂತನವುಗನುರಾವಿಯುಸಾವಂತ । ಹೊಯ್ಸಣಬೀಡಿನಪರವುವಿಶ್ವಾಸಿಗಳಪ್ಪಹಂ
[54]ನಿಚ್ಚಾಸಿರಬಿಲ್ಲಮೂನುರ್ವ್ವರುಮುಖ್ಯರಪ್ಪಹಕ್ಕಿಯಸೋವಿಯಸಾವಂತಆತನ
[55]ತಂವ್ಮಲಕಂದ್ರವುಳಿಅವರವುಕ್ಕಳುರಾವಿಯಸಾವಂತವುಸಣಿಯಸಾವಂತಅಂಬಿ
[56]ಗನಾಯಕವೊತ್ತಕೆವುಮುಖ್ಯರಪ್ಪಸೋವಿಯನಾಯಕಸಹಿತವಾಗಿಚಿಕ್ಕವೊತ್ತದಹ . .

[57]ಗಡನಕೆಱೆಯನಾಯಕಆತನತಂಮ್ಮಕವಡನಬಂಮ್ಮೆಯನಾಯಕಹಿರಿಯವೊತ್ತ
[58]ದಕಾಳೆಯನಾಯಕರಾಜಯನಾಯಕಅಂತಾಸವುಸ್ತ ಅಂಬಿಗನಾಯಕರುಂ
[59]ಬೀಡಿನಬೋವಚಿಂಣ್ಣನಬಂಮ್ಮಹೆಗ್ಗಡೆಮಲಿಗಬೀಡಿನವುಖ್ಯರಪ್ಪಸಾವಂತರುಂ
[60]ಬೋವರುಂಎಡತೊಱೆನಾಡವುಂಡಲಿನಾಡಬೋವರುವುಖ್ಯರಪ್ಪಸವುಸ್ತ ಆ
[61]ಲೆಗೊಲಿಗಳುಂಬನವಸೆನಾಡಪಾಂಡ್ಯನಾಡಆಲಿಗೊಲಿಗಳುಂಸವು
[62]ಸ್ತನಾಲ್ಕುನಾಡಬೋವರುಮಿದ್ದುಬಳಿಳ್ಳಿಯಕುಱುವದಪೇಗೂರಬಿಲುವಡಿಕೆಆ
[63]ವೂರಆಂಬಿಗದೆಱೆಯರಾವುನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ
[64]ಧರ್ಮ್ಮಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 9

ಆದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಮಹಾದ್ವಾರದ ಮುಂಟಪದ ಬಳಿ.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 3″

[1]ಶ್ರೀನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಜಕಂದ್ರಚಾಮರ
[2]ಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
[3]ಭಾಯುಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ವಿಜಯಾಭ್ಯುದಯ
[4]ಶಾಲಿವಾಹನಶಕವರುಶ ॥ ೧೭೯೯ ನೆಯನಳಸಂ
[5]ವತ್ಸರದವೂಷಸು ೫೪ ಗುರು . . ಶ್ರೀವುದ್ಯಾಜಾಧಿ
[6]ರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಸ
[7]ದಾಶಿವರಾಯವುಹಾರಾಯರು । ವಿದ್ಯಾನಗರಿಯ
[8]ಲಿಸ್ಥಿರಸಾಂಬ್ರಾಜ್ಯಪಟ್ಟಯುಕ್ತರಾಗಿಸುಖ
[9]ಸಂಗಥಾ । ವಿನೋದದಲ್ಲಿದೇವಬ್ರಾಹ್ಮಣರಿ
[10]ಗೆಸುಧರ್ಮ್ಮಯುಕ್ತರಾಗಿಯಿಹಟ್ಟಣದವೇಂ
[11]ಟಿಯಕ್ಕೆ ಸಲುವಬಳಿನಾಡೊಳಗಣಹೊಂನಾಳಿಸೀ
[12]ಮೆಯತುಂಗಭದ್ರಾವುಧ್ಯಸ್ತಳವಾದಕುಱುವದರಾ
[13]ಮೇಶ್ವರದೇವರಿಗು . . . ದಲಿಪಸ್ತಂಬಸೂತ್ರ
[14]ದಯೆಜುಶ್ಯಾಖೆಯಶ್ರೀ . . . . .
[15]ಜಯದೇವವುಹಾಅರ . . ರಾವೆ . . .
[16]ಹನಾಯ್ಕರಅಳಿಯ । ರಾ . . . ವುಹಾಅರಸುಗಳು
[17]ಸೂರ್ಯ್ಯಗ್ರಹಣಪುಂಣ್ಯ . . . ಬ್ರಾಂಹ್ಮಣವೂಜೆ
[18]ಅಭಿಷೇಕನಯಿವೇದ್ಯ . . . . ನಂದಾದೀ
[19]ಪ್ತಲಾಂಗರಂಗವಯಿಭವಕ್ಕಾಗಿ । ಕೆಳದಿಯನ
[20]ದಾಸಿವರಾ ನುನಾಯಕರಿಗೆಅಮರವಾಗಣಿಯಾ
[21]ಗಿಕೊಟ್ಟ । ೦ಾಹೊನ್ನಾಳಿಸೀಮೆಯೊಳಗಣಕುಱುವ
[22]ದರಾಮೇಶ್ವರದೇವರಿಗೆ ॥ ಪ್ರಾಕುತಳವಾಱುಕೆಭೂಮಿ
[23]ತೆತ್ತು ಬಹತ್ತಿದ್ದ । ಕುಱುವದಗ್ರಾ ೧ ವೊರಸಗೊಂಡನ
[24]ಹಳ್ಳಿಗ್ರಾ ೧ ಆರಗದವೇಂತೆಯಕೆಸಲುವಸಿರಿಗೆ
[25]ರ್ದನಾಡೊಳಗಣಹಾರನಹಳ್ಳೀಸ್ಥಳಕ್ಕೆ ಸಲುವವಿಡೆ
[26]ಕೊಪದಗ್ರಾ ೧ ಕಯಿವೆಸಿರಿಗಿರಿಪುರದಗ್ರಾ ೧ ಅಂತು
[27]ಗ್ರಾ ೪ ನುತಳವಾರ್ಧಿಕೆಯನುಬಿಡಿಸಿನರ್ವ್ವನವುಸ್ಯ
[28]ವಾಗಿನವುಪ್ಪಿಸಿದೆಱು । ಆಗ್ರಾವುಗಳಚತುಸ್ಸೀಮೆ
[29]ಯೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆ
[30]ಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬಆಷ್ಟಭೋಗತೇಜಸ್ವಾವ್ಯ
[31]ವನುಕುಱುವದರಾಮೇಶ್ವರದೇವರಿಗೆ । ಸವುರ್ಪಿಸಿ
[32]ದೆಱು । ದಾನಪಾಲನಯೋರ್ವುಧ್ಯೋದಾನಾಶ್ರೇಯೋನ್ನುಪಾ
[33]ಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗವುವಾಪ್ನುವತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ
[34]ಸ್ವದತ್ತಂದ್ವಿಗುಣಂಪ್ರಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾ
[35]ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತು ॥ . . . . .
[36]ಯಿಾಧರ್ಮ್ಮವನುಆರೊಬ್ಬರುಪ್ರತಿಪಾಲಿಸಿನಡಸಿದರೆ . .
[37] . . ಯಿಾಧರ್ಮ್ಮಕೆಆರೊಬ್ಬರುಅಕ್ರಮವುಮಾಗಿವುಡಿದವರುಕಾ
ಸೀ
[38]ಲಿಗೋಬ್ರಾಹ್ಮರವಧಿಸಿದಂಥಾದ್ರೋಹಕೆಹೋಪ .
[39]ತಂದೆತಾಯನುತುಂಗಭದ್ರಾತೀರದಲಿವಧಿಸಿದ
[40] . . ಹೋಹರುಯೆಂದುವುಮಾಡಿದಚಲಾಶಾಸನ
[41] . . . ಯೇಚಣದಣಂಕರವುಕಳುಸದಾಚವರಾಯ
[42] . . ಲಕರು । ಶ್ರೀಯಿಾಶಾಸನವಹೊಱದಾತ . . ಸಾಖೆ . .
[43] . . ಬೋ . . . ಶ್ರೀ

## 10

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರ ಸೋಮಸೂತ್ರದ ಗುಂಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 3′×1′6″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ[ತ್ರೈಲೋಕ್ಯ]ನ
ಗರಾರಂ
[2]ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ । ದೂಶಿತಾಸೇಶದೈತ್ಯೇಂದ್ರಾಭೀಶ
[3]ಣಸರ್ವಭೂಷಣಸಂಖ್ಯಾನಾನ್ಯನೇಮ್ರಗೀರ್ವ್ವಾಣಕಿಂಕರಃ
[4]ಪಾತುಸಂಕರೆ ॥ ಸ್ವಸ್ತಿಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
[5]ಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂತ್ರೈಯಕುಳತಿ
[6]ಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯ
[7]ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ
[8]ಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸಮ
[9]ಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂತವೀ
[10]ರಲಕ್ಷ್ಮೀಕಾಂತಂಗೋತ್ರಪವಿತ್ರಂಸುಜನಯ್ಕ ಮಿತ್ರಂ
[11] . ದಿಜನಾಧಾರಂಗುಣಗಣಾಧಾರಂಕೂರೆಕೂ
[12] . . ವೈರಿಘಟಸರ್ವ್ವಂತಪ್ಪೆತಪ್ಪುವಂಬಿಗಿದೆಂ
[13]ತುವೊಪ್ಪುವಂಪುಸಿಯಂಬುದಿಲ್ಲಭಯಲೋ
[14]ಭಮಿಲ್ಲಕಾಮಿಸೆಕಾವುಂಸಾಹಸೋದ್ದಾಮಂನಾ
[15]ಮೂದಿಸವೆಸ್ತಪ್ರಸೆಸ್ತಿ ಸಹಿತಂಶ್ರೀವುನುವು
[16]ಹಾಸಾವುಂತವನಗಜಕೇಸರಿನಾಗೆಯ್ಯನಾಯ
[17]ಕಂಸುಕಸಂಕತಾವಿನೋದದಿಂವುಂಡಲಿಸಾಯಿರದ
[18] . . . ರಲುಸುಕಸಂಕತಾವಿನೋದದಿಂದಿರಲು
[19]ಚಾಳುಕ್ಯವಿಕ್ರವುಕಾಲದ ೬೬ ನೆಯಖರಸಂವ
[20]ತ್ಸರದವೈಸಾಕಸುದ್ಧ ೧ ಸೋವುವಾರದಂದು
[21] . . . ಗುಣಸಂಪನ್ನನುಡಿದುವುತ್ತೆನ್ನಂಗೋತ್ರ
[22] . . . . . ಪರನಾರೀಪುತ್ರಂಬಂಧುಜನಕಾಧಾ
[23] . . . . . ಸಕಳಜನಸ್ತುತ್ಯಂಧರ್ಮ್ಮ

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

## 11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′×1′3″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ . . . .
[2]ಕ್ಯಾನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . . . . .
[3]ಮಸ್ತಪ್ರಕಸ್ತಿಸಹಿತಂಶ್ರೀ . . . . . .
[4]ಯ್ಸುಣಶ್ರೀವೀರನಾರಸಿಂಗದೇವರಸರ . . . .
[5]ರಸಮುದ್ರದಲುಸ್ಥಿರರಾಜ್ಯಂಗೆ . . . .
[6]ಹಾವುಂಡಳೀಶ್ವರಂವಾವನಂಕಕಾಲಿ . . .
[7]ಕೆಗರುಡಂಸತ್ಯನಾರಾಯಣನುನ . . . . .
[8]ಚೋಳಕಟಕಸೂಜಿಕಾಟಗಯಿಗೋವಳಿಸ .
[9]ಮಂನೆಯರಗಂಡರಾಜನಾರಯಣಬ್ಬಾ . . . .
[10]ದೇವರವುಗಗಂಗವೆರುವಾಳಿದೇವಂಸ . . . . .
[11]ದೋರಸಮುದ್ರಕೆವಿಜಯುಂಗೆಯಿದು . . . . .
[12]ದುಹೊಳೆಯಹೊನ್ನುರನಾಡಲುಸು . . . . .
[13]ದಲಿಸಖವರಷದ ೦೦೦ ನೆಯಸಾ . . . . .
[14]ಜ್ಯೈತ್ರಸುದ್ಧ ೧೦ ಸೋವುವಾರದಂದುವೊ . . .
[15]ರಾವುನಾಥದೇವರದರುಸನವಾಡಿಆಶ್ರೀ . . . .
[16]ಪಡಿಗೆಕೊಳ್ಳಿಗನಗಟ್ಟದವಿತ್ತಿ ಯೊಳಗೆಸ . . . .
[17]ರನಡುವೆಸಾಸನೆಯಹಳ್ಳೂ . . . .
[18]ಟ್ಟಭೂಮಿವುತ್ತಲು ೧ ಯಿಾಧರ್ಮ್ಮವ . . . .
[19]ದವನುಅನಂತಕಾಲಸುಖದಿ . . . .
[20]ಶ್ರೀವುಂಗಳವುಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 12

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2} \times 1$

[1]ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರವುಡ . .
[2]ವರ್ತ್ತಿರಾಮಚಂದ್ರರಾಜ್ಯೋದಯದಸರ್ಬ್ಬಧಾ . . .
[3]ಸ್ರವಣಸುಧಪಂಚಮಿಾಸೋಮವಾರದಲುಱ . . .
[4]ಮನಾಥದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ . .
[5]ಯಿದೇವರಮಗಕೊಂಮೆನಾಯ್ಕ ಎಡವಟೆಯಬಳ್ಳೆರೆ
[6]ಶ್ರೀಕುಱುವದರಾಮನಾಥದೇವರದೇ . .
[7]ಸ್ತಾನದಾಚಾರ್ಯ್ಯಬಯಿಚರಸದೇವರು
[8]ಭೂಮಿಹೂದೋಟದಮುಂದಣಕೊಣನದ
[9] . ವೊಂದುಮತ್ತರು .

## 13

ಅದೇ ಹೋಬಳಿ ಮಾದೇನಹಳ್ಳೀ ಮಾಗಣಿ ಬಲ್ಲೇಶ್ವರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಧರಣಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ $6' \times 3'$

[1] . . . .ವಲ್ಲಭಾಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಾ
[2] . . ರಸರ್ಮಾರಸತ್ಯಪೃಥುವೀರಾಜ್ಯಂಗೆಯ್ಯೆಇನ್ದಬ
[3] . . . ನೆತೊಸಿಪಸಾ
[4]ಮ್ಮತ್ಸರತ್ಸತಂಗೊಳೆಸಕವರ್ಷಮೆಱ್ನೂಱತೊಮ್ಬತ್ತ ಎರಡನೆಯ
ವ
[5]ರ್ಷಪ್ರವರ್ತ್ತಿಸೆಮಾದಿಊರಬೀ . ಹಾಳಗೊಣ್ಡ . . . ತು
[6]ಱುಗೊಳೊಳ್ಸತ್ತುಸರ್ಗ್ಗಮೇ . . . ಇದಸಲೆಲುವೊಗೆಇಮ್ಮ
[7]ತ್ತರ್ಮಣ್ಣಕೊಟ್ಟರ್ಇರ್ವ್ವಗೂಮೇಱೆ । ಸ್ವಸ್ತಿಶ್ರೀಇನ್ತೀಧ
ರ್ಮ್ಮರಾಱವಾನ . . . .
[8]ರ್ಗ್ಗೆರಾಜಮಾನಪನ್ನಿರ್ಮ್ಮತ್ತಗಳ್

## 14

ಅದೇ ಹೋಬಳಿ ಕುರುವ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಹಿಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $4'\ 6'' \times 2'\ 6''$

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂ
[2] . . . . . .
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
[4]ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀ
[5]ಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾ
[6]ರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾ
[7]ರಾಜಾಧಿರಾಜಂಕೋಳಾಳಪುರವರೇಶ್ವರಂನನ್ದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚನಂಪದ್ಮಾವತೀ
[8]ಲಬ್ಧವರಪ್ರಸಾದಂಮ್ರಿಗಮದಾಮೋದಂನಂನಿಯಗಂಗಜಯದುತ್ತರಂಗರಕ್ಕಸಗಂಗಶ್ರೀ
[9]ಮತ್ತ್ರಿಭುವನಮಲ್ಲಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರುಸುಖಸಂಕತಾವಿನೋದದಿಂದಾಳುತ್ತಮಿರೆ ॥
[10]ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತವಿಜೆಯಲಕ್ಷ್ಮೀಕಾಂತಂಗೋತ್ರಪವಿತ್ರಂಸು
[11]ಜನೈಕಮಿತ್ರಂವಂದಿಜನಾಧಾರಂಗುಣಗಣಾಧಾರಂಕೂರೆಕೂರ್ಪ್ಪಂವೈರಿಘ
[12]ಟಸರ್ಪ್ಪಂತಪ್ಪೆತಪ್ಪುವಂಬಿಗಿದೆಂನ್ತುಮೊಪ್ಪುವಂನುಡಿದಂತೆಗಣ್ಡಂಮಚ್ಚರಿಪರಗಣ್ಡಂ

[13]ನೇಕಾಂಗವೀರಂವೀರಾವತಾರಂಮಹಿವುಗೆಕಾವಂಪಿರಿದಿತ್ತು ಮಹಿವಂಪ್ರಸಿಯೆಂಬುದೊಲ್ಲಂ
[14]ಭಯಲೋಭವಿಲ್ಲಂಕಾಮಿನೀಕಾಮಂಸಾಹಸೋದ್ಭಾವನೀಡುವರಾದಿತ್ಯಂದಳಮುಖಾ
[15]ದಿತ್ಯಂನುಡಿಯೇಕವಾಕ್ಯಂಜೋಳವಾಣಿಕ್ಯಂಸಾಹಸೋತ್ತುಂಗನಣ್ಣನಸಿಂಗವ
[16]ನಗಜಕೇಸರಿಸಿವಪಾದಶೇಖರಂನಾವಮಾದಿಸವುಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಶ್ರೀಮ
[17]ನ್ಮಹಾಸಾಮನ್ತನೊಟ್ಟಪಟ್ಟಿಯಣ್ಣಂಗಳ್ ॥ ಒಳುಕ್ಯವಿಕ್ರಮಕಾಲ ೧ ನೆಯನ
[18]ಳಸಂವತ್ಸರದಜೈತ್ರಸುದ್ಧ ೫ ವಿಾಆದಿವಾರದಂದುಮಂಡಲಿಸಾಯಿರದಕಂಪಣಂಚೀಲೂರುಬ
[19]ಳ್ಳಿಮೂವತ್ತ ಐಪ್ಪವಿಪ್ಪಬಾದಕೋಟೆಪುರದಲುಯೀಕಭೋಗಂಗಾವುಣ್ಡಿಕೆಯಂಸುಖದಿಂದಾಳುತ್ತಮಿರ
[20]ಲುವ್ಯತೀಪಾತಸಂಕ್ರಾನ್ತಿಯನ್ದುನಾಗೇಶ್ವರದೇವರಪ್ರತಿಷ್ಟೆಮಾಡಿದಕಿವಾಲ್ಯದಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿದ
[21]ಕುಱುವದಾಚಾರ್ಯ್ಯಪದ್ಮಕ ವದೇವರಿಗೆಏಕಭೋಗಸ್ಥವಾಗಿಸಾಂತರಾಮಯ್ಯಸವ್ವ ಮಂನ್ನಣೆಯಾಗಿಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂ
ರ್ವ್ವ
[22]ಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ ಆದೇವರನಿವೇದ್ಯಕ್ಕೆಬಿಟ್ಟಗದ್ದೆಕವ್ಮ ೫ ಆದೇವಾಲ್ಯದಿಂಮೂಡದೇವರ
[23]ನಿವೇದ್ಯಕ್ಕೆಬಿಟ್ಟಪದ್ದಲುಮತ್ತರ್ ೦ ಪೂಜಾರಿಸಮಗ್ರದಿವಭ್ಯಾಗತಗರ್ಗಂಬಿಟ್ಟಪದ್ದಲೆಮತ್ತರ್ ೦
[24]ಪಾತ್ರಂಪಾಳಾಯಿಗಂಪಾಡುವಗ್ರಂಬಿಟ್ಟಪದ್ದಲೆಮತ್ತರ್ ೫ ಸಂಖದ . . ವಂಗೆದೇವಗ್ರಿಪತ್ರಿದಪ್ಪಗೆ
[25]ವಲಬಾದಂಗಬಿಟ್ಟಪದ್ದಲೆಮತ್ತರ್ ೦ . . . . ದೇವರನಂದಾದೀವಿಗೆಗೆಬಿಟ್ಟಗಾಣ ೦ ದೇ
[26]ವರಪುರವಾಗ್ರದಬಿಟ್ಟ . . . . . ಯಿಂಧನ್ಮ್ರ[ಮ]ಂತಪ್ಪದೆಪ್ರತಿಪಾಲಿಸುವರ್
[27]ಅನ್ತೀಧರ್ಮ್ಮಮಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸು . . . . ಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಪ
[28]ನ್ನೆರಡುಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂ . . . . . ಸಹಸ್ರಬ್ರಾಹ್ಮಣರ್ಗ್ಗಆ
[29]ಜ್ಞ್ಜನಂಮಾಡಿದಾನಂಗೊಟ್ಟಫಳವಕ್ಕುಂ . . . . . ವಾರಣಾಸಿಯ
[30]ಲುಕುರುಕ್ಷೇತ್ರದೊಳಂಪನ್ನೆರಡುಕವಿಲೆಯ . . . . . ನ . . . . .
[31]ಳಿದಪಾತಕವುಕ್ಕುಂ ॥ ಸ್ವದತ್ತಂಪರ . . . . . ಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ . . . . . ಪೆರ್ಗ್ಗಡೆಱೀರ . ತಯ್ಯ
[32]ನುಪೆರ್ಗ್ಗಡೆಬಯ್ತು ಯ್ಯನುಂಪೆರ್ಗ್ಗಡೆ . . . . ಸೇನಬೋವಚಿಕಣ್ಣನುಂಇ
[33]ನ್ತೀನಾಲ್ವರುಮಿಱ್ದುದೇವರ್ಗ್ಗನಿವೇದ್ಯಕ್ಕೆಬಿಟ್ಟವುತ್ತ ೦ ಯಿನ್ತಿದಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸು
[34]ವರ್ಮಿನ್ತೀಸಾಸನವುಂಬರೆದಸೇನಬೋವನಾರಣಯ್ಯ ॥ ಕೋಟೆಹಾಳಸಾವಂತ
[35]ರಾಮೈಯ್ಯಪದ್ಮಕವದೇವರಿಗೆನಾಗೇಶ್ವರದೇವಸ್ಥಾನವಧಾರಾಪೂರ್ವ್ವಕಂ
[36]ಮಾಡಿಕೊಟ್ಟರ್ಈಸ್ಥಾನವಕಲ್ಲುವೆಸನವಮಾಡಿಸಿದರುದೇವರಿಂದಲ್ಲಿಯಕೆ
[37]ಜೆಯಕಟ್ಟಿಸಿದರುಆಧರ್ಮ್ಮವಕಂಡುಪ್ರೀತಿಯಾಗಿತಂನಹೆಸರಕೇಳವದೇವರಪ್ರ
[38]ತಿಷ್ಟೆಯಮಾಡಿಸಿದಪೂರ್ವ್ವಶಾಸನದಬಿಟ್ಟಭೂಮಿವೊಳಗಾಗಿ . ತಾ . ಕೋಟೆಹಾ
[39]ಳಬಡಗದೆಸೆಯಗೊತ್ತುಗಸಿರಿಯಣನಕೆಱೆಯಮೂಡಗೋಡಿಯ . . ಚೆಯಾಳ
[40]ಗಂಗನಗಳೆಯಲ್ಲಿ ೬೦ ಕಂಬಕೆಯ್ಯನಾಗೇಶ್ವರದೇವರಿಗೆಬಿಟ್ಟಭೂಮಿ . . ಚಂದ್ರಾರ್ಕ್ಕ್ಕ
[41]ರುಳ್ಳಿನಂ ॥

## 15

### ಅದೇ ಹೋಬಳಿ ಗೋವಿನಕೋವಿ ಗ್ರಾಮದಲ್ಲಿ ಇರತ್ತೆ ಮಠದ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 2′

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಶಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
[2]ಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮನುಕುಱುವದರಾಮನಾಥದೇವರ್ಗ್ಗಚಿಕ್ಕ ಬೇ

[3]ಗೂರರಾಮೇಸ್ವರದೇವರ್ಗ್ಗಂಕುಱುವದಸಂಗಮೇಸ್ವರದೇವರ್ಗ್ಗಂಳುಗುರೆಯವೊದತ್ತೊತ್ತಿನವುಗನವು
[4]ಗಭದ್ರ . . ಎಲುಬುಂಡೆಯಾಳೆಯು . . ಹೆಗ್ಗಡೆಯೊಳಗಾಗಿಅಂತಾಬಿಟ್ಟಪಣ . .
[5]ಡನಸೋಮ . . . ಯಿಾಧರ್ಮ್ಮಂನಾರುಪ್ರತಿಪಾಲಿಸುವವಂವಾರಣಾಸಿ . .
[6]ಕ್ಷೇತ್ರವಗಣ್ಯತೀರ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುವುಂಪಂಚಕೆರತ್ನದಲ್ಲಿ . . .
[7] . . . . . ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಲನೆದುವರುಇದನಲಿ . .
[8] . ಕವಿಲೆಯುವುಂಅನಿತುಬ್ರಾಹ್ಮಣರುವುಂಅಕ್ಷೇತ್ರಂಗಳೊ . . . . . .

## 16

ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಲೇಶ್ವರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸರ್ವೇಸನೆಂಬರು ೭ ರಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 6″ × 1′

[1]ಅಕಸಾಲೇರಹೊಂನವ್ಮನ | [2]ಮಗಲಿಂಗಂಣಗೆಹಾಕಿಕೊ | [3]ಟ್ಟಲುಂಬಳಿಹೊಲನು

## 17

ಅದೇ ಗ್ರಾಮದ ಬಳಿಲ್ಲೇಲಿಂಗಪ್ಪನ ಗುಡಿಯ ಮುಂದೆ ಧ್ವಜಸ್ತಂಭದ ಬಳಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′

[1]ಶ್ರೀಗುರುಭ್ಯೋಂನಮಃ । ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರ
[2]ವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಯಾದವ
[3]ವಂಕೋದ್ಭವವೆಂತೆಂದಡೆ ॥ ಧರೆಯತಿಸಯಭಾರವುಮುಮಂಪರಿಹ
[4]ರಿಸಲುರಾಮಕೃಷ್ಣರುದಯಿಸಲೊಡನೆವರವಂಶಂಸಂದಮಿಲಾಗುರುತರವಿಖ್ಯಾತಕೀರ್ತ್ತಿ
[5] . . . ದಿಕಂ ॥ ಅಲ್ಲಿನವುಸ್ತಭೂವನಿತಾ . . ॥ . . .
[6]ದೊಡೆ . . . ನಾದಿಯಾದನುಪರೆಂಬರೆಜಯತುಗಿದೇವನಾತ್ಮಜಂಬಲಿದನುಂನತೋದಯ
[7]ನುದಾತ್ತಪರಾಕ್ರಮನತ್ಯುದರ್ಗ್ಗದಿಂದೆಅರಿಗರ್ಗ್ಗಣ್ಯನೆನಲೊಪ್ಪದಕೀರ್ತ್ತಿಗಧೀಸಸಿಂ
[8]ಹಣಂ ॥ ಚದುರಿಂಕೇರಳನಿಂನರಾಜ್ಯಮೆದವಮಂಹಂಮಿಾರನೇವೀರದಿಂಕೆಡಬೆಡೀಗ
[9]ಳುಬಂದುಕಾಣೊಡೆಯನಂಕಪ್ಪಂಗಳಂಬೇಗದಿಂಕೊಡುನೀಂಕೊಂಕಣಿಜಕೋಳನಿಂನಬಲುಪಿಂನೀಂಬಪ್ಪುರ್
[10]ದಿಂದಾಗ . . . ಕಂದರದೇವನೊ . ನೆನುತಂವೈರಾಧಿಸನ್ನಾರ್ಣವರೂ ॥
[11]ಆಕಂದಾರನತನೆಯಂಶ್ವೀಕರಿಸಿವಲ್ಲಿನಪಗೆವರೆಲ್ಲರಸಿರಿಯಂಶ್ರೀಕಾಂತೆಗರಸನಾದಂಭೂ
[12]ಕಾಮಿನಿಗೊಲಿದರಾಮಚಂದ್ರವುಹೀಂದ್ರಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂವುಹಾರಾಜಾ
[13]ಧಿರಾಜಂಪರಮೇಶ್ವರಪರವುಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವ
[14]ರಯಾದವಕುಳಕಮಳಕಳಿಕಾವಿಕಸನಭಾಸ್ಕರವೂಳವರಾಯವುದತ್ರಿಜೇ
[15]ಶ್ವಗೊರ್ಜ್ಜರರಾಯವಾರಣಾಂಕುಸತೆಲುಂಗರಾಯಸ್ಥಪನಾಚಾರ್ಯ್ಯಹೊ
[16]ಯಿಸಣರಾಯಸಾವ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಕಂಕಣಪ್ರಚಂಡದೋರ್ದ್ದಂಡಅರಿರಾಯ
[17]ಜಗರ್ಭುಂಪಕಂಪಣಾಚಾರ್ಯ್ಯಶ್ರೀಯಾದವನಾರಾಯಣಪ್ರವೃಧಪ್ರ

[18]ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರರಾಮಚಂದ್ರದೇವತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರ
[19]ಧಾನಂರಾಯದ . ನಾಥಕಳಿಗಳಂಕುಸಶ್ರೀಧರನಪ್ರತಾಪಮೆಂತೆಂದಡೆ ॥ ಧಾ
[20]ರಾಧೀಸಸ್ಯಭೋಜಸ್ಯಕಿರ್ತ್ತಿರೇಕಾಕಿನೀಸತೀಅದ್ಯಶ್ರೀಧರದಂಡೇಸಕೀರ್ತ್ತಿಃಸಹಚರೀಸಖೀ ॥
[21]ಇದುಸಕಳವಿಬ್ಧಜನಸಂಸ್ತೂಯಮಾನಾನೇಕನಿಜವಿಶದತರಮಣಿರ
[22]ತ್ನಾಕರಂವೈರಿಜನಭೈರವಂಯಾದವನೃಪೇಂದ್ರರಾಜ್ಯಧೌರೇಯದಿಕ್ಕುಂಜರಕಾಮಿನೀ
[23]ಜನಮನೋರಂಜನಮಲ್ಲಿಕಾರ್ಜ್ಜುನದಣ್ಡನಾಥಾಮಳಯಶೋವಾರ್ದ್ಧಿವರ್ದ್ಧ
[24]ನಸುಧಾಕರಸಕಳಸಾಹಿತ್ಯಾಕರಂಚಾತುರ್ಯ್ಯಚತುರ್ಮ್ಮುಖಂವಿದ್ವಜ್ಜ
[25]ನಸಖಂನಿಖಿಳಕಳಾತ್ಮಕಅರಿಗಳಂಕುಸಂಶ್ರೀಧರನಾಥನಳಿಯವಿ
[26] . . . ಹಾಪ್ರಧಾನಂಕಲಿಗಳಂಕುಸಂ . . ದಂಣಾಯಕರಮಂಮಲಕುಮಿದೇವನಪ್ರತಾ
[27]ಪವೆಂತೆಂದಡೆ ॥ . . . . . ರಾಪತಿತಮಸ್ತಕೇಲೋಚನೇಸತ್ರುನಾ
[28] . . . . ಚತಿನಿದ್ವಿಶಾಭಾಗಂಗಳೊಳುಚಮಕ್ತ್ರಿತಿಅಂತುತ್ರಯ
[29] . . ವೇದರಂಜನ . ಪಿರಿಯನೊಳ್ಪುಳಿವಹೆಜ್ಜೆಯೊಳೊಪ್ಪಮಹೇಂದ್ರಭೋ
[30]ಜ್ಯಮಂ . . ವಂದಲ್ಲಿತೋಱಿಸಿದಂ . . ಮಜಬಾಱ್ಪುರರಾಯರಾವುತ್ತರಾ
[31]ಮನಗುರ್ವ್ವಿನಿಂಹೊಗಳ್ವರೀಅತಿತರದಂಡನಾಡನಾ ॥ ದಿಗಿಭಬ್ರಾತದೊಳಿಂದ್ರದಂನ್ತಿ
[32]ದಿಗುಧೀಶಬ್ರಾತದೊಳು . . . . ತಂಗಳೊಳುಪಾಲ್ಗಡಲದ್ರಿಶಂಕುಳದೊಳಸ್ವಪ್ನಾ
[33]ದ್ರಿದೇವರ್ಕ್ಕಳೊಳು . . . . . ಪಂಪುವಡದಿರ್ಪ್ಪಂಯಾದವಾಧೀಸನೋ
[34]ಲಗದೊಳುಲಕ್ಷ್ಮಣದಂಡನಾಥಮೆಱೆದಂವೈರೀಭವಜ್ರಾಂಕುಸಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥ್ವೀ
[35]ವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಹೊಯಿ[ಸ]ಣವೀರಬಲ್ಲಾಳದೇವರುತುಂಗಭ
[36]ದ್ರೆಯಪಶ್ಚಿಮತೀರದೊಳುಶ್ರೀಜಾಳೆವಳೆಯಲ್ಲಿತಂಮತಂದೆನಾರಸಿಂಗದೇವನಹೆ
[37]ಸರಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಯಾಸ್ಥಳವನುಮಲ್ಲಿಕಾರ್ಜ್ಜುನಗುರುಗಳಿಗೆನಿ . .
[38]ಯತಕರಮಾಗಿಧಾರಾಪೂರ್ವ್ವಕಮಾಡಿನಡಯುತ್ತಿರೆಕಾಲಾಂತರಂಕರವಾ . .
[39]ತದನಂತರಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರಾಢಪ್ರತಾಪಚ
[40]ಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರ . . . . ಜಯರಾಜ್ಯೋದಯಶಕವರುಷ ೧ . . .
[41]ನೆಯಬ್ಯಯಸಂವಛ್ಛರದಾಸ್ವಯಿಜಬ ೧೦ ಗುರುವಾರದಂದುಶ್ರೀಮನ್ಮಹಾ
[42]ಪ್ರಧಾನಂರಾಯದಂಡ . . ಕಲಿಗಳಂಕುಸವಿಠಲದಂಣಾಯಕರಮೊಂಮ್ಮ . .
[43]ಮದೇವದಂಣಾಯಕರುಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆ . . .

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 18

ಅದೇ ಹೋಬಳಿ ಚೀಲೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 1′6″

[1]ನಮಸ್ತುಂಗಂಸಿರಸ್ತುಂಗಂಚಂದ್ರಚಾಮರ
[2]ತಾರಯೇತೈಳೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯಶ
[3]ಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಪ್ರಾ
[4]ಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರರಾಯರಾಮಚಂದ್ರದೇವನವಿಜಯ
[5]ರಾಜ್ಯೋದಯದಶಕವರ್ಷ ೧೨೦೭ ನೆಯಪಾರ್ತ್ಥಿವಸಂವತ್ಸರ
[6]ದಮಾಘಬ ೩೦ ಸೋಮವಾರದಂದುಬ್ಯತೀಪಾತದಂದುಸ್ವಸ್ತಿ

[7]ಶ್ರೀರಾಯಹಡೆಪನಾರಾಯಣಂಶ್ರೀಬ್ರಹ್ಮದೇವನಾ
[8]ಯ್ಕರುಚೀಲೂರಶ್ರೀಪರಶುರಾಮೇಶ್ವರದೇವರಿಂಗೆದೀಪ
[9]ವರ್ತಿ ಸದ ೧೦೪ ನಡಸುವಂತಾಗಿಕೊಟ್ಟಭೂಮಿದೇ
[10]ವರಪಶ್ಚಿಮಭಾಗದಬೆಂಡೆಯಭಟ್ಟದೊಳಗೆಕಂಬ ೪೦
[11]ಮತ್ತಂಆಲುವಟ್ಟಿಗೆಯಧರ್ಮ್ಮಕೆದೇವರಆಗ್ನೇಯ
[12]ದಗೋಟಿನಲ್ಲಿಯೊಂದುಮತ್ತರು ೧ ಕೆಸೆಲವಾಗಿ
[13]ಆಲುವಟಿಗೆಯನಾಲ್ಕುತಿಂಗಳುಸದಕೊ ೫ ಭತ್ತದಳಿಂಬ
[14]ಕಳವನಡಸುವುದುಅನುಸಿನಪ್ರವೇಶದೊಳಗೆಲಚಿಂದ್ರಕ್ಕರ್ಕಂಸಾ
[15]ಧತಾ ೧ ನೆತ್ತಿಕೊಂಡುಆಲುವಟಿಗೆಯನಾಲ್ಕುತಿಂಗ
[16]ಳುಆಂಬಕಳವನುಂದೇವರಿಗೆವುಂಬ್ರಹ್ಮಣರಿಗೆವುವೀಳೆಯ
[17]ವನಡಸುವಂತಾಗಿಹರುವಜೀಯಂಗೆವ್ರಿತ್ತಿಯಾ
[18]ಗಿಬಿಟ್ಟಧರ್ಮ್ಮ । ಚೀಲೂರತಾಣಾಂತರವಾಗಿಯಿಹವೀರಪ
[19]ರಿವಾರಆವುರಪರುಶುರಾಮೇಶ್ವರದೇವರನಿತ್ಯಪಡಿ
[20]ಯುಗುಗಳಧೂಪಕೆಂದುಕೊಟ್ಟಧರ್ಮರಾಹು
[21]ತಂಗಮೂಱುತಿಂಗಳಿಂಗೆತಾ ೦ ಕಾಲಾಳಿಂಗೆಮೂಱು
[22]ತಿಂಗಳಿಂಗೆತಾ ೧ ಯಿವುರಿಯದೆಯಲ್ಲಿಆರಾವಡಂತಾಣಾಂ
[23]ತರವಾಗಿಯಿದ್ದವರುಯಿಧರ್ಮ್ಮವನೋಡಿನಡಸೂದಕೆ
[24]ಬಿಟ್ಟಧರ್ಮ್ಮ । ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 19

ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′

[1]ಭಾವಸಂವಛರದಬೈತ್ರಶು ೧೫
[2]ಲುಕೊಂಡೆನಾಯಕನಹಳ್ಳಿಯಪ
[3]ನುಮಂತನವುಗಸದಾಃವಗೆನವು
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

## 20

ಅದೇ ಹೋಬಳಿ ಮಾದನಭಾವಿ ಗ್ರಾಮದ ಮಾಧವದೇವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ.

[1]ಶ್ರೀಪಿಂನಮಶ್ಯಿವಾಯಃ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಜಟಂದ್ರಚಾಮರಚಾರವೇ
[2]ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಭೂಚಂದ್ರಾ
[3]ರ್ಕ್ಕಸವಿಾರಣಾನಳವಿಯತ್ತೋಯಾತ್ಮಮೂರ್ತ್ತಿರ್ನ್ನಸ್ಸದಾಪಾರ್ವ್ವತ್ಯಾಃ
[4]ಸತಲೋಳನೇತ್ರಸುಖದತ್ರೈಳೋಕ್ಯಕೋಭಾಸ್ಪದಃಭಕ್ತಾಭೀಷ್ಟಫಳಪ್ರದಃ
[5]ಸುರಗಣಪ್ರಸ್ತುತ್ಯಸಿದ್ಧೇಸ್ವರಃಪಾಯಾದೀಶ್ವರಭೂಮಿಪಾಳ
[6]ಮವಮಳಂಶ್ರೀಸಿಂದವಂಕೋಬ್ಧವಂ ॥ ಜಳನಿಧಿಪರಿವ್ರಿತವಸುಧಾತ
[7]ಳವೆಲ್ಲವನತುಳವಿಜಯಭುಜದಿಂದೊಪ್ಪಲುತಳೆದಂಮು
[8]ದದಿಂದಂದೋರ್ವ್ವಳಚಕ್ರೇಶ್ವರನೆನಿಸ್ಪಸಿಂಹಣರಾಯಂ ॥ ಸ್ವಸ್ತಿಸಮ
[9]ಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಯಾ
[10]ದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂಹಳದೇವನವಿಜಯರಾ
[11]ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮೂಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ
[12]ಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿವಂಕರಾವೃತಬನವಸಿಪಂನಿ
[13]ಚ್ಚಾಸಿರದಧಿಕಾರಂಗೆಯುತ್ತಿರೆ । ತಚ್ಚಿಂಹಳರಾಜ್ಯಾಭ್ಯುದಯ
[14]ಕಾರಣವಾದಸಿಂದಾನ್ವಯವೆಂತೆನೆ । ಸುರಸಿಂಧುಗೆಭವಸಂಗದೊರೆ

[15]ವೆತ್ತಿರೆಪುತ್ರನಾಪದನಾತನಪೆಸರಂಹರವಿಟನೆಂತಲುಸ್ಯೆಂಧವವರ
[16]ನೆಂದುರುಗಾಧಿರಾಜರಕ್ಷಾಸಹಿತಂ ॥ ಕರಹಡವಿತನಗೆನೆಲೆಯಾ
[17]ಗಿರಲಹಿತರನಲಿದುಗೆಲಿದುಭುಜಬಲದಿಂದಂಧರೆಗಧಿಪನಾದನೆಂದು
[18]ರ್ವ್ವರೆಸಿಂಧುಕುಲಾವತಾರನಂಸಲೆಪೊಗಳ್ದಂ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂ
[19]ಚಮಹಾಸಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂಕರಹಾಟಪುರವರಾಧೀಶ್ವ
[20]ರಂಮಾಳಚೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸಮಸ್ತ ಮಹೀ
[21]ಮಂಡಳಂವಿಜಯಲಕ್ಷ್ಮೀಕನ್ನರ್ಕಾಂಡಳಂನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನ
[22]ಕಾನೀನಮಲ್ಲ ಳಿತೂರ್ಯ್ಯನಿಘ್ನೋತ್ಕಣಂಗುಣರತ್ನ ಭೂಷಣಂಸಿಂಧುಕು
[23]ಳಕಮುಳಮಾತ್ತರ್ಂಡಂವಿಜಯದೋರ್ದ್ದಂಡಂಫಣಿರಾಜವಂಶಸುಜನಾವ
[24]ತಂಸಂಬ್ಯಾಪ್ತಸ್ರಮ್ರಿಗಲಾಂಕ್ಷ್ಮನಂವಿನಿಯೋಗಕಾಂಚನಂಸಾರ್ಯ್ಯಪಾ
[25]ರಾಯಣಂವೈರಿನಾರಾಯಣಂಕರಹಡನಾಲ್ಟಾಸಿರದೊಳಗಾದಲನೇಕ
[26]ದೇಶಂಗಳನಾಳ್ದನಾತನವಂಶದೊಳಾಯನೇಕರುರಾಜ್ಯಂಗೆಯ್ದರವರೊಳೂ ॥
[27]ಖರಿಯನೆನೆಗಳ್ದ ಕಲಿಚಟ್ಟರಸಂಗಂಲೋಕಬರಸಿಗಂತನೆಯಂಜೋಗರಸಂತತ್ಸುತನೆನೆಜಟ್ಟರಸಂ
[28]ಶಾನಾಳ್ದನೆಸೆಯೆವಸುಧಾತಳವಂ ॥ ತದ್ವಂಶದೊಳು ॥ ವೊಂದೆತುರಗವೆಂಬಾಯ್ಸಸಂಬಳ್ಸಿದ
[29]ವೈರಿಬಲಮನಾಜಿಯೊಳಲಿದಾಟಂದೊದವಿತಂ . . . ಲಸಿಂದಂಸುಗಿ . . . ಮೆಜ್ಜೆದ . . . ನ್ರಿಪಾಳಂ ॥
[30]ಆತನತಂವ್ಮಂಭುವನಖ್ಯಾತ[ಯ]ಶಂವುಲ್ಲಿದೇವನೆನೆತದನುಜನುದ್ಯೋತಿತ . . . ನೆಂವಸುಧಾತಳಪತಿ
[31]ತತ್ತನೂಭವಂರಾಯರನಂ ॥ ತದಪತ್ಯನಜಿತಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದೆ
[32]ಳಿತರಿಪುಕುಳನಳಿನೀವನದವದ್ವೀದೆಂಡರೂಪನೀಶ್ವರಭೂಪಂ ॥ ಅದಟಿಂಶ್ರೀಪಾಂಡ್ಯನ್ರಿಪಂ
[33]ವಿದಳಿಚರಿಪುವಲ್ಲಿದೇವನೆನೆರಾಯಂಸಂಮುದದಿಂವಿಜಯನೃಪಾಳಕನುದ
[34]ಯಿಸಿದತ್ತರ್ತುಕುವಾರಕಭೂರ್ತಳದೊಳು ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯುಂ
[35]ಕಲಿವುಲ್ಲಿನೃಪಾಳಪುತ್ರನಂವುಂದರಧೈರ್ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂ . . . . ನಂತನಯುಂ
[36]ಮುಕುಂದನಾದಯುಗಪಂಕಜಭೃಂಗನನೀಜಗಜ್ಜನಂ . . . ಪೊಡವಿಯೊಳೀ
[37] . ರನುದುಘಪುಣ್ಯನಂ ॥ ಗಿರಿರಾಜಂಗಾಗಿರಿಸುತೆಸರಧಿಗೆಸಿರಿವೊದಯಿಪಂತೆ
[38] . . ದೇವೀವರನಪ್ಪೀಶ್ವರಭೂಮಿಶ್ವರಂಗೆಸೋವಲಕುವಾರೆಯುಂಕಾಳಲೆ
[39]ಯುಂ ॥ ಶ್ರೀಕಂಠಂಗಂವರಗಿರಿಜಾಕಾಂತೆಗೆಜಾತಕುವರನಿಂತೀಶ್ವರಭೂಮಿಕಾಂತಂಗಂಜಟ್ಟು
[40]ಲೆಗಾಕಳ್ವಸ್ತಾಯಿಕೇಶವಾಖ್ಯಕುವಾರಂ । ಅಂತುಪೊಗಳ್ದ . . . . . ನೆಲೆಯಾ
[41]ಗೀಶ್ವರದೇವರಸರನಾಡುಗಳಾವೆವೆಂದಡೆ ॥ ಯಿಡವಟ್ಟು ೭೦ ರಿ . . . . . ತ್ತವೆ
[42]ರರಾಜ್ಯದೊಳುಕುವಾರ . ಕೊಟೆಹಾಳಚೀಲೂರುಮಂಡಲಿ . . . . . ಪು . . .
[43]ಯಿಡೆವುಲೆ ೭೦ ಕೊಳ್ಳಿಗ . . . . . ವತ್ತಾಟುಬಾಡಕುಡ . . . . . ಆಕೆ
[44]ಱಿ ೧೦ ಮಣ . . . . . ೧೦ . . . ಱು ೧೦ ಹ . . . ಕಿಗ ೭೦ ಉಚ್ಚೆಂ
[45]ಗಿ ೭೦ ಮಾತ್ರುಪಕ್ಷವಿನೂಱು . . . . . ಯನತ್ತಳಿಗೆ . . ನಾಯನಾಗರಿ
[46]ಖಂ . . . . ಯಜಿಡ್ಡುವ . . . . . ಮತ್ತರಾ
[47] . . . ದೇವರನರು . . . . ಸುಖದಿಂ . . . . ಯಿರುತ್ತಮಿರೆತತ್ಪಾದಪ
[48] . . . ಮದವು . . . ಯುಮ್ಮಲ್ಲಯ . . . ಯ . . . ॥ ನದ . . ಮು .
[49] . . . ನೆನಿಸಲು . . . . ತತೇಜಂತದಪ . . ಪೆ . . ದನಂ . . . ತ್ರಿ

[50] . . . . . ರಿಣತಮುಚಿತ . . ದಪು . . . . ಧರೆಗೆನೆ

[51] . . . . . ಧಾರತ್ನಂ ॥ . . . . . ಳ್ಗಪಾರ್ವ್ವತಿಯಂ

[52]ಸುಚರಿತ್ರದೊಳಾಪತಿಬ್ರತದೊಳಾ . . . . . ಗುಣವತಿ

[53]ಎನಿಪಳು ॥ ಆದಂಪತಿಗಳ . ಪು . . . ದಿಂಪುಟ್ಟಿದ . . . . ಸೋದಯನೂ

[54]ರ್ಜಿತಮತಿವೇದಿನಿಯೊಳು . . . . . ಸಿಂಗಂ ॥ ನುತ . ಲಕ್ಷ್ಮೀನ್ರಿಸಿಂಹಾ . . ನಖಿಳಕಳಾ

[55]ಪ್ರ . . . ಮಮಂತ್ರಿಗ . . . ನೆಕ್ರೀಶ್ವರನರಪತಿಸನುಮಂತ್ರಿಮಂತ್ರಜ್ಞನೇವಾ

[56]ಕ್ಷತಿ . . ಕೊಡ್ಡುಯೋಗಂಧರವರಚರಿತಂಸ್ಲಾಘ್ಯಸದ್ರೂಪನೇಕ್ರೀಪತಿಯೊಪ್ಪಂವೀರನು

[57]ರ್ವ್ವೀತಳದೊಳಧಿಗುಣೋತ್ತುಂಗನೇಮಂತ್ರಿಸಿಂಗಂ ॥ ಗುಣವನ್ತಸ್ಸ್ರಜನೈಕಪಾತ್ರರಮ

[58]ಳರ್ಮ . ಗ್ರಜಾತಾನುಜಪರ್ಣಿತಾವೈದಾರ್ಯ್ಯವಿವೇಕಸತ್ಯನಿಧಿಗಳುಸದ್ರಾಜವಿದ್ಯಾಧರೋಮ

[59]ಣಿಗಳುಕ್ರೀಶ್ವರಭೂಮಿಪಾಳನನುಹಿತ್ರಂನೆಮಂತ್ರಿಗಳುರಾಮಲಕ್ಷ್ಮಣರಂನ್ತೊಪ್ಪಿ

[60]ರೆಸಿಂಗಮಮಂತ್ರಿತಿಳಕಂಕ್ರೀಮಲ್ಲಿಗಾವೊತ್ಯನುಂ ॥ ತನಗಾ . ರ . ಸಿಂಪ್ವಂಜನಕನೆ

[61]ನುಪಮಂಸೋಮದಂಡಾಧಿನಾಥಂಜನನೀಪ್ರಸ್ತುತ್ಯೆಲ . . . . ಗುಣೋತ್ತುಂಗಸೀ

[62]ಮಂತ್ರಿಸಿಂಗಂತನಗಣ್ಣಂಕ್ರೀಸ್ವರೋರ್ಬ್ಬೀಪತಿಯೊಳೆ . . . . ನ . ಲ್ಕತಿ . . . ತ್ರೋದ್ಭವಂನಜ್ಜನವೂ

[63]ನ್ಯಂಕ್ರೀಪಕಳ್ಪದ್ರುಮನಮಮಕರಂಧನ್ಯನೀಮಂತ್ರಿವ . . . ॥ ಆ . . . . ರಿಗೆಸಿಂ . . . ಪತಿಹಿ

[64]ತಥವ್ಯರ್ಜ್ಜಪತ್ನಿ ಸಿರಿಯುವ್ವೆಗೆಭೂಗ್ಯೋಪೇತನುಪ್ರತ್ರಕುಲದೀಪಕನೆನೆಲಗ್ರಜಕ . . . . . ರು

[65]ಪದ ೦೦೪೪ ನೆಯಚಿತ್ರಭಾನುಸಂವಚ್ಛರದಾಶ್ವಯುಜಶುದ್ಧ ೦೧ ವೆಡ್ಡವಾರದಂದುಶ್ರೀಮತು

[66]ನೆಲವಿತ್ತಿಯಶೇಷಮಹಾಜನಂಗಳುಂಬೆಳಗವತ್ತಿಯಮೂಲಿಗಜೊವ್ಮಗವೂಡವಮಾಳಗನೂಡಗ

[67]ವೂಡನುಂಕೊಡವೊಳೆಯನಹವಾಸೆಯಬ . . . . ವಡೆಯಂಗಳುಂಬಿಡತೂರಕೇತಗನೂಡ

[68]ಬನ್ನಿಯಬಂವ್ಮಗವೂಡನುಂಹತ್ತಿವೂರಚೀವುಗಾಡನುಂವೀದೂರಕಾಳಗವೂಡನುಂಇಂ

[69]ನ್ತಿವರುಮುಖ್ಯವಾದನವುಸ್ತಪ್ರಭುಗಾವೊಂಡಗಳಸನುವುತದಿಂಕ್ರೀವನುವುಹಾವುಂಡಳೀ

[70]ಶ್ವರಂಈಸ್ವರದೇವರಸರ್ಗ್ಗಂಹೆಗ್ಗಡೆಲಿಂಗೆ . . . ಯ್ಯಂಗಳು . . ಗೆರು . . ಬಾಗಿನಲಿಸ್ಪಭೋ . .

[71]ತೇಜಸಾವ್ಯೇಪ್ರಭುತ್ವ . . ಮುಕ್ಕಳುಮುಕ್ಕ . . ಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವನ್ತಾ

[72]ಗಿ . . . . ಆಸ್ಥಳದವುಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ . . . . ವುತ್ತು ೪ ಬನದಿಗೆ

[73]ಹೆಗ್ಗೆಜಿ . . . ಕಲುವುತ್ತ . . . . . .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

## 21

ಅದೇ ಹೊಲಬಳಿ ಸೊರಟೂರು ಗ್ರಾಮದ ಕಲ್ಲಪ್ಪನ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಸಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸ
[2]ರಸತಂಗಳೆಣ್ಬನೂಱಯ್ವತ್ತೇಱನೆಯವಿಜ
[3] . . . . . ಗವಲ್ಲಂಪ್ರಿಥು
[4]ವೀರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿಪನ್ನಿಚ್ಛ್ರಾಸಿರವ
[5]ಂಗಣ್ಡ . . ಸಾನ್ತರನಾಳುತ್ತಿರೆ . ಮಲೆಗ
[6] . . . . ಗದೆನ್ದುಪಲ . . . ಸತ್ತು . . ಗೆಸನ್ದ

## 22

ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಸತಂಗಪೆಣ್ಬನೂಱಯ್ವ
[2]ತ್ತೇಱನೆಯವಿಜಯಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆಲುವನ್ನೆವಳಿ
[3]ವಲ್ಲಂಪ್ರಿಥುವೀರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿಪನ್ನಿಚ್ಛ್ರಾಸಿರವಮಂ
[4]ಳ್ಗಲದಂಕರಾಮಂಸಾಂತ[ರ]ನೆಲನನಾಳುತ್ತಿರೆರಟ್ಟಪಳ್ಳಿ

[5]ಪೊಲಗನು . . . ಅವರ . . . ಸನ್ದ . ಲೋ
[6] . . . ಣುಮ . . . . . ಬಕ್ಕಲ . . .
[7] . . . . . ನ್ದುಅಯ್ವತ್ತು
[8]ಕನಸಂ . . . . . ಡಸತ್ತುಸುಮತಿಗೆಸನ್ದಂ

## 23

ಅದೇ ಸ್ಥಳದ 3ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಸಕಕಾಲಮೆಣ್ಟನೂಱಯ್ವತ್ತೇೞನೆಯವಿಜಯ
[2]ಮೆಂಬವರ್ಷಂಪ್ರವರ್ತ್ತಿಸೆಸುವರ್ಣವಳಿಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿನಾಡಂಛಲದಂಕರಾಮ
[3]ಸಾನ್ತರನಾಳೆರಟ್ಟಪಳ್ಳಿಯಪೊಲಗನು . . . ಪಲ್ಲಿ . . ಯ
[4]ಪದೆ . ಂಕುನ್ದಗಾವುಣ್ಡನಮುನ್ದೆನಿನ್ದು . . . ದರಾಣಿಗವಲ್ಲಂಪಲರಂತಸ್ತಿಱಿದು
[6]ಸತ್ತುಸುಗತಿಗೆಸನ್ದಂಅವರಬ್ಬೆತಿರಿಯಕ್ಕಂಕಲ್ಲಂನಿಱಿಸಿದಳು

## 24

ಅದೇ ಗ್ರಾಮದ ಮಾಸ್ತೀಹೊಲದಲ್ಲಿ ನಟ್ಟ ಮಾಸ್ತೀಕಲ್ಲು.

ಪ್ರಮಾಣ 3′2″ × 1′6″

[1] . ಶುಕ್ಲಸಂವತ್ಸರದಮಾರ್ಗ್ಗಸಿರಬ ೧೪ . ಆ . . ೨೦ . .
[2]ನಂ . . . . . ವನ . . . ಕಡೆಕಾ
[3] . . . . . ಮಸಂಕಗಉಡನ
[4] . . . . ಸಂಕಂಮ . . . ದೆಡೆ . . . ಹೋದನು
[5] . . . . ಲು ೧ ಕಂಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ

## 25

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಯೆರೆಹಳ್ಳಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 10′ × 2′8″

[1]೧ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
[2]೨ಭಾಯಶಂಭವೇ ॥ ವೃತ್ತ ॥ ಸೋಮಾರ್ಕ್ಕಾನಳಮಾರುತಾಂಬರಧರಾತೋಯಾತ್ಮರೂಪಂಕಳಾಧಾಮಾಳಂಕೃತಚಾ
[3]೩ರುಜಾಟನಭವಂಶ್ರೀರಾಮನಾಥಂಸುರಸ್ತೋಮಪ್ರಸ್ತುತನೀಗೆನಾಳ್ಪ್ರಭುವೆನಿಪ್ಪೀಕೇತಗೌಡಂಗಿಳಾಪ್ರೇಮಂಗೂ
[4]೪ರ್ಜ್ಜಿತಧಾರ್ಮಿಕಂಗೆಪದಪಿಂದೀರ್ಗ್ಘಾಯುಮಂಶ್ರೀಯುಮಂ ॥ ಪರಿಧಾವನ್ಮತ್ಸ್ಯಪುಚ್ಛಾಹತಮಕರಕರಾಸ್ಫಾಳ
[5]೫ನಾಭೀಳನಕ್ರಸ್ಫುರಿತೋದ್ಯಚ್ಛಿಂಶುಮಾರಕ್ರಮಣಸಮುದಿತೋಚ್ಚಂಡವಾತಾಭಿಘಾತೋದ್ಧುರವೀಚೀಕೀಕರೌಘಸ್ಥಗಿ
[6]೬ತನಿಖಿಳದಿಗ್ಮಂಡಳಂರಂಜಿಕುಂಭಾಸುರಜಂಬೂದ್ವೀಪಮಂಸುತ್ತಿಱಿದಖಿಳಧರಾಭೋಗಭದ್ರಂಸಮುದ್ರಂ ॥ ವ ॥
[7]೭ಆಸಮುದ್ರದಸುತ್ತಿಂಗೊಳಗಾದಜಂಬೂದ್ವೀಪದಮಧ್ಯಪ್ರದೇಶದೊಳ್ ॥ ವೃ ॥ ಸುರವಿದ್ಯಾಧರದಂಪತೀಪ್ರಕರದಿಂಚಂ
[8]೮ದ್ರಾರ್ಕ್ಕತಾರಾಗಣೋತ್ಕರಶೌಚಾಂಚಿತಮೇಖಳಾವಳಯದಿಂಸತ್ಕಾಂಚನೋದ್ದೀಪ್ತಬಂಧುರಗೋತ್ರಾಚಳದುನ್ನತಪ್ರತಿ
[9]೯ಭೆಯಿಂಕಲ್ಪಾಂಘ್ರಿಪಾರಾಮವಿಸ್ತರದಿಂರಂಜಿಪುದುಜ್ವಳೋರ್ಜ್ಜಿತಯಶಃಶ್ರೀಸುಂದರಂಮಂದರಂ ॥ ಕಂ ॥ ಆಮಂದ
[10]೧೦ರಕ್ಕೆದಕ್ಷಿಣಭೂಮಂಡಳಮೆಸೆವುದಲ್ಲಿಭರತಕ್ಷೇತ್ರಂಶ್ರೀಮಣ್ಡನಮೆನೆತೋರ್ಕ್ಕುಂಭೂಮಾನಿನಿಗಮರ್ದುನಿಮಿರ್ದಕುನ್ತಳ

11 ೧೧ದೇಶಂ ॥ ಕುನ್ತಳದೇಶಂಹಸ್ತತಳಾಂತರದೊಳೆಭೂಮಿಕೂರ್ತ್ತುಕೊಟ್ಟನ್ತಿರೆನಿಶ್ಚಿಂತದಿನಾಳ್ದಿದರಖಿಳಸುಖಂತಮ್ಮೊಳ್ಬಳಸಿಬಳಯೆ
12 ೧೨ಚಾಳುಕ್ಯನೃಪರ್ ॥ ವ ॥ ತದನಂತರಂತದನ್ವಯಪ್ರವರ್ತನವ್ಯತ್ಯಯದೊಳ್ ॥ ವೃ ॥ ಕಮಠಾಧೀಶಫಣೀಂದ್ರದಿಕ್ಕರಿಗಳಿನ್ತಂ
13 ೧೩ತಮ್ಮಕೇಳೀವಿಳಾಸಮನಃಪ್ರೀತಿಯೊಳಿರ್ಪ್ಪುದಾಯತಮಹಾಭೂಚಾರಮಂತಾಳ್ದುವಶ್ರಮವೇಕಿನ್ತಿನಿಬರ್ಗ್ಗವಾನ್ತಳೆಯ
14 ೧೪ಲಿನ್ಸಾಲ್ವೆಂದಲೆಂಬನ್ತೆದುರ್ದ್ದಮದೋರ್ದ್ದಂಡದೆತಾಳ್ದಿದಂವಸುಧೆಯಂ . . . . . .

(೧೦ ಪಜ್ತಿಗಳು ಹೋಗಿವೆ)

24 ೨೪ . . . . . ॥ ಆಬೆಳಗವರ್ತ್ತಿಯರಸುಗಳನ್ವಯಾವತಾರವೆನ್ತೆಂದಡೆ ॥ ವೃತ್ತ ॥ ಆತತಕೀರ್ತಿಮಾ
25 ೨೫ಚರಸನಾಳ್ವನಿಳಾತಳಮಂವಿಭೂತಿವೆತ್ತಾತನತಮ್ಮನುನ್ನತಭುಜಂನೆಗಳ್ವಂಸಲೆಮಲ್ಲಿದೇವನುದ್ಯೋತಿತವಿಕ್ರಮಂತ
26 ೨೬ದನುಜಂಪೆಸರೈಹರಸಂತದಾತ್ಮಜಂಭೂತಳಸೇವ್ಯನೂರ್ಜ್ಜಿತಗುಣೋನ್ನತಿಯಿಂಕಲಿರಾಯಭೂಭುಜಂ ॥ ಕಂ ॥ ತದಪ
27 ೨೭ತ್ಯನಖಿಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದಳಿತರಿಪುಕುಳನಳಿನೀಮದವದ್ವೇದಂಡರೂಪನೀಶ್ವ
28 ೨೮ರಭೂಪಂ ॥ ಅರಸಂಕಕರಗಸಂಸಿನ್ದರದೇವಂಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾರ್ತ್ಥನಿಧಿಮ
29 ೨೯ಲ್ಲಿದೇವನಾಳ್ದಂಧರೆಯಂ ॥ ಆನೃಪತನಯನುದಾರಂಮಾನಿತಮಾನ್ಯಂವಿನಿರ್ಜ್ಜಿತಾಹಿತಸೈನ್ಯಂಸೂನೃತವಚನಂಧ
30 ೩೦ರೆಯೊಳ್ತಾನೆನಿಸಲ್ಪೆಂಪುವೆತ್ತನೀಶ್ವರಭೂಪಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಾಳ್ಪ್ರಭುಹತ್ತಿವೂರಕೇತಗಾ
31 ೩೧ವುಂಡನನ್ವಯಾವತಾರವೆನ್ತೆಂದಡೆ ॥ ವೃತ್ತ ॥ ಬನವಸೆನಾಡಬಳ್ಳವೆಯಕಂಪಣದೂರ್ಜ್ಜಿತಲಕ್ಷ್ಮಿಯೆಂಬಿನಂಜನ
32 ೩೨ದನುರಾಗದಿಂದೆಸದುತೋರ್ಪುದಗುರ್ವ್ವಿನಹತ್ತಿವೂರುನಂದನವನರಾಜಿಯಿಂಬಳೆದಳುಂಬದೆತೋಱುವಗಂದಶಾಳಿಯಿಂ
33 ೩೩ದನುಪಮರಮ್ಯಹರ್ಮ್ಮ್ಯತತಿಯಿಂದತಿಸೇವ್ಯಮದೆನ್ತುನೋರ್ಪ್ಪಡಂ ॥ ಆವೂರೊಳ್ ॥ ವೃ ॥ ಪಿರಿಯಂಸೇವ್ಯಗುಣಂಗಳಿಂವಿಭವ
34 ೩೪ದಿಂದೌದಾರ್ಯ್ಯದಿಂಧೈರ್ಯ್ಯದಿಂಪಿರಿಯಂಸಂದವಿವೇಕದಿಂವಿನಯದಿಂದಾಕ್ಷಿಣ್ಯದಿಂಪುಣ್ಯದಿಂಪಿರಿಯಂಶಂಕರಪಾದಪಂಕಜನಮ
35 ೩೫ತ್ಸದ್ಭಕ್ತಿಯಿಂಯುಕ್ತಿಯಿಂಪಿರಿಯಂಬೈಸರದಾಸಗೌಡನೆಸೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ ॥ ಕಂ ॥ ಆವಿಭುವಿನಕುಲವಧುಸಂ
36 ೩೬ಭಾವಿತೆಪತಿಹಿತೆಯೆನಿಪ್ಪಪೆಂಪಿಂನೆಗಳ್ದಳ್ಭೂವನಿತೆಯಸುತೆಯವೊಲಾಸೋವಬೆಗಾವುಂಡಿವಿಶ್ವವಿಶ್ವಂಭರೆಯೊಳು ॥
37 ೩೭ಆದಂಪತಿಗಳಪುಣ್ಯದಿನಾದಂಪುತ್ರಂಪ್ರಣೂತಬುಧಮಿತ್ರಂಸಂಪಾದಿತಯಶೋವಿತಾನಂಮೇದಿನಿಯೊಳ್ಕೇತಗೌಂ
38 ೩೮ಡನಾಹವಶೌಂಡಂ ॥ ಮೆಱೆದುನಿಜಭಕ್ತಿಯಿಂಕೂರ್ತ್ತೆಱಗಿಸಿತಾಂಪತಿಯನಾತನಂಗನೆಗುಣದಿಂನೆಱೆಯಯ್ದೆಯಾದಸ
39 ೩೯ಯ್ಪಿಂದೆಱೆಯಬೆಗಾವುಂಡಿಪುತ್ರವತಿಯೆನೆನೆಗಳ್ದಳ್ ॥ ಕೇತನತಮ್ಮಂಭುವನವಿನೂತಯಶಂಮಾಳಗೌಂಡನುರುಭುಜದಂಡಂಭೂ
40 ೪೦ತಳದೊಳುಪೆಸರ್ವ್ವೆತ್ತಂನೂತನೆರವಿತನಯನೆನಿಪದಾನೋನ್ನತಿಯಿಂ ॥ ಆಮಾಳಗೌಂಡನಂಗನೆಭೂಮಾನಿನಿಯನ್ತಿರೆಸೆವವಿ
41 ೪೧ಭವದಪೆಂಪಿಂತಾಮರಸವದನೆಬುಧಚಿನ್ತಾಮಣಿಯೆನೆಮಾಳಗೌಂಡಿಯೆಸೆದಳ್ಧರೆಯೊಳ್ ॥ ತತ್ತನೆಯಂನಿಜಕುಲ
42 ೪೨ಸಂಪತ್ತಿಸುಧಾವಾರ್ದ್ಧಿವರ್ದ್ಧನೋದಯಚಂದ್ರಂವೃತ್ತಭುಜನೆನಿಸಿನೆಗಳ್ದನುದಾತ್ತಯಶಂಹತ್ತಿವೂರದಾಸಗವುಂಡಂ ॥ ವೃ ॥ ಗುಣದ
43 ೪೩ಬಣಂಬೆಪೆಂಪಿನತವರ್ಮ್ಮನೆಸತ್ಯದಬಿತ್ತುಸರ್ವ್ವಲಕ್ಷಣದನಿಧಾನವಣ್ಮಿನೆಱೆವಟ್ಟಭಿಮಾನದರಾಶಿಧರ್ಮ್ಮದೊಳ್ಗಣಿನಯದಾಕ
44 ೪೪ರಂವಿಭವದೂರ್ಜ್ಜಿತಭೂಮಿಯೆನಲೇಂಪ್ರಭುತ್ವದಗ್ರಣಿಸಲೆಹತ್ತಿವೂರೆಸೆವದಾಸಗವುಡನೆಧನ್ಯನುರ್ವ್ವಿಯೊಳ್ ॥ ಆ
45 ೪೫ತನಕಾನ್ತೆಚಾರುವಿಭವೋನ್ನತೆಸೇವ್ಯಗುಣಪ್ರಣೂತೆವಿಜ್ಞಾತಕಳಾಕಳಾಪೆಸುಚರಿತ್ರವಿಭೂಷಣೆದಾನಶೀಲೆವಿಖ್ಯಾತಪತಿ
46 ೪೬ಬ್ರತಪ್ರಭುತೆಯಂನೆಱೆತಾಳ್ದಿಮನೋನುರಾಗದಿಂಭೂತಳದೊಳ್ನೆಗಳ್ತೆವಡೆದಳ್ಪೆಸರಾಚವೆಗೌಂಡಿಸಂತತಂ ॥ ಕ ॥ ಆದಾಸಗ
47 ೪೭ವುಂಡಂಗಂಮೇದಿನಿವಿಖ್ಯಾತೆಯಾಚಿಗೌಂಡಿಗವೊಲವಿಂದಾದಂಮಗನಖಿಳಿಜನಾಹ್ಲಾದಕರಂಕೇತ . . . . . ತಂ ॥
48 ೪೮ಶ್ರೀರಾಮೇಶ್ವರಪಾದಪಂಕಜಲಸದ್ಭೃಂಗಂಗುಣೋತ್ತುಂಗನುರ್ವ್ವೀರಾಮಾನ್ವಿತದಾಸೆನಗ್ರತ . . . . . ಂ
49 ೪೯ಕ್ಷೀರಾಂಭೋಧಿಗಭೀರನುತ್ತಮಬುಧಾಧಾರಂನುತಂಕೀರ್ತ್ತಿವಿಸ್ತಾರಂನಾಳ್ಪ್ರಭುಕೇತಗೌಡನ . . . . . ಆತ
50 ೫೦ತಕೀರ್ತ್ತಿಕೀರ್ತ್ತಿವನಿತಾಭಿನುತಂನುತಸೇವ್ಯಸತ್ಕಳಾನ್ವಿತಗುಣಂಗುಣಪ್ರಣುತವಂದಿಜನಂಜನ . . . . . ವಿಖ್ಯಾತಸುಬಂ
51 ೫೧ಧುಬಂಧುವಿಭವಾಭರಣಂರಣಧೀರನೆಂಬುದೀಭೂತಳವಾಚಗೌಂಡಿಯತನೂಭವನಂಸಲೆಕೇತಗೌಂಡನಂ ॥ ಸ್ಥಿರ
52 ೫೨ನೇಮಂದರಧೈರ್ಯ್ಯನಾತ್ಮಹಿತನೇಶ್ರೀರಾಮನಾಥಾರ್ಚ್ಚಕಂಧರಣೀವಿಶ್ರುತಸತ್ಕಳಾಚತುರನೇಬ್ರಹ್ಮಾಗ್ರಜಂಶಾನ್ತನೇವರ
53 ೫೩ಗಂಗಾರಮಣೀಪ್ರಿಯಂನಿಜಕುಲಪ್ರಸ್ತುತ್ಯನೇಸೇವ್ಯಬೈಸರವಂಶೋದ್ಭವನೂರ್ಜ್ಜಿತಪ್ರಭುತೆಯೊಳ್ಪ್ರಖ್ಯಾತನೇಕೇ
54 ೫೪ತೆಯಂ ॥ ಪರವಧುಗಾಳ್ದವಂಗೆಶರಣಾರ್ತ್ಥಿಗೆವೈರಿಗೆಬೇಳ್ಪವಂಗಿವಂಸುರಸರಿದಾತ್ಮಜಂಗರುಡನಜವಂರವಿಜಾಬ್ಧಿ

[55]೫೫ತನೆಂದುಸಚ್ಚರಿತನನಾಪ್ತನಂಸ್ಥಿರನನೊಳ್ಗಲಿಯಂಪಿರಿದೀವದಾನಿಯಂಧರೆಪೊಗಳ್ಗುಂಮನೋಮುದದೆನಾಳ್ಪ್ರಭು
[56]೫೬ವಂಸಲೆಕೇತಗೌಂಡನಂ ॥ ಕಂ ॥ ಇಂಬಱಿದೀವಂಶಿವಪಾದಾಂಬುಜಭೃಂಗಂದಯಾನ್ವಿತಂಧೀರಂಧರ್ಮ್ಮಾಂಬುಧಿ
[57]೫೭ಚಂದ್ರನೆನಿಪ್ಪಂಕಿಂಬಹುನಾಸಕಳಗುಣಸಮೇತಂಕೇತಂ ॥ ತದನುಜಂ ॥ ವಿನಯಮೆಬೆಳಗೆಯಿವಿದ್ವಜ್ಜನಸಂತೋ
[58]೫೮ಷಣಮೆರಾಶಿಸತ್ಯಮೆಬಿತ್ತೆಂದೆನಿಸಿದಮಯ್ಮೆಯಪೆರ್ವ್ವೆಳಸಿನಸಿರಿಯಿಂಮಾಳಗೌಂಡನೆಸೆದಂಧರೆಯೊಳ್ ॥
[59]೫೯ಆವಿಭುವಿನನುಜನಖಿಳಕಳಾವಿಭವವಿಳಾಸಂವಿನಯವಿಶ್ರುತಗುಣಸಂಭಾವಿತನೆನೆನೆಗಳ್ದಂಸಲೆಭೂವಳ
[60]೬೦ಯದೊಳಮಳಕೀರ್ತ್ತಿಗಾಣ್ಮಂಬೊಮ್ಮಂ ॥ ವೃ ॥ ಸಂಗತಚಕ್ರವಾಕವಿಥನಸ್ತನಿಚಾರುಸರೋಜವಕ್ತ್ರೆಸನ್ಮಂಗಳಗಾ
[61]೬೧ತ್ರೆಸಚ್ಚರಿತೆಮೀನಸುಲೋಚನೆಸದ್ಗಭೀರೆತಾಂಗಂಗೆಯವೊಲ್ಸಮನ್ತೆಸದುಗಂಗವೆಗೌಂಡಿನೆಗಳ್ತೆವೆತ್ತಳುತ್ತುಂಗಭು
[62]೬೨ಜಪ್ರತಾಪನಿಧಿಕೇತಗವುಂಡನಕಾನ್ತೆಸನ್ತತಂ ॥ ಮತ್ತಂ ॥ ಪತಿಹಿತೆತಾನೆಸಚ್ಚರಿತೆತಾನೆಗುಣಾನ್ವಿತೆತಾನೆಸತ್ಕ
[63]೬೩ಳೋರ್ಜ್ಜಿತಮತಿತಾನೆಸೇವ್ಯವಿಭವೋನ್ನತೆತಾನೆವಿನೂತಸತ್ಯಸಂಯುತೆಸಲೆತಾನೆನಲ್ವಿನುತಕೇತಗವುಂಡನಧ
[64]೬೪ರ್ಮ್ಮಪತ್ನಿತಾನತಿಶಯವೆಂಬಿನಂನೆಗಳ್ದಳುತ್ತಮೆಕಾಳವೆಗೌಂಡಿಧಾತ್ರಿಯೊಳ್ ॥ ವಿನುತಂಶ್ರೀಹತ್ತಿಯೂರ
[65]೬೫ಪ್ರಭುವೆನೆನೆಗಳ್ದೀಕೇತಗೌಂಡಂಗೆಪುತ್ರರ್ಜ್ಜನಸೇವ್ಯಂದಾಸಗೌಂಡಂತದನುಜನೆಸೆದಂಮಾಚಗಾವುಂಡನನ್ತಾತನತಂ
[66]೬೬ಮಂಬೀಯಗೌಂಡಂತದನುಜನತುಳಂರಾಮನುರ್ವ್ವೀಲಲಾಮಂವಿ . . . . . ಬುಧನಿಧಿವಸುಧಾವಿಶ್ರು
[67]೬೭ತಂನಾಗಗೌಂಡಂ ॥ ಅಲ್ಲಿಯಸ್ಥಾನಪತಿ ॥ ಶ್ರೀ . . . . . ಗಣನಧಿಗತಾಗಮ
[68]೬೮ವಿದ್ಯಾಪಾರಗನಮಳತಪೋನಿಧಿಧಾರಿಣಿ . . . . . ತದಪತ್ಯಂನುತಧ
[69]೬೯ರ್ಮ್ಮಕಾರ್ಯ್ಯನಿರತಂಸಾಹಿತ್ಯವಿದ್ಯಾವಿಶಾರದನು . . . . . ವಿಚಾರಕೋವಿದನೇಚಾಂ
[70]೭೦ಬಿಕೆಯಾತ್ಮಜಂವಿನುತನತ್ಯೌದಾರ್ಯ್ಯಸಂಪನ್ನನ . . . . . ಶ್ರೀರಾಮನಾಥಾರ್ಚ್ಚಕಂ ॥
[71]೭೧ಕಂ ॥ ಸಮನಿಪುದೈಹಿಕವಿಭವಂನಿಮಿರ್ದೆಸಗುಕೀರ್ತ್ತಿವಲ್ಲೀ . . . . . ಮನ್ತವರ್ದಿಕ್ಕುಂಧರ್ಮ್ಮತತ್ಪ
[72]೭೨ರಂಗರಿದುಂಟೇ ॥ ಎಂದುಧರ್ಮ್ಮಮನಭಿವರ್ಣ್ಣಿಸಲಾಧರ್ಮ್ಮಮನೆಮುಖ್ಯಂಮಾಡಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮಂನಾಳ್ಪ್ರಭುಹತ್ತಿ
[73]೭೩ವೂರಕೇತಗಾವುಂಡನಖಿಳಬಂಧುಜನಪರಿವೃತನಾಗಿರ್ದ್ದುಶ್ರೀರಾಮನಾಥದೇವರಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂನಂ
[74]೭೪ದಾದೀವಿಗೆಗಂನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂಚೈತ್ರಪವಿತ್ರಕ್ಕಂಮಾಟಕೂಟಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕವಂಗಭೋಗರಂ
[75]೭೫ಗಭೋಗಕವೆಂದುಶಕವರ್ಷದ ೧೧೩೦ ನೆಯವಿಭವಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಶು ೧೫ ಸೋಮವಾರವ್ಯತೀಪಾತಸಂಕ್ರ
[76]೭೬ಮಣದಂದುಹೆಗ್ಗೆಱೆಯಬಡಗಣಕೋಡಿಯಲ್ಲಿಮತ್ತರೊಂ [ದು] ೧ ವೂರಿಂಪಡುವಣನಡುಕುಂಬದಲ್ಲಿಮೊಗೆಮತ್ತ
[77]೭೭ರೊಂದು ೧ ಐಹನಗಟ್ಟದಕೆಳಗಣಯೆರೆಮತ್ತರೊಂದು ೧ ಅನ್ತುಮೂಱುಮತ್ತರಂದೇವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವ್ವ
[78]೭೮ಕಂಮಾಡಿಕೊಟ್ಟರು ॥ ಕೆಱೆಗೆಹಿರಿಯಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಲೆರೆಕಂಬಅಯ್ವತ್ತು ೫೦ ಚಿಕ್ಕನಕೆಱೆಯ
[79]೭೯ಣಿಯಕೊಂಡದೊಳಗಣಬಡಗದೆಸೆಯಕೆಂಗಾಳುಕಂಬ ೫೦ ॥ ಅನ್ತುಕೆಱೆಗೆಮತ್ತರೊಂದು ॥ ನಮಃಶಿವಾಯ
[80]೮೦ಆಹತ್ತಿವೂರಹೊಲಸೀಮೆಯೆನ್ತೆಂದಡೆಮೂಡಲುಚಟ್ಟಪೆಯಾಲತೆಂಕಲುಬಳ್ಳೆಗೆಱೆಯಕೋಡಿಯಮ
[81]೮೧ತ್ತದೊಡವುಹಡುವಲುಬಿಕ್ಕೆಯಮೊರಡಿಯತೆಂಕಣನೇಗಿಲಕಲ್ಲುಬಡಗಲುನೇಗಿಲಕಲ್ಲುಈಶಾನ್ಯದಲುದು
[82]೮೨ಗಿಯಬಮ್ಮನಕೊಳದಿಂದಂಬಡಗಲುಹೊಣ್ಣವರೆಯಕೊಳಮೇರೆ ॥ ಕಂ ॥ ವಿರಚಿಸಿದನೊಪ್ಪೆಲಕ್ಷ್ಮೀಧರತನಯಂರಾಮದೇವ
[83]೮೩ನೀಶಾಸನಮಂಬರೆದಂಪದುಮರಸಂಕಂಡರಿಸಿದನಿದನತ್ತಿಯೋಜನೂರ್ಜ್ಜಿತವಾಗಲ್ ॥ ದಾನಂವಾಪಾಲನಂವಾಪಿದಾ
[84]೮೪ನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಶ್ರೀರಾಮನಾಥಶರಣು
[85]೮೫ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂತೂದಪಿಳ್ಳೆದಣ್ಣಾಯಕನುಸುಂಕದಹೆಗ್ಗಡೆವಿರುಪಯ್ಯನಾಕಯ್ಯಂಗಳುಸಹಿತ
[86]೮೬ವಾಗಿರ್ದ್ದುಶ್ರೀರಾಮನಾಥದೇವರಿಗೆಬಿಟ್ಟಗಾಣ ೧ ಹತ್ತೆತ್ತಿನವಕ್ಕಲುದೆಱೆಸುಂಕವೊಂದುಹುಡುಂಕೆದೆಱೆಸ
[87]೮೭ಹಿತಯನಿತುವಂಬಿಟ್ಟರು ॥

## 26

### ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಣ್ಡಳೇಸ್ವರಂಸಿಂನ್ದಗೋವಿಂನ್ದಸಿತಗರಗಂಣ್ಡ
[2]ಪಾತಾಳಚಕ್ರವರ್ತ್ತಿಅರಸಂಕ್ಕಕರಗಸಬಿರುದರಂಕುಸಮ
[3]ಲೆಯತೊತ್ತದೆದುಳಿವಮಲಪರೊಳುಗಂಡ್ಡಕದನಪ್ರಚಂಣ್ಡನಿಸ್ಸಂ
[4]ಕ್ಕಮಲ್ಲಸುಭಟರಾದಿತ್ಯಮೂರ್ತ್ತಿನಾರಾಯಣಂಮಾಳಚೀದೇವಿಯ
[5]ರವರಪುತ್ರನುಂಕೇಸವದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಮಪ್ಪ
[6]ಈಶ್ವರದೇವರಸರುಬೆಳಗವರ್ತ್ತಿಯನೆಲ್ಲವೀಡಿನೊಳಿರ್ದ್ದುಎಡವಟ್ಟೆಬಳ್ಳವೆಮುದು
[7]ವಲ್ಲಮೂ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಸುಖಸಂಖಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯು
[8]ತ್ತಿರಸಕವರ್ಷದ ೧೦೯೩ ನಂದನಸಂವತ್ಸರದಮಾಘಸು ೧೪ ಆ ಸಾಂ
[9]ತಳಿಗೆಯಅರಸುಸಿಂಗಿದೇವನುಧಾಳಿಯಾಗಿಬಂದುಹತ್ತಿವೂರನಿಱಿದು
[10]ದನವಂಕೊಂಡುಹೋಹಲ್ಲಿದಾಸಗಉಡ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 27

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಣ್ಡಳೇಸ್ವರಂಯಿಶ್ವರದೇವರಸರುಬೆಳಗವತ್ತಿಯನೆಲೆವೀಡಿನೊಳಿರ್ದ್ದುಬನವಸೆನಾಡಬಳ್ಳವೆ
[2]ಯಎಡವಟ್ಟೆನಾಡುಮುದುವಲ್ಲ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಸುಖಸಂಖಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯು
[3]ತ್ತಮಿರೆಯಿರೆ ॥ ಸಕವರುಶದ ೧೦೯೩ ನಂದನಸಂವತ್ಸರದ ೧೪ ಆ ಸಾಂತಳಿಗೆಯನಾಡಅರಸುಸಿಂಗಿ
[4]ದೇವನುಧಾಳಿಮಾರ್ಗ್ಗದಿಂಬಂದುಹತ್ತಿವೂರಸೊರಟ್ಟೂರನಿಱಿದುತುಱುವಂಕೊಂಣ್ಡುಹೋಹ
[5]ಲಿಮತ್ತಲದಾಸಯನಮಗಚ್ಚೀಲಯ । ಮತ್ತಲಮಲ್ಲಯನಮಗಕೇತೆಯನುಯಿಂ
[6]ನ್ತಿವರುಅಂಣ್ಣತ್ತಂಮಂದ್ದಿರುಕಂಡ್ಡುಹೊಱಹಿಂಗದೆಪರಿದೆಯ್ದಿತಾಗಿತಳ್ತಿಱಿದೆಚ್ಚುಜವನೊಕಿಲಿ
[7]ಕಿದಂನ್ತೆಪಲಬರಂಕೊಂನ್ದುಬಿಲ್ಲದಂಣ್ಡೆಗೊಂಡುರಣಕಿತ್ತುಕುದುರೆಯಂತಿವಿದು ·
[8]ತುಱುವಂಹಿನ್ತಿಕಿಸುರಲೋಕಪ್ರಾಪ್ತರಾದರು ॥ ಅನ್ದೆಂನ್ತೆಂದಡೆಚೀಲಯಂಗಂಬೆಳವುಗ
[9]ವುಡಿಗೆಹುಟ್ಟಿಕ್ಕುದಿಯ್ಸಿದಸುಪುತ್ರಕುಲದೀಪಕನುಗೋತ್ರಚಿನ್ತಾಮ
[10]ಣಿಯುಮಪ್ಪಮತ್ತಲದಾಸೆಯನುನಿಲ್ಸಿದಬೀರಗಲ ॥ ಜಿತೇಸ[ಲ]ಭ್ಯತೇಲಕ್ಷ್ಮೀ
[11]ಮ್ರಿತೇನಾಪ್ಯಾಂಸುರಾಂಗಣಕ್ಷಣವಿಧ್ವಂಸನೀಕಾಯಾಕಾಚಿಂನ್ತಾ
[12]ಮರಣೇರಣೇ

## 28

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಣ್ಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಬೆಳಗವತ್ತಿಯನೆಲ್ಲೆವೀಡಿ
[2]ನೊಳುಯಿರ್ದ್ದುಎಡವಟ್ಟೆಬಳ್ಳವೆಮುದುವಲ್ಲ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಯಿನ್ತಿವನಾ
[3]ಳುತ್ತಸುಖಸಂಖಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಇರೆಸಕವರಿಸದ ೧೧೧೮
[4]ಪ್ಪಿಂಗಳಸಂವತ್ಸರದವೈಸಾಖಸು ೧೦ ಆದಿವಾರದಂದ್ದುವುಂಪಾದೇವಿ

[5]ಕವ್ವಡಿವ್ವೊಳೆಯಲ್ಲಿಬೀಡಬಿಟ್ಟುಧಾಳಿಮಾರ್ಗ್ಗದಿಂಬಳಿಗವತ್ತಿಗೆಬಂದ್ದುಕಾ
[6]ವಿಕೆಟ್ಟುಹೋಗುತ್ತಕತ್ತಗಿಯಲ್ಲಿದ್ದಟ್ಟ(ವ)ದನವಂಕೊಂಣ್ಡುಹೋಹಾಗ(ನಾ)
[7]ನಾಡವರುಹುಯ್ಯಲಾಗಿಹರೆದುಬವಕೆವಂಹಿಡಿದಲ್ಲಿವುತ್ತಲ್ಲಿವುಲಯನ
[8]ವುಗಚೀಲಯನಕೂಡೆಹರಿದುಹೊಱಹಿಂಗದೆಹತ್ತಿವ್ಹೂರವೂಡ
[9]ಣವೆಯ್ಯವ್ವೊಡ್ಡನಕೆಱೆಯಕೆಳಗೆತಾಗಿತಳ್ಳಿಱಿದುಜವನೊಕಿಲಿಕಿದಂತ್ತೆ
[10]ಪಲಬರಂಕೊಂನ್ದುಬಿಲಂದಂಡೆಗೊಂಡುಪೋಣಕಿತ್ತುಕುದುರೆಯತಿವಿದು
[11]ಸುರಲೋಕವಾಪ್ತನಾದ ॥ ಅದೆಂತ್ತದಡೆಚೀಲಯಂಗಂವುಲ್ಲನೆಗವ್ವಡಿಗಂ
*[12]ಹುಟವ್ವದಯ್ನಿದಸುಪುತ್ರಕುಲದೀಪಕನುಗೋತ್ರಚಿಂನ್ತಾ
[13]ಮಣಿಯುವುಪ್ಪಬೀರಯನುನಿಲ್ಪಿದಂಬೀರಗಲ ॥

## 29

ಆದೇ ದೇವಸ್ಥಾನದೊಳಗೆ ರಂಗಮಂಟಪದ ಕಂಭದ ಬುಡದಲ್ಲಿ.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ
[2]ಸ್ವಸ್ತಿ ಶ್ರೀಶ[ಕ]ವರ್ಷ ೧೬೧೦ ನೆಯ ವಿಜಯಸಂವತ್ಸರದಪುಷ್ಯ ಸು
[3]೧ ಸೋಮವಾರದಂದು . ಶ್ರೀಯಾದವನಾರಾಯಣಂಭುಜಬಳ
. . . . . .
[6] . . . . . ರಸರುವಿಜಯರಾಜ್ಯೋ
[7]ದಯಂಗೆಯ್ಯುತ್ತಿ . . . . . .
[8] . . . . . .
[9]ಶ್ರೀರಾವುನಾಥದೇವರದೇವಾಲ್ಯದಜೀರ್ನೋದ್ಧಾರದಧರ್ಮ್ಮಕ್ಕೆ ಆದೇವ
[10]ರಪ್ರದಿಷ್ಟೆದೀ . . . . . ನಾಡಸುಂಕವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಆ
[11]ಸ . . . . . ರುಬಿಟ್ಟುಧರ್ಮ್ಮಕ್ಕೆ ಆರುಆಳ್ವಿದಪರುವಾರ
[12]ಣಾಸಿಯೆಲಿಕವ್ವುಲೆಯಕೊಂದೆಯಿಟ್ಟುದೋಕಮಂಗಳವು
[13]ಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 30

ಆದೇ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 9″

. . . . . .
[2]ಸ್ವಸ್ತಿ ಶ್ರೀವುಂಸತ್ಯಾಶ್ರ[ಯ]ಪೃಥುವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಭಟ್ಟಾರಕ
[3]ಕಾಕಳಿವಿಕ್ರಮಾದಿತ್ಯಪೃಥುವೀರಾಜ್ಯಂಕೆಯಿವಲ್ಲವರಸರಾವೆಸದೊಳೊಸೆದಡನ್ದು
[4]ತತುಆಕಡಿಗಳಾನ್ಕೊಲ್ವಟಿಪೇರಾಳ್ದನಂನನ್ದರ್ವ್ಮಗುಸದಿ . ಅರಪಡೆಸಂ . ವೂಯ್ತು
[5]ಕದ . ಕವ್ಕೊಳದುದವುಗುಸದಿಯಾವಾದಗಳು . ಕೊಟ್ಟನೆ . ನಿಱಿದುಸಗ್ರ್ಗಾಲಯ

(ಮುಂದೆ ಹೋಗಿದೆ)

* ಈ ೨ ಪಂಙ್ತಿಗಳು ಮೇಲ್ಬಾಗದಲ್ಲಿ ಬರೆದಿವೆ.

## 31

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 9″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಂದಗಳಾಯುದ್ಧದುಳ್ಳರಸನ
[2]ನಂಬುಕೊಣ್ಡಡೆ ಇನಿರ್ಪದೊಟ್ಟೆಎನ್ದುಪರಿದಿಱಿದುವನಿಱವೆ
[3]ತುಸತುಸಗ್ಗಾಲಯನೇಱಿದೋನಮಗುಸದಿ . ಕದ್ದವಳ್ಳದನಗು

## 32

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬೂದಹರವಿನ ಹೊಲದಲ್ಲಿ ಪಾಳ ಜೈನಬಸ್ತಿ ಬಳಿ ಬಿದ್ದಿರುವ ಭಿನ್ನವಾದ ಜಿನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತು . . . . . .
[2] . . . . . ಸಂಘನುಂ . . ದೇವರ . . . .
[3] . . ಮಂನಾಳ್ಪ್ರಭುಪ್ರ . . . . . .
[4]ಗೌಡನಪುತ್ರರುಸಾ . . . . ಪಾರ್ಶ್ವತೀರ್ತ್ಥಂಕರಸ್ವಾಮಿಯ . . .
[5]ಮಾಡಿದರು . . ವಾಗಿ . ಪ್ರತಿಷ್ಠೆಯನೂ . . ಮುದ್ದೋಜಮಂಗ . .

## 33

ಅದೇ ಹೋಬಳಿ ಕತ್ತಿಗೆ ಗ್ರಾಮದ ತಳವಾರನ ಉಂಬಳಿ ಹೊಲದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ × 8″

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ)

[1] . . . ಗಳು . .
[2]ಖ್ಯವಾಗಿಹೊಂನೊಱೆ .
[3] ಲುಮಾಳಯಂಗೆಹೆಗ
[4]ಟಿಕೆಗೆಮುಗುಳಿಕೆಱೆ
[5]ಯಕೆಳಗೆಅರವತ
[6]ಲುಕೆಯವುಂಬಳಿಯ
[7]ಕೊಟರುಭೂಮಿಯು
[8]ಚಂದ್ರಾರ್ಕ್ಕರುಂಳನಮ
[9]ಂಗಳಮಹಾಶ್ರೀ
[10]ಶ್ರೀ

## 34

ಅದೇ ಹೋಬಳಿ ದಾಸರಹಟ್ಟಿ ಸಮೇರಾಯರ ಗೌಡರಂಗಪ್ಪನ ಮಗ ನಿಂಗಪ್ಪನಿಂದ ಬಂದ ತಾಮ್ರಶಾಸನ.

[1]ತಸಿಬನಿವ್ರಿತ್ತಪಧವೇಗತ್ತಿ ॥
[2]ಕಲುಕೆರಾಂಗಾಸೋವಿಪಧವೇಗತ್ತಿ ॥ ಹಷಿ
[3]ರಾಂಗಾಸೋಮಿಪಧವೇಗತ್ತಿ ॥
[4]ರಾಜೇಶ್ರೀಹಿರೇಹನುಮಪನಮಕ್ಕತ್ತುಲಹ
[5]ನುಮಪನಮಕ್ಕಯಿಂಮಡಿಹನುಮಪ
[6]ನಮಕ್ಕನಕೊಮಾರಾಕ್ಕೆಂಗಪನಮಕ್ಕಯಿರ್ತ್ತ
[7]ಘಬಸವಪಆಇಧಬಸವಕೊಮರರು ॥
[8]ಚೆಂದ್ರಚಮರವೇನಮಸ್ತುಂನಿಸ್ತಿರಸ್ತುಂ
[9]ಬಿತ್ಯೆಲೋಕ್ಕೆವೆನಗರಾಂಬವೇಮುಲಸ್ತಂಬ
[10]ವೇಶ್ರೀಮಂನ್ಮಮತ್ತಸೊಸ್ತಶ್ರೀಮನ್ಮಮ .
[11]ಶ್ರೀಜಯಸೈಲವಹನಶಕವರುಶ ।
[12]೧೩೯೯ ವರುಶಾಪ್ಲಾವಂಗನಮಸಂ ॥

[13]ಚಕರಾಧಪಲುಗುಣಸು ೧೦ ಶಿನಿವರಾ
[14]ಧಲು ॥ ದಸರಾಹಷಿರಾಂಗಸೋಯಿಪುಹಿ
[15]ಯೋಳುಗುಡಿನಲಿಕಳಧೋಡಿವಳಗಣಹು
[16]ತ್ತ ಧವಳಗೆಯಿಧರಾಗಸೋಯಿವೆಧುಪಲ
[17]ರಧುಶನಿವರಾಧಪಕ್ಕ ಕಲಧಲಿಮು
[18]ಉತ್ತ ಗಿಗೆಯಿಲುರಾಮಚಂಧ್ರಮೆಂಬ
[19]ಲಿಕಳಲಿಮುರ್ಕದೊಳಗೆಹುಷಿಧಂತ್ತ
[20]ರಾಂಗಾಸೋಯಿಯುಸಲಿಗೆವೃಷುಮಧಿ
[21]ಸಮೆರಾಯತಿಂಮಪನುಧಾನರಾಹಷಿ
[22]ರಾಂಗಪಗುತಿಯಪಲಿಗುಹಷಿರಾಂಗ
[23]ಸೋಮಿಧಯಸಮೆರಾಯಕ್ಕ ನವುನಂಮನ
[24]ಯನುಹೇಳಿತೀರಿಸಿಕೊಡಬೇಕುಎಂಧು
[25]ಹೇಳಿಕೊಂಡಲ್ಲಿಅವರುರಿಚರಾವುಡಿರ
[26]ಲ್ಲಿನಿಂಮನೆಯಹಿಗಡದೆವೆರಾಧುನೀವು
[27]ನೀವುಯಿತ್ತ ಂಡದವರುಕುಡಿದೇವರಾಮುಂ
[28]ಂಧೆಪಾವಷಮಧಿಧಲ್ಲಧೇವೆರಾಧುಯೆಂ
[29]ದುಯಿಬಲಿಗುಹೇಳಿಯಿಧರಾವಳಗೆಗೆದವ
[30]ರಿಗೆಸಮೆರಾಯತನಕೊಡಬೇಕುಯೆಧು
[31]ಲಿಯಿಕಟುಮಡಿಸಿನೀವುಸುಂಮನೆಹೋಗ
[32]ಕೇಲಿಗಧುನೀವುನೀವುಯಿತ್ತ ಂಡಕುಧಿವಬ
[33]ವಬನಹೊಣಿಕೊಟುಸೋತ್ತ ವರಿಗೆಗ ೧೦೦
[34]ಗೆಧವರಿಗೆ ೫೦ ಲ್ ಯಿರೀತಿಯಲುಹೊಣಿ
[35]ಕೊಟುಹೋಗಬೇಕುಯೆಂದುಹೇಳಿದಲ್ಲಿಅ
[36]ಮತ್ತಿಗೆರಸರಾಹಟಿಸಮೆರಾಯರಾಂಗ
[37]ಪಗೆನೆಮತ್ತಿ ವೃಜನಗಾವೃಷಹೊಣಿವು
[38]ಷಮಡ್ಡಿ ಸಮೆರಾಯತಿಂಮಪಗೆತಾನೆ
[39]ವಿರಿಗಾವುಡತ್ತಿ ಂಮಪನುಹೊಣಿಯಿರೀತಿ
[40]ಯುಲುಹೊಣಿಕೊಟ್ಟುಬಧುಹಷಿರಾಂಗಪ
[41]ನಗುಡಿಮುಂಧೆತಿರಿಮಲಿಧಾಸ್ಯೆಯನಸಿ
[42]ರಾಗಪಾವಡಮಾಡಿದಲ್ಲಿಧಿನ್ತ ತ್ತಕ್ಕೆ ಪವ
[43]ಡಗೆಧರೆಸರಿಯೆಧುವಯಿಧಮಾಡಿದಲ್ಲಿ
[44]ಧಿನ್ನರ್ತಕ್ಕೆ ಪವಡಗೆಧಿತ್ತು ॥ ಪವಡಕ್ಕೆ ಕು
[45]ಡಿದಧಾನರಾಂನುಯಲ್ಲಸವುಸ್ತ ರುಕುಡಿ
[46]ತಾಗವುನಿಗೆಹೋದರುರಾ ॥ ಗಾಳವರು
[47]ವಿಚರಾಧುಡಿಧಲ್ಲಿನೋತ್ತ ವರಾಯರಾಗೆ
[48]ಧವರುಯುರುಯೆಂದುಕೇಳಿದಲ್ಲಿಕಂಡಂ
[49]ತ್ತ ವರುಧೇವರುಧಾನರಾಹಟಿಸಮೆರಾ
[50]ಯುರಾಂಗಪನುಗೆಧನುವೃಜುಮಡ್ಡಿ
[51]ತ್ತಿ ಪಪನುಸೋತ್ತ ನು ॥ ಯೆಂದುಹೇಳಿಧರು
[52]ವಳಿತ್ತು ನೀವುಅಡಿದಪ್ರಕರಾಕ್ಕೆ ನಂಮಹಾಣ

ಹಿಂಭಾಗ

[53]ವಂನುಕೊಧಿಎಂಧುಕೇಳಿದಲ್ಲಿಅವರಿ
[54]ಗೆತ್ತ ಂಮತಂಮಹಣಪನುವೆರಿಸಿಧರು ।
[55]ದೇವರುನಿವುಗೆವಂಧುಅರಿಕಿವುಡಿಕೊಳು
[56]ತ್ತೇನಿಸಾನಗುಯೇಳುನುರುಮಧಿಗೆಕರ್ಚು
[57]ಬಿತ್ತು ಯಿಧಕ್ಕೆ ದೇವರಾಧಯಹರಾಧು
[58]ನನಗೆವಂಧುಗ್ರಾವುವಂನುಪಲಸಬೇ
[59]ಕುಯೆಂದುಕೇಳಿಕೊಂಡಲ್ಲಿಅವರಿಗೆವ
[60]ಳಿತ್ತು ಯೆಂಧುಧಾನರಾಹಟಿಯೆಂಬ
[61]ಗ್ರಾವುವನುಹಕಿಕೊಟರುಯಿಾಗ್ರಾವುಂ
[62]ನುಕಲಕಲಕ್ಕೆ ಗ ೫೦ ಕೆರುಕ್ತ ಯಿಧಿಕ್ಕೆ
[63]ಯಿಧಂನ-ನೀನುನಿಂನಧಾನಉನಸಹವು
[64]ಂಡುಬರುವದುಯಂಧುಹೇಳಿಧರು ॥
[65]ನಿಂನವುನಿವುರ್ಗ್ರಾವುವುಡಿಕೊಂಡು
[66]ಅನುಭವಿಸಿಕೊಂಬುಧುಧಾನರಾ
[67]ಹಟಿಸಾಮೆರಾಯರಾಂಗಪನುಧೇವ
[68]ರುನಂವು . . . . ಧಕ್ಕೆ ನವುಗೆವಂ
[69]ಧುಗುಉತ್ತ . . . ಬೇಕುಯೆಂಧುರಾ ॥ಗ
[70]ಳಿಗೆಹೇಳಿಕೊಂಡಲ್ಲಿ . . . ಕುಹರಗಲ್ಲಿಯೆಂ
[71]ಧುಗ್ರಾವುಗ್ರಾವು . . . ವಂಧುಪಾಲನಡ
[72]ವಹಗೆಲಿಪ . . ಪಲಿಸಿಧರು ॥ ನೇವು
[73]ರಗೆಹಿಂಧೆಹೆ . . ವುರು ೩ ಅತಡಿ ೦೦ ಬೀ
[74]ಜಂ೦ ॥ ಧೊಡಯತ್ತಿನಹಳಿಕೆರೆಹಿಂಧೆಅ
[75]ಕಡಿ ೦೦ ವುರು ೩ ಬೀಜವರಿಅಳುಬರಕಂ
[76]ಕನವಳಿಕೆರೆಹಿಂಧೆಅಕಡಿ ೦೦ ವುರು ೩
[77]ಬೀಜವರಿಆರುಬಳಧಾನಿ . . ಬಿಧರುತ
[78]ಟಹಿಂದೆಅಕಡಿ ೦೦ ವುರು ೩ ಬೀಜವರಿ

[79]ಅರುಬಳಕಂಕನಹಳ್ಳಿಗಾಂಗನಕೋಟೆಯ
[80]ವಿಗ್ರಮಹಪಿರಾಂಗಸೋಮಿಪ್ರ[ರ]ವರ್ಗಕ್ಕೆಗ್ರ
[81]ಮಕೆಹಳ್ಳಿ ೧ ಕ್ಕೆ ಧನರಿಗೆಅ . ಮಡಿಕೊಟ್ಟಧು
[82]ಖ ೧ ವಧುಕಂಡುಗಧಪ್ರಕರಾಅಪ್ಪಣೆಕೊ
[83]ಟರು ॥ ಧನರಾಹಟೆನವಮರಾಯರಾಂ
[84]ಗಪಗೆನವೆರಾಯಕನಡನರಾಜಧ
[85]ವಿವರಮಳ್ಳೀನಹಳ್ಳಿಸೀವೆಸೀವೊಗ್ಗೆಸೀವೆಯಿ
[86]ಕ್ಕೆೀದಸೀವೆಬೆಳಗುತ್ತಿಸೀವೆಯಿರಿಯಿನ್ನ
[87]ನುಯಿರಾಂಗಪನುಅನುಭವಿನಬೇಕು
[88]॥ಯೆಂಧು . . . ಕೊಟ್ಟತ್ತಂಬ್ರದಕಾನ
[89]ನಸಹಿ ॥ . . . ರಾಹಟಿನವಮರಾಯರಾ
[90]ಂಗಪವಡಿಧಪವಡವನ್ಯ । ನುಬಂಧು
[91]ತಾರಾಂಗಪ . ರು ॥ಗಳುಕುಧು . ಪಕ್ಕವು
[92]ನಹಕೊಟರು ॥ ಯಿದಕೆನಕ್ಷಿ ॥

[93]ನಡಿಗಲಕ್ಷಿಮಿ . . ನಾಕ್ಷಿ . . ಮತಿನು
[94]ಜನಗೌವುಡನಗೊಲಕೆಲುದೆ . ನಕ್ಷಿ ॥
[95]ಬೆಳಗುತ್ತಿಗೌವುಡ . . ಪಧಕೋಲಮಲ್ಯ
[96]ನೋರಾನಾಕ್ಷಿ ॥ ನುಗಲಗೌವುಡವುಲಪನತೊ
[97]ಲನೆಗೆಲೋಕನಾಕ್ಷಿ ॥ ಬೆಟರಾಗಿಗೌವುಡ
[98]ನಿಜೆಮುಡಿರಾಮಣನಕೊಲನಟಿವಾರಾ
[99]ನಕ್ಷಿ ॥ ಧಿಡಗೂರಬನಪನಕೊಲಿಲಿಕ್ಕೆ
[100]ರುನಾಕ್ಷಿ ॥ ನವುಗೊಂಡನಹಳ್ಳಿಗೌವುಡಬಿಂ
[101]ನಪನಕೊಲನವಂತ್ತೆ ಲೋರನಕ್ಷಿಗೋವ
[102]ನಕೋವಿಗೌವುಡವುಲಪನಕೊಲಕೆನಲೋರ
[103]ನಕ್ಷಿ ॥ ಆನೆವೇರಿತ್ತಿ ಮಪನತೊಲನಟ
[104]ಲೋರಾನಾಕ್ಷಿಕಂಕನಹಳ್ಳಿವರಿನಿಧಪನಕೊ
[105]ಲಕೆಲುವೆನೋರನಾಕ್ಷಿ ॥ ಧೊಢವುತೇನಹಳ್ಳಿಗೌ
[106]ವುಡಚೆನಿವೀರಾಪನಕೊಲಕೊಂನಲೋರಾನಕ್ಷಿ

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### ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಬೆಳಗುತ್ತಿ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರಂ ಮಲ್ಲಿದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿ .
[2]೧೧೦೯ ನೆಯಪ್ಲವಂಗಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬಹುಳಅಮಾವಾಸ್ಯೆಸೋಮವಾರದನ್ದು ॥ ವ್ರಿತ್ತ ॥ ಚಟ್ಟನೃ
[3]ಪಾಳಕಂಬೆರಸುಪಾಂಡ್ಯನುಮೋವದೆನೇಲಿವತ್ತಿರ್ಯಂತೊಟ್ಟನೆಪಾಯ್ದುಜೀವಧನವೆಲ್ಲಮನಾಗಳೆಕೊಂಡುಪೋ
[4]ಗೆಬೆನ್ನಟ್ಟಿತೆರಳ್ದಿತಳ್ದಿಱುದುಪೆರ್ವ್ವಡೆಯಂತುಱುವಂಮಗುಬ್ಬಿರ್ತಾಂಚಟ್ಟಿಯನಾಯಕಂಪಡೆದುಮೆಬ್ಬಿ
[5]ದಂಸುರಕನ್ನೆಯಕ್ಕರ್ಕಳ ॥ ಮಲ್ಲನ್ರಿಪಾಳಕಂಜೆನಸೆವೆಗ್ಗಡೆಮಲ್ಲನಪುತ್ರನಾಜಿಯೊಳ್
[6]ತಲ್ಲಳವಪ್ಪಿನಂಪಗೆಗೆನಜ್ಜಿನೆಕಿಳ್ತ್ತಲಗಿಂತುರಂಗಮಂಬಿಲ್ಲಣಿಯಂಕಱುತ್ತಿಱುದುಬೆಬ್ಬಕ್ಕ
[7]ರವಾತ್ತುಱುವಂಮಗುಬ್ಬಿರ್ತಾನಿಲ್ಲದೆಬಿಕ್ಕ ಚಟ್ಟನವುರಾಂಗನೆಯಕ್ಕರ್ಕಳೊಳಿಕೊಲ್ದುಕೂಡಿದಂ ॥
[8]ಕಡಡೊಳಿಂಡಿಯಾಡಿಬಿಸುನೆತ್ತರೊಳಿೋಕುಳಿಕುಳಿಯಾಡಿಸೆಬ್ಬಿವಾಕೊರ್ಂಡೊಡ
[9]ನೆಬ್ಬಕ್ಕಪೂಣಿಗರಪಂಣ್ದದಲೆಯಂಪೊಡೆಸೆಂಡನಾಡಿದೊಗ್ಗಂಡನಿವಂದಲೆಂದೇಂಪೊಸವುತ್ತಿ
[10]ನಸೇಸೆಯನಿಕ್ಕಿ ಕೂಡೆಕೈಕೊಂಡೊಡನೊಯ್ದರಬ್ಬರಸಿಯಕ್ಕರ್ಕಳಿಚಟ್ಟನನಾಜಿರಂಗದೊಳು
[11]ನಬ್ಬಿಪೊರೆದಾಳ್ದನಂಸಲೆವೆಬ್ಬಿಸಿತ್ತುಱುವಂಮಗುಬ್ಬಿರ್ವಾಪ್ಪರ್ವಡೆಯಂತಳ್ತಬ್ಬಿಱುದ
[12] . . ಪ್ರರಂಗಳನೊಬ್ಬರ್ತಿತಮಂಕೊಂಡನಲ್ತೆನಾಯಕಚಟ್ಟಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ
[13]ಮಂಡಳೀಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಂಕನ್ನಗಾವುಂಡನಬವ್ಮಗಾವುಂಡನುಂಹಳ್ಳಿಯಮೂರಗಾವುಂ
[14]ಡನುಂಗ್ರಂಜೆಯಮಾಕಗಾವುಂಡನುಂಉಬ್ಬರವಾನಿಯಸ್ಥಳದಗದ್ದಿಕವ್ಮ ೧ ರಹೊಸಗೆ
[15]ಱುಯೊಳಗೆ . . ಕುರಿಕವ್ಮ ೨೫ ಅಲ್ಲಿನವಣಿಕವ್ಮ ೫೦ ಚಟ್ಟಿಯನಾಯಕನ
[16]ಮಕ್ಕಳುಮಕ್ಕಳುವರಂಸಲಿಸುವರುಈ ವ್ರಿತ್ತಿಯನಳಿದವಂವಾರಣಾ
[17]ಸಿಯಲುಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣಸ್ಯಹಸ್ತದಿಂಕೊಂದವುಹಾಪಾತಕನಕು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೂನೇ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

[1]ಸುದ್ಧಅಷ್ಟಮಿಸೋವವಾರ . .
[2]ನೋವದೆತಂತ್ರಪಾಳಬೈಚಿ . . .
[3]ಳ್ಗಳಂಘನತರವಾರಿಯಿಂದಿಱಿ . . .
[4]ರಲೋಕವನೆಯ್ದಿದನಲ್ತಿ ಬಿಲ್ಲಿಯ
[5]ತಂತ್ರಪಾಳಬಿಲ್ಲಿಯ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′

[1]ಶ್ರೀಗೋವಿಂದಾಯನಮಃ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ
[2]ಮಲ್ಲಿದೇವರಸರುಬೆಳಗವತ್ತಿ ೯ಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆ
[3]ಶಕವರ್ಷದ ೧೧೦೪ನೆಯ ನಳಸಂವತ್ಸರಜೈತ್ರಬಹುಳಏಕಾದಸೀಸೋವವಾರದಂದು ॥
[4]ಕಂ ॥ ತೊಟ್ಟೆನಲುಮ್ಮಾಬಾಯಿಯಕಟ್ಟುಳ್ಳ ಕುಬುರೆವೆರಸುತುಱುಗೊಳಿಕೆಟ್ಟಾಗಟ್ಟೆಯವಾ
[5]ಯಕನುಱಿದಿಱುದೊಟ್ಟಜೆಯಿಂದಾನ್ತವಂಮಗುಳ್ಳಿದನಾಗಳ್ ॥ ವಿ೫ತ್ತ ॥ ಬೊಪ್ಪದೇವಿಸವೇತವಿದ್ದೆ
[6]ಬಸಸಲುಮೆಲ್ಲಹ್ಮವಾಪಾಳನಿಂತೊಪ್ಪಂಬೆತ್ತಿ ದಿರಾನ್ತವೈರಿಬಲವಂಬೆಂಕೊಂಡುತೀಬಾ
[7]ಸಿಯಿಂತೊಪ್ಪೆಂದೋವದೆಪೊಯ್ದನಂಗರಿಕರೊಳುಬಲ್ಲಾಳ್ಕರಂಗಟ್ಟಿಯಂಬಾಪ್ಪೆಂದೀಧರೆಬಣ್ಣಿಸ
[8]ಲ್ಕೆ ಪಡೆದಂಸ್ವರ್ಗ್ಗಾಪವರ್ಗ್ಗಂಗಳಂ ॥ ಭರದಿಂಮೆಲ್ಲೆಯನಾಯಕಶ್ರಿಯಸುತಂಗಟ್ಟಿಯ್ಯ
[9]ನುಗ್ರಾಜಿಯೊಳೆತುರಗಂಮುತ್ತಿದೊಡಿಕ್ಕಿ ತತ್ತುರಗಮಂಬಲ್ಲಾಳ್ಗಳಂಖಡ್ಗದಿಂಕರುಳುಂಕಂಡಮು
[10]ಮಾಲಿಸೂಸುವಿನೆಗಂಶ್ರೀರಂಗಗೋವಿಂದೆನುತ್ತುರುತೇಜಂಪದೆದಪ್ಪಸೋಗಣಯುತಂವೈ
[11]ಕೊನ್ತ ಮಂಪೊರ್ದಿದಂ ॥ ಇನ್ತುಕಾದಿಪಲರಂಕೊಂದುತಱುವಂಮಗುಚ್ಚಿರ್ಪಯಂಗರಿಕಮಲ್ಲಿಯ
[12]ನಾಯಕವಾಚಿಯನಾಯಕರವುಗಂಗಟ್ಟಿಯನಾಯಕಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥
[13]ಶ್ರೀಮತ್ಮಲ್ಲಿದೇವರಸರುಸಮಸ್ತ ಪ್ರಧಾನರುಂಮೂಲಿಗಬವ್ಮಗಾವುಂಡನುಂ
[14]ಸಹಿತವಾಗಿದ್ದುಗಟ್ಟೆಯನಾಯಕನಾಳುತನಕ್ಕೆ ಮೆಚ್ಚಿಯುಬ್ಬರವಾನಿಯಲು
[15]ಗದ್ದೆಕಂಬ ೧೦ ಸೋವಬರಸಿಯಕೆಱೆಯಕೆಳಪದ್ದಲಿಕಂಬ ೧೦ ಸಲಿಸುವರ್

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

[1]ನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇ
[2]ವರಸರುಬೆಳಗವತಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ

[3]ಮಿರಿಶಕವರ್ಷದ ೧೧೧೪ ನೆಯ ನಳಸಂವತ್ಸರದವೈ ಶಾಖಸುದ್ಧಪೂರ್ಣಮಿ
[4]ವಡ್ಡವಾರದಂದು ॥ ಕಂ ॥ ಉವ್ಮಾಬಾಯಿಯಧಾಳಿಯದೊವ್ಮೆಯೆಕವಿತಂದೊ
[5]ಡೆಯ್ದಿಸಂಗರದೆಡೆಯೊಳುವುವ್ಮೆಳಿಯಪ್ಪಿನವರಿಬಲವವಿಮ್ಮಿಕಱುಲ್ತೆ ಱುದಿನು
[6]ಱುದೆನಾಯಕವ್ಮೆಲಂ ॥
[7]ವೃ ॥ ತೊಡೆಕಡಿಯೋಪಿನಂಬರಿಯಿರಳ್ಕಿಲನೊವ್ಮೆಯಿಜಕೆಕ್ಕೆವೋಪಿನಂನಡುಬೀಳೆವೋಪಿನಂತ
[8]ಲಿಕಣಕ್ಕೆನಲಾಗಳುರುಳ್ದುಪೋಪಿನಂತೊಡದ್ದರಣವದಂಗರುಕವ್ಮೆಲೆಯನಾಯ
[9]ಕನಾತ್ಮಖಡ್ಗದಿಂಕಡುಗಲಿಪೊಯ್ದುವೊಯ್ದಿರದೆವೆಚ್ಚಿಸಿದಂಸುರಕನ್ನೆಯಕ್ಕಳಂ ॥
[10]ಭಾಸುರಕೀರ್ತಿವೆತ್ತೆಸೆವಮಲ್ಲನೃಪಾಳಕನಂಗರಕ್ಕನಾಕೇಸವನಾಯಕಪ್ರ
[11]ಯಸುತಂಕಲಿವೈಲೆಯನಾತ್ಮಖಡ್ಗದಿಂದಾಸುರವಪ್ಪಿನಂರಿಸ್ರತುರಂಗಬ
[12]ಲಂಗಳನಿಕ್ಕಿಗೆಲ್ಲವಂಸಾಸಿಗನೊಳ್ಪವೆತ್ತವರಕಾಮಿನಿಯಕ್ಕಳೊಳೊಲ್ದಕೂ
[13]ಡಿದಂ ॥ ವ ॥ ಅನ್ತು ಕಾದಿಪಲರಂಕೊಂದುತುಱುವಂವಗುಚ್ಚಿಸುರಲೋ
[14]ಕವಪ್ರಾಪ್ತನಾದ ॥ ಶಿವಾಯನವಃ ॥ ಸಿದ್ಧೇಶ್ವರಾಯನವಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೫ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×1′ 6″

[1]ಕೂತಣದಂಡನಾಯ . . .
[2]ನೊಲ್ಲದೆಬೆಳಗವತ್ತಿಯ . . .
[3] . ಕೇತ . . . ದಾನ . . .
[4]ಕ್ಕಳೊಳೊಲ್ದುಕೂಡಿ . . .
[5] . . . . . .
[6] . . ಯೊಳುಸು . . . . . ೧೧೯೯ನೆಯ ಪಿಂ
[7]ಗಳಸಂವತ್ಸರದ . . . . . ರದಂದು . ನಲೇಂ
[8]ಕನೆಳಕೇತಂಕೂ . . . . . ದಲಿ . ಗಿ
[9]ತಳ್ತಿ ಱುದುಪಲರಂ . . . . . ನಾಯನವಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೬ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″×3′ 6″

[1] . . . . . ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಬೆ
[2] . . . . ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರಿಶಕವರ್ಷದ ೧೧೧೪ನೆಯ ನ
[3] . . . . . ಶಾಖಸುದ್ಧಪೂರ್ಣ್ಣಿಮವಡ್ಡವಾರದಂದು ॥ ಕಂ ॥ ಭರದಿಂದುವ್ಮಾಬಾಯಿಯತು
[4] . . . . ವೆಧನವೆಂಪೋಗಲುಪರಿದೆಚ್ಚು ಜೇಡರಪ್ಪಂತುಱುವಂಪಿನ್ತಿಕ್ಕಿ ಕಾದಿದಂತಕ್ಷ
[5] . . . . ಱುದಿರಾದಪೂಣಿಗರಪಣ್ಡಿಲೆಯಂಪಱುಯಿಚ್ಚು ತೂಳ್ದಿತತ್ತಱೆದಱುದಾ
[6] . . . . ರಂಗಬಲವೆಂಕಲಿಕಿಳ್ತ್ತಲಗಿಂದೆಸೇನೆಯಂಪಱುವಱುಯಿಪ್ಪಿನಂತವಿಸಿಜೇಡರ
[7] . . . . . ಮಯನೊಪ್ಪುಗಂಬಳ್ಲೊದ್ದಱಗಿಸುರಾಂಗನಾಜನದತೋಳಿಳವಂಸುರಲೋಕವೆಯ್ದಿ
[8] . . . . ಂ ॥ ಅಪ್ಪನಿವಂಪರಾರ್ತ್ಥನಿಧಿಯಪ್ಪನಿವಂಕಲಿದಾನಿಕೂರ್ಮ್ಮೆಯಿಂದಪ್ಪನಿವಂಪರಾಂಗನೆ
[9] . . . . ಸುಚರಿತ್ರಗುಣಪ್ರಣೂತನಿನ್ತಪ್ಪನಾವನೆಂದೆಸೆವಜೇಡರಸೋವೆಯನಪ್ಪನಂ
[10] . . . . . ಪ್ತಿತಂದೊಯ್ದವಚ್ಚರನಯಕ್ಕಳಿದೇಂಸುರಲೋಕಸೇವ್ಯನೋ ॥ ಇನ್ತು ಕಾದಿಪಲರಂ
[11] . . . . ತುಱುವಂವಗುಚ್ಚಿರ್ವಜೇಡರಸೋವೆಯನವಗನಪ್ಪುಗಂಸುರಲೋಕವಪ್ರಾಪ್ತನಾದಂ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೭ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 10″

[1]ಓಂನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಶ್ರೀ
[2]ಮದೀಶ್ವರದೇವರಸರುಬೆಳಗವರ್ತ್ತಿಯೊಳು . . . ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
[3]ವಿರಲೊಂದುದೆವಸಂಬೆ . . . . . ಯೊ . . . ಮಲ್ಲಸೆಟ್ಟಿಯಮಗಂ
[4]ಕಾಳೆಯಂಶಕವರ್ಷದ ೧೧೩೭ ನೆಯಯುವಸಂವತ್ಸರದ . . ಯುಜಬ ೧೦ ಸೋಮ
[5]ವಾರದಂದು ॥ ಕಾಳೆಗದೊಳೀಶ್ವರಕ್ಷಿತಿಪಾಳಂಬೆಸಸಲ್ಕೆಪರಿದುಬಿ . . . ಳಕಾಳನವೊಲ
[6]ಳುರ್ದುಕಾಳಂಬಾಳಿಂತಱಿದುಱದೆಕೊಂದುಸರ್ಗಕ್ಕೊಗೆದಂ ॥ ಪರೆದವಿರ್ದ್ದುದೆತ್ತಲುಂನೆತ್ತ
[7]ರವೊನಲನ್ತೊಕ್ಕುಕರುಳಾಸೂಪಿದಖಂಡಂ . . . ಪೆಣ . . . . ದ
[8]ದ್ಭುತವಾಯ್ತುಕಾಳನಿಱಿದಾಹವದೊಳು ॥ ಅನ್ತುಕಾದಿ . . . . . ದು
[9]ಪಲರಂಕೊನ್ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೮ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 10″

[1]ಓಂನಮಃಶಿವಾಯ ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯಂಕಲಿಮಲ್ಲನೃಪಾಳಪುತ್ರನಂಮಂದರಧೈ
[2]ರ್ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂಫಣಿರಾಜವಂಶನಂ . . ಮುಕುಂದಪದಪಂಕಜಬ್ರಿಂಗನನೀಜಗಜ್ಜನಂಕುಂದದೆಬ
[3] . . . . . ಈಶ್ವರದೇವರಸರು . . . . . .
[4] . . . . . ಬೆಳಗವತ್ತಿಯಂಮ . . . . . .
[5] . . . . . ದಾನಂಪಡೆದ , . . . ಯು . . . .
[6] . . ಗ . . . ತೊಡರ್ದ . ಚ್ಚುವ . . . . ॥ ಮತ್ತಿ . . . . ಬೆಳ
[7]ಗವತ್ತಿಯಕೋಟೆಯನಾ . . ತದ್ಬಲಂಪತ್ತಿ . . . . ಡಿಗಳೆಂದಂದೊಳಪೊಕ್ಕ . .
[8]ಬಗ್ಗ . ಮನಾರುತಿದಿರಾಂತುಕಟಿದ . . . . . ಕೊಂದು . ರೊ . . . .

(ಮುಂದೆ ಸವೆದು ಹೋಗಿದೆ)

## 43

### ಅದೇ ದೇವಾಲಯದ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 3″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಯಾದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂಹ
[2]ಳದೇವರವಿಜಯರಾಜ್ಯವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಹೊನ್ನಬೊಮ್ಮಿಸೆಟ್ಟಿ

[3]ಬನವಸೆನಾಡಮೇಲಾಳಿಕೆಯಧಿಕಾರಂಮಾಡುತ್ತಿರೆ ॥ ಅರಸಂಕಕರಗಸಂಸಿಂದರದೇವಂಮಾಳಚೀಪ್ರಸಾದಾನ್ವ
[4]ಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾರ್ತ್ಥನಿಧಿಕೇಶಣೋರ್ವ್ವಿಪಾಳಂನೆಗಳ್ದಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಂ
[5]ಡಳೇಶ್ವರಂಕೇಶವದೇವರಸರುಬೆಳಗವತ್ತಿಯೊಳುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲೊಂದುದೆವಸಂಹೊನ್ನಬಮ್ಮಿಸೆಟ್ಟಿಯಮೇ
[6]ಲೆನಡೆದುಸೋವಿದೇವನಬಮ್ಮನಂಬೆಸಸೆಶಕವರ್ಷದ ೧೧೫೪ನೆಯ ಖರಸಂವತ್ಸರಫಾಲ್ಗುಣಆದಿವಾರದಂದು
[7]ಮುನಿಸಿಂದಂಹೊಂನಬಂಮ್ಮಂನಿಜತುರಗದಳಂಗೂಡಿಸೇನಾಸಮೂಹಂಘನಘೋಷಂಗೊಂಡುನೂಂಕಲ್ಕ
[8]ತುಳಭುಜಬಳಂಕೇಶವೋರ್ವ್ವೀಶನಾಜ್ಞಾಪನದಿಂತಾನೇಱಿಮಾಱಾನ್ತರಿಬಲವನಿತಂಪೊಯ್ದುಕೊಂ
[9]ದಿಕ್ಕಿಸೋಯ್ದೇವನತಂಮಂಬಮ್ಮನೊಲ್ಧಚ್ಚರಗಣಿಕೆಯ ರೊಳ್ಕೂಡಿಸ್ವರ್ಗ್ಗಕ್ಕೆಸಂದಂ ॥ ಅನ್ತು
[10]ಕಾದಿತಳ್ತಿಱಿದುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ಓಂನಮಃಶಿವಾಯಃ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 8″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರ . . . . .
[2]ಕ್ರವರ್ತ್ತಿಸಿಂಹಳದೇವರವಿಜಯರಾಜ್ಯಮಾಚಂದ್ರತಾರಂಸಲುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಾಯಿದೇವದಣ್ಣಾಯ
[3]ಕರುಬನವಸೆನಾಡಮೇಲಾಳಿಕೆಯಧಿಕಾರಂಮಾಡುತ್ತಿರೆ ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯಂಕಲಿಮಲ್ಲನೃಪಾಳಪುತ್ರ
[4]ನಂಮಂದರಧೈರ್ಯ್ಯನಂವಿಭುಧರಕ್ಷಕನಂಫಣಿರಾಜವಂಶನಂಸಂದಮುಕುಂದಪದಪಂಕಜಭೃಂಗನನೀಜಗಜ್ಜನಂಕುಂದದೆಬ
[5]ಣ್ಣಿಕುಂಧರೆಯೊಳೀಶ್ವರದೇವನನುದ್ಘಪುಣ್ಯನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರ . . . .
[6]ಧೀಶ್ವರದೇವರಸರುಬೆ . . . . ಸುಖದಿರಾಜ್ಯಂಗೆಯುತ್ತಿರಲೊಂದುದೇವಸಂ . . ಸ . . . . . .
[7]ದು . . . . . ಸಕವರ್ಷದ ೧೧೩೭ ನೆಯ ಯುವಸಂವತ್ಸರದ . . . . ಬ್ರಹಸ್ಪ
[8]ತಿವಾರದಂದು ॥ ವ್ರಿ ॥ . . . . . ಸಾಯ್ಯನದಟಧಾಳಿಟ್ಟು . ಜಯಂಬಿಟ್ಟಂದೋರ್ವ್ವ . ವಾಯ್ಸಿಜ .
[9]ದನಮಂಬಂದಿಕ್ಕಿತತ್ಸೇನೆಯ . . ಳಾಗನೆತಾಗಿಕಾದಿಪಲರಂಬೆನ್ನಟ್ಟಿತಳ್ತಿರ್ದ್ದುತೂಳ್ದಟ್ಟುತಂತವೆಕೊಂಡುವಾಜಿಸ .
[10]ಹಿತಂಪೊಕ್ಕಂಸುರಾವಾಸಮಂ ॥ ಕಂ ॥ . . ಗಲಿಯುಭಯಬಲಮೆಚ್ಚಲುತೂಳ್ದಿಱಿದು . . . ಪೊಯ್ದತಾವಭವಸೇನೆಯ . . .
[11]ಪಾಡಿ . . ಚ್ಚನಾವೆನಿಪಮುರಾರಿಸಾಯು . ದೊಳ್ ॥ ಸೂಸಿದಸಿಂದವೊಕ್ಕ . ತುಳಾಧಿ . . . . . .
[12]ವಾಗಿಬಿರ್ದ್ದ . . . . . ದಾನಿತಡೆದುತಳ್ದು . . . . ಯನಾ . .
[13] . . . . . ಅನ್ತುತಾಗಿಕಾದಿತಳ್ತಿಱಿದುಪಲರಂಕೊಂದುಸುರಲೋಕ
[14]ಪ್ರಾಪ್ತನಾದಂ ॥ . . ಗೀಶ್ವರದೇವರುಕೊಟ್ಟ . . . . ಗೆ ಮ ೫ ಬೆಳಗವರ್ತ್ತಿಯಲುಗದ್ದೆಸೊಲ ೩೦ ಬೆದ್ದಲೆಕಂಬ
[15]ವಂಆತನು . . . ಮಮ್ಮಯ್ಯಬಿಟ್ಟಂಗಳ್ದೆಮಕ್ಕಳುಮಕ್ಕಳುವರಂಸಲಿಸುವರು ॥ ನಮಃಶಿವಾಯ ॥

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### ಅದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಗೋಡೆಯ ಬಳಿ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3′6″ × 2′

[1]ನಮಸ್ತುಂಗಃರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲ .
[2]ಭಾಯಶಂಭವೇ ॥ ವೃ ॥ ಕಮಠಾಧೀಶಫಣೀಂದ್ರದಿಕ್ಕರಿಗಳಿನ್ತನ್ತಮ್ಮಕೇಳೀವಿಳಾ . .
[3]ನಃಪ್ರೀತಿಯೊಳಿರ್ಪ್ಪುದಾಯತಮಹಾಭೂಭಾರವಂತಾಳ್ದುವಶ್ರಮವೇಕಿನ್ತಿನಿ

[4] . . ನ್ತಳಿಯಲಿನ್ಸಾಲ್ವೇನ್ದಲೆಂಬನ್ತೆದುರ್ದ್ದಮದೋರ್ದ್ದಂಡದೆತಾಳ್ದಿದಂವಸುಧೆಯಂ
[5]ಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಕಂ ॥ ರತಿಗಂಭೂರತಿಗವರುಂಧತಿಗಮ್ಮಿಗಿಲಿನಿಪರೂಪು
[6]ಚಾತುರ್ಯ್ಯಪತಿಬ್ರತಗುಣದಿನೊಪ್ಪೆವುಹವೂನ್ವಿತೆಪದುಮಲದೇವಿಯಗ್ರ
[7]ಮಹಿಷಿಯೆನಿಪ್ಪಳ್ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ತೂದಪಿಳ್ಳಿದಣ್ಣಾಯಕರುಬೆಳಗ
[8]ವತ್ತಿರ್ಯನಾಡಧಿಕಾರಂಗೆಯ್ಯುತಮಿರೆ ॥ ತೊದಳ್ಳಿಲ್ಲದೊಂದೆನುಡಿಲೋಭದೊಳಿಂದದವು
[9]ನವೆಡಂಬಡಿಲ್ಲದಚರಿತಂಮದವಿಲ್ಲದಸಂಪದವೆಂಬಿದುಸಾಜಂತೂದಪಿಳ್ಳಿದಂಡಾಧಿಪನೊಳ್ ॥
[10]ಆಬೆಳವತ್ತಿರ್ಯಮನ್ನೆಯರನ್ವಯವೆನ್ತೆನೆ ॥ ಆನೃಪನುದಾರಚರಿತಂಮಾನಿತಮಾನ್ಯಂವಿನಿ
[11]ಜ್ರ್ಜಿತಾಹಿತಸೈನ್ಯಂಸೂನೃತವಚನಂಧರೆಯೊಳ್ತಾನೆನಿಸಲ್ಪೆಂಪುವೆತ್ತನೀಶ್ವರಭೂಪಂ ॥ ಅರಸಂ
[12]ಕಕರಗಸಂಸಿನ್ದರದೇವಂಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರಮಂಡಳೀಕತನಯಂಪರಾರ್ತ್ಥನಿಧಿವು
[13]ಲ್ಲಿದೇವನಾಳ್ದಂಧರೆಯಂ ॥ ತದಪತ್ಯನಖಿಳಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಕಂಡನಪ್ರಮಿತಯಶಂ
[14]ವಿದಳಿತರಿಪುಕುಳನಳಿನೀವದವದ್ವೀದಂಡರೂಪನೀಶ್ವರಭೂಪಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥
[15]ಕನ್ನಗವುಂಡನತನಯಂಗನ್ನುತವುತಿಕಾಳಗೊಂಡನಾತನಪುತ್ರಮ್ಮುನ್ನೆಗಳ್ದರಿನ್ನಿರಾರೆನಲುಂ
[16]ನತವಿಭುಬವ್ಮಗೊಂಡನೆನೆದಂಧರೆಯೊಳ್ ॥ ಪರಹಿತನೆನ್ದುಸಚ್ಚರಿತನೆಂದುದಯಾಪರನೆಂ
[17]ದುಸಜ್ಜನೋತ್ಕರಪರರಕ್ಷಣಪ್ರಣಯನೆನ್ದುದಿತೋದಿತಭಾಗ್ಯನೆಂದುಸುಸ್ಥಿರಮತಿಸಿದ್ಧನಾ
[18]ಥಚರಣಾಂಬುಜ . . . . . ವಿಸ್ತರದೊಳೆವಣ್ಣಿರ್ಕುಂಬೆಳಗವತ್ತಿರ್ಯಮೊಲಿ
[19]ಗಬವ್ಮಗೊಂ . . . . . ಸ್ತಗುಣಸಪನ್ನರಪ್ಪವೆಲ್ಲಿಗೊಡನು ॥ ತತ್ತನ
[20]ಯಂಸಕಳ . . . . . ಸಾಜನ್ಯವಿಭವರತ್ನಾಕರನತ್ಯುತ್ತಮೆನೆನಿಸಂಧರೆಯೊಳೆವಿ
[21]ತ್ತಭುಜಂಕಾಮಗೊಂಡನಾಹವಶೌಂಡಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರಂಈಶ್ವರದೇವ
[22]ರಸರುಂತವ್ಮಮಾವನಲ್ಲಮರಸನುಮಲ್ಲಿಯಗೊಡುಗಳುಮಿದ್ದರ್ಕಕವರ್ಷದ
[23]ರ್ಂದಿನೆಯಮನ್ಮಥಸಂವತ್ಸರದವೈಶಾಖಶುದ್ಧ ೧೦ ಬ್ರಹಸ್ಪತಿವಾರವ್ಯತೀ
[24]ಪಾತದನ್ದುಹೊಸಗೆಜ್ಜೆಯಕೆಳಗಣಭೂಮಿಯಂಪ್ರತ್ಯೇಕಂಕಂಬ ೫೦ ತಮ್ಮಬ್ರ
[25]ಹ್ಮಪುರಿಯ ೨೦ ಬ್ರಾಹ್ಮಣರಕಾಲಂಕಚ್ಚಿರ್ದ್ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸರ್ವ್ವಬಾಧಾಪರಿ
[26]ಹಾರಂಮಾಡಿಕೊಟ್ಟರು ॥ ಮತ್ತಂಮೂಡಣಬಯಲಕಾಳೆಯನಕೆಜ್ಜೆಯತೆಂಕ
[27]ಣಕೋಡಿಯಲುಗದ್ದೆಕಂಬ ೧೦ ಗೋವಿಂದಭಟ್ಟಗ್ಗರ್ಣರಾಮದೇವಪಂಡಿತಗ್ಗರ್ಣಂಕೊಟ್ಟರು ॥
[28]ಸೋಮೇಶ್ವರಭಟ್ಟಗ್ಗರ್ಣಕಾಳೆಯನಕೆಜ್ಜೆಯೊಳವೆಯ್ಯಲುಗದ್ದೆಕಂಬ ೫೧ ಕೊಟ್ಟರು ॥ ಸ್ವ
[29]ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂಪಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ
[30]ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಓಂನಮಃಶಿವಾಯ ॥ ನಾರಾಯಣಾಯನಮಃ ॥

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### ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

### ಪ್ರಮಾಣ 4′ × 1′ 6″

[1]ಜಯನ್ತ್ಯೇಸಿದ್ಧನಾಥಸ್ಯಸಾದಪಂಕಜಪ . . .
[2]ಮತ್ತಭೃಂಗಾಂಗಸಂಗಿನಃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಥ್ವೀವಲ್ಲ . . .
[3]ಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು . . .
[4]ಶ್ರೀಮತ್ಚಕ್ರವರ್ತ್ತಿಸೋಮೇಶ್ವರದೇವರುಸುಖಸಂ . . .
[5]ಜ್ಯಂಗೆಯ್ಯುತಲಿ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ .
[6]ಮಹಾಶಬ್ದಮಹಾಮಂಡಳೀಶ್ವರಂಕರಹಾಟಪು . .
[7]ಮಾಳತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತನಮ . .
[8]ಳಂವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣ್ಣಕುಂಡಳೀಕೃತಧ್ವಜವಿರಾಜ . . .

[9]ನೀನವಮಲ್ಲಿಳಿತೂರ್ಯ್ಯನಿಗ್ಗೊರ್ವೀಷಣಗುಣರತ್ನ ಭೂ . . .
[10]ದಿನಾವೂವಳೀವಿರಾಜವೂನರಪ್ಪಶ್ರೀವುನ್ಮಹಾವು . . .
[11]ಲ್ಲಿದೇವರಸರುಬೆಳಗವತ್ತಿರ್ಯನೆಲೆವೀಡಿನೊಳುಸು . . .
[12]ಗೆಯುತ್ತಮಿರೆ ॥ ಕಂದ ॥ ಅರಸಂಕಕರಗಸಂನಿಂದ . . .
[13]ವೂಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರವಂಡಳೀಕತನಯಂ . . .
[14]ನಿಧಿವುಲ್ಲಿದೇವನದಟರದೇವಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ . . .
[15]ಆರಾಧ್ಯಂಗಿರಿಜಾಧಿಪಂಪತಿನುತಂಶ್ರೀವುಲ್ಲಿದೇವಂಜನ . . .
[16]ರಂವಿಕ್ಕರಸಾಂದಿಪಂಡಿತನೆನಿಪ್ಪಂತಂದೆಹೊಂನೌವೆತ್ತ . . .
[17]ಧೀರಂತಾಂಪೆರುವೂಳುತನ್ನನುಜನಾಕಣ್ಣಾಹ್ವಯಂಗೋತ್ರ . .
[18]ಸ್ತಾರಂವೆಂಪಿನಸುಂಕವೆಗ್ಗರ್ಡಿವೆಲಂದೇವಣ್ಣನುರ್ವ್ವೀನುತಂ . .
[19]ನ್ತುವುಲ್ಲದೆಯುಂ ॥ ವುನುವೂಗ್ಗರ್ಂಪ್ರಣುತತ್ರಿವಗ್ಗರ್ . .
[20]ಚಿತಂಸನ್ಮಾನವುಂದಾನವುಂಜನಸನ್ತೋಷಣವಿ . .
[21]ಷ್ಣವುದಂಚಕ್ಕಿರ್ತ್ತಿರ್ಯುಂವೂರ್ತ್ತಿರ್ಯುಂತನಗಿನ್ತಿರ್ಗುಣ .
[22]ಕ್ಕುಲಾವಣವೆನಲುಸತ್ಪಾವನಂವುಲ್ಲಿದೇವನಹೆಜ್ಜರ್ಂಕದ . .
[23]ವರಾಜನೆವಲಂಧನ್ಯಂಪೆಱರ್ದ್ದನ್ಯರೇ ॥ ಇನ್ತು ಪೊಗಳ್ತೆವೆತ್ತಹೆ
[24]ಜ್ಜರ್ಂಕದದೇವಣ್ಣಿಂಕರೆದುಶ್ರೀವುನ್ಮಹಾವುಂಡಳೀಶ್ವರಂ
[25]ವುಲ್ಲಿದೇವರಸರುಶ್ರೀವುತ್ಸಿದ್ಧೇಶ್ವರದೇವರಶ್ರೀಕಾರ್ಯ್ಯಕೆಂದು
[26]ತವ್ಮನಸಿವಜಡನೆಲುವಾಗಿಲಹಳ್ಳಿಯಂವೂಡಲುಕೊರಡಿ
[27]ಕೆಱುತೆಂಕಲುಬೆಂಡಿಗನೊಡವಿನಹಳ್ಳವಡುವಲೆರಡುವ
[28]ಟವ್ರಿಕ್ಷಬಡಗಲುಭ್ರಿಂಗಾರಿಯಹಳ್ಳವಿಂತುಚತುರಾಘಾಟ
[29]ಶುದ್ಧವಾಗಿಶಕವರ್ಷದ ೧೧೦೦ ನೆಯಕೀಲಕಸಂವತ್ಸರದಪುಷ್ಯ
[30]ಸುದ್ಧಅಷ್ಟಮಿಸೋವುವಾರವುತ್ತರಾಯಣಸಂಕ್ರವುಣವ್ಯತೀ
[31]ಘಾತದಂದುಬಿಟ್ಟುಅಲ್ಲಿಯಸುಂಕವುಂಬಿಡಿನಲನ್ತೆಗೆಯ್ವೆನೆಂ
[32]ದುಕಾರುಕದೆಜಿಗೆಣದೆಜಿಹುದುಕದೆಜಿಬೀರವಣವಿಪ್ಪತ್ತೆತ್ತಿ
[33]ನೊಕ್ಕಲುದೆಜಿಹೆಜ್ಜರ್ಂಕಕೊಡವೀಸಹಂದರಹಣಸಹಿ
[34]ತಂಶ್ರೀವುತ್ಸಂಕರಾಸಿಪಂಡಿತರಕಾಲಂಕಚ್ಚಿರ್ದ್ಧಾರಾಪೂ
[35]ರ್ವ್ವಕಂವೂಡಿಕೊಟ್ಟರು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
[36]ರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾ
[37]ಯತೇಕ್ರಿಮಿಃ ॥ ಓಂನವುಃಶಿವಾಯ ॥ ಶ್ರೀಶ್ರೀ

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಾಗಲ ಬಳ ನೆಟ್ಟರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಸವುಸ್ತಪ್ರಸಸ್ತಿ ಸಹಿತಂಶ್ರೀವುನ್ಮಹಾವುಂಡ್ಡಳೀಶ್ವರಂತೈಲಪದೇವರುಬನವಾಸಿಪನ್ನಿಚ್ಚಾಸಿರವುಂಬೆಳು
[2]ವಲಪೆರಡಱುನೂಱುವುಂಸಾನ್ತಿಗೆಸಾಸಿರವುವೂಂವುಂಡ್ಡಲಿನಾಡುವುಂಹಾನುಂಗಲ್ಕೈನೂಱು
[3]ವುಂತ್ರೈಭೋಗಾಭ್ಯಂತರಸುಖರಾಜ್ಯಂಗೆಯ್ಯುತ್ತವಿದ್ದರ್ಶ್ರೀವುಚಾಳುಕ್ಯವಿಕ್ರವುವರ್ಷದ ೪೪೫ ನೆಯಸಾಧಾ
[4]ರಣಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಸುದ್ಧ ೦ ಸೋವುವಾರದಂದುತೈಲಪದೇವರುಸ್ವರ್ಗ್ಗವೇಱಲುಶ್ರೀವುತ್ ಹನ್ನಿರ್ವ್ವರಗಂಡ
[5]ದಾಸರಸನತಂತ್ರಪಾಳಹಂನ್ನಿರ್ವ್ವರುವುಂನ್ನೆಯರತಂತ್ರಪಾಳರಿಗಂಡವುಸಣಯ್ಯನತವ್ಮಬೊಪ್ಪಣನೆಳೆವಾಳಿಯಂ
[6]ನಿಲಿಸಿತ್ತೈಲಪದೇವನಕೂಡೆಸ್ವರ್ಗ್ಗಸ್ಥನಾಗಲು । ಸ್ವಸ್ತಿಶ್ರೀವುನ್ಮಹಾವುಂಡಳೀಸ್ವರವುಯೂರವರ್ಮದೇವರುವುಂಡಲಿಕವು
[7]ಸಣಯ್ಯನುಶ್ರೀಕರಣಸಹಿತಸವುಸ್ತಪರಿಗ್ರವುುವಿಱ್ದು ಬೊಪ್ಪಣಸವಿಯಜೋಳಕೆಕೊಟ್ಟುಗದ್ಯಾಣಂನೂಱುವುಂ
[8]ವುಸಣಯ್ಯನುವುಕ್ಕಳುವುಕ್ಕಳ್ವರಂಸಲಿಸುವರು ॥ ವಾವುದೇವಪಂಡಿತರುಸವುಸ್ತಗಾವುಡಗಳುವಿಱ್ದು ಆತನಕಲುನಿಲಿಸಿದರು ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೂನೇ ವೀರಕಲ್ಲು.

[1]ಓಂನವುಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿ ಸವುಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂವುಹಾರಾಜಾಧಿರಾ
[2]ಜಂಯಾದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂಹಳದೇವರವಿಜಯರಾಜ್ಯವೂಚಂದ್ರಾರ್ಕ್ಕಂ
[3]ಬರಂಸಲುತ್ತಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿವೂಯಿದೇವದಣ್ಣಾಯಕರುಬನವಸೆನಾಡವೀಲಾಳಿಕೆಯಧಿ
[4]ಕಾರಂವೂಡುತ್ತಿರೆ ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುವುಣಿಯಂಕಲಿವುಲ್ಲನ್ರಿಪಾಳಪುತ್ರನಂವುಂದರಧೈ
[5]ರ್ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂಘಣಿರಾಜವಂಕನಂಸಂದವುಳುಂದಪಾದಯುಗಪಂಕಜಭ್ರಿಂಗ
[6]ನನೀಜಗಜ್ಜನಂಕುಂದದೆಬಣ್ಣಿಕುಂಧರೆಯೊಳೀಶ್ವರದೇವನನುದ್ಧಪುಣ್ಯನಂ ॥ ಸ್ವಸ್ತಿ ಸವುಸ್ತಪ್ರ

[7]ಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಈಶ್ವರದೇವರಸರುಬೆಳಗವತ್ತಿಯೊಳು
[8]ಸುಖದಿರಾಜ್ಯಂಗೆಯ್ಯುತಮಿರೆ ॥ ಶಕವರ್ಷದ ೧೧೩೯ನೆಯ ಧಾತುಸಂವತ್ಸರದ
[9]ವೈಶಾಖಶು ೫ ಬ್ರಿಹವಾರದಲೀಶ್ವರದೇವಂಚಿಣ್ಣಿಯಸಾಹಣಿಯಂಬೆಸಸೆ ॥ ಮಾದನಬಾಗಂಬೇಡರ್ಬೇದಿ
[10]ಸಿಪಾಯ್ದಿಱಿದುತುಱುಗಳಂಕಯ್ಕೊಂಡಿಂಪೋದರೆನೆಮುಳಿದಜವನನ್ತಾದಂಬೆನ್ನಟ್ಟಿಪಟ್ಟಸಾಹಣಿಚಿಣ್ಣಂ ॥ ಭರ
[11]ದಿಂದಂಪರಿದೆಯ್ದಿಬೇಡವಡೆಯಂಕಂಡಾರ್ದ್ದುಬೆಂಕೊಂಡುತತ್ತುರಗಂವಾಯುಜವಾಧಿಕಂಪರಿಯಿಸು
[12]ತ್ತಂಕುತ್ತಿಕೊಂದಿಕ್ಕಿತಚ್ಛಿರಮಂತಾಂಪೊಡೆಸೆಂಡನಾಡೆಪದಪಿಂದಾಳಂಕರಂಮೆಚ್ಚಲಚ್ಚರಿಯಾಗಲ್ತುಱವಂಮಗು
[13]ಳ್ಚಪಗೆಯಂಪರ್ದ್ದಿಂಗೆಬಿರ್ದ್ದಿಕ್ಕಿದಂ ॥ ಸಂಗರರಂಗದೊಳತಿಧೀರಂಗುಣಿಜನಸೇವ್ಯನಿವನೊಳಾರ್ಸ್ಸರಿಚಿಣ್ಣಯ್ಯಂ
[14]ಗೆನಲೀಶ್ವರಭೂಪನಡಿಂಗರಿಗಂಸ್ವಾಮಿಕಾರ್ಯಹಿತರತಜೀವಂ ॥ ಅನ್ತುಸ್ವಾಮಿಕಾರ್ಯದಿಂಚಿಣ್ಣಯ್ಯಂ
[15]ಸ್ವರ್ಗ್ಗಸ್ಥನಾಗೆಡಿಂಗರಿಗವೃತ್ತಿಯಾಗಿಬೂತನಕೊಂಡದಕೆಳಗೆಗದ್ದೆಮತ್ತ ೧ ಅತ್ತಿಕೆಱೆಯಕೆಳಗೆಬೆದ್ದಲೆಮತ್ತ ೧
[16]ಮೊರೂರಲುಗ ೧ ವಂಈಶ್ವರದೇವರಸರುಚಿಣ್ಣಯನಮಗಂಗಂಆತನತಮ್ಮಯಂಕಯ್ಯನಮಕ್ಕಳುಮ
[17]ಕ್ಕಳ್ಗೆಸಲಿಸುವರುಯಿದನಳಿಹಿದಂಮಹಾಪಾತಕನಕ್ಕು ॥ ನಮಃಶಿವಾಯ ॥

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### ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′

[1]ಓಂನಮಃಶಿವಾಯ । ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾ
[2]ಮಂಡಳೇಶ್ವರಂಸತ್ಯರತ್ನಾಕರಂಶರಣಾಗತವಜ್ರಪಂಜರಂಅರಸಂಕಕರಗ
[3]ಸಂಬಿಲ್ಲೇಶ್ವರದೇವಪಾದಾರಾಧಕಂಪರಬಳಸಾಧಕರಪ್ಪಬೀರದೇವರಸರುಭು
[4]ಜಬಳದಿಂಬೆಳಗವತ್ತಿಯೊಳ್‌ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥ ಶಕವರ್ಷದ ೧೧೬೩ ನೆ
[5]ಯಕ್ರೋಧಿವರ್ಷದವೈಶಾಖಶು ೫ ಗುರುವಾರದಲ್‌ಲಖ್ಖಣಪಾಳಕಲಿದೇವಂಧಾ
[6]ಳಿಟ್ಟುಹತ್ತಿವೂರಬವರದೊಳ್ ॥ ಮುಳಿದಾಲಖ್ಖಣಪಾಳನಾಕುದುರೆಗಳ್ಧಾಳಿಟ್ಟು
[7]ಸೇನೋಚ್ಚಳಜ್ಜಳಧಿಧ್ವಾನದಿನುಣ್ಮಿಪೊಣ್ಮಿಬರಲಾಭೀತೋರ್ವ್ವಿಪಾಳೋದ್ಘಮಂಡಳಿಕೋದ್ಯ
[8]ದ್ಬಲಸಾಗರಂಪೊಱಮಡುತ್ತಿಪ್ಪೇಸಕಂಮುಂಚಿತದ್ಬಲಮಂಕಾದಿತೆರಳ್ಚಿಕೊಂದು
[9]ಪಲರಂವೈಚಿತ್ರದಿಂದೈಚುಗಂ ॥ ಪರೆದಕರುಳ್ಮಿದುಳುಗಳಿಂನೊರನೆತ್ತರಪೊನಲ್ಗಳಿಂ
[10]ದೆಕಂಡದಕೆಸಱಿಂಸಿರಮುರುಳ್ವಮುಂಡದಿಂಭೀಕರವಾಯ್ತುಂದೈಚನಿಱಿದಸಂಗರರಂಗಂ ॥
[11]ಸಿಡಿಲಡಸಿಪೊಡೆವತೆಱದಿಂಪಡೆಯಶ್ವಮನುರುಳೆಪೊಡೆದುಬಲಮಂಕೊಂದಂಕಡುಗಲಿಯೈ
[12]ಚುಗನಂತಳ್ತೊಡನಾಖೇಚರಿಯರೊಯ್ಯೆಸಗ್ಗಂಬೊಕ್ಕಂ ॥ ಗುತ್ತನಹಳ್ಳಿಯಕಾಳೆಯನತಂ
[13]ಮ್ಮಂಲಂಕೈಚಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

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### ಅದೇ ದೇವಾಲ್ಯದ ಹಿಂದೆ.

ಪ್ರಮಾಣ 7′ 6″ × 4′

[1]ನಮ . . . . ಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶಿವಾಯ ॥
[2]ಜಯ . . . . . ಸ್ಯಪಾದಪಂಕಜಪಾಂಸವಃ । ಸುರವಿದ್ಯಾಧರಾಧೀಶಮತ್ತಭೃಂಗಾಂಗಸಂಗಿನಃ ॥ ಭೂಚಂದ್ರಾರ್ಕ್ಕಸಮೀರಣಾ
[3]ನಱವಿಯ . . . . . ಸದಾಪಾರ್ವತ್ಯಾಸ್ಮಿತಲೋನೇತ್ರಸುಖದಸ್ತ್ರೈಳೋಕ್ಯಶೋಭಾಸ್ಪದಃ । ಭಕ್ತಾಭೀಷ್ಟಫಪ್ರದಃಸುರ

[4]ಗಣಪ್ರ . . . . . ಯಾದೀಶ್ವರಭೂಮಿಪಾಱಮಮಳಶ್ರೀಸಿಂದವಂಶೋದ್ಭವಂ ॥ ಸಮಃಸಿದ್ಧೇಶ್ವರಾಯಶಂಭವೇ ॥

[5]೧ವಳಿವೇಗಾಭೀಳ . . . . ತುಳಪರಿಕಳಿತಂಘಾರ್ಣ್ಣಿತಾಭ್ಯರ್ಣ್ಣಪೂರೋಚ್ಚಳಿತಾವರ್ತ್ತಪ್ರನೃತ್ಯತ್ಪ್ರಚುರಜಳಚರಂವಿದ್ರುಮೋದಗ್ರ ಮುಕ್ತಾಫಳಶುಕ್ತಿವ್ಯ ೧

[6]೨ಕ್ತಕಂಬುಪ್ರತ . . . . . ದ್ವಿಧ . . ಸುತ್ತಿಱಿದತಿಬಹಳಧ್ವಾನವಂಭೋನಿಧಾನಂ ॥ ಅಜಂಬೂದ್ವೀಪರಾಜಂಗವು ೨

[7]೩ಳಪ್ಪ . . . . . ಸುರಸ್ತೋಮಧಾಮಾಭಿರಾಮಂಭ್ರಾಜತ್ತಾರಾಶಶಾಂಕದ್ಯುಮಣಿಮಣಿಗಣಾಳಂಕ್ರಿತೋತ್ತುಂಗ ೩

[8]೪ಶೃಂಗ . . . . . ॥ ಕಂ ॥ ಆಮಂದರಕ್ಕೆದಕ್ಷಿಣಭೂಮಂಡಳಮೆಸೆವುದಲ್ಲಿಭರತಕ್ಷೇತ್ರಂಶ್ರೀಮಣ್ಡನಮೆನೆತೋರ್ಕ್ಕುಂ ೪

[9]೫ಭೂವ . . . . . ನದ . ರ್ದ್ವೀರಾಂಗನಾವಿರಾಜಿತಭುಜದೊಳುಪದುಳಂತಳೆದರನೇಕರ್ಮ್ಮದದಿಂಚಾಳುಕ್ಯಭೂ ಪರ ೫

[10]೬ಪ್ರತಿ . . . . . ದೊಳೆ ॥ ವೃ ॥ ಧರೆಯಂವಾರಿಧಿಮೇಖಳೋಲ್ಲಸಿತೆಯಂಲೀಲಾಲತಾಪಲ್ಲವಾಧರೆಯಂ ೬

[11]೭ವಿಸ್ತೃ . . . . . ನಂದನಾಳಿವಿಳಸತ್ಪೂಗಪ್ರಕಾಂಡೋದ್ಭಕಂಧರೆಯಂದೋರ್ವ್ವಳಚಕ್ರವರ್ತ್ತಿತಳೆದಂಶ್ರೀಬಿಜ್ಜಣೋ ೭

[12]೮ರ್ವ್ವೀವ . . . . . ಳವಾರಿಧಿಬಾಡವಾನಳಂಮಾಳವವನ್ಯದಾವಶಿಖಿಗೂರ್ಜ್ಜರಮೇಘಮರುತ್ಸಮಗ್ರನೇಪಾಳ ೮

[13]೯ಮದ . . . . . ಗಂಕಲಿಬಿಜ್ಜಣಭೂಮಿಪಾಳನಂ ॥ ಕ ॥ ಆವಿಭುವಿನನುಜನಖಿಳಕಳಾವಿಭವಂಪೆಂಪುವೆತ್ತಸದ್ಗುಣವ್ರಿಂದ ೯

[14]೧೦ಕ್ಕಾವಾಸ . . . . . ಲೋಳಭುಜಾಸಿಘಾತಗಳಿತಾಹಿತಗಂಧಗಜೇಂದ್ರಕುಂಭಮುಕ್ತಾಳಿಯನಂದುನೀಳನವನೀರದ ೧೦

[15]೧೧ವಾಃಕಣ . . . . . ಚಾತಕಸಂಘದಿಂದದಾಭೀಳವೆನಿಪ್ಪುದಚ್ಚರಿಯೆಮೈಳುಗಿದೇವನುದಗ್ರವಿಕ್ರಮಂ ॥ ಕಂ ॥ ಆತ ನಮರ್ಮ್ಮಂಭುಪ ೧೧

[16]೧೨ನಖ್ಯಾತ . . . . . ಯನಿಧಿನೆಗಳ್ದಂಭೂತಳದೊಳುಸಾಹಸಾಂಕನಪಗತಶಂಕಂ ॥ ವೃ ॥ ಶ್ರೀಯುವತೀಶನಂನಿಖಿಳಭೂವಳ ಯಾಧಿಪ ೧೨

[17]೧೩ನಂಸರೋಜ . . . . . ಲಕ್ಷಿತಗಾತ್ರನಂನಯೋಪಾಯಸಮೇತನಂಬುಧವಿನೂತನನಾಶ್ರಿತಪಾರಿಜಾತನಂರಾಯಮುರಾರಿ ಯಂಪಡೆದುಬ ೧೩

[18]೧೪ಣ್ಣಿಪುದೀಧರೆಸೋಯಿದೇ . . . . . ಟನುದಾತ್ತವಿಭವಾಮರೇಂದ್ರನುದುವ್ರಿತಭುಜಂಸದಮಳಗುಣನೀಧರೆಯೊಳುತದನುಜನೆನೆನೆಗಳ್ದ ನೆಸೆಯೆಮಲ್ಲುಗಿದೇವ ॥ ವ್ರಿ ॥ ಸು ೧೪

[19]೧೫ಮನೋಭೂಧರಕೀಳಿತಾಯ . . . . ಭಾರಮಂತಾಳ್ದಿದಶ್ರಮಮಂಮಾಣಿಪೆನೆನ್ದೆಕೂರ್ಮ್ಮಫಣಭೃದ್ದಿಗುದಂತಿಗಳುಗಂದೆಸಂಭ್ರಮ ದಿಂ . . ಚಕ್ರವರ್ತ್ತಿವಿಜಯಾಳಂಕಾರನಿಂತೊ ೧೫

[20]೧೬ಪ್ಪೆಸಂಕಮದೇವಂತಳೆದಂಧರಾವಳೆಯಮಂಪ್ರೋಚ್ಚಣ್ಡದೋರ್ದ್ದಂಡದಿಂ ॥ ವಾರಿಧಿಯಂತಗಾಧಮಹಿಮಾಸ್ಪದನುಂಬಹುರತ್ನಶೋಭೆ ಯುಂಮೇರುಗಿರೀಂದ್ರದನ್ತೆಕನಕಾಂನ್ವಿ ೧೬

[21]೧೭ತನುಂವಿಭು . . . . ನುಂವಾರಿಜನಾಭನಂತಮಿತವಿಕ್ರಮನುಂಕಮಳಾಕ್ಷನೆಂಬುದೀಧಾರಿಣಿಸಂಕಮಾಂಕನರಪಾಳನನೂರ್ಜ್ಜಿತಪುಂ ಣ್ಯಜಾಳನ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತ(ಭು) ೧೭

[22]೧೮ಭುವನಾಶ್ರ . . . . . ಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಂಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜ ಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಘೋಷಣ ೧೮

[23]೧೯ಕದನಪ್ರಚ . . . . . ದಿತ್ಯಕಲಿಗಳಂಕುಸಚಲದಂಕರಾಮಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿ . . . ಸಂಕಮ ದೇವರುಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊ ೧೯

[24]೨೦ಳುಸುಖ . . . . . ದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮ . . . . . ಸೇನಾಧಿಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಪ ತಿರಾಯದಂಡನಾಥಗಂಡಪೆಂಡಾ ೨೦

[25]೨೧ರನುದ್ದಂಡ . . . . . ಸರ್ವ್ವಸ್ವಸೂಱೆಕಾಱಅರಿಬಿರುದಮಂಡಳಿಕಮಸ್ತಕಶೂಲವೆಲ್ಲಾಳಚೋಳೆಯರಾಜ್ಯನಿರ್ಮ್ಮೂಳನಹೊ ಯ್ಸಣದಿಶಾಪಟ್ಟಕೊಂಕಣಭಯಂ ೨೧

[26]೨೨ಕರನಿತ್ಯಾದಿ . . . . ಳೀವಿರಾಜಮಾನರಪ್ಪಶ್ರೀಮತ್ಕಾವಣಯ್ಯದಂಡನಾಯಕರು ॥ ವೃ ॥ ಸತತಂವಿಶ್ರುತಸತ್ಕಳಾಚತುರನೇ ಬ್ರಹ್ಮಾತ್ಮಜಂಭೂತಳಸ್ತುತಸಾಮರ್ಥ್ಯನೆ ೨೨

27 ೨೩ಜಕ್ಕಣಾವೆಯಸುತಂತೇಜಱ್ಪ್ರಭಾವೋದಯಾದೃತನೇತೇಜಚಮೂಪನಗ್ರಜನುದಗ್ರಾರಾಜಸೇನಾಚಯೋಂನತಿಯಿಂದಿರ್ದ್ದನೆಸಂದಗ
ಸ್ತ್ಯಕುಲಜಂದಂಡಾಧಿಪಂಕಾ ೨೩

28 ೨೪ವಣಂ ॥ ಕರವಾಳಾಹತಿಯಿಂಪದಾತಿಬಲಮಂತತ್ಸೈನಿಕಬ್ರಾತದಿಂತುರಗಸ್ತೋಮ . . . . . ಪ್ರತತಿಯ
ನು ೨೪

29 ೨೫ರ್ಗ್ಗೊಂತುತುಂಭೀಮನೊಳುದೊರೆವೆತ್ತಂಕದನಪ್ರಚಂಡನೆನಿಸಲುದಂಡಾಧಿಪಂಕಾವಣಂ ॥ ವ ॥ ತದನುಜನನ್ವಯಾವತಾರವೆಂತೆಂದೊ
ಡೆ ॥ ಕ ॥ ಸಗರಾಹ್ವಯಜನಪದಲಕ್ಷ್ಮಿಗೆ ೨೫

30 ೨೬ಜನ್ಮಸ್ಥಾನಮೆನಿಪಬಳಿಹಾಱೊಳುಸಂದಗಣಿತಮತಿಬಂಕರಸಂನೆಗಳ್ದಂಭೂತಳವಿನುತಂಕಾಸ್ಯಪಗೋತ್ರಂ . . . ಶ
ನವನೀವಿಖ್ಯಾತದಾನಗುಣದುಂನ ೨೬

31 ೨೭ತಿಯಿಂರವಿಯರಸಂಭಾವಿಪಡಾರವಿತನಯಂಗಂಚತುರ್ಗ್ಗುಣಂಪಂಚಗುಣಂ ॥ ಆವಿಭುವಿನಾತ್ಮಜಂಸಂಭಾವಿತನಖಿಳೋರ್ವ್ವೀಕಳ್ಪಮಹಿ
ಜರಾಮಂಶ್ರೀವಿಶದಾನ್ವಯ ೨೭

32 ೨೮ನೆಳೆಯೊ . . . ಮೆನೆನೆಗಳ್ದನೆಸೆಯೆವಿಭುಬಂಕರಸಂ ॥ ತತ್ತನೆಯಂದ್ವಿಜಕುಳಸಂಪತ್ತಿಸುಧಾವಾರ್ದ್ಧಿವರ್ದ್ಧನೋದಯಚಂದ್ರಂ
ವ್ರಿತ್ತಭುಜನೆನಿಸಿನೆಗಳ್ದನುದಾತ್ತಂಮಾದೇವದಂಡ ೨೮

33 ೨೯ನಾಯಕನೆಳೆಯೊಳು ॥ ರವಿಪುತ್ರಪ್ರಿಯಸೂನುಗೀವಗುಣವೇನಾಶ್ಚರ್ಯ್ಯವೇಸಾರ್ಯ್ಯದುತ್ಸವ . . . . . ರತ್ವವೇಗ್ಗಹನಮೆ
ಗೌರೀತನೂಜಂಗೆಭೂಭುವನಪ್ರಸ್ತುತಕೀ ೨೯

34 ೩೦ರ್ತ್ತಿಯಪ್ಪುದರಿದೇಮಾದೇವದಂಡಾಧಿಪಂಗೆವಿಳಾಸೋಚಿತಸತ್ಕಳಾಪರಿಚಯಂಬ್ರಹ್ಮಾಗ್ರಜಂಗರ್ಗ್ಗವೇ ॥ ವ ॥ ಅಂತೆನಿಸಿದಮಾತ್ಯಸಂಪ
ತ್ತಿಪ್ರಮುಖನಿಖಿಳಕಳಚುರ್ಯ್ಯ ೩೦

35 ೩೧ರಾಜ್ಯಾಭ್ಯುದಯಕಾರಣಮಾದಸಿಂದಾನ್ವಯಾವತಾರವೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಶಿವಸಿಂಧುಪ್ರಿಯಸಂಗದಿಂದೋಗೆದನಂದೊರ್ವ್ವಂಕುಮಾರಂಮ
ಹೋತ್ಸವದಿಂದಂಗಿರಿಜಾಮನೋರಮಣನಂ ೩೧

36 ೩೨ದನ್ವರ್ತ್ಥಮಪ್ಪಂತುಸೈಂಧವನೆ . . . . . ದಿಟನೊಲ್ದುಪೆಸರಂತಾನಳ್ಕಱಿಂಧಾರಿಣೀಧವನಾಗೆಂದುರಗಾಧಿರಾಜವಿಳಸಂದಕ್ಷಾಸಮೇ
ತಂಭವಂ ॥ ಕ ॥ . . . . . ಕದಕಲಿ . ಕುಂತ ೩೨

37 ೩೩ನ್ನಸುತನೆನುತ್ತಂಗೌರೀಲಲನೇಶ . . . . . ನಾಪಲನುಣ್ಡತಚ್ಛಿಶುಬೆಳದ ॥ ವ ॥ ಆಪರಮೇಶ್ವರಂತಂನಪುತ್ರಶ್ರೀಮಾಳತೀದೇ
ವಿಯಂಸಂಗ್ರಾಮಕ್ಕೆಸಹಾಯೆಯಾಗೆಂದು(ಬೆ) ೩೩

38 ೩೪ಬೆಸಸಿನಿಡುದೋಳಸಿಂದನೆಂದೆರಡೆನೆಯ . . . . . ಪಡೆದು ॥ ಕ ॥ ಕರಹಡಮೆತನಗೆನೆಲೆಯಾಗಿರಲಹಿತರನಲೆದುಗೆಲ್ದುಭುಜಬಳದಿಂ
ತದ್ಧರೆಗಧಿಪನಾದನೆಂದು ೩೪

39 ೩೫ರ್ವ್ವರಸಿಂದಕುಲಾವತಾರನಂಸಲೆಪೊಗಳ್ಗುಂ ॥ . . . . . ಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಕರಹಾಟಪುರವರಾಧೀಶ್ವರಮಾಳತೀದೇ
ವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸ ೩೫

40 ೩೬ಮಸ್ತಮಹೀಮಂಡಳಂವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣ್ಣಕುಂಡಳಂ . . . ವಿರಾಜಮಾನದಾನಕಾನೀನಮಲ್ಲಳಿತೂರ್ಯ್ಯನಿರ್ಘೋಶಣಂಗುಣರ
ತ್ನಭೂಶಣಸಿಂದಕುಳಕಮಳಮಾರ್ತ್ತಂಡವಿಜಯ ೩೬

41 ೩೭ದೋರ್ದ್ದಂಡಫಣಿರಾಜವಂಸಸುಜನಾವತಂಸಬ್ಯಾಘ್ರಮ್ರಿಗಲಾಂಚ್ಛ್ಯನಂನಿಯೋಗಕಾಂಚನಶೌರ್ಯ್ಯಪರಾಯಣಂವೈರಿನಾರಾಯಣಂಅ
ರಸಂಕಕರ(ಗ್ರ)ಸಂಬಿರುದರಂಕುಸವೈರಿವನದಾ ೩೭

42 ೩೮ವಂಸಿಂದರದೇವಂನಿಡುದೋಳಸಿಂದಂಕರಹಡನಾಳ್ಸಾಸಿರವೊಳಗಾಗನೇಕದೇಶಂಗಳನಾಳ್ವನಾತನವಂಶದೊಳನೇಕರುರಾಜ್ಯಂಗೆಯಿದವ
ರೊಳು ॥ ವೃ ॥ ಅದಟರನಟ್ಟಿಮೆಟ್ಟಿರಿಪು ೩೮

43 ೩೯ಬೀರರಬಿಂನಣಮಂಕಳಲ್ಚಿಮಿಾಱಿದಸುಭಟರ್ಕ್ಕಳಂಪಱಿಯೆಪೊಯ್ದಿದಿರಾಂಪರನಿಕ್ಕಿಖಡ್ಗದಂಡದಿನುಱದಾಜೆಯೊಳುವಿಜಯಲಕ್ಷ್ಮಿಗ
ಧೀಶ್ವರನಾದುದಾತ್ತಶೌರ್ಯ್ಯದಕಣಿ ೩೯

44 ೪೦ಯೆಂಬಿನಂಪಿರಿಯಚಟ್ಟರಸಂಪೆಸರ್ವೆತ್ತನುರ್ವ್ವಿಯೊಳ್ ॥ ಕಂ ॥ ಶ್ರೀನಿಧಿವಿನೀತೆನಿಖಿಳಕಳಾನಿಧಿಸಾಭಾಗ್ಯಭಾಗ್ಯನಿಧಿಸೇಬ್ಯಗುಣಾಂಭೋ
ನಿಧಿತತ್ಸತಿಪತಿಹಿತೆಮಾನಿನಿಸಲೆ ೪೦

45 ೪೧ದೋರಬರಸಿಪೆಂಪಿಂನೆಗಳ್ದಳ್ ॥ ತತ್ತನೆಯನೆಳೆಯನಾಳ್ದನುದಾತ್ತಂಜೋಗರಸನಾತನಾತ್ಮಜನವನೀಭೃತ್ತಿಳಕನೆನಿಸಿನೆಗಳ್ದಂವೃತ್ತಭು
ಜಂಪೆಂಪುವೆತ್ತಕಲಿಚಟ್ಟರಸಂ ॥ ವಚನ ॥ ೪೧

46 ೪೦ತದನಂತರಂತದ್ವಂಶದೊಳ್ ॥ ವೃ ॥ ಆತತಕೀರ್ತ್ತಿಭೂಭುವನಮಂಧವಳಿಪ್ಪುದಳುರ್ವ್ವವಪ್ಪಡಾನಾತಿಶಯಂಸುರದ್ರುಮಮನೇಳಿಪುದೊಂ
ದೆಸಂಗರಾಂಗಣೋತ್ಪಾತನಿಜಾಸಿಭೀತಿಯನ ೪೦

47 ೪೩ದಾಗಡೆವೈರಿಗೆಮಾಳ್ಪುದೆಂದೊಡತೀತನಿದೇಂಪ್ರತಾಪನಿಧಿಯೋಕಲಿಮಾಚನೃಪಾಳನುರ್ವ್ವಿಯೊಳ್ ॥ ಕಂ ॥ ಪಿಂದೆತುರಗವನೆಸಾಯಿಸಿಸಂ
ದಣಿಸಿದವೈರಿಬಲಮನಾಜಿಯೊಳ್ಸ ೪೩

48 ೪೪ಲೆದಾಟಂದೊಡವಿತಂನಳ್ತಲಗಿಂದಂಸಲಗಿಱಿದನುಱದೆಮಾಚನೃಪಾಳಂ॥ ಆನೃಪನನುಜನುದಾರಂಮಾನಿತಮಾನ್ಯಂವಿನಿರ್ಜ್ಜಿತಾಹಿತಸೈ
ನ್ಯಂಸೂನೃತವಚನಂಧರೆಯೊಳ್ ೪೪

49 ೪೫ತಾನೆನಿಪಂಮಲ್ಲಿದೇವನದಟರದೇವ ॥ ಗುರುಭುಜನಾತನತಮ್ಮಂಕರಕಳೆತನಿಜಾಸಿವೇಗದಿಂದರಿನೃಪರಂಧುರದೊಳಿಱಿದಾತಂಗೆ . . ಹರ
ಸಂಪೆಸರ್ವೆತ್ತೀ . . ಧಾತ್ರೀತಳದೊಳು ॥ ೪೫

50 ೪೬ಕಾಯಲುವರ್ತ್ಥಿಗೆಬೇಳ್ಪುದನೀಯಲುಮಿನೃಪಸುತಂಸಮರ್ತ್ಥನೆನುತ್ತರಾಯರಸನನಖಿಳಜನಂಜೀಯೆನೆಬಣ್ಣಿಪುದುದಾತ್ತಕೀರ್ತ್ತಿಪ್ರಿಯ
ನಂ ॥ ತದಪತ್ಯನಖಿ ೪೬

51 ೪೭ಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದಳಿತರಿಪುಕುಳನಳಿನೀಮದವದ್ವೇದಂಡರೂಪನೀಶ್ವರಭೂಪಂ ॥ ವೃ ॥ ಈಂಗಡಲಂತೆ
ಪೆಂಪುಮುಂದೀಶ್ವರಭೂಪನಕೀರ್ತ್ತಿಯಂಕಳಂಕ ೪೭

52 ೪೮ಗೆಡೆಗೊಂಡಚಂದ್ರಮನದೇಂಗಳಪೋಲ್ವನೆವೈರಿತುಂಗಸಾಧಂಗಳೊಳುರ್ವ್ವಿಪರ್ವ್ವಿದಕಱುಂಕೆಗೆತಂನಯಲಕ್ಷ್ಮಿಮೆಚ್ಚುಗಂಲಂಗಿಸಿದಾಗ
ಳೊಂದಿನಿಸುಪೋಲ್ವಡೆಪೋಲ್ಕೆಮದೇಳ್ಗೆಯೊ ೪೮

53 ೪೯ಳ್ ॥ ಮದವದ್ವೈರಿಕುಳಾಂತ್ತಕಂಗುರುಭುಜಂಶ್ರೀಪಾಂಡ್ಯದೇವಂಜನಾಭ್ಯುದಯಂಶ್ರೀನಿಧಿಮಲ್ಲಿದೇವನದಟಿಂದಾಯಂನಯೋಪಾಯಸಂ
ಪನ್ನನಿಂತೀವಿಜಯಂವಿನೀತವಿಜಯಾ ೪೯

54 ೫೦ಳಂಕಾರನೆಂದೆಂದುಲೋಕದವರ್ವ್ವಣ್ಣಿಸೆ[ಸ]ತ್ತುಮಾರರೆಸೆದರ್ವ್ವಿಶ್ವಂಭರಾಭಾಗದೊಳು ॥ ವ ॥ ಅನ್ತುಪೊಗಳ್ತೆಗಂನೆಗಳ್ತೆಗಂನೆಲೆಯೆ
ನಿಸಿದಕುಮಾರರ್ತ್ತನಗೆಬೆಸಕೆಯ್ಯೆನಿಜವಿಜ ೫೦

55 ೫೧ಯಭುಜಬಳದಿಂಪೂರ್ವ್ವಪುರುಷರಿಂದುಪಾರ್ಜ್ಜಿಸಿದನಾಡುಗಳವಾವುವೆಂದಡೆ ॥ ಎಡೆವಟ್ಟೆಯೆರ್ಪ್ಪತ್ತುಂ . . ಯಳಿಗೆನಾಲ್ವತ್ತುಬಳ್ಳವೆ
೭೦ ಹೊಳಲೂರು . . ಸಾನ್ತಳಿಗೆ ೫೧

56 ೫೨ಯಲ್ಲಿಮುದುವರ ೮೦ ಯೆಡಸುಲೆಯೆ ೭೦ ಕಡಂಬಳಿಕೆನಾಡೊಳಗೆಕೊಳ್ಳಿಗ ೭೦ ಐವತ್ತಾಱುಬಾಳ್ಳ . . . . ತೆ ೭೦ . . ೩೦
ಅರಕೆಱೆ . . . . ನುಜವೊಳಲು ೧೨ ಅತ್ತಿ ೫೨

57 ೫೩ಗೇರಿ ೧೨ ಎಳಂಬೇಱು ೧೨ ಅಂತ್ತೀನಾಡುಗಳರಾಜ್ಯಂತನಗೇಕಾಯತ್ತವಾಗೆಬನವಾಸೀದೇಶಲಕ್ಷ್ಮಿಗೆವಿಳಾಸ . . . ಯೆನಿಪಬೆಳಗವ
ರ್ತ್ತಿಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿ ೫೩

58 ೫೪ನರಸುಗೆಯ್ಯುತ್ತಮಿರಲು ॥ ಕಂ ॥ ಶಿವಪಾದಾಂಬುಜಭೃಂಗಂಶಿವಚರಣಸರೋಜಭಕ್ತಿಲ . . . . . ಸವಿದ್ಯಾಪ್ರವ
ರಂಮಲೆಯಾಳದೇವನೆಳೆಯೊ ೫೪

59 ೫೫ಳುನೆಗಳ್ದಂ . . . . . ದನಪಟುಕುಠಾರನೆನೆಪೆಸರ್ವ್ವೆತ್ತಸಚ್ಛಾಸ್ತ್ರಾಂಬು . . . . . .
ಚ್ಛಗುಣ . ಮದೇವನೀವರದೇವಂ ॥ ತತ್ತಾಪಸತನೆಯಂಶಿವಚಿತ್ತನೆನ ೫೫

60 ೫೬ಲು . . . . . ವೃತ್ತಂತದೀಯಶಿಷ್ಯನುದಾರ . . . . . ಪರಹಿ . .
ತನಾಯತಿಪುತ್ರಹರಚರಣಧ್ಯಾನಪರಿಣತಾಂತಃಕರಣಂ ೫೬

61 ೫೭ . . . . . ಪ ಧರೆಪೊಗಳಲುನೆಗಳ್ದಸಂಕ . . . . . ಯಾದ
ನೋಪದಪಿನಿಂವಿದ್ಯಾಧರಂವರ್ಣ್ಣಿಯಾದನೊಮೇಣಿಂದ್ರತನೂ ೫೭

62 ೫೮ . . . . . ಕೊಂಡನೆ ೇಳಿ . . . . . ವಿಶ್ರುತಸಂಕರಾಸಿಯತಿಪಂ
ಸಿದ್ಧೇಶ್ವರಾರಾಧಕಂ ॥ ಸ್ವಸ್ತಿಯ ೫೮

63 ೫೯ . . . . . ಣಾಯಾಮಪ್ರ . . . . . ಶ್ರೀಮತುಸಂಕರಾಸಿಪಂಡಿತರಾನೃಪಂ
ಗೆಧರ್ಮ್ಮಮನಭಿವರ್ಣ್ಣಿಸೆ ॥ ಕಂ ॥ ೫೯

64 ೬೦ . . . . . ವಂನಿಮ್ರಿ . . . . . ಮರ್ದ್ದಿಕ್ಕುಂಧರ್ಮ್ಮತ
ತ್ಪರಂಗರಿದುಂಟೇ ॥ ವ ॥ ಎಂದುಧರ್ಮ್ಮಮನೆಮುಖ್ಯಂಮಾ ೬೦

[65]೬೧ . . . . . ಭಪ್ರಿಥ್ವೀಶ್ವರದೇವ . . . . . ದ್ಯಕ್ಕೆ ಖಂಡಸ್ಫುಟತಜೀರ್ಣೋದ್ಧಾರಕ್ಕವೆಂದುಶಕವರ್ಷದ ೧೧೦೨ ನೆಯ ಶಾರ್ವರಿಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ ೪ ಸೋ ೬೨

[66]೬೩ವಾರದೆಂದುಶ್ರೀವನ್ಮಹಾಮಂಡಳೇಶ್ವರ . . . ವರ . . . ಮೇಲಾಳ್ಕೆಯವುಹಾದೇವದೆಂಣ್ಣಯಕರುತಂನಕುವಾರರಂಹೆಗ್ಗಡೆಶಾಯ್ಯಣ್ಣಹೆಗ್ಗಡೆಸೋವಯ್ಯನುಂಹೆಗ್ಗಡೆವಾ ೬೩

[67]೬೪ಳಯ್ಯನುಂಹೆಗ್ಗಡೆಬವ್ಮಯ್ಯನುಂಮಿಂತೀಪ್ರಧಾನರುಂದಂಣ್ಣಯಕವುಧುವಣ್ಣನುಂಗೌಡುಗಳುಂಸಹಿತವಾಗಿದ್ದರ್ತಂನಬೆಳಗವತ್ತಿರ್ . . . . . ೬೪

[68]೬೫ಳ್ಳಿಯಹೆಗ್ಗೆಜಿಯಂಕೆಳಗೆಗಂಗನಗಳೆಯಲುಕೆಯಿವುತ್ತರುಹದಿನಯ್ದಂ ೧೫ ಸಂಕ್ರರಾಸಿಸಂಡಿತರಕಾಲಂಕಚ್ಚಿರ್ . . . . . ೬೫

[69]೬೬ಆಹೊಲಕ್ಕೆ ಸೀಮೆಯೆಂತೆಂದಡೆವೂಡಲುದೇಹಾರದಕೆಜಿಯಂನೂಡಣಕೋಡಿತೆಂಕಲು . . . . . ೬೬

[70]೬೭ಪೂರ್ವ್ವಸ್ತಳವ್ರಿತ್ತಿರ್ಶ್ರೀಮತ್ಸಿದ್ಧೇಶ್ವರದೇವಗ್ಗರ್ಂದಾಸೇಶ್ವರದೇವಗ್ಗರ್ಂವತದಹೊಲ . . . . . ೬೭

[71]೬೮ವ ೫೦ ವುತ್ತಂವಣ್ಣಾಯಕವುಧುವೈಯನವುಗಸೋವಯ್ಯನಾತನ . . . . . ೬೮

[72]೬೯ವಾಡಿಸಿಕೊಂಡಾಕೆಜಿಯಬಡಗಗೋಡಿಯಲುಬಿಟ್ಟಬೆದ್ದಲಿಕಂಬ ೫೦ . . . . . ೬೯

[73]೭೦ಡುತೆಲ್ಲಿಗರಾದೇವರನಂದಾದೀವಿಗೆಬಿಟ್ಟಗಾಣ . . . . . ೭೦

[74]೭೧ಕಂ ॥ ವಿರಚಿಸಿದನೊಪ್ಪೆಲವ್ಮ . . . . . ೭೧

[75]೭೨ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿವ್ರ್ಷರ್ . . . . . ೭೨

(ಈ ಕಲ್ಲಿನ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು)

[76]ಶ್ರೀವನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವಲ್ಲಿದೇವನತಳಾಱಿಂ

[77]ಬಿದ್ದಣನಬೊಪ್ಪೆಯನಾಯಕಂತನ್ನಾಳ್ದನಕೈಯಲುಪಡೆದುಶ್ರೀಕೇಶವದೇ

[78]ವಗ್ಗೆರ್ಸಿದ್ಧೇಶ್ವರದೇವರಗದ್ದೆಯಿಂತೆಂಕಲುಬಿಟ್ಟುಗದ್ದೆಕಂವ್ಮ ೧೦ ಬಂದು

[79]ಗಾಣದಹೊಂಗೆವಣವೊಂದೆಲೆಯೊಕ್ಕಲಸಾರಿಗೆಯಲೆ ೧೦೦ ಶಿವಾಯನಮಃ ॥

## 51

### ಅದೇ ಗ್ರಾಮದ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪೂರ್ವ್ವದಿಕ್ಕಿನ ಗೋಡೆಯಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 11″

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀವನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವಲ್ಲಿದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ

[2]ಗೆಯುತ್ತಿರಕಕವರ್ಷದ ೧೧೧೩ ನೆಯ ರಾಕ್ಷಸಸಂವತ್ಸರದಜ್ಯೈತ್ರಶುದ್ಧ ೫ ಬ್ರಿಹಸ್ಪತಿವಾರದೆಂದು ॥ ವೃತ್ತ ॥ ವುಲ್ಲನ್ರಿ

[3]ಪಾಳಕಂಬೆಸಸೆವುಚ್ಚರದಿಂದವೆಱಿಬ್ಬೆಪಳ್ಳಿಯಾಬಲ್ಲಣಿಯಂಕಱುತ್ತಿಜುವಿದಿರ್ಚ್ಚಿದರಂತವೆಕೊಂದುಸೇನೆಯೊಳ್ತಲ್ಲಳವುಂತಗುಳ್ಚಿ

[4]ಕಟಪಲ್ಲಟವಾಗಿರೆಪೊಯ್ದುವೈರಿಯುಂಕಲ್ಲೆಯನಾಯಕಂಕರವೆವೆಂಬೆಚ್ಚಿಸಿದಂಸುರಕನ್ನೆಯಕ್ತರ್ಕಳಂ ॥ ತರತರದಿಂದವಾರ್ದ್ದಿಸು

[5]ವಪ್ಪೊಯ್ವಿದುಪ್ಪೋಕುವನೂಂಕುವಾಂಕೆಗೊಳ್ವರನದಪುಂಕಱುತ್ತಿಜುವುಸಂಗರದೊಳ್ಜವನೊಕ್ಕಿಲಿಕ್ಕದನ್ತಿರನೆಜುವೆಮಾಡಿದಂಗ

[6]ರಿಕಕಲ್ಲೆಯನಾಯಕನಂವಮಹೋತ್ಸವಂಬೆರಸಿದಿಗ್ಗೊರ್ಂಡ

[7]ರಚ್ಚರಸೆಯುಕ್ತರ್ಶಿದೇಂಕಲಿಯೋವಿಳಾಸಿಯಾ ॥ ಕರುಳತೊ

[8]ಡಪ್ಪರ್ವಕೊಳ್ಕ್ರಿದುಳಜಾಜುಕಿಕೆಕಂಡದಕುಂಡತೂಳ್ದನೆತ್ತರಪೊನಲಟ್ಟೆ

[9]ಯಟ್ಟುಳಿ . . . ಗಳತಿಂತಿಣಿಯಾದುದೇಂಜನಂಪಿರಿದಿಜಿ

[10]ದಾವ . . . . . ರನಾಯಕನಾಜಿರಂಗದೊಳಸುರಪುರವೆವೈಯ್ದಿಪಂನಿಜಭುಜೋದ್ಧತ . . . . ವಾ

[11]ರಣಂ ॥ . . . . ಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಸಿದ್ಧೇಶ್ವರಾಯನಮಃ ॥

## 52

ಅದೇ ಹೊೀಬಳಿ ತೀರ್ಥರಾಮೇಶ್ವರದ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿದ್ದ ಜಿನಬಿಂಬದ ಪದ್ಮಪೀಠದಲ್ಲಿ.

[1] ಶ್ರೀಮೂಲಸಂಘಕಾಣೂರ್ಗಣಗುಡಿಯೊ
[2]ಡೆಯಕೀರ್ತಿಸೆಟ್ಟಿಯಮದವಳಿಗೆ . ತಿಯ
[3]ವೆದಂಮಜೂಜಯಿಯವೊಪಿಯ . ಕರ್ಮಾದಿ
[4] . . . . . .

## 53

ಅದೇ ತೀರ್ಥದ ಬಳಿ ನಾಗರಕಲ್ಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

ನಾಗರಕ್ಷರ

[1]ವಿಕಾರಿಸಂವತ್ಸ
[2]ರದಶ್ರಾವಣಶುದ್ಧ
[3] . . ಚ್ಚಂನಪನಾ
[4]ಯಕರುನಿಲಿಸಿದ
[5]ನಾಗರಕಲ್ಲುಶ್ರೀ

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ಅದೇ ಹೊೀಬಳಿ ಕುಳ್ಳಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯದ ಪಾತರ ಮರಡಿಯ ಬಳಿ ನಂಜಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ನವಮಸ್ತುಂಗಕರಿಕ್ಷ್ಮಾಂಬಿಚಂದ್ರಬಾವುರೆತಾರವೇತೈ[ಳೋ]ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ
[2]ಸಮಸ್ತಪ್ರ[ಶ]ಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೀಶ್ವರಂಸತ್ಯರತುನಾಕರಂಶರಣಾಗತವಜ್ರಪಂಜರಂ
[3]ಅರಿಸೆಂಕಕರಗಸಂಬಿರುದರಂಕುಸಂಮೂರ್ತ್ತಿನಾರಾಯಣಂವಿಳಾಸವಲ್ಲಭಂಶ್ರೀಬಿಲ್ಲೀಶ್ವರದೇವರದಿವ್ಯ
[4]ಶ್ರೀಪಾದಪದುಮಾರಾಧಕಂಪರಬಳಸೂಧಕರುಮಪ್ಪಶ್ರೀಮತುಹರಬರದೇವರಸರುಕಲ್ಲಿನೆಯಲುಸುಖಸಂಕಥಾ
[5]ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತಮಿರ್ದ್ದಲ್ಲಿಸಕವರ್ಷ ೧೦೬೮ ನೆಯವಿಸ್ವಾವಸುಸಂವತ್ಸರದಜೇಷ್ಠ ಶು ೧೫ ಶುಕ್ರವಾರದಂ
[6]ದುಜೊಪ್ಪಲಸಮಸ್ತಸೇನಾನಾಯಕರುಸಮಸ್ತಸಂನಾಹಸಹಿತಕೂಡಲಿಯಮುತ್ತಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾ
[7]ನಂಬಾಹತ್ತರನಿಯೋಗಾಧಿಪತಿಸಕಳಲಕ್ಷ್ಮೀಪತಿಸೇವುಣಸಂನಾಹನಸಮೂಹನುಮಪ್ಪಶ್ರೀಧರದಂಣ್ಣಾಯಕರ
[8]ಕೂಡೆತಳ್ತಿ ಱುದಿಕ್ಕ ತುಳದೊಳೊಕ್ಕಿ ಲಿಕ್ಕಿ ಕಾದುವಲ್ಲಿಮಹಾಪಸಾಯಿತಂಬಬ್ಬರಬಾಹಾಸೇತುವಿನಬಲಣವಾ
[9]ಡಿದಪ್ರತಾಪವೆಂತೆಂದೊಡೆ ॥ ಧಾರಿಣಿವೊಬ್ಬರ್ವೀರನರಪಾಲಕನಂದಿಟದೆಯ್ವರಂತಹಣ್ಣಾರೆನೆಗಳ್ತೆಯಂಕಡು
[10]ಪುಮಂಮನಮಂಮನವಾರೆನೋಡಿವೆಂಮಾರಿಯೊಲಾಮಹಾಪ್ರಳಯಭೈರವನಂತೆವಿರೋಧಿಸೈನ್ಯೇಸಂ
[11]ಹಾರಕನಿಂಮಸೇತುಸೀತುವಿನಬಿಂಕೆಯವೊಬ್ಬರ್ನೆಪೂಣ್ದು ಮಾಡಿದಂ ॥ ವೀರನ್ರಿಪಾಳಕೇಳುಕಲಿಗಳಂಕುಸನಿಂನ
[12]ಯರಾಯರಾಉತಬ್ಬೊರ್ಗಳೆನಲೆ . ಮಾವುಲೆದಿದಿಚ್ಚಿರ್ದವೀರವಿರೋಧಿಸೈನ್ಯಮುಂಭೈರವನಂ . . ತಿ
[13]ಟಪನಂ . . ನೆಂದುಪೂಣ್ದನಂವೀರದಸೇತುಸೇತುವಿನಬಂಮ್ಮಯನಂನೆಗಳ್ದಂಜ
[14]ಗತ್ರಯಂ ॥
[15]ಅನ್ತುನಿಜಪತಿಗೆ . ರೆಂಪೂಣ್ದಂತೆಕದಪದೊಳೆತಿವಿದುಪರಿವಾರಂಮಿಯಪ್ಪಾಂತುರೆನುರಿಯಳಿವು
[16]ಳಯಿಂತುಸದಾನವಪದಕೆಬೀರವುಂಸಂದಂ ॥ ನವೋಸ್ತು ಪರಮಾತ್ಮನೇ ॥ ಸೇತುವಿನಬೊಂಮೆಯುಗೆ
[17]ಕೊಟ್ಟವಳೆತವನುಹೆಂಡಿರುಮಕ್ಕಳ್ಗೆಗೆಸಲಿಸಿನುಕಪಿಂಪಡೆವಾಪಳುಂಟು ॥ ತಂವುಎಜಿಬೆ
[18]ಯುವನುಬೀರಗಲನಿಲಿಸಿನ್ರಶಿಪಾಲಿಸಿದನು ॥ ಸಾನ್ತಿನಾಥ ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೭ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂ ಸತ್ಯರತ್ನಾಕರಂ ಸರಣಾಗತವಜ್ರಪಂಜರನರಸಿಂಹಕರಗನ
[2]ಬಿರಿದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವೆಲ್ಲಭಂ ಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಂ ಪ
[3]ರಬಲಸಾಧಕರುಮಪ್ಪ ಶ್ರೀಮತು ಬೀರದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯ್ವುತ್ತುಂಬಲಾಳಗೊಂ
[4]ದಳಾಸ್ಥಾನವಾಗಿವಡ್ಡೋಲಗಂಗೊಟ್ಟದ್ದಲ್ಲಿ ಪಟ್ಟಸಾಹಣದಗಂಗೆಯು ಸಾಹಣಿಯಳೆಯುವಿಚಯಕೊಟ್ಟಭಾಸೆಯೆಂತೆ
[5]ನೆಪರಬಳಂ ಸಮಸ್ತದಳಭಾರಂ ಸಹಿತಮುರವಣಿಸಿನೂಕಿದಲ್ಲಿರಾಜಾಧ್ಯಕ್ಷಂ ಹಿಡಿದುಬಿಡೆಕಟಾರದಿಂಕುಟುಹಿನ
[6]ಕುದುರೆಗಳಂ ಅವಿಕೆಯನಾಯಕರಂತಿವಿದುಪರಬಳಮುಂಕಳಕುಳವುಂವಾಹುವೆನೆಂದಂಪಣನತ್ತಿಗೆಯಂಪದೆದುಸು
[7]ಖದಿನಿರ್ಪ್ಪಿನಂ ॥ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂದೇಕರಸನುಂಕೇಳಂಗಿಯಬೀರೆಯನಾಯಕನುಂತೆಂಮಸಮಸ್ತದಳಭಾ
[8]ರಂಪೆರಸುನೇವುತ್ತಿಯಬಯಲೊಳುಮೋಹರಿಸಿನೂಕಿದಲ್ಲಿ ॥ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಮೆದಿಮೆಯನಾಯಕನುಂ
[9]ಶ್ರೀಧರದೇವನುಂಕೊಪ್ಪಲಸಮಸ್ತಪಾಡಿಪರಿವಾರಸಹಿತಂಮೋಹರಿಸಿನಡೆದುತಾಗಿಜವನೊಕ್ಕಿ ಲಿಕ್ಕಿದಂತಿರೆದ್ಬುತ
[10]ಮಾಗೆಜೀಸಳಿಕೊಂಡುಬೆಂನಟ್ಟಿದಲ್ಲಿಪರಬಳದವನೆಲೆಯವೋಹರಂಸಂಕಳಿಸಿಕೂಡಿಕೊಂಡುನೂಕಿದಲ್ಲಿಪಚ
[11]ನಂಬಿಟ್ಟಿಕ್ಕಿದಾಗಳು ॥ ಬೀರರಸಂಗೆಕೊಟ್ಟಹೊಸದೇಸಿಯಭಾಸೆಯನೇನನೆಂಬೆನಾವೆಲೆಯವೋಹರಂಪ್ರ
[12]ಳಯವಾರಿಧಿಯಂತೆಲಯಾಗ್ನಿಯಂತೆಕಾವಮಾರಿಯವುಮಾರಿಯಂತಿರಜೆಯದ್ದಿದೊಡೇ
[13]ಚಣಿನಿಂದುವೈರಿಸಂಹಾರವನಿಕಟೂರದೊಳೆವಾಹುವೆನೆಂದನದಂತೆವಾಡಿ
[14]ದಂ ॥ ಪಲರಂಕುಜಿದಜಿದಜಿದಂಪಲರಂಸೀಳ್ದಿಟ್ಟಕಡಿದುದೆಸೆವಲಿಗೆಯ್ದುಂಪಲರಂಬಾಳ್ದಲೆ
[15]ವಿಡಿದಂಕಲಿಚಲದಿಕಟೂರದೆಜೇಗಂರಣಧೀರಂ ॥ ಕುಟುಹಿನಕುದುರೆಗಳಂಸಂದಜಿಕೆ
[16]ಯನಾಯಕರನಿಜಿದುಬಳಿದಂವೆಜಿದಂನೆಜಿಗಲಿಕಟೂರದೇಜಂಕಜಿವಲರ್ವ್ವಳಿವೇಲೆಸುರಿಯಿಸಗ್ಗ
[17]ಕೆಸಂದಂ ॥ ಎಂದುತಂನಕೊಟ್ಟಬಾಸೆಯಂಪೂರಯಿಸಿಶಕವರ್ಷದ ೧೦೯೯ ಪ್ಲವಂ
[18]ಗಸಂವತ್ಸರದವೈಶಾಖಸು ೧೦ ಬ್ರಧಂದರಸುಪರಿವಾರಂವೆಚ್ಚಿದೇವಲೋಕಕ್ಕೆ ಸಂದರ್ ॥

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### ಇದರಬಳಿಯಲ್ಲಿರುವ ತುಂಡುಗಳಲ್ಲಿ.

(1ನೇ ತುಂಡಿನಲ್ಲಿ)

1 . . . . . ಚತುಷ್ಪವಂಗಸಂವತ್ಸರದವಯಿಶಾ
2 . . . . . ವಾರಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಆರಸಂ . .
3 . . . . . ದನಪ್ರಚಂಡವಮೆಲಿಪರೊಳುಗಂಡ . . . .
4 . . . . . ಡಗತ್ತುರಿಜೋಳರಾಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯಬೀ
5 . . . . ರಾಧಕಬೀರದೇವರಸರುಬಳಿಗುವತ್ತಿ . . . .

(2ನೇ ತುಂಡಿನಲ್ಲಿ)

[6]ರಯರತೋಳೊಳೊಟುಗಿಸಗ್ಗಂಬೊಕ್ಕಂ ॥ ಕರಿಯತ್ಯೆಲನಭಾವಂಕರಿಯಚಾಡಿಂ
[7]ಪಲವಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ನಂಟಸಾತೆಯನಾಯಕ । ಬೀರಕಲ್ಲನಿಲಿಸಿದಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗಹೋಗಿದೆ.)

[1] ರಸನುಂಬೆಳ್ಗಂಗೆಯಬೀರೆಯನಾಯ್ಕನುಂನೇವುತ್ತಿಗೆಧಾಳಿಯಿಟ್ಟಲ್ಲಿಆಳುಕು
[2]ದುರೆಭೋರೆನೆಯಂಬುಧಿವೀರೆದಪ್ಪಿದಂತುಕ್ಕಿ ಬರೆಮುಂಡಳಿಕಬೀರನ್ರಿ
[3]ಪಾಳನಲೇಂಕಗೋಳಿಗೋಡಜೋಗಜ್ಜನಂಬಿಲ್ಲಾ ಸುನಾಗಗಳುಡನವು
[4]ಗಗೋಳಿಗೊಡದುಗ್ಗಲಿಕಿಸದಾಂತಿಱಿದುಖಣಿಲುಖಡಿಲೆಂದುಕಿಡಿ
[5]ಎಳಪೊಯ್ದುಕೊಂದೊಕ್ಕಿ ದರೆಣಾಚರ್ಕನೆಗೆಹತ್ತು ತುರಂಗವುನೊಂದೆಛಾಯದೊ
[6]ಳು ॥ ಅಚ್ಚರಿವಡೆಯಲುಉಭಯಬಲಂವೆಚ್ಚಲುತಳುತಿಱಿದುಕಾದಿಪ
[7]ಲರಂಕೊಂದಂನಿಚ್ಚಟಕವಿದುಗ್ಗಂತಾನಚ್ಚರಗಣಿಕರತೋಳಸಂಗಂಬೊಕ್ಕಂ ॥ ಗೋಳಿಗೋಡದುಗ್ಗಂ
[8]ಸುರಲೋಕಕ್ಕೆ ಸಂದಂ ॥

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೪ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಸವುನ್ತಪ್ರ[ಸ]ಸ್ತಿ ಸಹಿತಂಶ್ರೀಮ್ಮಹಾಮಂಡಳೇಸ್ವರಂಸತ್ಯ
[2]ರತ್ನಾಕರಂಸರಣಾಗತವಜ್ರಪಂಜರಂಅರಸಂಕಕರ
[3]ರಗನಂಬಿರಿದರಂಕುಸಂವೊತ್ತಿರ್ನಾರಾಯಣಂಶ್ರೀಬಿಲ್ಲೀಸ್ವ
[4]ರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಾರಾಧಕರುವುಪ್ಪವುಂಡಳಿಕಬೀರರ
[5]ಸರುಬೆಳಗವತ್ತಿಯರಾಜ್ಯವನಾಳಿಸಕವರುಸ ೧೧೬೯ ನೆ
[6]ಯಪ್ಲವೆಂಗಸಂವತ್ಸರದವೈಶಾಖಸು ೧೦ ಬ್ರಿ ದೇಕರನೆನುಂಚೇಳಂ
[7]ಗಿಬೀರೆಯನಾಯ್ಕನುಂವುತ್ತಿಗೆಧಾಳಿಕಟ್ಟಲಿಯಾಳುಕುದು
[8]ರಭೋರೆನೆಲಂಬುಧಿವೀರೆದಪ್ಪಿದಂತುಕ್ಕಿ ಬರೆಮುಂಡಳಿಕವೀ
[9]ರನ್ರಿಪಾಳವಗ್ಗರ್ವಿಂಡಿಗೆಯಳಬಪ್ಪರಬಾಹುಸಪ್ತನುಲೊಕ್ಕಿ .
[10]ದಂತುತಳ್ದಿಱಿದೀರಣಾಚ್ಚರ್ವನಗೆಹತ್ತು ತುರಂಗವುಂಕೊಂದುಸು
[11]ರಲೋಕಕ್ಕೆ ಸಂದಬಿಟೆವೆಯಜಕ್ಕ ಬೆಯವುಗಸತ್ತ ॥

## 59

ಅದೇ ಹೊಲದಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೇ ತುಂಡಿನಲ್ಲಿ)

[1]ಣ್ಮಿಪೊಣ್ಮಿದುಭೂತುಬರಲಿತ್ತ . . .
[2]ಂತವೆತಪ್ಪಿನಂಕದನಕ್ಕು ಜ್ಜುಗ . . .
[3]ಲೆಲೆಇತ್ತಿಟ್ಟಿತ್ತಲೆಂದೆಬೀರಾ . .
[4]ದನುಸಾಹಣಾದಿಪರಿ . . . .
[5]ಶ್ವರಂ ॥ ತಲೆಪಱಿದುಕಂಡಜರಿಯಲು . .
[6] . . . . ಕಡಿಯಪೊಯ್ದು . .

(2ನೇ ತುಂಡಿನಲ್ಲಿ)

[7]ಶಾದಿಪಲರಂಕೊಂದಂನಿಚ್ಚಟಗಲಿಹೈವಂತಾನಚ್ಚರಿಯರತೋಳಿಂ
. . .
[8] . ॥ ಚೊಕ್ಕದುಗ್ಗಣನತಂಮುಂಗೋಳಿಗೋಡಿನಹೈವಂಸುರಲೋ
ಕಪ್ರಾಪ್ತನಾದ

(3ನೇ ತುಂಡಿನಲ್ಲಿ)

[9] . . ರಹರಿಚಂ ॥ ಕಲಿದೇವಲಬ್ಬಪಾಳನಬಲವಂತವೆಕೊಂ
. . ಭೂತಶಾಕಿನಿಯರುವುಂಸಲೆತಣಿವಾಡಿದ
[11] . . ಧಿಕಂಕಲಿಸಾಹಣಿಪರಿಚಕನೆನೆವಸ್ವರ್ಗ್ಗದೊ
[12] . . ದ್ದಂ ॥

## 60

ಅದೇ ಹೋಬಳಿ ಸಾಳಂಗ ಗ್ರಾಮದ ದಕ್ಷಿಣ ಶಿಕಾರಿಪುರದ ರಸ್ತೆಯ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನೆಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 2′6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರು
[2]ಷಗ ೧೪೪೩ ನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರದವೈಶಾಖಬ ೧೫
[3]ಸೋವುವಾರದಲುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಗವ
[4]ರಾಜಯನವರುತಂಮತಂದೆವೆಂಕಟಾದ್ರಿರಾಜಯನವರೆಳು
[5]ತ್ತರಕ್ರಿಯಮಾಡುವಾಗಲುತಂಮತಂದೆಗಪುಂಣ್ಯವಾಗಬೇಕೆಂದು
[6]ಆನೆಗೊಂದಿಮಠದವಿಜೇಂದ್ರವೊಡೆಯರಮಠಕ್ಕೆ ಧಾರೆನೆಱಿದ
[7]ಸಾಳಂಗದಗ್ರಾಮಕ್ಕೆ ಶುಭಮುಸ್ತು

## 61

ಅದೇ ಗ್ರಾಮದ ಆರಾಧ್ಯಮಠದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′

[1]ಹಲಾಸಿದಪರು
[2]ಆರಾದ್ರಿಸ್ವಳಕೆಜ
[3]ಯಸಂವತ್ಸರವಮಾ
[4]ರ್ಗಿಶರಳು ೧ ಲೂಯ
[5]ತ್ತವಳ್ಳಿಯಸಿದಂಣ
[6]ನೂಆರಣಯಪದೇವರಿ
[7]ಗೆಪ್ರತಿಷ್ಟೆಮಾಡಿನೆಟ್ಟ
[8]ಸಾಸನ . . . .

## 62

ಅದೇ ಗ್ರಾಮದ ಪತ್ರಿಕಟ್ಟೆಮಠದ ಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

[1] . ಮಾದೇನಿ . . . . . ರಾಜ್ಯಂಗೆಯ್ವಲ್ಲಿ
[2] . . . . . .
[3] . . . ಮದುವರನಾಡನೀಜಿಕಟ್ಟಿದಆರಂಭವನಳಿ . . ಶ್ರೀಮಹಾಜನಂ
[4]ಮಾಡಕೆಱಿಕೆಗವಳಿಯರನ್ನುಂಗುಣದೆಬೆಳಿಗೆಪನೈಯನವೈದುನ . . .
[5] . . . ಕನಿಜಕಲಗೆ . . . . . .

## 63

ಅದೇ ಗ್ರಾಮದ ಕೆರೆಯಮೇಲೆ ತೂಬಿನ ಬಳಿ.

ಪ್ರಮಾಣ 1′ 6″ × 3′

[1]ಶ್ರೀಮೆತುಪ್ರಬುವಕಂ[ನ]ತ್ಸರದಲೂಯಿಾರಂಣಬದ್ರ
[2]ಂಣನುಕಟಿಸಿದಕೆರ್ದೆಯತೂಂಬೂ
[3]ಸೋಳಿಂಗದಗಳುಡಯೀರಂಣಭದ್ರಂಣನು
[4]ಕೊಟಿಹಾಳಿಗಡಿಯತೆಕೊಂಡುರುಮೂಟ
[5]ದಹಣನಿಲುವಿಂದನಡುವಿಂದ . ತಿಂನು
[6]ಮುಟಿದಹೊಂನುಗ ೫೫೫೫

## 64

ಅದೇ ಹೋಬಳಿ ನ್ಯಾಮತಿ ಗ್ರಾಮದ ಬೇಡರ ಕೇರಿಯಲ್ಲಿ ವೀರಭದ್ರದೇವರ ಗುಡಿಯ ಹಿತ್ತಿಲನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 8″

[1]ಸ್ವಸ್ತಿ ಶಕಕಾಲವೆಣ್ಬತ್ತುನೂಱಿಂಭತ್ತಯ್ದನೆಯ ಶ್ರೀ
[2]ಮುಖಸಂವತ್ಸರಾನ್ತರ್ಗ್ಗತಪಾಲ್ಗುಣಬಹುಳಪಂ
[3]ಚಮಿಬೃಹಸ್ಪತಿವಾರಮುಂಕಂಕ್ರಾನ್ತಿಯನ್ದುನೆಲ್ಲಬ್ಬೆ
[4]ಯಕಮ್ಮರಬೀದಿ . ಎರಡುಕನ್ನೆ ದಾನಂಗೊಟ್ಟಂಪನ್ನೆರಡುಕ
[5]ವಿಲೆಯುಂದೇನಗ್ಗೆಂವಿಟ್ಟಂಕೆಜೆಯನಗಱಿಸಿದೊಂ

[6] . ಣಜ್ಜಿಮೆಯ್ದಿ . . ಱ್ಯಿದೊಳುಬೆಳಿಮತ್ತರು
[7]ಕಕ್ಕರನಚಲ್ಪ
[8]ಕ್ಕೆಳದೇವುಗಂ
[9]ಬೆನಗ್ಗೆರಯಾ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 65

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 3″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮುಖಾಳುಷ್ಯವಿಕ್ರಮಕಾಲದ ೫೦ ನೆಯವಿಸ್ವಾವಸುಸಂವತ್ಸರದಭಾದ್ರಪದಸು
[2]ದ್ಧ . ಆದಿವಾರದೆಂದುಶ್ರೀಮದಗ್ರಹಾರಂನೆಲವತ್ತಿಯತುಱುವೆಂಬೆಳಗವತ್ತಿಯದೆ
[3]ಸೆಯಂಕೊಂಣ್ಡು ಪೋದಲ್ಲಿಚಿಪ್ಪಿಗಪದ್ಮನವುಗಚಿಕ್ಕತುಱುವೆಂಪಿನ್ತಿಕ್ಕಿ ಕುದುರೆಮೇಲಾಳಾಗಿ
[4]ಱಿದುಸತ್ತು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂದಶೇಸವಃಹಾಜನಂಗಳ್ಕೆಚ್ಚಿ ಪದ್ಮಂಗೆನೆತ್ತರುಗೊ
[5]ಡಗೆಯ್ಯಾಗಿಬಿಟ್ಟುಬೆದ್ದಲೆಗಳೆಯುಮತ್ತಲೊಂದು

## 66

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
[2]ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
[3]ಶ್ರೈಮತ್ಪೃಭುವೆನಮುಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
[4]ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋ
[5]ಪಜೀವಿ ॥ ಶ್ರೀಂಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೦೮ ನೆಯಸುಭ . . . ಸಂವತ್ಸರದಲಸಾ
[6]ಡಬ ೧ ಬೃಹವಾರಂವ್ಯತೀಪಾತದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣ . . . ಸ್ವಸ್ತಿಯಮ
[7]ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಾಜಪಸಮಾಧಿಶೀ
[8]ಲಸಂಪನ್ನರುಸುಜನಪ್ರಸನ್ನರು ಶ್ರೀನಾರಸಿಂಹದೇವಲಬ್ಧವರಪ್ರಸಾ
[9]ದರುಮನೇಕತರ್ಕ್ಕಸಾಸ್ತ್ರವ್ಯಾಕರಣಚ್ಛಂದೋಳಂಕಾರಕಾವ್ಯನಾಟಕಂಗಳೊಳು .
[10] . ತರುಂಸಮಸ್ತ ಜನಪೂಜಿತರುಗೋತ್ರಪವಿತ್ರರುಂಚಾರುಚಾರಿತ್ರರುಂ
[11] . ಶ್ವೇದಚೂಡಾಮಣಿಗ . . ಬಾಂಧವಜನರೆಕ್ಷಾಮಣಿಗಳುಸರಣಾಗತವಜ್ರಪಂ

[12]ಜರರುನಡಿಗೋಂಟೆವೆಲ್ಲರುಚಾತುರ್ವ್ಯ . . . . ಕಾನೀನರುಂದ್ವಿಜಜನದಾರಿದ್ರ್ಯಾದ್ರಿ
[13] . . ಜರುಸುಕರಸುಕವಿಪಿಕನಿಕ . . . ಕಾರರುಂಬಹುಶೀಳಾಧಾರರುಮೇ
[14]ಕಾಂಗವೀರರುಬ್ರುಂಹ್ಮವಂಸವರ್ಧನರುಮೂಸೃತಜನಚಿಂತಾಮಣಿಗಳುವಿದಗ್ಧವಿ
[15]ದ್ವಜನಪೂಜಾಗ್ರಣಿಗಳುಂದಪ್ಪಿತಾರಾತಿಮದನಿವಾರಣರುಚಕಿತುಸ್ಸಮುದ್ರ
[16]ಪರ್ಯ್ಯಂತಯಸೋಭೂಗಿಗಳುಮೆನಿಸ್ಪೃಹ್ಯಮದುತ್ತಮದಭತ್ತನ್ರಿಮೆಯಗ್ರಹಾ
[17]ರೆಂನಿಲವತ್ತಿಯಸಾಸಿರ್ವ್ವರುಂಮಹಾಜನಮುಮಿದ್ದರ್ಕಾಶ್ಯಪಗೋತ್ರಾಧಾರಂಮಾಧವ
[18]ಸಳಂಗಿಕೇಸವಯ್ಯನಪುತ್ರಗೋತ್ರಪವಿತ್ರಬಿಟ್ಟೆವುಯ್ಯಂಗೆಕಾರಣ್ಯಂಗೆಯ್ದ ಪಾ
[19]ದಪೂಜೆಯಂ ಕೊಟ್ಟುಖಂಡ್ಡಿಕದಧರ್ಮ್ಮಕೆಕೊಡಸಿಗೆಯಲು ೧೬ ಕವ್ಮತೋಂಟಮಂಸ
[20]ರ್ವ್ವಬಾಧಾಪರಿಹಾರಂಮಾಡಿನಡೆಯಿಸವರಿಂತೀಧರ್ಮ್ಮವುಂದುಮಾಗಿವರ್ಷಂಪ್ರ
[21]ತಿನಡಯಿಸಿದವರುಕಾರುಕ್ಷೇತ್ರವಾರ . . . . . ಯಲುಸಾಸಿರಕವಿಲೆಯಂ
[22]ಸಹಕ್ರಬ್ರಾಹ್ಮಣರ್ಗೆದಾನಂಗೊಟ್ಟ . . . . . ಕವಿಲೆಯಂಕೊನ್ದದೋ
[23] . . . ಪರಹಿತನೆಂನ್ದುವಿಪ್ರ . . . . . ಯೆಂನ್ದುವು . . . . ವೈ
[24] . . . ಜನೋತ್ತಮನೆಂ . . . . . ತರತೇಜ . . . . ನಿ . . .
[25] . . . ನೆನ್ತುಸಾಗರವೈ . . . . . ಸುತಿಪ್ಪ . . . . ಮೂ
[26] . . . . . ಸೇತುರ್ನ್ಯ . . . . . ಲೇಪಾ
[27] . . . . . ಭಾಗಿನಃಪಾರ್ಥಿವೇಂದ್ರೋಭೂಯೋಭೂಯೋ
[28] . . . . . ಃ ॥ ಸ್ವದತ್ತಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂ
[29] . . . . . ಣವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ(ಕ್ರಿಮಿಃ) ॥

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### ಆದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×1′8″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
[2]ಧಿರಾಜಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು
[3]ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ಪೃಭುವನಮಲ್ಲದೇವ
[4]ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
[5]ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋ
[6]ಪಜೀವಿ ॥ ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ಂ ನೆಯಸಂಭೂ
[7]ನುಸಂವತ್ಸರದಲಿಪಾಡಬ . ಬೃಹವಾರಂವ್ಯತೀಪಾತ
[8]ದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣದನ್ದುಸ್ವಸ್ತಿಯವುನಿಯು
[9]ಮಸ್ಯಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾಮೌನಾನುಷ್ಠಾನಜಪ
[10]ಸಮಾಧಿಸೀಲಸಂಪನ್ನವಪ್ಪ . . . ಪ್ರಸನ್ನರುಂಶೈನಾ
[11]ರಸಿಂಹದೇವಲಬ್ಧವರಪ್ರ . . . . . ಬ್ರುಂಹ್ಮವಂ . .
[12] . . . . . .
[13]ನೇಕತರ್ಕ್ಕಶಾಸ್ತ್ರನ್ಯಾಯ್ಯಕರಣಛಂದೋಳಂಕಾರಕಾವ್ಯೆ
[14]ನಾಟಕಂಗ . . . . ರುಸವುಸ್ತಜನಪೂಜಿತರು . . .
[15]ವಿದಗ್ಧವಿದ್ವಜ್ಜನರಕ್ಷಿಕರುಮುರ್ವ್ವ . . . ಸಿಕ್ಷಿಕರು
[16]ಸಿಷ್ಟೋಪ್ಟಜ . . . . . ವಜ್ರರುಸವುಸ್ತಜನಪೂಜಾ
[17]ಗ್ರಗಣ್ಯ ಣಾಗತವಜ್ರಪಂಜರರುಚಕಿತುಸ್ಸಮು
[18]ದ್ರಪರ್ಯ್ಯಂತ . . . . ನಿಸ್ಪೃಶ್ರೀಮದುತ್ತಮ . ಪೆ
[19] . . . ಯಗ್ರಹಾರಂನೆಲವತ್ತಿಯಸಾಸಿರ್ವ್ವರುಮಹಾಜನಮು

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ದೇವಾಲಯದ ಅಂಗಳದಲ್ಲಿ ಪಶ್ಚಿಮ ಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನು . . . ಪೃಥ್ವೀವಲ್ಲಭಂಮ
[2]ಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀ
[3]ರಪ್ರತಾಪಹರಿಹರಮಹಾರಾಯರಕುವೂ
[4]ರಶ್ರೀವಿರಪ್ರತಾಪ . . . ಪಯರಾಯವಮಹಾರಾಜರುವಿಜಯನ
ಗರಿಯ
[5]ನೆಲವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿದ್ದಂ
[6]ದುದೆವಸಂವೂರಪಯರೊದ್ದದಗೋವನಿಗಳಂಕವಮಲ್ಲಖಡ್ಗ .
[7] . ಮೆಳಹಿತರಕೊಲ್ವಅಜುವತ್ತಾಜುವುಂಡಳಿಕರಗಂಡಶತಶಾ
[8]ಳುಕ್ಯಬವ್ಮನೆಂಬರಾಯಂಸಾ . ವುದ್ದರಾಜನಕುವೂರಬನೆಳಿ
ರಾಜಂ
[9]ಬಳ್ಳಿಯನಾಜನೆಲವತ್ತಿಯ . . . ಜುತ್ತಮಿರ್ದ್ದಲ್ಲಿಕಳವರುಕ
[10]ಂಳಿ . . ಸು

(ಮುಂದೆ ಬರವಣಿಗೆಇಲ್ಲ)

## 69

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು ತುಂಡಿನಲ್ಲಿ.)

[1] . ತುಜಾಳುಕ್ಯಚಕ್ರವತ್ತಿ್ರಸೋವೇಶ್ವರದೇವರಕಳವ .
[2]ದಜಯತ್ರಸು ಂ . . . ವಾರದಲುಶ್ರೀ
[3] . ಯಗ್ರಹಾರಂನೆಲವತ್ತಿಯ . . .
[4] . . ಗೋಣಿಯಮಲಿಯನೂರ . . . .

(ಮುಂದೆ ಒಡೆದು ಹೋಗಿದೆ)

## 70

ಅದೇ ಹೊಲಬಳಿ ಯರಗನಹಾಳು ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ಗರುಡಕಂಭದ ಮೇಲೆ.

[1]ಕೀಲಕಳಾವಿತ್ತದ
[2]ಮಗವುಶದಲಿ
[3]ಹೊಸಕೊಪದಗಾಡ
[4]ಕೆಂಗವೀರಣನ
[5]ಪುಣ್ಯಶ್ರೀನಿಂ
[6]ಗಾವನ
[7]ಮಗಕೆಂಚವೀ
[8]ರಣಕಂಬನಿಲಿಸಿ
[9]ದೋನುಗಾಡಹುಚಣ

## 71

ಅದೇ ಹೊಲಬಳಿ ಸುರಹೊನ್ನೆ ಗ್ರಾಮದಲ್ಲಿ ಪಟೇಲ್ ಸಿದ್ದಬಸಪ್ಪನ ಮಗ ಶಿವಲಿಂಗಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′2″ 2″

[1]ಸವಮಸ್ತುಂಗಚರಕ್ಚಂಬಿಚಕೆಂದ್ರಚಾವರಚಾರವೇತ್ರಯಿಲೋಕ್ಯನಗರಾರಿಂಭಂವಮೂಲಸ್ತಂ
[2]ಭಾಯಸಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಭುವನಾಸ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಶ್ರೀವಮನ್ಮಹಾರಾಜಾ
[3]ಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪೂರ್ವ್ವಪಶ್ಚಿಮದಕ್ಷಿಣಸವುದ್ರಾಧಿಪತಿಅರಿರಾಯವಿಭಾಡಅ
[4]ಷ್ಟದಿಕ್ಕುರಾಯವನೋಭಯಂಕರಶ್ರೀವೀರಹರಿಹರಮಹಾರಾಯರುಪಸ್ತಿನಾವತಿಯ
[5]ದುಗ್ಗದವಿಜಯನಗರಿಯನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯು
[6]ತ್ತಮಿರ್ದಲ್ಲಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀವಮನ್ಮಹಾಪ್ರಧಾನತುರಕದ ವಿಭಾಡಸಪ್ತಕೊಂಕಣ
[7]ಧೂಳೀಪಟ್ಟಕದಂಬಸೂಜಿಕಾಜಕದಂಬಪುರಜನಪ್ರತಿಪಾಲಕಗೋವಾಪುರವರಾಧೀಶ್ವರಶ್ರೀವೀರ
[8]ವಸಂತವಾಧವರಾಯರಕುವೂರಶ್ರೀವಮನ್ಮಹಾವುಂತ್ರೀಶ್ವರಂರಂಗಿಣಿಪ್ರತಾಪಗಿರಿದುರ್ಗ್ಗವು
[9]ಲ್ಲಕೊಂಕಣಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯಆತ್ರೇಯಕುಲೋದವನಪಬ್ಬಚಂಣರಾಯರುಗೋವಾಪುರವ

[10]ರಾಧೀಶ್ವರಕದಂಬರಾಜಸಿಂಹಾಸನಾಧಿಷ್ಠಿತನಾಗಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆ
[11]ಯ್ಯುತ್ತಮಿರ್ದಲ್ಲಿಕೆಂದ್ರಗುತ್ತಿಬನವಸೆಕೊಂಕಣತಲಗಿಣಿನೊದಲಾದಸವುಸ್ತರಾಜ್ಯವನೂ
[12]ಪ್ರತಿಪಾಲ್ಸುತ್ತಂವಿದ್ದಲ್ಲಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಕಾಶ್ರಿಕವಿಶ್ವಮಿತ್ರಗೋತ್ರದನಂದಾಳುರದನುಂ
[13]ಕದಬೊಲ್ಲರಸರವಗಅನಂತಪ್ಪಗಳುಪಾಂಡ್ಯನಾಡಬಳಗಣಹೊಳಗುಂಡಿಯಪ್ಪುರದಬಾಳಿನಾ
[14]ಥದೇವರಅಮ್ಮುತಪಡಿಗೆಆಬಾಳಿನಾಥದೇವರಅಧಿಷ್ಟಾಯಕರುರಾಯರಾಜಗುರುಖಂ
[15]ಡೆಯರಾಯಖಳೇಶ್ವರದೇವಅಯ್ಯನವರಪಾದಪ್ರಕ್ಷಾಲ್ಯವಂಮಾಡಿಹಿರಣ್ಯೋದಕನ
[16]ಹವಾಗಿಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಧಂವ್ಮಸಾಶಾನದಕ್ಕವುವೆಂತೆಂದರೆಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯು
[17]ದಯಶಕವರುಶಸಾವಿರದವೂನೂಱಹದಿನೆಂಟುಸಂದುವರ್ತ್ತಮಾನಹತ್ತೊಂಭತ್ತನೆಯ
[18]ಧಾತುಸಂವತ್ಸರದಆಶಾಡಸು ೧೫ ಬುಧವಾರದಸೋಮಗ್ರಹಣದಪುಂಣ್ಯಕಾಲದಲುಆ
[19]ಬಾಳಿನಾಥದೇವರಅಮ್ಮುತಪಡಿಗೆನಂಮಸುಂಕಕೆಸಲುವಗುತ್ತಿಯವೇಂತೆಯುಕೆಸಲು
[20]ವಬಳಿಯನಾಡಬಳಗಣನೇಮತ್ತಿಯುಗಾವುದಕಾಲುವಳಿಸುರಹೊಂನೆಯುಪುರದ
[21]ಲುನಂವ್ಮಸುಂಕಕೆಸಲುವಗಾವುಗದ್ಯಾಣಪಂಚಗಾರುಕವುಗ್ಗದೆಜಿವುದೈಧನವೂಱು
[22]ವುದುವೆದೆಜಿಗಾಣದೆಜಿಹುಡಿಕೆದೆಜಿಕುಲುವೆದೆಜಿಸಾವಂತಿಕೆವುಂತಾದಯೇನು
[23]ಳ್ಳಸುಂಕವನುಆಬಾಳಿನಾಥದೇವರಅಮ್ಮುತಪಡಿನಂದಾದೀವಿಗೆಗೆನಂವ್ಮಸ್ತ್ರೀಪು
[24]ತ್ರಗ್ಞಾತಿಸಾವಂತದಾಯಾದ್ಯರನುಮತಪರುಶ್ರವಾಗಿಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಧವ್ಮ್ಮ
[25]ಸಾಶನಯಿಧಂವ್ಮ್ಮವನುಆವನಾನೊಬ್ಬರುಗಳುಪಾಲ್ಸಿದಂಥವರುಗೆಗೆಗಂ
[26]ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಶತಸಹಸ್ರಬ್ರಾಹ್ಮಣೋತ್ತಮರುಗೆಗೆಸಲಂಕಾರಸಹಿತ
[27]ವಾಗಿಕಂನ್ಯಾದಾನಶತಸಹಸ್ರಗೋದಾನಂಗಳಕೊಟ್ಟಫಲಂಗಳಕ್ಕು ಯಿಧವ್ಮ್ಮವನೂಆ
[28]ವನಾನೊಬ್ಬರೂಆಳುಖಿದವರುಗೆಗೆಗಂಗೆವಾರಣಾಸಿಕುರಕ್ಷೇತ್ರದಲುತವ್ಮವೂ
[29]ತಾಪಿತ್ರುಗಳನೂಶತಸಹಸ್ರಬ್ರಾಹ್ಮಣೋತ್ತಮರುಗಳನೂಶತಸಹಸ್ರ
[30]ತಪತ್ನಿಗಳನುಶತಸಹಸ್ರಗೋಳುಗಳನೂತಂವುಕೆಯಿಯಾರೆವಧಿಸಿದಕುಂಭೀಪಾತಕನರಕಕ್ಕೆ ಯಿಳಿವರೂ ॥
[31]ಸುರಚಿರಪಟ್ಟಗಬ್ಬಸಿರಿವಲ್ಲಭವುಂಗಳನಾವುಧೇಯುಸದ್ವರನುನಿಗ್ರಂದವಂದಿತಜಗತ್ರಯ
[32]ರಕ್ಷಕಕಂಜಜಾಕ್ಷಭೂವರಸುರನಾಥವಂದಿತಪದದ್ವಯಪಾವನವೂರ್ತ್ತಿವುಂದೆರಾಧರವರನಾರಸಿ
[33]ಹ್ಯಪೊರೆಬೊಲ್ಲರಸಾತ್ಮಅನಂತರಾಜನಾ ॥ ಹೊಂನಕೆಯಿಬೊಲ್ಲರಾಜನುನಿನ್ನಾರ್ವವುವೆಯಾದನೆಂ
[34]ದುಪಾತಕನಿಕರಂನಿಂನ್ನನೆಹಾರುತಿರ್ದ್ದರುಸಂನ್ನುತಗುಣಅನಂತರಾಜಬಡವರಭಾಗ್ಯಂ ॥ ಸ್ವದ
[35]ತ್ತಂವ್ಯಾಪರದತ್ತಂವ್ಯಾಯಾನಿಹತ್ಯಾವಸುಂಧರಾಶಷ್ಟಿವರ್ಷ್ಸರುಶಸಹಸ್ರಾಣಾಂಯಿಷ್ಯಾಯಾಂಜಾ
[36]ಯತೇಕ್ರಿಮಿ ॥ ಸ್ವದತ್ತಂದಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನೇಪರದತ್ತನು
[37]ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಸ್ಫಲಂಭವೇತು ॥ ಅಕ್ಷಯವಾಗಿರೆಧರ್ಮ್ಮವನಿರೀಕ್ಷಿಸಿರಕ್ಷಿಸಿದೆಪುಂಣ್ಯ
[38]ಪುರುಷಗ್ಗರ್ಕ್ಕುಂಭಕ್ಷಿಸಿದಾತನಸಂತಾನಕ್ಷಯಆಯುಶಕ್ಷಯಕುಲಕ್ಷಯವಿನಾಶ
[39]ನವುಕ್ಕುಂ ॥ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕಂಚಿಗನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಪೂಳುದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 6″

[1]ಶ್ರೀಮತುಸಕವರುಷಸಾವಿರದಮುನೂಱಯಿಪ್ಪತ್ತಯರಡನೆಯಸೌಮ್ಯಸಂವತ್ಸರದ . . . ಬಹುಳ
[2] . . ಮಂಗಳವರದಲ್ಲಿಯೆನ್ನವಿನಬಯಿರಯನಯಕನಮೇಲೆ . . . . . .
[3] . ಮ . . . ಟಿಯನಯಕನುಱುವನುಟಿಯ . . ಊ . . ಬಳ್ಳಿಯನಾಡಅಱಿತು . . . . ಉರನೆ
[4] . . ನುಕೊಂದುತಾ . . . . ನನವಂನುಮಡಿಸಿದಾತನುಆನಂ . . . . ನಯಕನುಬಾವಿಲ . . .

(ಮುಂದೆಹೋಗಿದೆ)

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುವೀರಬಲ್ಲಾ
[2] . . ಂಂಟನೆಯದುವ್ಯರ್ತಿ
[3] . . . ಆದಿವಾರದಂ
[4] . . ಲೂರಕೆ . .
[5] . , . ನಯಕಮ . .
[6] . . ಬಲ್ಲಣಿ . . .
[7] . ಂಚನ್ರಿಹಳ . ಂಕರಮೆಮಬ್ಬ . .
[8] . ವೆತವೆಕೊಂದುಸಿಂಗಾಟನೂರಳಿ
[9]ವಿನಲುಬೀಬೋಜಂಬಲ್ಲಳಿಯಂತ
[10]ಗಳ್ದಬಚ್ಚವೆಬಚ್ಚಿಸಿದಂಸುರಕನ್ತೆಯಕ್ಕರ್ಗಳ ॥

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ಅದೇ ಹೋಬಳಿ ಚಟ್ನಹಳ್ಳಿ ಗ್ರಾಮದ ಶಂಕರಲಿಂಗ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 1′ 3″

[1]ಆಂಗೀರಸನಂ । ರಾಜೇಶ್ರೀ । ಮುದಿಗಾ
[2]ಗುರುಸಿದ್ಧಸ್ವಮಿಯವರಗದ್ದಿಗೆನಮಕ್ಕೆ
[3]ಕೆಳದಿಬಸನಪ್ಪನಯಕರಬಕ್ಕಿ

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಅರಳೀಕಟ್ಟೀ ಬಳಿ.

[1]ಸರನಾಡಗೌಡ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ವೀರಭದ್ರನ ಸೂಗುವಳ ಜವಿುನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 9″

[1]ಶ್ರೀನವುಸ್ತುಂಗಸಿರಕ್ಬಂಬಿಜಕಂದ್ರಚಾವುರಚಾ
[2]ರವೇತ್ರೈಲೃಳೋಕ್ಯನಗರಾರಂಭವುೂಲಸ್ತಂ
[3]ಭಾಯಶಂಭವೇತು ॥ ಸ್ವಸ್ತಿ . . . . . .
[4] . . . ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಜೋಳರಾಯಸ್ತಾಪನಾ
[5]ಚಾರ್ಯ್ಯಪಾಂಡ್ಯರಾಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯವುಗರರಾ
[6]ಯವುಸ್ತಕಾಶೂಲಕಾಡವರಾಯು . . ಪ್ಪಅರರಾ

[7]ಯಗಜಕೇಸರಿರಾಯಮುಱುರಾಯಗಂಡಬೇರುಂಡಸರೀರಸ
[8]ಂಪತ್ತಿಗೊಸೆಮಾಡುವರಾಯರಗಂಡಹೊಯಿಸಣಭುಜಬಳಪ್ರ
[9]ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರುಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯು
ತ್ತಿಹ
[10]ಲ್ಲಿಶಕವರುಷದ ೧೨೦೭ ಆನಂದಸಂವತ್ಸರದಮಾರ್ಗ್ಗಸಿರಬ ೭
[11]ಗುರುವಾರದಲುಸ್ವಸ್ತಿಶ್ರೀಮತುಬೆಳೆಯನಾಡಬೆಳಗವತ್ತಿಯ
[12]ಸಂತಾನಮಂನೆಯಶ್ರೀಮದನಾದಿ . . . . . .
[13]ರಂನೇಮತ್ತಿಯಶ್ರೀಮದಶೆಷಮಹಾಜನಂಗಳುಬೆಳಗವತ್ತಿಯಮೂ
[14]ಲಿಗನಾಗಗಣದಹತ್ತಿವೂರಬೀಚಗವುಡಸುರಟೂರಜಾವಗವುಡಚ
[15]ಡುಗೂರನಾಡವೊಂನಾಳಿಯರಾಮಗವುಡಹರಬೆನೂ
[16]ಗೂರನಾಳಿಂದಗಉಡಗೊಳೆಹಳ್ಳಿಯ . . ರೊಡೆಯಹ
[17]ರಿಯಂಣ್ಣಗೋವನಹಳಿಯಚಿಕ್ಕಗವುಡಮಾದನಬಾವಿಯ
[18]ಸಿರಿಪಗವುಡಮುಖ್ಯವಾದಸಮಸ್ತಗವುಡಗಳುಸನುಮತದಿಂ
[19]ಎಂಮೊಳೇಕಸ್ತರಾಗಿಎಂಮನಾಡಚಟ್ಟನಹಳಿಯನುಚೆಂನೆ
[20]ಯನಾಯ್ಕನಮಗಕಲ್ಲಪ್ಪನಮಗಸಂಕಪ್ಪಂಗೆಗವುಡಿಕೆಯ
[21]ನುಕೊಡುವದಕ್ಕೆ ಆಸಂತಾನಮಹಾಜನಗವುಡಗಳು
[22]ಆಕಲಪ್ಪನಮಗಸಂಕಪ್ಪನಕಯಲಿತತ್ಕಾಲೋಚಿತ
[23]ಕ್ರಯದ್ರಬ್ಯವನುಕೊಂಡುಆಕಲ್ಲಪ್ಪನಮಗಸಂಕ
[24]ಪಂಗೆಆಚಟ್ಟನಹಳ್ಳಿಯಗವುಡಿಕೆಅಷ್ಟಭೊಗತೇಜಸಾಂ
[25]ಮ್ಯವುಂಬಳಿಕೆಱೆಯಕೆಳಗೆವೊಳಗಾಗಿಮುಮಂಣ್ಣುಸಹಿ
[26]ತವಾಗಿವುಂಬಳಿಮತ್ತರು ೬ ದಂಡಿಗೆಗೆಮರು ೨ ನಡುವಟ್ಟಕ್ಕೆ ಕ
[27]ನಿಸಕ್ಕೆ ತೆಱುವುದುಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವಂತಾ
[28]ಗಿಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿಕೊಟ್ಟರುಯಿಂತಪ್ಪುದಕ್ಕೆ ಆಸಂ
[29]ತಾನಮಹಾಜನಗವುಡುಗಳವೊಪ್ಪಶ್ರೀಚಂನಕೇಶ
[30]ವನಾಥಶ್ರೀಹೆಂಮಲಕೋವಿಬೆಳಗವತ್ತಿಯಶ್ರೀಸಿದ್ಧನಾಥಮಂ
[31]ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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### ಅದೇ ಹೋಬಳಿ ಕುಂಕೋವಾ ಗ್ರಾಮದ ಗಾಯದ ಸಂಣಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 10′

[1]ದುಂದುಭಿಸಂವತ್ಸರ
[2]ದಮಾರ್ಗಶಿರಶು ೧೦ ಲು
[3]ಆಯನೂರಹಾಲಸಿಧಪ
[4]ಗೌಡರುಕುಂಕೋವೀ
[5]ರಭದ್ರದೇವರದೇವಸ್ತ
[6]ನಕಟುಸುತಿದಲಿಕುಂಕೋ
[7]ದವಕಲುಮಗಗಾಯದದೇವ
[8]ಂಣನಮಗರಾಮಗನಮೇಲೆಕಲು
[9]ಬಿದುಶಿವಾಧೀನವಾದಸಮಂಧಶಿವಾ
[10]ರ್ಪಿತವಾಗಿಸಿಲಾಸ್ತಾಪಿತವಮಾ
[11]ಡಿಕೊಟಭೂಮಿಾ

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### ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ರುದ್ರದೇವರ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 1 6″

[1] . . . . ವರುಸದ ೧೨೪೩ನೆಯರು . . . .
[2] . . ಸಂವತ್ಸರವೈಶಾಖಸು . . .
[3] . . . ನುಮಹಾಮಂಡಳೇಶ್ವರಂತ್ರಿಭುವನ . . . .
[4] . . . . ಳೆಯಂಪ . ಯರಮಕ್ಕಳುಚೆಂನೆಯ
[5]ನಾಯ್ಕನಕಲ್ಲಪನವರುಸುಖಸಂಗತಾವಿನೋ
[6]ದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆಅವರಅಂಣವೀ
[7]ರಯಬಯಿರಂಣನವರುಶ್ವರ್ಗ್ಗಸ್ತರಾದಲ್ಲಿಆಕಲ್ಲಪ
[8]ನವರುಆಹಿರಿಯಅಂಣ್ಣನಸೆಲವಾಗಿಕುಂ
[9]ಕುವದವೀರೇಶ್ವರದೇವರಿಗೆಅಮ್ರಿತಪಡಿಗೆಬಿಟ್ಟಕೆ. .
[10]೨೦ ಕಂಬಪ . ಧಾರಾಪೂರ್ಬ್ಬಕವಾಗಿಬಿಟ್ಟುಕಲ್ಲ
[11]ನಿಟ್ಟುಕೊಟ್ಟರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಗುಂಡೀಚಟ್ನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಜಂಗಲಲ್ಲಿ ಕರವಿನ ಕಾವಲಲ್ಲಿ ಪಾಳುದೇವಸ್ತಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 3′ × 1′ 10″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಮಾರಬಮ್ಮರಸರವಿಜೆಯರಾಜ್ಯ
[2]ಮುತ್ತರೋತ್ತರಾಭಿಪ್ರವರ್ದ್ಧಮಾನಂಯಾಚಂದ್ರಾರ್ಕ್ಕ
[3]ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ವಿಶ್ವಾವಸುಸಂವತ್ಸ
[4]ರದಮಾರ್ಗ್ಗಸರಸುಧಸಪ್ತಮಿಸೋಮವಾರದಂ
[5]ನ್ದಯಿಾಸೂರಕಾಲ್ವಳಿಯಪ್ಪಹಿರಿಯಚಿಗರಸಿನಜಿಡ್ಡ
[6]ಗೌಡ . . . . . ನಾದಡೆಆತನಮಗತೈಲ
[7]ಗೌಡನ . . . ರಿಗೆ . . . ಜಿಡ್ಡೇಸ್ವರದೇವರಿಗೆಕಂದು
[8] . . . . . ಬಿಟ್ಟುನಿಲ್ಸಿದನಿಸದ್ಧಿಮಂಗ[ಳ]ಮಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 8″ × 1″ 6″

[1]ಶ್ರೀಜಿಡ್ಡಗೌಡನಅಕ್ಕಕಾಳಗೌಡಿಗೆನಿ
[2]ಲ್ಸಿದನಿಸುದ್ದಿಶ್ರೀಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ಹೋಬಳಿ ಜೋಗದ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ೭೯ನೇ ಸರ್ವೇನಂಬರ್ ತರೀಜಮೀನನಲ್ಲಿನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 3″ × 1′ 1″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀ
[2]ವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮ
[3]ಮಹೇಸ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಸ್ರ
[4]ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿ
[5]ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
[6]ತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಂಚಂದ್ರಾರಕತಾರಂಬರೆಸ
[7]ಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಸ್ವಸ್ತಿಯಮ
[8]ಯ್ವಸ್ವದಧ್ಯೆಯಾಧರಣಮೌನನುಷ್ಟಣಜಪಸಮಾಧಿ
[9]ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಈಸವುರದಮ
[10]ಹಾಜನಂಸಸಿರ್ವ್ವರುಮಿಱ್ದುಸಕವರ್ಷ ೯೯೩
[11]ಯಸಾಧಾರಣಸಂವತ್ಸರದಪವುಶ್ಯಬಹುಳ ೫
[12]ಆದಿವಾರಉತ್ತರಾಯಣಸಂಕ್ರನ್ತಿಯನ್ದುಬೆ
[13]ಳ್ಗುಂನ್ದದಲೊಕ್ಕಗವುಣ್ಡನಮಹದೇವರ್ಗ್ಗೆಸ್ನನ
[14]ನಿವೇದ್ಯಕ್ಕೆಹೆಕುಳ್ತಿಯಕೆಱೆಯಬಯಲಲು
[15]ಗಟ್ಟೆಗಳಯಮತ್ತ ೧ ಬೆಱ್ದಲೆಯಮತ್ತ ೩ ಇ
[16]ನ್ತೀಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವರುಪ್ರತಿಪಾಳಿಸಿದ
[17]ರಪ್ಪಡೆಕುರುಕ್ಷೇತ್ರವಾರಣಸಿಪ್ರಯಾಗೆಅ
[18]ಗ್ಗಿತೀರ್ತ್ಥದೊಳ್ಸಾಸಿರ್ವರುಬ್ರಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರ
[19]ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಪೊನ್ನಲುಕಟ್ಟಿಸಿದಾ
[20]ನಗೆಯ್ದಫಲಮಕುಇದನಾರೋರ್ವ್ವರುವಕ್ರ
[21]ಸ್ತರದಡೆಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲೆಯುಮಂಕೊನ್ದ
[22]ಲಿಂಗಭೇದಗೆಯ್ದನಿಸುದಸ । ಸ್ವದತ್ತಂಪರದತ್ತ
[23]ಯಾಹರೇತಿವಸುಂಧರಾಶಷ್ಟಿರ್ವ್ವಶಸಹಶ್ರಾಣಿ
[24]ಷ್ಟಾದ್ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಹೋಬಳಿ ಚಿನಿಕಟ್ಟೆ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಕಲ್ಲುಮಠದ ಕಂಭದ ಮೇಲೆ.

ರುದ್ರಸ್ವಮಿಗಳು

[1]ಶ್ರೀಯಿವಸಂವಚ್ಸರದಕರ್ತ್ತಿಕ
[2]ಸುಧಪಾಡ್ಯದಲ್ಲು । ಪ್ರತ್ತಮಚಿಣಿ
[3]ಕಟ್ಟೆಯವಿರತ್ತಮಠದವೀರಮ
[4] ಹೇಶ್ವರರದಅಂನದಾನಿಶ್ವಮಿಗಳಿ
[5]ಗೆ । ಸಂಜನಸುಧಸಿವಾಚರಸಂಪಂನರಾ
[6]ದಹುಜುರುಪ್ರದಾನಿವೀರಬದ್ರಂಪ್ಪ

[7]ದೇವರಬಿಕ್ತಿಯಕಲ್ಲವುಕದಕ್ಕೀ । [8]ಅವರಪುತ್ರಗುರಪ್ಪದೇವರಭಕ್ತಿ । [9]ಯಕಲ್ಲಬವಿ । ವಿಕ್ರವುಸಂವತ್ಸರದಸ್ಯ
[10]ವಣಸುಧಪಾಡ್ಯ . . . .

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ಅದೇ ಹೋಬಳಿ ವಡೇರಹತ್ತೂರು ಗ್ರಾಮದ ಗುರುಬಸಯ್ಯ ಬಿನ್ ಮುಲ್ಲಪ್ಪ ಮುದಿವುಲ್ಲಪ್ಪನ ತಾಂಮ್ರ ಶಾಸನ.

ಮುಂಭಾಗ

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಶಾವುರಭಾ
[2]ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭವುಮೂಲಸ್ತಂಭಾ
[3]ಯಶಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾ
[4]ಹನಶಕವರ್ಷ ೧೫೫೫ ನೆಯ ಆಂಗೀರಸಸಂ
[5]ವತ್ಸರದಬಕ್ಕೈತ್ರಕು ೧ ಲ್ಲೂಶ್ರೀವುತುಯಿಕ್ಕೈರಿ
[6] ಹೊಸಪೇಠೆಯುವಳಗಣವೈಲಾರದೇವರದೇ
[7]ವತ್ತಾವೆಬಕ್ಕೆ ಕೆಎಡವವುರಾರಿಕೋಟೆಕೋಳಾಹಳ
[8]ವಿಶುಧವೈದಿಕಾದ್ವೈತಸಿಧಾಂತಪ್ರತಿಪ್ಟಾಪಕಶಿವಗು
[9]ರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದೀವೆಂಕಟಪ್ಪನಾ
[10]ಯಕಪಾತ್ರರಾದಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರಾ
[11]ದವೀರಭದ್ರನಾಯಕರೂಕೊಟ್ಟುಧರ್ಮ ಶಾಸನದ
[12]ಕ್ರಮವೆಂತೆಂದರೆಯಲಗಳಲೆಸೀಮೆವಳಗಣ
[13]ಯಲಗಳಲೆಗ್ರಾಮದಲ್ಲಿಗೊಗ್ಗೊಡಿಗಿದೆಬೀಜ
[14]ವರಿಖ ೪ ಕೆಕುಳಗ ೫ ಕೆಹೊಳೆಹರಿದಬೀಜವೆರಿ
[15]ಖ ೧ ಲೂ ೪ ಕೆ ಗ ॥ ೦ ॥ ಲ್ಕುಧಬೀಜವರಿಖ ೬।।।೦ ಕೆ
[16]ಕುಳಗ ೪ಲ್೦೪।। ಕೆಕುಳಗ ೧ ಕೆರೇಖೆಗ ೬।।೩। ಲ್ಲೂ
[17]ಗ ೧೦ ಬಿವಾಡದಿಂದಸುಂಕದುರ್ಗ ಭತ್ತಗ ಲ್೦೧ ವೆಬಕ
[18]ಬಿರಾಡಗ ಲ್೦೧ ಉಭಯುಂಗ ಲ್೦೨ ಲೂಗ ॥ ೩ ॥ ಉ

ಹಿಂಭಾಗ

[19]ಭಯುಂಗ ೧೦।।೩।। ಕೆನಿಲಿಸಿದಬಿರಾಡಗ ॥ ೩ ॥ ಲ್
[20]ಕುಧಗ ೧೦ ಹಂನೆರಡುವರಹನಭೂಮಿಯನು
[21]ವಾರ್ಷಿತವಾಗಿಕೊಟ್ಟೆವಾಗಿಆಭೂಮಿಗೆಸಲು
[22]ವಸರ್ವಸ್ವಾವ್ಯವನುಪಾಕುವುರಿಯೂದೆಯಲ್ಲಿ
[23]ಆಗುವೂಡಿಕೊಂಡುದೇವತಾವೆಬಕಕೆಕಾಲಂಪ್ರ
[24]ತಿಯಲೂನಡದುಬಾಹಬುಗೆಕೊಟ್ಟಧರ್ಮಶಾಸ
[25]ನಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದೌರ್ಭೂಮಿ
[26]ರಾಪೋಹೃದಯಂಯವುಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚಯಿಭೋ
[27]ಚಕಸಂಧೇಧರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯಉತ್ತಂಕ್ರೀ
[28]ವೆಂಕಟಾದ್ರಿ

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ಅದೇ ಹೋಬಳಿ ಈಸರಾಪುರದ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಹುಣಿಸೇಹಾಳಹರುವಿನಲ್ಲಿ ಮುಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 1′ 6″

[1]ಸ್ವಸ್ತಿಸ್ವಾಗತಮುತ್ತಿರ್ಣಃಕ್ರತು . . . . .
[2]ಧಿಮತಾಂ . . ವಿನಿಯಮಾತ್ಯಾಮಯೇವಿಕ್ರಮ .
[3]ತ್ರಯಿಪದಂದತ್ತಂಜಲಂಬಾಧ್ಯಕ್ತಾಂ . . .
[4]ಮಾದೇಹೀತ್ಯುಕನಾಹರಿಂಹರಿರಯಂಪುತ್ರಂಕ[ . . ]ಸ್ಥಾ
[5]ಪಕಂ । ಯಿತ್ಯೇವಂಬಲಿನಾಬ್ಧಿರ್ಜತೋಮುಖಮುಖೇಪಾ
[6]ಯಾತ್ಸವೋವಮನಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವ
[7]ನಾಶ್ರ[ಯ]ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ
[8]ಜರಾಜಪರಮೇಶ್ವರಂಪೂರ್ವ್ವಪ(ಶ್ಚಿ)ಮದಕ್ಷಿಣಸ
[9]ಮುದ್ರಾಧಿಪತಿಅರಿರಾಯವಿಭಾಡಂಅಷ್ಟಾ
[10]ಧಿಪಮನೋಭಯಂಕರಭೂಪೆಗೆತಪ್ಪುವರಾಯ
[11]ಕರಗಂಡಶ್ರೀಪರಿಹರರಾಯರುಹಸ್ತಿನಾವತೀ. .
[12]ಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯಿಉ
[13]ತ್ತಮಿದ್ದಲ್ಲಿ ॥ ಆಪರಿಹರರಾಯನಕುವಮಾರನುಶ್ರೀ
[14]ಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಚಿಕ್ಕರಾಯವೊಡೆಯರು
[15]ಆರಗದಲ್ಲಿಮೂವತ್ತಾಱುಕಂಪಣವನೂವುಲೆರಾಜ್ಯ
[16]ದಪಟ್ಟಣಆರಗದಲ್ಲಿಚಿಕ್ಕರಾಜವೊಡೆಯರುಂ
[17]ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯವೂಡುವಕಾಲದಲ್ಲಿ
[18]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ । ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ । ಅರಿರಾಯ

[19]ಭಯಂಕರಂ । ಮೂವರರಾಯರಗಂಜ । ತುರುಕದಳವಿಭಾಡ
[20]ವೈರಿರಾಯಮಸ್ತಕಶೂಲ । ದಿ . ಬಂದಿವಿಶೋಷನದುಷ್ಟನಿ
[21]ಗ್ರಹಃಷ್ಟಪ್ರತಿಪಾಲಕ । ದೇವಬ್ರಾಹ್ಮಣಜನದಂಪೋ
[22]ದ್ಧಾರಕಶರಣಾಗತವಜ್ರಪಂಜರಶ್ರೀವೀರವಸಂತನೂಧವರಾಯ
[23]ಯನುಳರಗಗುತ್ತಿ ಮೂವತ್ತಾ ಱುಕಂಪಣವನೊಳರಗದಪ
[24]ಟ್ಟಣದಲ್ಲಿನುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಮಾಡು
[25]ವಕಾಲದಲ್ಲಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿರೊದ್ದದಗೋನಿನೀ
[26]ರಣಂಕಾಱು । ಸುಭಂಟರಾಹವಪರನಾರೀನಹೋದರಖ
[27] . . ಸಹಸ್ರ . .ದರಬಿದರಂಕೊ : ಅಯಿವತ್ತಾ ಱು
[28]ಮಂಡಳಿಕರದಲುಗೊಂಡಗದಬಸವಪ್ಪಗಳಮಗ
[29]ಮ . . ಗಳತಂಮ್ಮೆಬೈರಪ್ಪನಾಯಕರತಂ
[30]ಮ್ಮೆ . . . ಪ್ಪನಾಯಕರಮಗಬಸವಪ್ಪನಾಯು
[31] . . ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಬ್ಯುದಯಶಾಲಿನಾ
[32]ಹನೆಕಕವರ್ಷಂಗಳಾಸುವಿರದಮೂನೂಱುಂದೆನೆ . .
[33]ತಿದ್ಧಾರ್ತ್ಥಿಸಂವತ್ಸರಭಾದ್ರಪದಬಹುಳಸಟ್ಟಿ
[34]ಮಂಗಳವಾರ । ಸ್ವಸಿಶ್ರೀಮತುವೇದವಾಗ್ಗೆಪ್ರ
[34]ತಿಷ್ಟಾಚಾರ್ಯ್ಯಅಭ . . ರಾದನಾರಾಯಣ
[35]ಶರಣಾಗತವಜ್ರಪಂಜರದುಷ್ಟನಿಗ್ರಹ
[36]ಶಿಷ್ಟಪ್ರತಿಪಾಲಕಪಡುದರ್ಕನಸ್ಥಾಪನಾ
[37]ಚಾರ್ಯ್ಯಗಣವೀರೋದಯಸಬನಾವಿದ್ಯಾ
[38]ವಿಳಾಸಸರಾ . . ರಪ್ಪಶ್ರೀಮನ್ಮ . .
[39]ಪ್ರತಿವಾದಿಭಯಂಕರಪರವುವೈಷ್ಣ
[40]ವಪಾರಿಜಾತವಾಯಾವಾದಿಕೋಳಾ
[41]ಹಳವುಂತ್ರವಾದಿಭಯಂಕರಪ್ರ
[42]ಳಯಾನಳದೇವಬ್ರಾಹ್ಮಣವಿರೋಧಿ
[43]ದೂಷಕಸಿರತ್ನೇದದ

(ಮುಂದಕ್ಕೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

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ಸಾಸುವೆಹಳ್ಳಿ ಹೋಬಳಿ ಸಾಸುವೆಹಳ್ಳಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಶಾನಭೋಗ ಸಿದ್ದಪ್ಪನ ಅಂಗಳದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1 . . . . . .
2 . . . . . ಶ್ರೀನುದನಾದಿಯಗ್ರಹಾರಕುನಿಗನಗಟ್ಟ . . . . . .
3 . . . ರಾಜಿಸೆ ॥ ಯವುನಂದುಗ್ಗಣನಿಜದೆ . . . . . ವಿಸ್ತಾರವೆಂತೆಂದಡೆ ॥
4ಸವುಸ್ತ . . . . . .
. . . . . .
7 . . . . . ದುಗ್ಗನುಂ ॥ ಪರೆದುಸುರಸಸ್ತ್ರಗಳ
. . . . . .
11 . . ದಾರನೊಸುರಪುರಸನ್ನಿದನೆದ್ರುವುವನಿತ್ತುಳಿಗೆ . ಎನೆಂದುಪೋದನೊ
12ಸುಗುಣಿಕಾವುನೋಹರರತೋತ್ಸವದಲೈಯನೊಲ್ದುಪೋದನೊಪಿರಿದುವೊನಲ್ತೆತೊ
13 . . ನಾಕವುನೆಯ್ದಿದನೆಂದುದುಗ್ಗಣಂ ॥ ಉತ್ಪಲವಾಲೆ ॥ ಹೊಡದಂಪಿಂಡದಿ
14 . . . ಶಾಕಿನಿಯುರ್ಗ್ಗನಿಜಖಡ್ಗಕಾಳಯಂ . ಣ್ಡಿಗರುಳ್ಗಳಿಂದನಲ್ತೆವೈರಿಕೆರೋತ್ಪಳ
15ವಾಳೆಯಿಂದನಾದಂಡಿಕೆಯಿಂಕಿರನ್ತನಾಜಟಿಹರಿಯಣ್ಣಿನತವ್ಮಿದುಗ್ಗನೊಳ್ಗಣ್ಣಿ
16ಕಲಿದೋರೆಗಂಡನೊಲ್ದಿನೊಸೆದುಂಧುರದೊಳ್ಸುರಕನ್ನೆಯಕ್ಕರ್ಗಳಂ ॥ ಚಂಪಕವಾಲೆ ॥ ಕರು
17 . ದರ್ಪ್ಪ . . . . . .
18 . . . . . .
19ಪೆ . . . ವೆತ್ತರಸದುಗ್ಗಣನುರ್ದ್ದಿಱಿದಾಹವಾಂಗಣಂ ॥ ಬಟ್ಟೆಯಕಾಳೆಗವಿದೆನ್ನೆ
20 . . ಹಸಗರ್ಗ್ಗವಿಜಿವೆಂಗೆಂದಿಱಿದೊಟ್ಟೆಟ್ಟಿಕಿಲನೊಟ್ಟರಿಪುನಂವೆಟ್ಟದಿವಕಡರ್ದನಲ್ತೆಯ

[21]ಯರದುಗ್ಗಂ ॥ ಶಕವರ್ಷ ೧೧೧೧ ಸಾಮ್ಯಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಶುದ್ಧಯೇ
[22]ಕಾದಶೀಆದಿತ್ಯವಾರವ್ಯತೀಪಾತದಂದುಶ್ರೀಮತ್ರಾಜಿಸೆಟ್ಟಿಯರಮಗದುಗ್ಗಣಂ
[23]ಹರಿಹರಕ್ಕೆ ಹೋಗಿಬರುತ್ತಿರ್ದ್ದಲ್ಲಿನಿಟ್ಟೂರಹಾರಿವಾಳದೆಡೆಯಣಗೊಡ್ಡಿಸಾಲದಲ್ಲಿಬಟ್ಟೆಯಕಳ್ಳರಂ
[24]ತಾಗಿತಳ್ತಿಱಿದುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ನಮಃಶಿವಾಯ ॥

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### ಅದೇ ಹೊಲದ ಬದಿವಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಗಕೊಂಡಕುಂದಾನ್ವಯ . .
[2]ಸಿಯಗಣಪುಸ್ತಕಗಛನಾಗಚಂದ್ರಭಟ್ಟರಆ
[3]ದೇವರಶಿಷ್ಯರಪ್ಪ . . ಣಕೀರ್ತ್ತಿದೇವರಗುಡ್ಡಅಜ್ಜಗಹರಿ
[4]ಯಣ್ಣನಮಗತಿಪ್ಪಿಸೆಟ್ಟಿಯನಿಸಿದಿಯಕಲ್ಲು .

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### ಅದೇ ಹೋಬಳಿ ಮಾವನಕೋಟೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗಾಣಿಗರ ರಾಮಣ್ಣನ ಹೊಲದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ದೇವಾಲಯದ ಬಾಗಲ ಮೇಲೆ ಚಪ್ಪಡಿಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಶ್ರೀವಿಷ್ಣುವರ್ದ್ದನಯಾದವಕುಳಾಂಬರವಂಸಲೆವಿಜಯನಾರಸಿಂಹದೇವನರಾಜ್ಯದಲ್ಲಿ
[2]ಶ್ರೀಲಕ್ಷ್ಮೀನರಸಿಂಹಾಯನಮಃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತುಪಾಂಡ್ಯನಾಡೊಳಗಣಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರಂಕೊಳ್ಳಿನಘಟ್ಟದಶೇಶಮಹಾಜನಂಗಳ ಸನು
[3]ಮತದಿಂದಂಲಕ್ಷ್ಮೀನರಸಿಂಹದೇವರಪ್ರದಿಷ್ಟೆಯಂಮಾಡಿಕೊಂಡುಆಕೊಳ್ಳಿಗನಗಟ್ಟದಹೆಬ್ಬಾರುವದೇಶಿಯದಂಡನಾ
[4]ಯಕನಪ್ಪದೇವಪ್ಪಂಗಳುಕೊಳ್ಳಿಗನಗಟ್ಟಹಳಿಮಾವನಕೋಟೆಯಹೊಲಕೆತುಂಗಭದ್ರಾಯೆತ್ತರದಲಿಬಂದುದೆಂತಲುಭಾಮಿಯ
[5]ಅಸೇಸಮಹಾಜನಂಗಳಕಯಲಿಧಾರಪೂರ್ಬ್ಬಕಂಮಾಡಿಸಿಕೊಂಡಸುಬನುಸವಚರದಚೈತ್ರಮಾಸದಸುದ್ಧದಸಮೀಸೋಮವಾರಪುಸನಕ್ಷತ್ರ ಮುಮಂ
[6]ದಿನಆಸನದಲಿಆಲಕುಮೀನರಸಿಂಗದೇವರಪ್ರದಿಟೆಯಂಮಡಿದರುಆದೇವರನಿತ್ಯನೈಮಿತ್ತಿಕೋತ್ಸವಪೂಜಾವಿಧಾನಂಗಳಿಗೆಬರೆದುಕೊಟ್ಟಧೆ
[7]ಮಂಗಳಮಹಾಅಗ್ರಹಾರದಉಂಟಾದಭಾಮಿಯಲ್ಲಿಗದೆಬೆದಲೆಆಗಿಬಂದುಮತ್ತುಆಭಾಮಿಯಂಮತಂಕುಸುಗುರಕೆ
[8]ಱೆಯತೆಂಕಣಕೋಡಿಯಭಾಮಿಯಲಿಬಂದುಮತಲ್ಬುಮಿಯಂಮತಂಲಕುಮಿನಾರಸಿಂಗದೇವರಪುರದಕೆಱೆಯಮುಡಣಮಿಯಸಾಶವಿಹಳಿ
[9]ಹೊಲದಅಚಕಲುಖಡಕಲುಗಡಿಮೂಡಲುಅಳುವಣನಕೆಱೆಬಳಗೆಗಡಿಯಗಿಮುವತಾಱಕಂಬಕೆಯಂಆಱುಮತಲುಎರಡುಮುವತೊಂದು ಕಂಬಬಾಮಿ
[10]ಯಂಸರ್ವ್ವನ[ಮ]ಸವಾಗಿಅಸೇಸಮಾಜನಗಳುಲಕುಮೀನರಸಿಂಹದೇವರಶ್ರೀಹತದಲಿಧಾರಪುಕ
[11]ಮಂಗಳಮಹಾ ॥ ಶ್ರೀಶ್ರೀಮಂಹೆಬರುವದೇವಣ್ಣನುಹೊಇಸಣವೀರವಿಜಯನರಸಿಗದೇವರ . . .
[12]ದೇಸಿನಕರರುಸಮಕಂಮಸ್ವರಂಸಮಕಂಬಲಲಮುನೂರ್ಬ್ಬರಸಮಕಂ . ಸ್ರಯ . . . .
[13]ಮೊದಲಾಗಿಹದಿನೆಂಟುಸಮೆದವರಿಗಂಕಲದೆಯಾಗಿಕೊಟರುಇಷ್ಟಕಂಪರಿಪಾಲಿಸದವರುಹದಿನೆಂ
[14]ಟುಸಮಕಂದ್ರೊಹಿವೀಸಶನಮರಿಯಾದೆಯ . . . . . .

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ಅದೇ ದೇವಾಲಯದ ಬಾಗಲಿನ ಪಕ್ಕದಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ

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ಅದೇ ದೇವಾಲಯದ ಬಾಗಲಿನ ದಕ್ಷಿಣಕಡೆ ಬಾಗಲ್ವಾಡದ ಮೇಲೆ.

| | | | |
|---|---|---|---|
| [1]ಕೊಳ್ಳಿಗ | [4]ಮುಜನಂ | [7]ಸಿಂಹದೇವ | [10] . . . |
| [2]ನಗಟ್ಟು | [5]ಗಳುಲ | [8]ರವೋದ | |
| [3]ದಸೇಸ | [6]ಕ್ಷಿ ತೀನರ | [9] . . . | |

## 90

ಅದೇ ಹೊಲಬಳಿ ಕುಣಿಗಲುಘಟ್ಟದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಬಾಗಲ ಬಳಿ ದಕ್ಷಿಣಕಡೆ.

ಪ್ರಮಾಣ 4′ × 2″ 6″

[1]ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರಯೇತ್ರೈಲೋಕ್ಯಂನ

[2]ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀನಮಶಿವಾಯ .

[3]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷ ೧೦೧೩ ನೆಯವಿಕ್ರುತಸಂವತ್ಸರದವಯಿಶಾ

[4]ಖಸುದ ೧ ಬ್ರಿದಂದುಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಳೀಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ

[5]ಮಲೆರಾಜರಾಜಮೆಲೆಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಚಂಡಶನಿವಾರಸಿದ್ಧಿಗಿರಿದು

[6]ರ್ಗ್ಗಮಲ್ಲಅಸಹಾಯಶೂರಪಿಕಾಂಗವೀರನಿಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಣಭುಜಬಳಶ್ರೀ

[7]ವೀರನಾರಸಿಂಪ್ವದೇವರಸರುದೋರಸವುದ್ರದನೆಲೆವೀಡಿನಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪಿ

[8]ಧ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತವಿರ್ದ್ದಲ್ಲಿಗಂಗವಾಡಿಗೆ . . . ಸಿದರಾಜ್ಯಾ . . ವಾದಕ್ಕೈವಾರರಾಜಧಾನಿಗೆ

[9]ಸಿಖಾಮಣಿಅಪ್ಪಚಲುವಿಡಿದೇವರಸರು . . . . ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಮಾವನಂ

[10]ಕಕಾಟರಂವೀರಾದಿತ್ಯ . . . . ಸತ್ಯನಾರಾಯಣಸರಣಾಗತವಜ್ರಪಂಜರಜೋಳಕಟಕಸೂ

[11]ಱಿಕಾಱಗಾಯಿಗೋವಾಳ . . . . ಯಕಗಂಡರಜನರಾಯಣಬ್ರಹ್ಮಾಧಿ

[12]ರಾಜರುಮಪ್ಪಗಂಗಪೆರುಮಾಳದೇವರಸರುಪಾಂಡ್ಯನಾಡೊಳಗಣಕೊಳಿಗನಗಟ್ಟುದವಿತ್ತಿಯ

[13]ವೆಳಿತೇಶ್ವರವಾಗಿರಾಜ್ಯಂಗೆಯುತ್ತಿರ್ದ್ದಲ್ಲಿಸ್ವಸ್ತಿ ಮದನಾದಿಅಗ್ರಹಾರಂಬಜೋಳ

[14]ಮಹಾದೇವಿಪ್ಪರವಾದಕೊಳಿಗನಗಟ್ಟುದಶ್ರೀಮದಸೇಷಮಹಾಜನಂಗಳಅಧಿದೇವತೆ

[15]ಯದಶ್ರೀಮಾಧವದೇವಗ್ಗೆರವೊಶ್ರೀಸೋಮನಾಥದೇವರಿಗೆವೊಕೊಟ್ಟಭೂಮಿಕೇಸರಿ

[16]ಯಕೆಱೆಯಲುದೇವಿಗೆಱೆಯ . . ಹಿಂದೆಬಳ್ಳಿಗೆಱೆಯನ್ರೊಳಗೆಗಂಗವೆರು

[17]ಮಾಳೆದೇವರುಪೂರ್ಬ್ಬದಲು . . . ಯನುಚತುರಾಸ್ರಯದಿಲಿಂಗಕಲಿ

[18]ಲಿಂದುಯಿರಡುವರುಷ . . . ಡರಿದ್ದರ್ಯಿಾಧಂವ್ಯರ್ವನುಪ್ರತಿಪಾಲಿ

[19]ನಿಚತುರಾಸ್ರಯದಲುಂಕಲ್ಲನೆಟ್ಟು . . ಧಾಱೆಯಾಗಿಕೊಟ್ಟಭೂಮಿ ।

[20]ನವಿಷಂವಿಷಮಿತ್ಯಾಹುಬ್ರಹ್ಮಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷವೇಕಾಕಿನಂಹಂತಿಬಹ್ಮಸ್ವಂ

[21]ಪ್ರತ್ರಪಾತ್ರಿಕಂ ॥ ಸ್ವದತ್ತಂಪರ . . . . . .
[22]ಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ . . . ಸದವರು . .
[23]ಯಿಾದಂರ್ಮ್ಮವಆರಾನುಅಳಿ . . . . . ತಡಿಯಲುಕವಿಲೆ
[24]ಯಂಬ್ರಾಹ್ಮಣವಧಿಸಿದ . . . . ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

## 91

### ಅದೇ ಗ್ರಾಮದ ಗುರುನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 6′ 9″

ಪಶ್ಚಿಮಮುಖ
. . . . . .

[4] . . ಕಲ್ಲೇಶ್ವರ ॥ ಸ್ವಸ್ತಿ
[5]ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ
[6]ಪರಮೇಶ್ವರಂಪರಮಭ .
[7] . . . . ರಾಯರ
[8] . ಸರ್ವ್ವಜ್ಞಚೂಡಾಮಣಿ
[9] . . . ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
[10] . . ವೀರಬಲ್ಲಾಳದೇವರಸರುಸು
[11]ಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
[12] . . . ವಿರ್ದ್ದಂಶಕವರ್ಷ ೧೧೩೩
[13]ನೆಯ ವಿಶ್ವಾವಸುಸಂವತ್ಸರದ . .
[14]ಸ್ರಾವಣಚತುರ್ತ್ಥಿಬ್ರಿಹಸ್ಪತಿ
[15]ವಾರದಂದುಶ್ರೀಸ್ವಸ್ತಿಯ
[16]ಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ
[17]ಮೌನಾನುಷ್ಠಾನಜಪಸಮಾ
[18]ಧಿಶೀಲಗುಣಸಂಪನ್ನಷೋಡಶ .
[19] . . . ತ್ರದ್ವಿಜಗುರುದೇವತಾ
[20] . . . . ರೇಶ್ವರರುಂ . . .
[21]ರ್ವ್ವಜ್ಞತರ್ಕ್ಕ . . ಕರುಂಅನೇಕಯ
[22]ಜ್ಞ . . . . ನೂನಪವಿತ್ರ
[23] . . . . ಕರುಂರುಗ್ಯಜುಸ್ಸಾ . .
[24]ಣರುಮನೇಕಸಕಳಶಾಸ್ತ್ರಪ್ರ
[25]ವೀಣರುಂ . ಣಕುಣ್ಡಳಾಭ
[26]ರಣಭೂಷಿತರುಂಅಪಶಬ್ದ
[27]ವರ್ಜ್ಜಿತರುಂಸುಶಬ್ದಪದ . ಪ್ರ
[28] . . . ಹಿಚ್ಛತ್ರಾನ್ವಿತರು
[29]ಮಪ್ಪಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರಂ
[30] . . ಳಯ್ಯಾವಳೆಗತಾಳಮಳಗೆ
[31]ಯನವದ್ವಾರಾವತಿನಾಲ್ಕುದಿಶಾ .
[32]ವರದಸಮಸ್ತನಾನಾದೇಶಗಳಿಗಾ
[33]ಶ್ರಯಮಾದಕೊಳ್ಳಿಗಣಘಟ್ಟದೌಱುಂ
[34]ದ್ರಾವಿಳದಾಸರಪ್ಪಪಿರಿಯಾಂ
[35]ಡಹೆಬ್ಬಾರುವಪ್ರಮುಖವಾದಶೇಷ
[36]ಮಹಾಜನಂಗಳುತಂಮ್ಮಸ್ಥಳಮರಿ
[37]ಯಾದೆಯಮಹಿಮೆಯಪ್ಪುದಕೆ
[38] . . ಉದಯಾದಿಪಡುವಲ . . ತೆಂಕ
[39]ಕಬಡಗಹಿಮವಂತಪರಿಯಂತಸ
[40]ಲುವಂತಾಗಿಸ್ವಸ್ತಿಸಮಸ್ತಸು
[41]ವರ್ಣ್ಣಘೂರ್ಣ್ಣಿತಾರ್ನ್ನವಪಂಚಶತವೀರ
[42]ಶಾಸನಲಬ್ಧಾನೇಕಗುಣಗಣಾಲಂ
[43]ಕ್ರಿತಸತ್ಯಶೌಚಾಚಾರಚಾರಿತ್ರನಯವಿ
[44]ನಯವಿಜನವೀರಬಣಂಜುದಂರ್ಮಾ .
[45] . . . . ವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜ
[46]ಮಾನಸಾಹಸಸಮಾಲಿಂಗಿ
[47]ತವಕ್ಷಸ್ಥಳಭುವನಪರಾಕ್ರಮೋನ್ನತ
[48]ರುಂಬಲದೇವವಾಸುದೇವಖಂಡಳಿಮೂ

ದಕ್ಷಿಣಮುಖ

. . . . . .

[91]ಜನಂಗಳಿಂನಾಲ್ಕುಂನಾಡಿಂಗೆಕೊಟ್ಟ ಶಾಸನದಿಂ

[92]ಶಾಸನವ:ರಿಯಾದೆಯಂವಿಾಱುದೇವಾ

[93]ದಡಿಸವುಯದೊ್ರಹಿಗಳುಬಣಂಜಗೊಂ .

[94] . ರುನೆತ್ತರುಗ್ಯೆಯುರುಳಗಡಿಗೆಯುಂ .

[95]ಗಾಣಿಕೆಯುಂವುಗ್ಗಕೆಯುಂ . . .

[96] . . ಸಹಿತವುಂಗಳವುಹಾಶ್ರೀಕ್ರೀ

[97]ಶ್ರೀಗವಜಿೀಶ್ವರದೇವರಿಗಕೀಪವುಹಾಜನಂ

[98]ಗಳುನೈವೇದ್ಯಕ್ಕೆ ಕೊಟ್ಟಕಂ . . .

(ವುಂದೆ ಸುತರಾಂ ಕಾಣುವದಿಲ್ಲ.)

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಹಾಲಿವಾಣದ ಗ್ರಾವುಕ್ಕೆ ಪಶ್ಚಿವ ೞನೇ ನಂಬರು ಜವಿೀನಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಶ್ರೀಹರಿಹರಾಯನವುಃನಿವ್ವಿಘ್ನವುಸ್ತು

[2]ವುಂದೆಗಾವುುಂಡಸೋಯನವುಗಂವೀರನರನ್ಹವೂದಿವುರಿವಾನಜೊಂವುನಾಯಕ

[3]ವುಗಳುಕಾಳಿದೇವಿಸಹಗವುನವೂಡಿದಳುವುಂಗಳವುಹಾ.

## 93

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೂನೇ ವೀರಕಲ್ಲು.

[1] . . . . . .

[2]ಚಿತ್ರಭಾನುಸಂ । ವೂಷಬ ೧೫ ಸೋ ॥ ಸಜಂಡಳಣತಚಿಕ್ಕರಸಿಗಂಬುಾಯಿಸಹ

[3]ಗವುನವವೂಡಿದಳು

## 94

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

[1]ಶ್ರೀಬಟಿನಿಸರಗೆಂಡ . . . ವವುಲ್ಲನರಗಳವುಜಿೆಯೊಕ್ಕ

[2]ವುಲಾಯತಾತ್ತುಳದ . . . . . .

[3] . . . ವುಂಡಳಿಕರಗಂಡಗಂಡರಗಂಡಹಾಲಿವಾಳದ . .

[4]ನಾಯಕರವುಗರಾವುಂಣನೂ . . . ಚಿತ್ರಭಾನುಸಂ। ವೂಷಬ ೧೫ ಸೋ

[5] . . . . . .

## 95

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ವೀರಕಲ್ಲು.

[1]ನವುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇತ್ಯೈಲೋಕ್ಯ

[2]ನಗರಾರಂಭವೂಲಸ್ತಂಭಾಯಕಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ

[3]ಯಶಕವರುಷ ೧೩೪೨ನೇಚಿತ್ರಭಾನುಸಂವತ್ಸರದಮಾಘಬ ೧೪ ಸೋ ॥ . . . ಕುರಣಿ
[4]ವಕ . . . ಮಗ . ಶಕಂಣಆತನಮದವಳಿಗೆದೇವನಾಕಿತ್ತಿಸ್ವರ್ಗ್ಗಸ್ಥರಾದರು . . . .

## 96

### ಅದೇ ಹೋಬಳಿ ಸಿಂಗಟಿಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಸವನಗುಡಿಯಬಳಿ ದಕ್ಷಿಣಕಡೆ.

[2] . . . . . .
[3] . . . . . ೧೩೨೩ ಸಂದ
[4]ಧಾತುಸಂಆಸ್ವಯುಜಸು ೧ ಸುಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
[5]ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಹರಿಹರರಾಯ
[6]ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ . . . . . ರಾಮನಕೆ
[7]ಱೆಯೊ . . . . . ಗೆರೆಕಾಲುವೆಹಿಂದುಶ್ರೀಮಂನುಸೋಯ
[8]ನಾಯ್ಕಕನೈಯಕಾಲಂಕ . . . ನಾಯ್ಕನಮಗನಾಗೆಯಂಣನು
[9]ಮಲಸಗಾನಗ . ನೈಕಂಣರಸರಕುಮಾರನಾಗಣಂಗಳೂ
[10] . . . . . .

## 97

### ಅದೇ ಹೋಬಳಿ ಬೇಲಿಮಲ್ಲೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಪೂರ್ವಭಾಗಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

(ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ)

[1]ಸ್ವಸ್ತಿ . . . . ದಸಳಿರಭಿ
[2] . . ಲಣಅ . ಮಲಊರ . ನೆರಡು . .
[3] . . ಯಬಮನೆಯದರಾಅರದಯರಾಳಅ . .
[4]ಮುಹವನೆತತುಮಿಲಕಟ್ಟಿದು . . . .
[5] . . ಮಣ್ಣಬಡಿಸಿದಂಆರ್ಚ್ಚನವಹಿ . . .
[6] . . ವಾರಣಾಸಿಯುಕವಿಲಯಾಅಟಿ . . .
[7] . . ಪಮಗಳುಮಲ . ದೇವರ
[8] . . ಕೆ . ಪಕೆಮಲ್ತ . . . . .

## 98

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 10″

[1]ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊ
[2]ಯಸಣವೀರನಾರಸಿಂಗದೇವರಾಜ್ಯಾಭ್ಯುದಯವಿಕ್ರಮವರ್ಷ
[3]ದ ೧ ಬ್ಯಯಸಂವತ್ಸರದಭಾದ್ರಪದಬ ೧೨ ಬ್ರಿಹವಾರದಂದುಶ್ರೀ
[4]ಮತುಮಹಾಮಂಡಳೇಶ್ವರಂಸಿಂಧಗೋವಿಂದಸಿತಗರಗಂಡಪಾತಾ
[5]ಳಚಕ್ರವರ್ತ್ತಿಯಿಶ್ವರದೇವರಸರುಅರಕೆಱೆನಾಡಿಂಗೆಮುಸಿದು ಧಾಳಿ
[6]ಯಹೇಳಿದಡೆಮಲೆಪೂರನಿಟೆದುಹಣ್ಣಿಸಿಗೆಯಂಗೊಂಡುಹೋಹಾಗ ಶ್ರೀ
[9]ಮನುಮಹಾಪಸಾಯಿತರುಮಪ್ಪವೀರನಾರಸಿಂಗದೇವರಕಟ್ಟಿದಲ ಗಿ
[10]ನಮಕ್ಕಳುದಂಡದಮುಂದೆಅಕಸಾಲರಾಮೋಜನಮಗಕಾಮೋಜಂ
[11]ಕಂಡುಹರಿಗೆಕಕ್ಕಡೆಯಂಕೊಂಡುತಾಗಿತಳ್ತಿಱಿದುಪ್ರಜ್ಞಾನಂದದೇ ವರ
[12]ಶ್ರೀಪಾದಸರಣೆನುತಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

## 99

ಅದೇ ಸ್ಥಳದ ಹಿನೆಗಲ ವೀರಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ × 1′ 2″

[1]ಕಾಱುಬೋವಚವುಗವೂರವುನು
[2]ದುಬೊಂವನಕೊಂದಕೆ . ಕೆ . . ನ್ನಗಳು
[3]ಳಗಡಬಿಟ್ಟುಕೆಯಿಕಂಬ ೭೦ ಶ್ರೀ
[4]ರಾವೋಜ

## 100

ಅದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀರಾಮೇಶ್ವರದೇವರದಾರಸಜೀಯರನಬಕೇಶ್ವರದೇವರಪ್ರತಿಷ್ಟಿ
ಸಿದಸೇ
[2]ನಬೋವಬೂಪ್ಪಂಣ್ಣಂಗಳ್ ॥ ಅಭಿನವವುಸ್ತರೂವಾರಿಬಾಬೋ
[3]ಜನಜೇರ್ಣ್ಣ . .

## 101

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಗೋಣಿಗೆರೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿ ಪೂರ್ವಕಡೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′

[1]ಪ್ರಮಾದಿಸಂವಛ್ಸ[ರ]ದವಾಷ
[2]ಶುಧ ೧೧ ಸೋವವಾರದಲೂಶ್ರೀವುತು
[3]ಗಾಜನೂರಕರಖಿದಿಗಾಡತಿರುವುಲೆ
[4]ದೇವಿಯಪಟಣದಲಿನಿವಾಸಿವುಶವ
[5]ಕಟಿಕೊಂಡುಯಿಪಸುರಗಿವೊಡೆಯ
[6]ರಿಗೆನಾಉಕೊಟಪ್ಪರವರ್ಗದವಿವರಶ್ರೀ
[7]ಕ್ರಿಷ್ಣರಾಯವುಹಾರಾಯರುನವುಗೆಉಂ
[8]ಬಳಿಯಾಪಾಲಿಸಿದೆವಾವೂರಸೀವೆಯೊಳಗೆ
[9]ಣಚಿಕಗೋಳಿಗೆರೆಯೆಂಬಗ್ರಾವುವನುನಂ
[10]ವುತಂದೆತಾಯಿಗೆಪ್ರಣ್ಯವಾಗಬೇಕುಎಂ
[11]ದುಕಿವಾರ್ಪಣವವಾಡಿದೆಉಆಪ್ರ . . ಕೆಬೇಡಿಗೆ
[12]ಬೆರಾಡಕಾಣಿಕೆನುಂಕತಳವಾಱುಕೆಬಿಳಿ
[13]ಆಂನ್ಯಾಯನಿಧಿನಿಷ್ಟೇಪಜಲಪಾಷಾಣಅ
[14]ಕ್ಷೀಣಿಆಗಾವಿಯು . ತಂನಾಳುನಂವು .
[15]ಕಲಿಪರಿಯಂತ . . ವರುಯಿ . . . .
[16]ಆವನಾನೊಬನುಅಳುಪಿದ್ರೆವೇದಪ್ರರಕೆಅ
[17]ಳುಪಿದವಯಿಹಲೋಕವಿಟ್ಟಪರಲೋಕವಿಟ್ಟವಿಭೂ
[18]ತಿರುದ್ರಾಕ್ಷದೇವಲೋಕವುರ್ತಲೋಕಕೆಬಿಟ್ಟ್ಯ
[19]ರುತಾಉತಂವುತಾಯಿತಂದೆಯನುವಾ
[20]ರಣಾಸಿಯಲಿಕೊಂದಪಾಪಕೆಜೋಹರು
[21]ದೇವರುಬ್ರಾಹ್ಮರುಗೋವಕೊಂದಪಾಪಕೆ
[22]ಹೋಹರುಇಪ್ಪತ್ತಕೆನಾಳುನಂವುಸನುವುತಿ
[23]ಯಿಂದವೋಡಂಬಟುಕೊಟದಧರ್ವಸಾಶನ

## 102

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 4′ × 2′ ″

. . . . . , . . . . . .

[5] . . . . ಸಕವರ್ಷ . . . . . .

[6] . . . ಪದಸುದ್ದ ೦ ಆದಿತ್ಯವಾರದಂದು

[7]ಗವ್ವಣ್ಣನುಆತನವುಗಂವುಪ್ಪಣ್ಣನುಂತುಱುಗಳೆಲ್ಲ

[8]ತ್ತಗುಡಿಯ . ಮುಲ್ಲನುಡಿದನ್ತ . . ಪರನಾರೀಪುತ್ರಂಗೋತ

[9]ಪವಿತ್ರಂಚಲಕ್ಕೆ ಬಲ್ಗಣ್ಣನುಡಿದನ್ತೆಗಣ್ಣಂಕವಪಾ

[10]ದಶೇಕರಂಗಾವಣಿಗಕುಲತಿಲಕ್ಯೇ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 103

ಅದೇ ಹೋಬಳಿ ಕ್ಯಾಸನಕೆರೆ ಗ್ರಾಮದ ಗೌಡ ಚನ್ನಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2 × 1 2″

[1]ಶ್ರೀಮತುಬಿಜಯ . .

[2]ಧಣ್ಯಾಯ್ಕರುಕಾಳೆಗವು

[3]ಡ . . ಬೊಂವುಗವುಡಂಗೆ

[4]ಉಂಬಳಿಹಿರಿಯಕೆ

[5]ಱಿಯಕೆಳೆಗೆವುತ್ತರು

[6]೦ ಕಂಬ ೦೦ ಶ್ರೀಶ್ರೀ

[7]ಶ್ರೀನಂದಿನಾಥ

## 104

ಅದೇ ಹೋಬಳಿ ಚಿನ್ನವುಂಬಾಪುರದ ಹನುವುಂತ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′ 1″

[1]ಶ್ರೀವಾವುನದೇ

[2]ವರವುದ್ರೆಕಲು

[3]ನವುಸ್ತುಂಗಱರಸ್ತುಂ

[4]ಬಿಜಕಂದ್ರಚಾವುರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ

[5]ನಗರೀರಂಭವುೂಲಸ್ತಂಭಾಯಶಂಭ

[6]ವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕ

[7]ಕವರ್ಷ ೧(೦)೬೦೩ ಕ್ರೋಧನಸಂ ಮಾರ್ಗಶಿ .

[8]ಶು೦ ಲುಭಾಗಾನಗರದವುತುಶಾಹಜಿ . .

[9]ದುರುಶಾಹಜಿ . ಬೀರಯನಗಣಶಾಹ . . .

[10] . . . . ವಳಗಣಚೆನಂವುಂಬಾಪುರ .

[11](.) . ಅಗ್ರಹಾರಕ್ಕೆ ಕೊಟುನಿರೂಪವೆಲಿ . .

[12] . ನಿರೂಪ . ಹಣಲು . . ಪ್ರಧಾನಿರಾ . .

[13]ಶಾಸನವುಾಡಿಕೊಟುಚತುಶೀವೆ . . . .

[14]ವಾವುನವುದ್ರೆಶಿಲಾಸ್ಥಾಪನೆಯನು . . .

[15]ಟನು ॥

## 105

ಅದೇ ಹೋಬಳಿ ಕುಂದೂರು ಗ್ರಾಮದ ವೊರಬಾಗಿಲ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1 3″

[1]ಶುಭವುಸ್ತು

[2] . . ದಿಸಂವತ್ಸರ . .

[3] . . . ಯಲುಶ್ರೀ . . . .

[4] . . ಪ್ರತಿಪ್ಪಚಾರ್ಯ್ಯ .

[5]ತಿರುವೆಂಗಳನಾಥ .
[6] . ದಾಸನಾಯಕರುಕೊ
[7]ಟನಾಸನ . . . .
[8]ಕುಂದೂರಗ . . . .
[9]ಂತಯಗೇಅದರ .
[10]ರುವಿನಯು . . .
ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ

## 106

ಅದೇ ಹೊೀಬಳಿ ಮುಕ್ತೇನಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′6″ × 1′6″

[1]ಸಿದ್ಧಾರ್ತಿಸಂವಛರ
[2]ದಶ್ರಾವಣಶುಧ ೧೦ ಲುಕ್ರೀ
[3]ಮತುಮುಲುಕನಿರಂನವಡೆಯ
[4]ರಕಾರ್ಯ್ಯಕೆಕಾರ್ತರಾದಗೋ
[5]ಪಾಲದಾನರೈಯನವರು
[6]ಮುಗತೆನಹಳಿಯಅಸಗ
[7]ರಆದೆಯನಮಗೆ . ಪ್ಪಗೆಹಾಕಿದ
[8]ಶಿಲಾಶಾಸನ . ಹಂಪಲೂ
[9] . . . . . .
[10] . . ಹಾಕಿದಶಿಲಾಶಾಸನ
[11]ಯಿ .....ವರುಬ್ರಂ
[12]ಹ್ಮ .....ಹೋ
[13]ಹ .....

## 107

ಅದೇ ಹೊೀಬಳಿ ಅರಕೆರೆ ನಾಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 2′1″

[1]ಶ್ರೀಸ್ವಸ್ತಿಸಕಳಜಗತಿ . . ಚರಿತವಮಹಾರಾಜಾಧಿ
[2]ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳ
[3]ಕಚಾಳುಕ್ಯವಂಶೋದ್ಭವಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲದೇವರರಾಜ್ಯ
[4] ..... ಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬ
[5]ರಂಸಲುತ್ತಮಿರೆ । ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಪಲ್ಲವಾ
[6]ನ್ವಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಪಲ್ಲವಕುಳತಿಳಕನವೋಥವಾಕ್ಯಂ
[7]ಕಾಂಚೀಪುರ ..... ತ್ರೈಲೋಕ್ಯಮಲ್ಲನನ್ನಿ .
[8]ಬಪಲ್ಲವವೆ ..... ರಮುಂಕೊಗಳಿ
[9]ಅಯ್ನೂಱು ..... ಪುರ . ಎಱ್ಪಿ
[10]ತ್ತುಪಗ್ರಾಮಮನಾಳುತ್ತಮಿರೆಸಕ ೯೬೯ ನೆ
[11]ಯಸರ್ವಜಿತುಸಂವತ್ಸರದಪ್ರಷ್ಯಸುದ್ಧಪಂಚಮಿಬ್ರಿಹ
[12]ಸ್ಪತಿವಾರಮುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುಅರಕೆ
[13]ಱಿಯಊರೊಡೆಯಕೇಸಿಮಯ . . . ಭೋವಪಜ . . ಪ
[14]ನ್ಡಿತರಕಾಲಂಕಲ್ಪಿಧಾರಾಪೂರ್ವ್ವಕಂನಾಗೇಶ್ವರದೇವ
[15]ರ್ಗದೇಗುಲದಪಡುವಕಮ್ಮ ೪ ।। ೦ ಮಟಕ್ಕೆತಂಕಣಕೆದಿ .
[16]ಲೆಕಮ್ಮ ೪ ।। ೦ ಅನ್ತುಗಪ್ಪೆದಿಮತ್ತ ೧ ಊರಿಂಹೊರಪಿದ್ದಲೆಮತ್ತ . . .

[17]ರ್ಮಿಹಡುವರ್ಗಂಪಜ್ಜಿಕೆಜ್ಜುಗೆತೆಂಕಣಕೋಡಿಯಲಿಗಪ್ಪೆ

[18]ಮತ್ತರ್ ೧ ಬೆದ್ದಲೆಮತ್ತರ್ ೫ ಇಧಮ್ಮ್ರ್ಗಂಚಕನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂನ

[19]ಲ್ವದುಇಧಮ್ಮ್ರವಂಪ್ರತಿಪಾಳಿಸಿದಗ್ಗಿರ್ಗಳುರುಕ್ಷೇತ್ರಂವಾ

[20]ರಣಾಸಿಪ್ರಯಾಗೆಯುಲುಂಸಾಯಿರಕವಿಲೆಯುಂಸಾ .

[21]ರ್ವ್ವಬ್ರಾಹ್ಮಣಗ್ಗೆಗೊಟ್ಟುಅಶ್ವಮೇಧಂಗೆಯ್ದುಫಲವುಕ್ತ

[22]ಇಧಮ್ಮ್ರವನೆಳೆದಂಸಾಇರಕವಿಲೆಯುಂಸಾಯಿರಬ್ರಾ .

[23]ಣರುಂಅತೀಳ್ಕಿದಲಳೆದಪಾಪವನೆಯ್ದುವರ್

[24]ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯತದಾಫಲಂಸ್ವದತಂ

[25]ಪರದತಂವಾಯೋಹರೇತವಸುಂಧರಾಪಷ್ಟಿ ರ್ವರುಷಸ

[26]ಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ೈ

## 108

### ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ.

### ಪ್ರಮಾಣ 4′4″ × 2′ 2″

[1]ಶ್ರೀನಾಗೇಶ್ವರದೇವರ . . . ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗ

[2]ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀ . . . . . ಮಣಪ್ರಣುತಮಹಿ . ಂಶ್ರೀ .

[3] . . . ದೇವಬ್ರಂ . . . . . ಕಾಃ . ರಸ್ತಳನ

[4]ಬ್ಜಸಂಭವಸುತಂಶ್ರೀನಾಗನಾಥಂಜ . ಕಾ . . ಂನವು . . . . . ಸುಭಮುಂಚಚಂದ್ರಾರ್ಕ್ಕರುಳ್ಳಂನೆ

[5]ಗಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ

[6]ಪರಮಭಟ್ಟಾರಕಂ . . . . . ಚಿಂತಾಮಣಿನಿಸ್ಸಂಕಪ್ರತಾ

[7] ಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಳವೀರಬಲ್ಲಾಳದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರ

[8]ವರ್ದ್ಧಮಾನ(ವಾನ)ವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ . . . . . .

[9] . . . . . ಬರೆ

[10] . . . . . ಕರಗಸಗಾಳಿವಂಕು

[11] . . . . . ಗ್ಗರ್ಣವನಾಂತಿಮಿವಂತವೆಕೊಂಡು

[12] . . . . . ಗ್ಗರ್ಣೆಯನೆವೀರೆ

[13] . . . . . ಸಾಯಿರನೋಣಂಬವಾಡಿ

[14]ನಾಡೊಳಗಣ . . . . . ಪ್ರಷ್ಯನಿಗ್ರಹ . . . . . .

[15] . . . . . .

[16]ಗತವಾಳತಾಳವಕಾಳಕಾಳಿ . . . . . .

. . . . . .

[19]ಶಂಕರದೇವನವಂಶಾವತಾರವೆನ್ತೆನೆ . . . . . .

. . . . . .

[37] . . . ಪೆರ್ಗ್ಗಡೆ . . ದೇವನ . ನಲಿವೆತ್ತನೂರೊಡೆಯನಾಗನಪ್ಪುಣ್ಯದಪುಂಜವೆಂಬಿನಂ ॥ ಅನ್ತು

38 .....ವುಲ್ಲಿದೇವನಿಂದೊಳ್ಪವೆತ್ತ ಮಹಾಪ್ರಭುನಾಗರಸಶ್ರೀನಾಗೇಶ್ವರದೇ

39 ....ಪ್ರತಿಷ್ಠೆಯವೊಡಿಸಿದಲ್ಲಿಯನ್ಹಾನಃಚಾಯ್ಯರಪ್ಪ....ತಿಪತಿಯವುಹಿವೆಂಎನ್ತೆ

40 ॥ ನೆವೈ ॥ ಶಿವಧರ್ಮ್ಮೊತ್ತರಸೋವುಳಂಭುವವಭೂತಯೋಗಪಂಚಾಹ್ಷರೀಪ್ರ..ದ್ಯಾಗವುಕೋವಿದಂ

41ಕ..ತಾಚಾರ.... .....

42ನುವುತ.....ಶೈವಾಗವೊಚಾರದೊಳೆ ॥ ಕ ॥.....

43 .....ರವೆಂಬುದಿಲ್ಲಬೈರವಯತಿತನು.....

44 .....

45ವಜೆಯ ॥ ಶ್ರೀನಾಗೇಶ್ವರದೇವರಂಗಭೋಗನಿವೇದ್ಯಕ್ಕಂನಂದಾದೀವಿಗೆಗಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣೊದ್ಧಾರಚೈತ್ರಸವಿತ್ರ

46 ....ಸಕವರ್ಷ ೧೧ೂಳಿ ನೆಯದುಂದುಖಿಸಂವತ್ಸರದವೂಷದವೂವಾಸ್ಯೆಸೋವುವಾರವ್ಯತೀಸಾ

47ತಸಂಕ್ರಮಣಸೂಯ್ಯರ್ಗ್ರ[ಹ]ಣದವಿವ್ಯತಿತಿಯಲ್ಲಿಯರಿಯಸೋವಾಚಾಯ್ಯರಪ್ಪಬೈರವಯತಿ

48ಗಳಿಕಾಲತೊಳಿದುಧಾರಾಪೂರ್ವ್ವಕಂವೂಡಿಬಿಟ್ಟಭೂಮಿಗೆ . ನಪಳಿ ೧ । ವೂಱುಪೊತ್ತೊಳಗಡಿಬದಲಗಟ್ಟ

49ಹಿರಿಯಕೆಱೆ .... ಮತ್ತಗದ್ದೆ ಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಹಿಂದೆಕಂಬ ೪ ಊರಂ

50ಪಡುವಲೆವಿಣಲೆಗದ್ದೆಕಂಬ ೧೫ ಬೆದ್ದ . ಬೇವಿನಕಟ್ಟೆಯಬಡಗಲೆವತ್ತರ ೧ ಮತ್ತಂಊರಿಂಬಡಗಬೊಂವುದೇವ

51ನಬನದಲಿವತ್ತರು ೧೦ ದಣ್ಡಲಿಕೆಯಹೊಳೆಳಿಟಡಿಲಹುಣಸೆಯಲಿವುಲ್ಲಿಕಾರ್ಜುನದೇ

52ವರಿಗೆಬೆದಲೆಕಂವ್ಮ ೬೦ ಭಿಲ್ಲೇಶ್ವರದೇವರಿಗೆಗದ್ದೆಕವ್ಮ ೫ ಕೊಡಿಯಕಂಖರದೇ

53ವರ್ಗ್ಗದೇವರಿಂಪಡುವವುಮುಗೆಱೆಯಗಡಿಗದ್ದೆಕವ್ಮ ೨೦ ಹಿರಿಯಕೆಱೆಯೆಯೊಳಗೆನಾ

54ರಿಯಹಳ್ಳದಿಂಬಡಗಬೆದ್ದಲೆಕವ್ಮ ೬೦ ದೇವರೆನಂದಾದೀವಿಗೆಗೆಸವ್ವಾಬಾಧೆಪರಿಹಾ

55ರವಾಗಿಸಲುಸುವಗಾಣವೊಂದುವುಂವುರಿದಂಡಂಗಳುಬಿಟ್ಟುದಾಯಸಂತೆಯ

56ದಾಯಃಕೊಡಾಕೆಅರವನೆಣ್ಣೆ ಹೇಱುಂಗೆನೂಱೆಲೆಹೊಱೆಯಪತುಹಸುಬೆಗೆಅಡಿಕೆ ೨೦

57ಭತ್ತಕೆಸೊಡಿಗೆಭತಯಿಂತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರಿಗೆವಾರಣಾ

58ಸಯಲುಕೋಟಿಕವಿಲಿಯನುಕೋಟಿಬ್ರಾಹ್ಮಣ . . . ನವಂಕೊಟ್ಟಫಲಯಿಾಧರ್ಮ್ಮ

59ವನ್ನಿದವಂಗೆಕೋಟಿಬ್ರಾಹ್ಮಣರಂವಾರಣಾಸಿಯಲಳಿದ.....

## 109

ಅದೇ ಪ್ರಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 44″ × 22′

1ಸನುಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ

2 . . . ಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀ
ಮತ್ತಿ

3 . .ರವಿಜಯರಾಜ್ಯಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ
ತಾರಂಬರಂಸ

.. .. .. .. .. .. ... .. .. .. .. ..

7ಸಂವತ್ಸರದಜೇಷ್ಠಸುದ್ಧ.....

.. .. .. .. .. .. .. .. .. .. .. ...

ಅಧರ್ಮ್ಮ.....

## 110

### ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇರುವ ೧ ನೇವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

[1]ಸ್ವಸ್ತಿಶ್ರೀ.. .....
.....
[3]ಆರಕೆಱೆಯತುಱುವನು.....ಆರಗಿಲುಕಾ..
[4]ಜೋವನತಂಮಮಾದೆಯನಾಯ್ಕನುಕಾದಿಬಿದ್ದಲಿಆಕಲೆನಾಯಕ
[5].....ಸೆಟ್ಟಿಯಚಿಕಂಣಬಂದು.....ಳುನೆತ್ತರು
[6]ಕೊಡುಗೆಭೂಮಿವೂರಪಡುವಣಹೊಲನೊಳಗೆಕಂ ೧೦
[7]ಶ್ರೀಶ್ರೀ

## 111

### ಅದೇ ಸಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಹೊಯ್ಸಣವೀರಬ
[2]ಲ್ಲಾಳದೇವ.....ಸಂವತ್ಸರದ.....
[3]ರ.....ಕಲೆಯನಾಯ್ಕನುಅರಕೆಱೆ
[4]ತುಱುವನುಕಳರುಕೊಂಡುಹೋಹಲಿಅರಕೆಱೆವೊಡ...ಮಾಳ
[5]ಜೋವನತಂಮಮಲ್ಲಯನಾಯಕ . ಬಿದ್ದಲಿನೆತ್ತರುಗೊಡೆಗೆಆಕಲ್ಯೆ
[6]ನಾಯ್ಕನು.....

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

## 112

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 6″

[5]ಅರಕೆಱೆಯಬಂಮೈಯಂನಾಯ್ಕಮಾದೆಯನಾಯ್ಕ
[6]ಆವೂರಾಳಿಕೆಯಲಿತ.ಱುಹರಿಯ . ಬಿದ್ದತಱ
[7]ಲಬಯಿಚಂಗೆಬಿಟ್ಟನೆತ್ತರಾಗೊಡಿಗಿವಿಕ್ರಮ
[8]ಸಂವತ್ಸರಚೈತ್ರಬ ೫ ಸೋ । ವೂರಏಕಲಾನಾಯ
[9] . ....ಮೂಡಣಕಡೆಯಲ್ಲಿಕಂಬ ೨೦ ನಡ
[10]ಸುವಂತಾಗಿಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

## 113

### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 7″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನುಮ..ಮಂಡಳೇಸ್ವರಂಸೋಮ
[2]ಸ್ವರರಾಯನ..ನಾರಸಿಂಹದೇವ...
[3].....ರಾಯರಸೋಮಯದಂ
[4]ಣ್ಣಾಯಕ.....

(4 ಪಂಚ್ತಿಗಳು ಹೋಗಿವೆ.)

[9]..ವೂರಿಂಬಡಗಲುಅರಳಿಹಸಲುವಿ
[10]ಕ್ರಮಸಂವತ್ಸರದಚೈತ್ರಬ ೫ ಸೋದಂದು
[11]ಬಿಟಕೆಯಿಕಂಬ ೨೫ ನಡಹುವು
[12]ದುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

## 114

ಅದೇಸ್ಥಳದಲ್ಲಿ ೫ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1′ 6″

[1]...ಶಕಸಾಸಿರ ೧೧...ವಸುಸಂವತ್ಸರ
[2]..ಜ್ಯೈತ್ರಸು ೧೦.....
[3]..ತುಱುಹರಿಯಲು...ಮಂತ್ರಿಸೋವೈಯ
[4].....ಕಬಿಟ್ಟಕಲುಅರೆವತ್ತರು
[5]ಶ್ರೀನರಸಿಂಗದೇವನಕಾಲದಲಿಆರಕೆಜಿಯ
[6]ಬಡಗಣಹಾನಹಾದರಿಯಹಕ್ಕ
[7]ಲು

## 115

ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′6″×1′6″

[1] ಶ್ರೀರಾಮನಾಥದೇವಸರಣು
[2] ನವುಸ್ತುಂಗ:ರಕ್ಕುಂಬಿ
[3] .....
[4] ಜಕಂದ್ರಚಾವಃರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
[5] ಭವಮೂಲಸ್ತಂಭಾಯಸಂಭವೇಜೀಯಾತ್ತ್ರೈಲೋ
[6] ಕ್ಯನಾಥಸ್ಯಶಾಸನಂಧರ್ಮ್ಮಸಾಸನಂ ॥ ಸ್ವಸ್ತಿ ಯ
[7] ಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌ
[8] ನಾನುಷ್ಠಾಣಪಾರಾಯಣಜಪಸಮಾಧಿ
[9] ಸೀಲಗುಣಸಂಪನ್ನರುಂಸಕಳಸಾಸ್ತ್ರಪರಿಣ
[10]ತರುಂಚತುರ್ವ್ವೇದಪಾರಗರುಂಸಿವಧರ್ಮ್ಮಪ್ರತೀ
[11]ಪರುಂಸಕಳಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದನಾದಿಯ
[12]ಗ್ರಹಾರಂಕೋಟಿಗನಪುರದಹೆಬ್ಬಾರುವನ್ಮೋಜಿ
[13]ಗೋವಿಲ್ಲಿದಾಸರುಮುಖ್ಯವಾಗಿಅಸೇಷಮಹಾ
[14]ಜನಂಗಳುತಮ್ಮಶ್ರೀಹರದಕೊಲುವಳ್ಳಿಹೊಸವಳ್ಳಿ
[15]ಶ್ರೀರಾ..ದೇವರಖಂಡಸ್ಫುಟಿತಜೀರ್ನೋದ್ಧಾರಕ್ಕಂ
[16]ದೇವರನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂತಪೋಧನರಗ್ರಾಸಕ್ಕಂ
[17]ಅಸೇಷಮಹಾಜನಂಗಳಿಗೆಬಿನ್ನಹಂಗೆಯಿದುಕೂ
[18]ಡಿತವಗೌಡುಗಳಗಂಡರಾವುಗಾವುಂಡನುಂಚೀ
[19]ಲೂರಗೊಗ್ಗಗಾವುಂಡನುಂಬಾನೆಗಾವುಂಡನುಂಮಲ್ಲಿ
[20]ಕಾರ್ಜ್ಜುನಪಂಡಿತರಕಾಲಂಕಟ್ಟಿರ್ದ್ಧಾರಾಪೂರ್ಬ್ಬಕಂ
[21]ಮಾಡಿಬಿಟ್ಟುಎರೆವುಳಸಗೊಳನೀರೊಡಲುಕವ್ಮ ೫ಂ
[22]ಹೂವಿನತೋಟದಿಂಮೂಡಣಎರೆಕವ್ಮ ೨॥ ಚಟ್ಟ
[23]ಗೌಡಗದ್ದೆಯುಕೆಳಗೆಗದ್ದೆಕಂ ೫ ಹನಗವಾಡಿಯು
[24]ದಾರಿಯಿಂಹಹುವಣ...ಕವ್ಮಇ..ಯಿನ್ತೀ
[25]ಧರ್ಮ್ಮವುಂಪ್ರತಿಪಳಿಸಿದವರಿಗೆವಾರಣಾಸಿಯ
[26]ಲುಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕವಿ
[27]ಲೆಯಸುವನ್ನಾಲಂಕಾರಂಭರಿಸಿದಾನಂವಾ
[28]ಡಿದಯಿಂಧರ್ಮ್ಮವನೆಯಿದೆಮಹಾಪಾತಕನನಿ
[29] .ಕವಿಲೆಯುಮನಿಬರುಬ್ರಾಹ್ಮಣರುಮ
[30].....ಮಹಾಪಾತಕನಕ್ಕು

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ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′×1′9″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮಂಸೋಮನಾಥಾಯನ..ಶಕವರುಷದಂ....ನೆಯ
[2]ಸಾಧಾರಣಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧ
[3] ೧ ಮಂಗಳವಾರದಂದು.....ದೋರಸಮುದ್ರಕೆ
[4].....ಯಸಾವಮಂತಕ...
[5].....ವೊ
[6]ಡನೆಬೊಂಮಯನಾಯಕನುಆ . ತುರಕ ....ಡಿಯ
[7]ಕೂಡಿಕಾದಿಸೆಜಿತುಲು.....ಬಿದನು
[8]ಶ್ರೀಮಸೊನಾಥನಮಮಂಗಳಮಹಾಶ್ರೀ(ಶ್ರೀ)ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹನಗವಾಡಿ ಗ್ರಾಮದ ಪಂಚಲಿಂಗೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರುಷದ ೧೨೫೯ನೆಯಕಾಳಯುಕ್ತಿಸಂವತ್ಸರ ಪುಷ್ಯಸು ೧೦ ಸೋವಾರದಂದುಸ್ವಸ್ತಿಶ್ರೀ
[2]ಮತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರಬಲ್ಲಾಳರಾಯನಹಿರಿಯಮನೆಯಪ್ರಧಾನಿಪೈಚೆ
[3]ಯದಂಣ್ಣಾಯ್ಕರಮಯಿದುನಸಂಕಿಯಸಹಣಿಯರುಘಟ್ಟದಕೆಳಗಣಚಂದಾವು
[4]ರದಬಸವದೇವನಮೇಲೆನಡದಲ್ಲಿಚಂದಾಉರವನೂಕಿಡಿಸಿಮುಟ್ಟ . ನಡದುಕಾದಿದಲ್ಲಿಶ್ರೀಮನು
[5]ಮಹಾಸಾವಂತಸಾವಂತಾಧಿಪತಿಗಂಡರಗ್ಗಾವಮೊಹರಮುರಾರಿ . . . . ಕೊಟ್ಟುಕುದುರೆ
[6]ಯಕಟುವಮಂಡಳಿಕರಗಂಡಮ . ಯಮಂಡಳಿಕರಗಂಡಕಾರೆಯಯಿಬ್ಬರನಾಯ್ಕನಕೊಮಾ
[7]ರಸಂಗಿಯನಾಯ್ಕರುಆಘಟ್ಟದಕಾಳಗದಲ್ಲಿದ್ದುಬಳದಕೂಡೆಕಾದಿತುಳುವರಕೆ
[8]ಡಿಸಿದಾವಾದಾನತೀರ್ಥ್ಥಂಮಿಂದುವಯಕುಂಠಲೋಕವಾಸಕ್ಕೆಪ್ರಾಪ್ತನಾದನು ॥
[10]ಯಿಾಬೀರಗಲ್ಲಪೂಜೆಪುನಸ್ಕಾರಕೆಊರಿಂಮೂಡಣ . . . . . ಬ್ರಹ್ಮಪುರಿಯಕೆ . .
[10]ಪಡುವಲುಪಂಚಲಿಂಗದೇ . . . . . ಬಡಗಲುಕಂಬ ೧೨ ನೂಸಂಕಿಯಸಹ
[11]ಣಿಯರುಬಿಟ್ಟಧರ್ಮ್ಮಯಿಾ . . . . . ನುಅಳುಪಿದವರುವಾರಣಾಸಿಯಲಿಕವಿಲೆಯ
[12]ಕೊಂದವರು . ಪ . . . . . ಕಲುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 118

ಅದೇ ಹೋಬಳಿ ಮಾವಿನಕೋಟೆ ಗ್ರಾಮದ ಗಾಣಿಗರ ಹೊಲದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 3″ × 8″

[1]ಸಂಗಣನ [2]ದರಾಂಕೃಷ್ಣ | [3]ಭಟರಾಹೊ | [4]ಲಾ

## 119

ಅದೇ ಹೋಬಳಿ ನೆರಳಗುಂಡಿ ಗ್ರಾಮದಲ್ಲಿ ಹುರಳಿಹಳ್ಳಿಗೆ ಹೋಗುವರಸ್ತೆ ಬಳಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದುಗಡೆ.

ಪ್ರಮಾಣ 3′ × 1′ 4″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರೆಯ
[2]ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂ
[3]ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ
[4]ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀ
[5]ಮತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರುಚತು
[6]ಸ್ಸಮುದ್ರಪರ್ಯ್ಯನ್ತಂಬರಸುಖಸಂಕ
[7]ಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ । ತ
[8]ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾ
[9]ಸಬ್ದಪಲ್ಲವಾನ್ವಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಪಲ್ಲ
[10]ವಕುಳತಿಳ[ಕ]ನೇಕವಾಖ್ಯಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯ
[11]ಮಲ್ಲನೊಱಂಬಪಲ್ಲವಪೆರ್ಮ್ಮಾನಳಿದೇವರ
[12]ದದಿರ್ವ್ವಾಱಿಗೆಸಾಸಿರವುಂಬಲ್ಲಕುನ್ದಮೂ
[13]ನೂಱುಂಕೊನಡಿಯೂಱುಮಂಸುಖಸಂಖ
[14]ತಾವಿನೋದದಿರಾಜ್ಯಗೆಯ್ಯುತ್ತಮಿ
[15]ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತರಾ
[16]ಜ್ಯಭರನಿರೂಪಿತಮಹಾಮಾತ್ಯಪ

17ದನೀವಿರಾಜಮಾನವಾನೋನ್ನ ತಪ್ಪ
18ಭುಮೆಂತೋತ್ಸಾಹಸಕ್ತಿತ್ರಯಸಂಪ
19ನ್ನವಿವಿಧಾಭರಣಭರಿತಾಹಿತಗವೊ
20ಬನಾವೊದಿಸಮಪ್ರಸಸ್ತಿ ಸಹಿತ
ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ
21 ಶ್ರೀವತ್ಸ್ಯೆಳೋಳ್ಯವು
22ಲ್ಲನೊಳಂಬವೆರ್ಮಾಡಿ
23ರಾಜಅನುಬವಿಸಿತಮಿ
24ರಸಕವರಸ ೯೦೬
25ಜಯಸಂವಚೆವದ .
26ಹೆಯನೇಱಿಲುಗುಣ್ಡಿ
27ಯ್ಯೆವೊರೊಡೆಯಹಿಟ್ಟ
28ಮಯ್ಯಸೂಯ್ಯರ್ಗ್ರಹಣ
29ದಲುವಲಿಕಜ್ಜುಸದೇವ
30ರ್ಗ್ಗಗದ್ದೆಕ ೪೦೦ ಪದ್ದಲಿ
31ಮು ೪ ಮು . . ಲಿಕಬೆಯ್ಯ
32ಕಲಕಚಿವರಪ್ರಭ್ಬರ್ಕ
33ಮಾಡಿಕೊಟ್ಟಗೇಣಸ
34ಸನಈಧರ್ಮ್ಮವಪ್ರ
35ತಿಪಳಿಸದ್ಗಿಪಡೆಕ
36ವಿಲಿಯಬಣರಸಿಯ
37ಅಳಿದ ॥ ಸುರದತ್ಯಪರ
38ದತ್ವಂಯೋಹರೇವತಿವಸುನ್ಧ
39ರಸಟ್ಟವರಸಸಹಾಸ್ರಣಿ
40ವಿಪ್ಟಯಾಂಜಾಯತೇ
41ಕ್ರಿಮಿಃ
42ಮಲ್ಲಿಕರ್ಜ್ಜುನಮಾಡಿಸಿದದೇಗುಲ
43.....ಪಕ
44.....ರದ . .
(ಮುಂದೆಹೋಗಿದೆ)

## 120

ಅದೇ ಹೋಬಳಿ ಕೂಲಂಬಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ.

ಪ್ರಮಾಣ $5' \times 1' 6''$

(ಮೇಲ್ಬಾಗದಲ್ಲಿ ೧೩ ಪಂಚ್ತಿಗಳು ಸುತರಾಂ ಸವಿದು ಹೋಗಿವೆ)

14ಸನತಪ್ಪಿದಡೆಮಾನಾರಾಸಿಯಲುನಾಯಿರಕವಿ
15ಲಿಯಸಾಯಿರ.....
16ಬ್ರಾಹ್ಮಣರುಮಂಸಾಯಿರಲಿಂಗವುಮಂವ
17ಧಿಸ್ತಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವ
18ಸುಂಧರಾಪಪ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ
19ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸರ್ವ್ವಾನೇತಾನ್ಪಾ
20ಗಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಯಾಚತೇರಾ
21ಮಚಕೆಂದ್ರಜಿ.....
22ತ್ಸೆರ್ವ್ವತ್ರ. . ಮಾವಾದಿ.....
(ಮುಂದೆ ಹೋಗಿಧೆ)

## 121

ಅದೇ ದೇವಾಲಯೆದಲ್ಲಿ ನವರೆಂಗಮಂಟಪದ ನೆಲದ ಮೇಲೆ ಹಾಸಿರುವ ಕಲ್ಲು.

1ಬಸವಾಪಟಣದ | 2ಹೊಸಹಳ್ಳಿನೀ | 3ಲಕಂಠಪ್ಪನಪುತ್ರ | 4ಗಂಗಾಧರಾ

## 122

ಅದೇ ಶಾಸನದ ಉತ್ತರ ಪಾರ್ಶ್ವದಲ್ಲಿ.

1ಬಸವಾಪಟಣದ | 2ಹೊಸಹಳ್ಳಿರಾಮಂಣ

## 123

ಅದೇ ದೇವಾಲಯೆದ ಮುಂದೆ ನಟ್ಟ ಕಂಭದ ಮೇಲೆ.

1ಸ್ವಸ್ತಿಶ್ರೀಸಿನ್ದು. ರಾ | 2 ಲಯಮುಗ | 3 . ಸಮಿಚ್ಹೊ ॥

# CHANNAGIRI TALUQ.

## ಚನ್ನಗಿರಿ ತಾಲೂಕು.

### 1

ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಬೆಳಗೆರೆ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′6″

.....
[3]ಶುಭಮಸ್ತು ಬೆಳಲ
[4]ಗೆರಿಯಲ್ಲಿಹಂಬಿಳಿಸಾ . .
[5]ಗೆ . ಖ ೧೯೦ ಕೆನೂ . . .
[6]ಅದಕೆತಪ್ಪಿದರೆವಾರ

[7]ಣಾಸಿಯಲಿಬ್ರಾಹ್ಮಣನಕೊಂ
[8]ದಪಾತಕಕೆಹೋಹುದು
[9]ಶ್ರೀಹರಿಹರದೇವರಿಗೆ
[10]ತೊಪದ । ಶ್ರೀವೀರಭದ್ರದೇ
[11]ವರಿಗೆತೊಪದುಕೊಂಡಕಸಾವು

[12]ಯನವ್ವೊಪತಾಯಿತೊಪದವ್ವೊ
[13]ಕಲಿಗೆಹೋಹೋವರಿಗೆಸಿಕು
[14]ತಾಕುಯಿಲ್ಲಾಹೊ.....

### 2

ಅದೇ ಹೋಬಳಿ ಹಳೇಕತ್ತಲಗೆರೆ ಹನುಮಂತ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

[1]ಶ್ರೀಹರಿಹರಾಯನಮಃ । ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷ
[2]೧೧೯೯ ನೆಯಯಿಶ್ವರಸಂವತ್ಸರದಜೇಷ್ಟಸು ೦ ಗು
[3]ಯಾದವನಾರಾಯಣಂಭುಜಬಳವಿೌಷಸ್ರ
[4]ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀರಾಮಚಂದ್ರರಾಯರಾ
[5]ಜ್ಯೋದಯೇಶ್ರೀಮತುರಾಯರಾಜಗುರುರೇಣು
[6]ಕದೇವನುಶ್ರೀಹರಿಹರದೇವರಅಂಗಭೋಗ
[7]ರಂಗಭೋಗ.....ಳಗಣಕತ್ತ
[8]ಲಗೆಜಿಯ.....

[9]ಸಮಂನ್ವಿತ . ಸಹ.....ಹಾರವಾಡಂ
[10]ದ್ರಾಕ್ಕರ್ಣಸ್ಥಾಯಿಯಾಗಿಧಾರಾಪೂರ್ವ್ವಕಂವಾ
[11]ಡಿ....ತ್ತಿಯಲ್ಲಿ..ಪುಣ್ಯಂಪಡದು
[12]ಕೊಂಡನು । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
[13]ರೇತಿವಸುಂಧರಾ। ಶಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾ
[14]ಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
[15]ವಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

### 3

ಈದೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′,

[1]ಶ್ರೀಹರಿಹರಾಯನಮಃನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ
[2]ಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
[3]ಶಂಭವೇ ॥ ಆಭಿಪ್ರೇತಾರ್ತ್ಥಸಿದ್ಧ್ಯರ್ತ್ಥಂಪೂಜಿತೋಯಃಸುರೈರಪಿ।
[4]ಸರ್ವ್ವವಿಘ್ನಜಿತೇತಸ್ಮೈಗಣಾಧಿಪತಯೇನಮಃ ॥ ಸ್ವಸ್ತಿಸ

5 .....ಮಹಾಮಂಡಳೇಶ್ವರಂ ಉಚಂ

6 .....ತ್ಯಗುಣಸಂಪಂನಂನುಡಿ

7 .....ವಿನೋದಂಮನುಜಮನೋ

8 .....ವಣಿರಮಣೀಯರುಂ

9 .....ರವಂ ॥ ನಾ

10 .....ಮನುಮಹಾಮಂಡ...

11 .....ಬಳಿಕೆ... ಮುನ್ನೆ

12 .....ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯೆ

13 .....ಮಿರ್ತೆತತ್ಪಾದಪ

14 .....ಶ್ರೀಮನ್ಮಹಾ

15 .....ಯಕರಕಯ್ಯ

(ಮುಂದೆ ಹೋಗಿದೆ)

## 4

### ಅದೇ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದಿನ ಗೋಡೆಯಲ್ಲಿನ ಕಲ್ಲು.

1 ನಮಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥುವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ..

2 ಮಹಾದೇವರಾಯ .. .. .. .. ...

3 . . . . . .

4 . . . . . .

5 . . . . . ಗೂರ....ಕತ್ತಲಗೆಱೆಯ . . . . . ಶ್ರೀದೇವ...

6 ... ನಂದಾದೀವಿಗೆಗೆಸಲುವಂತಾಗಿ ಬಿಟ್ಟ ಭೂಮಿಹಿರಿಯಕೆರೆಯ.....

7 ..... ಕೊಳಗವದೇವ.....ಮಣ.....ಗನಕಂಬ, ಯಿಧರ್ಮ್ಮಮಂಪ್ರತಿ

8 ಪಾಳ್ಸಿದವರುವಾರಣಾಶಿಯ ವಿಶ್ವೇಶ್ವರದೇವರಿಂಗೆ ಅಮ್ಮುತ ಪಡಿಗೆ ಸಲಿಗೆಕಂಬ .....

9 ಪ್ಪಿದವರುತಮ್ಮಅಪ್ಪತಾಯಿತಮ್ಮಯ ಪಿತ್ರುಗಳುಂತಾನುಂನರಕಕ್ಕೆ ಬೀದು .....

10 .....

## 5

### ಅದೇ ಹೋಬಳಿ ಕಾರಿಗನೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ಶ್ರೀನಮಸ್ತುಂಗಿಶಿರಸುಂತ್ತಗಿಚಂದ್ರಚಾ

2 ಮರಚಾರವೇತ್ । ತ್ರೈಲೋಕ್ಯ

3 ನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯ

4 ಸಂಭವೇ । ರುಧಿರೋದ್ಗಾರಿಸಂವಛರ

5 ಶ್ರಾವಣಬ ೩ ಲುಶ್ರೀಕಾರಿಗನೂ

6 ರಕಲೆದೇವರಪೂಜಾರಿಗಳಿಗೆಕಾ

7 ರಿಗನೂರಗೌಡಪ್ರಜೆಗಳುಪೂ

8 ಜಾರಿಗಳಿಗೆತೆಱಿಗೆಬಿಟ್ಟ ೨೨ · ರ

9 ಆಡುಗುಳು.....ಇಲ್ಲದೆ

10 ತಪ್ಪದೆನಡಸಿಬಹೆಉಇ

11 ಷ್ಟಕೆಆವನೊಬನುಪ್ರಕೃತಿಮಾ

12 ಡಿಅಳಪಿದಂಥವರುಕಲೆದೇವರಹ

13 ರಿವಾಣಕೆವಿಸವನಿಕ್ಕಿದುತಂಮ

14 ಗುರುವಿಗೆತಪ್ಪಿದದೇವಲೋಕಮ

15 ತ್ರ್ಯಲೋಕಕೆಹೊಱಗು

## 6

ಅದೇ ದೇವಾಲಯದ ಪ್ರೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′6″×1′2″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರ [ಚಾರೆ]
[2]ವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
[3]ಯಶಂಭವೇ । ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾ
[4]ಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾ
[5]ಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಯಾ
[6]ದವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವ್ವಜ್ಞಚೂಡಾ
[7]ಮಣಿಮಲಿಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡ
[8]ಕನಿವಾರಸಿದ್ಧಗಿರಿದುರ್ಗ್ಗಮಲ್ಲನಿಸ್ಸಂಕಪ್ರ
[9]ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಹೊಯ್ಸಳಬಲ್ಲಾಳದೇವ
[10]ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರ
[11]ವರ್ದ್ಧಮಾನವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಲುತ್ತಮಿ
. . . . . .
[18]. . . . . ಮೂಲಸ್ಥಾನದ . .
[19]ವಗ ರ್ಗ ನೈವೇದ್ಯನಂದಾದೀವಿಗೆಜೈತ್ರಪವಿತ್ರಂ ,
[20]. . . . . ಕ್ಕೆನಡವಂತಾಗಿಸಕವರ್ಷ ೧೦೫೦
[21]ನೆಯವಿಕ್ರಮಸಂವತ್ಸರದಾಶಾಡಸು ೪ ಸೋಮವಾ
[22]ರದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣಬ್ಯತೀಪಾತದಂದು
(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

## 7

ಅದೇ ಹೋಬಳಿ ತ್ಯಾವಣಿಗಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′6″×1′8″

. . . . . .
[7]ಳಕಲಾಳುಕ್ಯಾಭರಣಶ್ರೀಮ . . . ಮಲ್ಲದೇ
[8]ವಂಪೃಥ್ವಿವೀರರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಸಕವರುಷ ೯೦೫ ಯ
[9]ನನ್ಪನಸಂವತ್ಸರದಶ್ರಾಹಯೊಳೆಶ್ರೀಮದಾಹವ
(ಮುಂದೆಹೋಗಿಧೆ)

## 8

ಅದೇ ಕಲ್ಲಿನ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವದು.

. . . . . .
[4] ಗೋತ್ರಪವಿತ್ರಂಗ
[5] ರನಾರೀಪತ್ರಂ.
[6] . . ದೇವವ-ಹಾ
[7] ಕಿರಾತ ಪ್ರಳಿಯ
[8] ಕಾಳಾನಳಂಮಾ .
[9] . ಚಕ್ರಂರಿಪುಕು
[10]ಳವಕ್ರಂ . . . .
[11] . . ನಾಮಾದಿಪ್ರ

[12]ಸೊಸ್ತಿಸಹಿತಂಶ್ರೀಮ
[13]ತುಬೆಳಗಾವ್ಡೆ
[14]ನಳಿಯನೇಣಿಗೆಯ
[15]ಮಲ್ಲಕೆಱೆಯಂಕಟ್ಟಿ
[16]ಸಿದೇಗುಲಮನೆತ್ತಿಸಿಲಿ
[17]ದೇಸ್ಥಲದಭಾಗಕ್ಕೆ ೩೦
[18]ಕಮ್ಮಗಪ್ಪೆಯು ೩ ಮತ್ತರೆ
[19]ಳಿಯು . ಮತ್ತರುಕೆಯುವಿ
[20]ನಿತುವಂಬಿಟ್ಟುಸುಕದಿನಾ

[21]ಳುತ್ತಮಿಱ್ದುನೊಳಂಬನ
[22]ಪ್ರಸ್ತಾವದೊಳ್ಪೊಡಲೇ
[23]ಱುಬೆಸನಪಡದುಜೋಳನ
[24]ಮಹಾಸೇನೆಗೆಪರಿಸಿಕರಿ
[25]ತುರಗನರಪದಾತಿವರ್ಗ್ಗ
[26]ಮಂಪಡೆಲ್ವಡಿಸಿಯಿಱು
[27]ದುಸರ್ಗ್ಗಸ್ತನಾಗಿದೇವಲೋ
[28]ಕಿನಂದ

## 9

ಅದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿರುವದು.

| | | |
|---|---|---|
| ..... | [17]ಶ್ರೀವಲ್ಲಭಂವಲ್ಲ | [23]ಲ್ಲವಪೆರ್ಮ್ಮಾಡಿದೇ |
| [11]ಶ್ರೀಪಲ್ಲವರಸ | [18]ವಕುಳತಿಳಕಂ | [24]ವರುದಾಳಿಯನಿಟ್ಟು |
| [12]ರನ್ವಯದಿಂಸ್ವ | [19]ನೇಕವಾಕ್ಯಂಕಾಂಚೀ | [25]ಬಮ್ಮೂಕೂರಲುಬಿ |
| [13]ಸ್ತಿ ಸಮುಧಿಗತ | [20]ಪುರವರೇಸ್ವರಂ | [26]ಟ್ಟುಸಮಸ್ತ ವಸ್ತು |
| [14]ಪಂಚಮಹಾ | [21]ಶ್ರೀಮತ್ಪ್ರಭೋಕ್ಯ | [27]ಗುಣಸಂಪನ್ನೆನು |
| [15]ಶಬ್ದಪಲ್ಲವಾ | [22]ಮಲ್ಲನೊಳಂಬಪ | |
| [16]ನ್ವಯಂಶ್ರೀಪ್ರಿ | | (ಮುಂದೆಬರವಣಿಗೆಇಲ್ಲ) |

## 10

ಸಂತೆಬೆಂನೂರು ಹೋಬಳಿ ಸಂತೆಬೆಂನೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಮುಸೀತಿ ಹಿಂದಿನ ಬಂಡೆಯಲ್ಲಿರುವದು.

| | |
|---|---|
| [1]ಶ್ರೀರುದ್ರಪಾದವ | [3] .....ಸಿಲ |
| [2]ನೋಡಿರೆಪುಣ್ಯ . | |

## 11

ಸಂತೆಬೆನ್ನೂರು ದಕ್ಷಿಣಬಾಗಿಲ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′ 3″

| | |
|---|---|
| [1]..... | [5]ಕ್ಕೆನಡಸುವೊದುಅಪಟದ |
| [2]ಲಿಂಗದೇವರಿ ಗಸಿರಿನಾ | [6]ಮಟದಜಂಗಮ . . ನ್ಯಪಾಳಿ |
| [3]ಯಕಕೊಟಮಟವು | [7]ದಂಥಭೂಮಿಶ್ರೀ |
| [4]ನ್ಯಚಂದ್ರಾರ್ಕ್ಕಬರಉಳನ | |

## 12

ಅದೇ ಗ್ರಾಮದ ಅನೇಹೊಂಡದ ಆಗ್ನೇಯದಲ್ಲಿ ಬಿದ್ದ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.— ಪ್ರಮಾಣ 3′ × 1′ 2″

| | |
|---|---|
| [1]ಸವೇಕರ | [3]ನಾವಿಲ |
| [2]ಸಟಮಾಜೇ | [4]ವೀಸಾಕರಾ . |

## 13

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾಡಿಗ ಗುರುರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಮುಂಭಾಗ

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತೈ್ರಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಅವ್ಯಾದವ್ಯೆಹ
[2]ತೈಶ್ವರ್ಯಕಾರಣೋವಾರಣಾನನಃ । ವರದಸ್ತೀವ್ರತಿಮಿರಮಿಹಿರೋಹರನಂದನಃ [3]ಶ್ರೀಮಾನಾದಿವರಾಹೋಯಂಶ್ರೀ.

[3]ಯಸೇಭೂಯಸೇಸ್ತುಸಃಗಾಢಮಾಲಿಂಗಿತಾಯೇನಮೇದಿನೀಮೋದತೇಸದಾ । ಅಸ್ತುಕೌಸ್ತುಭಕಲ್ಪದ್ರುಕಾಮಧೇನುಸ
[4]ಹೋದರಃರಮಾನುಜಃಸುಧಾಧಾಮಾಕ್ಷೀರಸಾಗರಸಂಭವಃ ಉದಭೂದನ್ವಯೇತಸ್ಯಯದುನಾಮಾಮಹೀಪತಿಃ।
[5]ಪಾಲಿತಂಯತ್ಕುಲಂಯೇನವಾಸುದೇವೇನಭೂತಳೇಅಭೂತ್ತಸ್ಯಕುಲೇಶ್ರೀಮಾನ್ಪ್ರಭುರ್ಗುರುಗುಣೋದಯಃ।ಅಪಾಸ್ತದೋಷಸಂ
[6]ಸರ್ಗಃಸಂಗಮೋನಾಮಭೂಪತಿಃ।ತಸ್ಯಗೌರಾಂಬಿಕಾನಾಮಾಮಹಿಷೀಸಮಭೂದ್ವರಾ । ಮಾನನೀಯಗುಣಾರಾಮಾವಲ್ಲಭಸ್ಯಮ
[7]ನೋನುಗಾ।ಕಪರ್ದಿನೋಯಥಾಗೌರೀಶಚೀವನಮುಚಿದ್ವಿಷಃಪಿತಾಮಹಸ್ಯಸಾವಿತ್ರೀಛಾಯಾದಿನಮಣೇರಿವ । ವಿಲಾಸವಿಭ್ರಮೋ
[8]ಲ್ಲಾಸತಿರಸ್ಕೃತತಿಲೋತ್ತಮಾ।ಅನಸೂಯಾಪಿಸಾಸೂಯಾಯತ್ಪಾತಿವ್ರತ್ಯಸಂಪದಾ । ಆಸಂನ್ಹರಿಹರಃಕಂ
[9]ಪೋಬುಕ್ಕರಾಯೋಮಹೀಪತಿಃ । ಮಾರಪೋಮುದ್ದಪಶ್ಚೇತಿಕುಮಾರಾಸ್ತಸ್ಯಭೂಪತೇಃಪಂಚಾನಾಂಸಮಭೂ
[10]ತ್ತೇಷಾಂಪ್ರಖ್ಯಾತೋಬುಕ್ಕಭೂಪತಿಃಪ್ರಚಂಡವಿಕ್ರ[ಮೊ]ಮಧ್ಯೇಪಾಂಡವಾನಾಂಯಥಾರ್ಜುನಃ । ದಿಕ್ಕರೀಂದ್ರಸುಧೌರೇಯ
[11]ದಕ್ಷಿಣಾಶಾಧುರಂಧರಃಬುಕ್ಕರಾಯಸ್ತತಃಶ್ರೀಮಾನ್ಆಸೀದಾಹವಕರ್ಕಶಃಯತ್ಸೇವಾಸಕ್ತರ . ವಿದಧತಿಪ
[12]ರಿತಃತಾಂಡವಾನ್ಮಂಡಲೇಶಾವಕ್ತ್ರೇಶುಷ್ಕಾಸ್ತುರಷ್ಕಾಃಬಹುಭಯಭರಿತಾಃಕೊಂಕ್ಕಣಾಃಶಂಕಯಾಸಂನ್ಆ
[13]ಂಧ್ರಾರಂಧ್ರಾಣ್ಯವಿಂದನ್ಉದಯಗಿರಿವರೇಗುರ್ಜರಾಜರ್ಜರಾಂಗಾಃಕಾಂಭೋಜಾಭಿನ್ನಧೈರ್ಯಾಃಸರಭಸಮಭ
[14]ವನ್ಪ್ರಾಪ್ತಭಂಗಾಃಕಳಿಂಗಾಃಅಹಿನಾಭಾಖ್ಯಸಂಶಕ್ತಿಃಅಶಿಭೂರಸಿಖಾಮಣಿಃ । ತಸ್ಯಾಗ್ಗ್ರಜಸ್ತ್ಯಾಗಶೀಲೋನಾಮ್ನಾ
[15]ಹರಿಹರೋನೃಪಃ।ರಾಜಾಧಿರಾಜಃತೇಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ]ಸರ್ವಸಾಮಂತಭೂಪಾಲಭುಜಂಗಮವಿ
[16]ಹಂಗರಾಟ್।ಶಾಜರಾಜಭುಜಂಗೋಯಃಪರರಾಜಭಯಂಕರಃ । ಹಿಂದುರಾಯಕೃತತ್ರಾಣೋದುಷ್ಟಶಾರ್ದ್ದೂಲಮರ್ದ್ದ
[17]ನಃ।ಯದ್ರಾಜಧಾನೀವಿಜಯಾನಗರೀಸಜಯೋದಯಾ।ರಾಜ್ಞಾಂಚಕಾಸ್ತೇವಿಖ್ಯಾತರಾಜಧಾನೀಕ್ರಿತಾಶ್ರಯಾ।ಶಿಷ್ಟಾ
[18]ಸಂರಕ್ಷಿತಾಯೇನದುಷ್ಟಾಂನಿಗ್ರಹಕಾರಿಣಾಲಬ್ಧಾಚವಿದುಷಾಂಪ್ರೀತಿಃ । ಶ್ಲಾಘ್ಯೋಹರಿಹರೋನೃಪಃ । ಯತುರ್ಷೋಡ(ಶ)
[19]ಶಮಾಹಾದಾನಸಮಯೋದಿತವಾರಿಣಾ । ರಮ್ಯಬುದ್ಧೇರಪಾರಸ್ಯವರ್ದ್ಧಿತೋಧರ್ಮಪಾದಪಃ । ಶಾಲಿವಾಹನನಿರ್ಣೀ
[20]ತಶಕವರ್ಷಕ್ರಮಾಗತೇ । ರಸಚಂದ್ರಾಗ್ನಿವಿಧುಕೇತಸ್ಮಿನ್ಭಾವಾಖ್ಯವತ್ಸರೇ । ವೈಶಾಖೇಮಾಸಿಪಾರ್ಣಮ್ಯಾಂ
[21]ದಿವಸೇಗ್ರಹಣೇವಿಧೋಃ । ಸಂಗಮೇತುಂಗಭದ್ರಾಯಾಹರಿದ್ರಾಯಾಶ್ಚಪಾವನೇ । ಕ್ಷೇತ್ರೇಹರಿಹರಾಖ್ಯೇಸ್ಮಿನ್ಕೋಟಿ
[22]ತೀರ್ಥಸಮಾಕುಲೇ । ಗುಹಾರಣ್ಯಾಭಿಧೇಪುಂಣ್ಯೇಸರ್ವಧರ್ಮವಿವರ್ಧನೇ । ರುದ್ರಪಾದೇಮಹಾತೀರ್ಥೇಆದ್ಯೇಹರಿಹ
[23]ರಾತ್ಮಕೇ । ದೇವರುಷಿಸಿದ್ಧಗಂಧರ್ವವಿದ್ಯಾಧರನಿಷೇವಿತೇ । ಯೋಸಂದೊಹಸಂಕೀರ್ಣೇಗುಹಾರಂಣ್ಯಸ್ಥಲೇಶುಭೇ । ತು
[24]ಲಾಪುರುಷಮುಖ್ಯಾನಿಕೃತ್ವಾದಾನಾನಿಮಂಟಪೇ । ಸುಪ್ರಸಂನ್ನೋಮಹೀಪಾಲೋರಾಜಾಹರಿಹರೇಶ್ವರಃ । ತುಲಿತೇಹಸ್ತಿನಾವತ್ಯಾ
[25]ವುತ್ಸಂಗೀವೇಂತ್ಯಭೂತಳೇ । ಶ್ರೀಮಹಾರಂಗಕೇರಾಜ್ಯೇಮದಕರಿಯಾಖ್ಯಶೀಮನಿ । ಚಂದ್ರಮಂಡಲನಾಡೌಚರಂಮ್ಯೇಮದಕರಿ
[26]ಸ್ಥಳೇಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾಯಯಾಜುಷಾಯತಥೈವಚ । ಯಿಂದ್ರಕಂಠ್ಯಾವಲಾಖ್ಯಾಯನರಸಿಂಭಟ್ಟಾಯಧೀಮತೇ । ದೈವಗ್ಣಾ
[27]ಯದದೌವೃತ್ತಿದ್ವಯಂಹರಿಹರೋನೃಪಃ । ತತ್ರೈಕಾಜ್ಯೋತಿಷಾಂವೃತ್ತಿಃಅಪರಾಲೇಖನಸ್ಯಚ । ವೇಂಕಟೇಶಾಲಯಾತ್ಪಾ
ಚ್ಯಾಂದಿಶಿದೇವಾಗ್ರತಸ್ಥಿ
[28]ತಂ । ಬ್ರಂಹನಾಮಕಸದ್ಗ್ರಾಮಂಮಹಾರಾಮೇಶ್ವರಾಲಯಂ । ಹರಿದ್ರಾತೀರಸಂಭೂತಂಮಹಾಪುಣ್ಯವಿವರ್ದ್ಧನಂ । ತಸ್ಯವಾಯ
[29]ವ್ಯದಿಗ್ಭಾಗೇಗ್ರಾಮಾಂತ್ತರಮತಸ್ಥಿತಂ । ಪವಳಕಟ್ಟೇತಿವಿಖ್ಯಾತಂದದೌಹರಿಹರೇಶ್ವರಃ । ವಿಪ್ರಾಯತಸ್ಮೈವಿದುಷೇಗ್ರಾಮದ್ವ
[30]ಯಮನುತ್ತಮಂ । ಸರ್ವಮಾಂನ್ಯಂಚತುಃಸೀಮಾಸಹಿತಂಚಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ ।

ಹಿಂಭಾಗ

[31]ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತೈರಷ್ಟಭೋಗೈಸ್ಸಮನ್ವಿತಂ । ವಾಪೀಕೂಪತಟಾಕಾದಿಕಚ್ಛಾರಾಮಸಮನ್ವಿತಂಪುತ್ರಪಾತ್ರಾದಿಭಿ
[32]ಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯವಿಕ್ರಯಸ್ಯಾಪಿಯೋಗ್ಯಂವಿನಿಮಯಸ್ಯಚ । ಶ್ರೀಮಾನ್ಹರಿಹರೋರಾಜಾ
[33]ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂಪ್ರದದೌಮುದಾ । ನರಸಿಂಭಟ್ಟಾಯವಿಪ್ರಾಯಸತುಸಂತು
[34]ಷ್ಟಮಾನಸಃ । ರಾಜ್ಞೇಚೈವಾಶಿಷಂಚಕ್ರೇಚಿರಂಜೀವೇತಿಸದ್ವಿಜಃ । ಬ್ರಂಹ್ಮನಾಮ್ನಶ್ಚತುರ್ದಿಕ್ಷುಶಿಲಾಸ್ಥಾಪನಮುತ್ತಮಂ ।
ಕಾರಯಾಮಾಸ
[35]ರಾಜಾಸಂಭಾಪವಳಕಟ್ಟೇಕಂ । ಗ್ರಾಮಸ್ಯಾಪಿಚತುರ್ದಿಕ್ಷುಶಿಲಾಂವಾಮನಮುದ್ರಯಾ । ಸಹಿತಾಂಸ್ಥಾಪಯಾಮಾಸರಾಜಾಹರಿಹ

[36]ರೇಶ್ವರಃ । ವಿದಧೇಶಾಶ್ವತಂಧರ್ಮ್ಮಮೇತಮಾಚಂದ್ರತಾರಕಂ । ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚಾದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂ
[37]ಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧೇಧರ್ಮಸ್ಯಜಾನಾತಿನರಸ್ಯವ್ರಿತ್ತಂ । ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂ।
[38]ಷಷ್ಟಿವರುಷಸಹಸ್ರಾಣಿಯಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಮದ್ವಂಶಜಾಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇವೈನ್ರುಪಾಸತತಧರ್ಮವಿ
[39]ಚಾರಚಿತ್ತಾಃ । ಮದ್ಧರ್ಮಮೇವಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪಾದಪದ್ಮಯುಗಳಂಶಿರಸಾವಹಾಮಿ ॥

ಶ್ರೀವಿರುಪಾಕ್ಷ

## 14

ಅದೇ ಹೋಬಳಿ ತಣಿಗೆರೆ ಗ್ರಾಮದ ಕೋಟೆಗೆ ದಕ್ಷಿಣ ಅಗಳೇರಿಯ ಮೇಲೆ ಯಿರುವದು.

ಪ್ರಮಾಣ 2×19

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ)

[1] .....ವಿಕಾರಿ
[2] ಸಂವತ್ಸರಚಯಿತ್ರಬ ೫ ಲು
[3]ತಣಿಗೆರೆಪಾಲೆಹೊಂನಕಳಸಪನಮ
[4]ಗತಣಿಗೆರೆನಾಯಕರುಕೋಗುಂಡೆಬಸ
[5]ವಪದೇವರಿಗೆಕೊಟಹೊಂನುಮಟ

## 15

ಅದೇ ಗ್ರಾಮದ ಕೋಟೆಯ ಅಗಳನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1 6″×1′

[1]ಶ್ರೀಮತುವಡನಹಾಳೈ
[2]ಯನವರಿಗೆವಲೋರು
[3]ಕೊಟಮಟ

## 16

ಅದೇ ಗ್ರಾಮದ ಹಜಾಮ ಚನ್ನನ ಕಣದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 1′6×1′

[1]ಹೊಂನಮಲಪ
[2]ನಾನಾನೌಕರ
[3]ನಮಗಕಲಣ
[4]ಗೌಡನಮಗ
[5]ತಳಿಗೆರೆಗೌಡ
[6]ಕೊಟದು

## 17

ಅದೇ ಹೋಬಳಿ ಮೆದಕೆರೆ ಗ್ರಾಮದ ಪೂಜಾರಿಯ ಕಣದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2×1′6″

[1]ಸಾರ್ವರಿಸಂವತ್ಸರಮಾಘ
[2]ಶುದ್ಧ ೧ ಲುಶ್ರೀಮತುಹಲಗೊ
[3]ಡೇರುಕರಿಯೊಡೇರುನುಗ್ಗಿಹಳಿಯ
[4]ಹನುಮಂತದೇವರುಬಸವಣ್ಣನಗು

[5]ಡಿಯನುಕಟಿಸಿದರುಆತನಮಗಕ್ಕಂಗ
[6]ಳದೇವರುಪರದೇಸಿತನದಲಿಯಿದುತಿರಿತಂದುಹ
[7]ನುಮಂತದೇವರಗುಡಿಗೆಕಟುಪಂಜರವವಮಾ
[8]ಡಿಸಿನಮುಸ್ತರಿಗುಧರ್ಮಕೀರ್ತಿಬರಪ್ಪಕೆಂ
[9]ದುಲಿಖಿಸಾಪನಮಾಡಿಸಿನಿಲಿಸಿದನು

## 18

ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಧುಕೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2″

. . . . . .

[3]. . . . . ಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ಪೈ[ಲೋಕ್ಯಮಲ್ಲ. . . . . .

[4]. . . . . ವೈದ್ಧಿಪ್ರವೃದ್ಧವಾನ[ಮಾ]ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ. . . . . .

. . . . . .

[10]. . . . . ಮಾರ್ತಂಡ. . . . . .

[11]. . . . . ಮಂಡಿಳಿಕ. . . . ಗಂಡ

[12]. . . . . ಶ್ರೀವಿಷ್ಣುವರ್ಧನಮಹಾ. . . . . ಜಯಾದಿತ್ಯ

[14]. . . . ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಂದಕ್ಷಿಣದಿಶಾವರಕ್ಕೆ ದಿಗ್ವಿಜಯಂಗೆಯ್ವುಂದು

[15]ಮದುಕಕೆಱೆಯೊಳಗೆಬಿಟ್ಟುವೀಡಿನೊಳಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿ ಸಮಸ್ತ

[16]ಗುಣಸಂಪನ್ನ ನುವೆಂದುಮತ್ತೆನಿಸಿದಪಾತ್ರಸೇಕರಂಧರ್ಮ್ಮರಕ್ಷಾಕರಣಸ್ಥಾನಜ್ಯೋ

[17]. . . . . ಧಾತ್ರಿಕೀರ್ತ್ತಿಗುಣರತ್ನ ಭೂಷಣಮಾವನಗನ್ಧವಾರಣಭದ್ರಜನಪಾದರೇಣು

[18]. . . . . ಯಮಿತ್ರಶ್ರೀಮತುಚಲ್ತು ಱುವದವಾಚಗಾವುಂಡತನ್ನೂರು

[19]. . . . . ಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಅಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂ ಅಲ್ಲಿಯತಪ್ಪೋಧನರಗ್ರಾಸ

[20]ಕ್ಕವೆಂದುಬಿನ್ನಪಂಗೆಯ್ಯಲುಸಕವರಿಷ ೯೮೫ನೆಯಕೋಭಕೃತುಸಂವತ್ಸರದಜೈತ್ರಸು

[21]೦೫ ಆದಿತ್ಯವಾರದನ್ದುಶ್ರೀಮು. . . . . ತಯ್ದುಗಬ್ಬೆವೆತ್ತರೆ

[22]ರಡುಬೆದ್ದಲೆಮನಾಲ್ಕು ಎತ್ತುಗಾಣವೊಂದುಇಂತಿನಿತವಜೊಳಗೆ. . . . . ಕವಂಗಭೋಗಕ್ಕ ೪೫

[23]ಕವ್ಮತೋಂಟವುಅರೆಗೆಜ್ಜೆಯವೊದಲೇರಿಯಲು೦ವತ್ತ. . . . . ರಿಗೆಕಂವು ೪೫೦. .

[24]ಹಜ್ಜೆಕಾಱನನ್ನೆಕಂಗೆಕವ್ಮ ೪೫೦ ಬಡಗಣಪೊಲ. . . . . ಹೊರವರಿಗೆವತ್ತ೦ಪ

[25]ಜ್ಜೆಕಾಱರಿಗೆವತ್ತ. . . . ದೇವರಿಗೆನೆಂದಾದೀವಿಗೆಗೆಕೊ. . . . . ಶ್ರೀಮತ್ ವಾಚಗಾವುಂಡನಂಗುರು

[26]ಗಳ್ಸಕಳೇಶ್ವರಪಂಡಿತದೇವರಮಠದನ್ಯೆ. . . . . ನಾಹಾರದಾನಕ್ಕೆ ಹಿರಿಯಕ್ಕ

[27]ಜ್ಜೆಯಬಡಗಣಬಯಲಲುಗಜ್ಜೆದ್ದೆವುತ್ತ ೧. . . . . ದಲುಪಟ್ಟಿಲೆವುತ್ತ ೦ ಇನ್ತೀಧರ್ಮ್ಮ

[28]ವುಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆವಾರಣಾಸಿಯೊಳ್ಸಸಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುವುಂಪೊನ್ನ ಲುಕಟ್ಟಿಸಿಸಾಸಿರ್ವ್ವರು

[29]ಬ್ರಾಹ್ಮಣರುಭಯಮುಖಿಗೊಟ್ಟಿಪಲವುಕ್ಕು ಮಿದನೆಱೆದವಂಗಾತೀರ್ತ್ಥದೊಳಾಕವಿಲೆಯುವಾಬ್ರಾಹ್ಮಣರು

[30]ವುನೆಱೆದ ಪಾತಕನಕ್ತು ॥ ಸಾವಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುನ್ರಿಪಾಣಾಂಶಾಳೀಕಾಳೀಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾ

[31]ನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ

[32]ಯೋಹರೇತವಸುನ್ಧರಾಂ ॥ ಷಷ್ಟಿರ್ವ್ವರಿಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿ ॥

## 19

ಅದೇ ಹೋಬಳಿ ಶಿಬ್ಬರವೆಂಬ ಗ್ರಾಮದ ರಾವೇಶ್ವರಗುಡಿಯ ಆಗ್ನೇಯಕ್ಕೆ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ

1 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ನಮಸ್ತುಗಿರಕ್ಕುಂಬಿಜಕಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ

2 ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ

3 ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಪರಮಭ.....ರಣಂ

4 ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವ.....ಮಾನಮಾ

5 ..ಕ್ಕರ್ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ.....

6 .....ಣಧಿ

7 .....ನಿಕರಕೋರಕಿತ.....ಸೀಲಆನತ್ತಿರ್ಪ

8 .....ಕುನಿಂಗಿಲುಕೋಟೆಯಪ್ಪೊಕ್ಕ ವಿಡೆ ... ಕೀರ್ತ್ತಿವಲ್ಲೀಪ

9 .....

10 .....ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥ ಸ್ವದತ್ತಾಂಪರ

11 .....ವಿಪ್ಟಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿ ॥ವೃತ್ತ॥

12 .....ಭುಂಭುಕನಕ್ಕುಂ ವಿಪರೀತದೊಳ್ನಡೆದವಂ ಗಂಗಾಗಯಾ

13ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ... .....ತಗಳಿಂಕೊಂದಪಾತಕನಕ್ಕುಂಬಿಡದಿಕ್ಕುರ್ಮಾಪುರುಷನೆಂದು

14ಪಸ್ಥಾನಮಂ ॥ಕೆಂದ॥ .....ಕುಳಮುಖ್ಯಮೆನೆಪರಮನ್ಯಬ್ಭಕಸ್ಥಾನಂ ದಿವ್ಯಸ್ಥಾನಮಿಲ್ಲಿಗಮನತತಾರಪಸ್ಥನ್ಯಬ್ದಕ್ಕೆ?

15ತಪೋಧನಸ್ಥಾನಾಹ್ರಿಂ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

## 20

ಅದೇ ಹೋಬಳಿ ವೊರಡಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಗುಡ್ಡದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ. $2' 6'' \times 2'$

1 ನಮಸ್ತುಗಿರಕ್ಕುಂಬಿಜಕಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂ

2 ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ

3 ಹನಕಕವರುಷಂಗಳು ೧೬೩೭ ನೆಯಸುಕ್ಲನಾಮಸಂವತ್ಸರದ ವೈಶಾಖಶುಧ ೧೦

4 .....ಶ್ರೀನುನ್ನಹಾಮಂಡಲಾಚಾರ್ಯ್ಯ...

5 .....ಕರಿಯಪ್ಪನಾಯಕರಪೌವುತ್ರರಾದನೆಬಕೆರೆನಾಯಕ.....

6 ಪುತ್ರರಾದಬೊಂಮಂಣನಾಯಕರುಆಪಸ್ತಂಬಸೂತ್ರದ ಭುರದ್ವಾಜ

7 ಗೋತ್ರದ । ಆರುವೇಲಿಹರ್ರಭಟ್ಟರಪೌವುತ್ರರಾದವೆಂಗ್ಗಂಭಟ್ಟರಪುತ್ರರಾದಶಿ..

8 ಮಭಟ್ಟರಿಗೆಬಂಸಿಕೊಟ್ಟುಯೀಕಭೋಗ್ಯದಗ್ರಹಾರದದಾನಶಾಸನದಪತ್ರ ಕ್ರ

9 ಮವೆಂತೆಂದರೆ ॥ ನಂಮಹಿರಿಯರುಗಳಿಗೆ ಸುಕೃತವಾಗಬೇಕೆಂದು । ನಾಳುಆಳು

10ವಂಥಾರಾಜ್ಯ ಸಂತೇಜೆಂನೂರುಸೀಮೆಯೊಳಗಣಬೇಮುಚಯವನದುರ್ಗವೆಂಬಗ್ರಾಮ

11ವನುಯಿಾವುಹಾವೈಶಾಖಶುದ್ಧಪೌವುರ್ಣವುಮಿಪುಣ್ಯಕಾಲದಲುಶಿವಾ

12ಪ್ರೀತವಾಗಿಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟುಯಿಧೇವೆ । ಯಿದ

13ಕ್ಕೆ ಸಲುವಕಾಡುಆರಂಭನೀರಾರಂಭನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಣಅಕ್ಷೀಣಅಗಾಮಿನಿ

[14]ಧಸಾಧ್ಯಂಗಳಿಂಬಅಷ್ಟಭೋಗತೇಜೋಪಾರ್ಜನೆಯುಂನುಭವಿಸಿಕೊಂಡು ನ
[15]ಮಗಾಕೀರ್ವಾದವಮಾಡಿಕೊಂಡು ನಿಂಮಪುತ್ರಪಾರಂಪರ್ಯ್ಯಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿ
[16]ಗಳಾಗಿ ಸುಖದಲ್ಲಿ ಯಿರಬೇಕೆಂದುಬರೆಸಿಕೊಟ್ಟದಾನಪತ್ರ ॥ ಸ್ವದತ್ತಾದ್ಯೂಗುಣಂ
[17]ಪುಣ್ಯಂ । ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ । ಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭ
[18]ವೇತು ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ । ದಾನಾಶ್ರೇಯೋನಪಾಲನಂ ॥ ದಾನಾ
[19]ತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ । ಪಾಲನಾದಚ್ಯುತಂಪದಂ॥ ಯಿ
[20].....

## 21

### ಆದೇ ಹೊಂಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದ ಪಟೇಲ್ ವೀರಭದ್ರಯ್ಯನ ಹಿತ್ತಲಿಗೆ ದಕ್ಷಿಣ ಬೀಲಿಯ ವತ್ತಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′6″ × 1′8″

[1] ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[2] ಸ್ವಸ್ತಿಶ್ರೀಸೋಮವಂಶಾದುದಯತಿನ್ಪಿಪತಿಜ್ಜೈತ್ರತುಗಿನ್ತ ಜಾತೋಸಾತೋಭೂತ್ಜಿತೋಸಾಬಲ್ಲಮಾಖ್ಯಸ್ತದನು
[3] ವಿಜಯತೇ ಸಿಂಹಣಾಖ್ಯಕ್ರವರ್ತ್ತೀತಸ್ಮತ್ಪಾರಂಗಪಾಣಿಃ ಪ್ರತಿನ್ಪಿಪತಿಬಲಖ್ಯಾತವಿದ್ಯಾವಕೋಯಂ
[4] ವೀರಶ್ರೀಮಹದೇವರಾಯನ್ಪಿಪತಿಸ್ತ್ರೈಲೋ[ಕ್ಯ]ಮಾಕ್ರಾಮು[ತಿ] ॥ ಸ್ವಸ್ತಿಶ್ರೀನಿಂಬಿರಾಜಾತ್ಸಮುದ
[5] ಯತಿಸುತಶ್ಚಟ್ಟರಾಜಸ್ತದೀಯೋಭ್ರಾತಾಭೂತ್ಪ್ರತಾಪಃ ಪ್ರಗುಣಗುಣಗಣಾಳಂಕೃತಃಕೂಚಕೆ
[6] ರಾಜಃಬ್ರಹ್ಮಕ್ಷತ್ರಶ್ವನೀತಿಶಾಸ್ತಿನಿಪುಣೌಗೋತ್ರಾನ್ವಿತೌಕಾಕಾವೇತೌಶ್ರೀಮಹದೇವರಾಯನ
[7]ಚಿವೌಭೂಮೌಚಿರಂಜೀವ್ಯತಾಜೆ ॥ ಈಂದುರ್ಬಿಂಧುಭಿರಂಗನಾಭಿರಪರಃಕಾಪೋಯಮುರ್ವ್ವೀತಳೇಜಾ
[8]ತಃಕಲ್ಪತರುರ್ವ್ವನೀಪಕಜನೈಸ್ತೇಜೋಭಿರಪ್ಯರ್ಜ್ಜವಾಗೋತ್ರಬ್ರಾತವನೋರಥೆಪ್ರಪವಮಹೀಸಂಚಾ
[9]ರಿಚಿಂತಾಮಣಿಸೋಯಂಚಕ್ಷುತನೂಭವೋವಿಜ[ಯ]ತೇಚಾಳುಂಡದಂಡಾಧಿಪಃ ॥ ಖಂಡಿತೈಃ ಪರಿಸಂಸ್ತುತ್ಯಖಂಡಿತಾರಾತಿ
[10]ಮಂಡಳ । ಚಾಳುಂಡಶ್ಚಂಡದೋರ್ದಂಡೋಜೀಯಾದಾಚಂದ್ರತಾರಕಂ ॥ ಯೇಷಾವುದ್ವರಹೋವುಧೂವುಸಿನಹೈ
[11]ನ್ನಿರ್ಲಾಲವೇತಂನಭಯೇಷಾಂಕೀರ್ತ್ತಿಭರಾ[...]ಭ್ರಮುಪತೇಶೋಭ್ರಾವಿಲಂದಿಗ್ಗಜಾಃ । ಯೇಷಾಂವೇದರವೈಸ್ಸವುಸ್ತಗಿರೆ
[12]ಯೋಭೂವನ್ಪರಂವಾಗ್ವಿನಸ್ತೇಷಾಂದಕ್ಷಿಣಭುಸ್ತರಾಹ್ವಯಪುರೀಂವಂದೇಸದಾನಂದನೀಂ ॥ ವಿದ್ಯಾವಿನಯ
[13]ಸಾಜನ್ಯತ್ಯಾಗಸಾಹಿತ್ಯಸೋ(ಒ)ದರೀದಕ್ಷಿಣಾದಿತ್ಯನಗರೀಕೀರ್ತ್ತಿಃಕೈರಿಹವರ್ನ್ನತೇ ॥ ನಾನಾಭೂತ
[14]ಭಯಂಕರಾಟವಿವುಹಾಭೀತಾಳಕಾಪಾಳಕೀಕಂಕಾಳೀಜಲದುರ್ಗ್ರಕಾಳವಿಳಸದ್ಭೀತಾಕುಳಾಭೂತ
[15]ಳೀಪಡೆವೂತೇಂಗಡಿಯಂಕಭೀವು . . . . ಗೆದರ್ಕಾಡಾನೆವುಲ್ಲಂಗಡ ಂ . . ನಿಳಾರಂಬಲಬಲುವೆಗಡಾ
[16]ರಾಂಪರೀಗಂಡರೊಳು ॥ ವುತ್ತವೂವೇದಿನೀವುಂಡ[ಳ]ದೊಳಿಂದ್ರಪಭೋಗಭೂಜನರುಂ । ಕಂಕರಸವುತೇಜರುಂ ।
[17]ಪರಸವುಯಕುಲವಿದ್ಯಾಟವೀದಾವಾನಳರುಂ । ಉದಂಡವುಂಡಳಿಕದಂಡಖಂಕರುಂ । ಚಂಡಪ್ರಚಂಡವುಂ
[18]ಡಿತಭುಜುದಂಡಕೋದಂಡಖಂಡಿತಾರಾತಿವುಂಡಳರುಂ । ನಾನಾಸವುಯಸವುದ್ಧರಣರುಂ । ಕರಣಾ
[19]ಗತವಜ್ರಪಂಜರರುಂ । ಪ್ರತಿಭಟಸವುಯಸವುಮೂಹವಿಳೀದಕರುಂ । ಘನಕದಂಡಾಗ್ರವಿರಾಜಿತವೂನ್ಯೈರಾ
[20]ವತಕಾಕಧ್ವಜರುಂ । ಸವುಯಸವೂಹಧರ್ವುಚಕ್ರವರ್ತ್ತಿಕರುಂ । ನಾನಾಸವುಯಾಭಿವೂನಸಂಸ್ತಾ
[21]ಪಕರುಂ । ಆಖಂಡಪ್ರಚಂಡವುಹಾಬೈರವಪದಾರವಿಂದದ್ವಂದ್ವಸವೂರಾಧಕರುಂ । ಶ್ರೀಬಿಲೇಶ್ವರದೇವರದಿ ಬ್ಯಶ್ರೀ
[22]ಪದ್ಮೋಪಜೀವಿಗಳುವುಪ್ಪಆಜವಿಕಂದರ್ಪರಪರಾಕ್ರವುವುಂಬೇಳ್ವಜೆ ॥ ವುಲಪರೊಳುಗಂಡರೆನಿಪರುಳಲಿಗ
[23]ಳುಶರಣೆಂದುಬಂದಭೀತರಂಕಾವರುಕುಲದಲು ಕಾಕಿಕರೆಂಬರುಕಲಿಗಳುಕಾಡಾನೆವುಲ್ಲರಗಣಿತಚೆ

[24]ರಿತರು ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಾಧ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಸುವರ್ಣ್ಣಗರುಡಧ್ವ
[25]ಜಯಾದವಕುಳಕಮಳಿಕಾವಿಕಾಸಭಾಸ್ಕರಅರಿರಾಯಜಗಝ್ಝಂಪಮಾಳವರಾಯಮದನ
[26]ತ್ರಿಣೇತ್ರಗೂರ್ಜರರಾಯಭಯಂಕರತೆಲುಂಗರಾಯಸಿರಃಕಮಳನಾಳೋನ್ಮೂಲನಯಿತ್ಯಾ
[27]ದಿನಾಮಾವಳೀಗುಣಗಣಾಲಂಕೃತಶ್ರೀಮಾಹದೇವರಾಯವಿಜಯರಾಜ್ಯೋದಯತತುಪದಪ
[28]ದ್ಮೋಪಜೀವಿನೌಪರೋಪಕಾರನಿ[ರ]ತೌಶರಾಣಗತವಜ್ರಪಂಜರೌಕೀರ್ತ್ತಿಕಾಂತಾಮನೋಹರೌಜಗದ್ವಳ
[29]ಪೇಶಳಹನೂಮಂತಧ್ವಜೌಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಚಟ್ಟರಸರಾಚರಾಸರುನೊಣಂಬವಾಡಿಮೂವತ್ತಿ
[30]ಛಾಸಿರದಅವ್ವತ್ತಾಱುಬಾಡದೊಳಗಣಬೇತೂರನಿಜರಾಜಧಾನಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
[31]ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ್ದ್ದಸಮಯದಲುಶ್ರೀಮದನಾದಿಮಹಾಗ್ರಹಾರದಕ್ಷಿಣಾದಿತ್ಯವೊಳಲಾದಕೋಗಿಲೂ
[32]ರಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರಧೂಪದೀಪನೈವೇದ್ಯಮುಖ್ಯಸಮಸ್ತಶ್ರೀಕಾರ್ಯ್ಯಕೋಸುಗರಶಕವರ್ಷ೧೧೯೦
[33]ನೆಯವಿಭವಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬಹಿಂಮಂಸೂರ್ಜ್ಯಗ್ರಹಣದಲು ಆಸ್ಥಾನಿಕದಂಡಪಾಣಿಗು
[34]ರುಗಳಕಾಲಂತೊಳದುಆಚಟ್ಟರಸರಪಟ್ಟದಹಿರಿಯಕುಮಾ[ರ]ಚಾಉಂಡ[ರ]ಸರುಧಾರಾಪೂರ್ವ್ವಕಮಾ
[35]ಗಿಸರ್ವ್ವನಮಸ್ಯವಾಗಿಮತಿಕಟ್ಟದಕೋಡಿಯಿಂಪಡುವಲುಮಣಲಕೆಯಿತಿಗುಳಘಳೆಯಲು
[36]ಮತ್ತರು ೨ ಆಪಿನಕಟ್ಟೆಯೊಳಗೆಗದ್ದೆಆಘಳೆಯಲುಕಂಮ ೧೦೦ ಈಂತಿನಿತುಮಚಂದ್ರಾ
[37]ರ್ಕ್ಕತಾರಂಬರಂಸಲುವನ್ತಾಗಿಆಗ್ರಾಮದಱವತ್ತನಾಲ್ವರುಮುಖ್ಯಯೇಟುಪೊಟ್ಟುಸ್ಥಾನಮಾನ್ಯಂ
[38]ಗಳಸಮಕ್ಷದಲುಕೊಟ್ಟರು ॥ ನಾಡೊಳಗೆಬಿಲುವಡಿಕೆಯೇನುಒಂದಡಂಕೋಗಿಲೂರಹಳಿಉ
[39]ಳೂರಹದಿಕೆಯಬಿಲ್ಲೇಶ್ವರದೇವರಧೂಪದೀಪಕೆಆಸ್ತಳದಮಾಕಬೋವಕಾಳಬೋವಂಗಳಮಂಮಬೈ
[40]ಚಬೋವನುತಂಮಯ್ಯಕಾವಬೋವನೂನಡಸಿಕೊಡುವರೂ

## ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲ್ಯದ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು

### ಪ್ರಮಾಣ 36′ × 13′

[1] ಶ್ರೀಗಣಪತಯೇನಮಃನಮಸ್ತುಂಗಶಿರಶ್ಚುಂ
[2] ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂ
[3] ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ದಂಷ್ಟ್ರಾಗ್ರೇ
[4]ಣೋಧ್ರುತಾಭೂಮಿಃ ಪುರೀಸಪ್ತಾರ್ಣ್ಣವಾತ್ಮಿಕಾಝ
[6]ಲ್ಲರೀವವರಾಹಸ್ಯ...ಂಬುಪಲ್ಲವಾ ॥ ಸ್ವಸ್ತಿ
[8]ಶ್ರೀಸೋಮವಂಶಾದುದಯತಿನ್ರಿಪತಿರ್ಜೈ ತುಗಿ
[7]ಸ್ತತ್ಸುತೋಭೂತ್ಜಾತೋಸಾಬಲ್ಲಮಾಖ್ಯಸ್ತದನು
[8]ವಿಜಯತೇಸಿಂಹಣಶ್ಚಕ್ರವರ್ತ್ತಿಃ । ತಸ್ಮಾತ್ಸಾರಂಗ
[9]ಪಾಣಿಃಪ್ರತಿನ್ರುಪತಿಬಲಬ್ರಾತವಿದ್ರಾವಕೋಯಂ
[10]ವೀರಶ್ರೀಮಹದೇವರಾಯನ್ರಿಪತಿಸ್ತ್ರೈಲೋಕ್ಯಮಾ
[11]ಕ್ರಾಮತಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀನಿಂಬಿರಾಜಾತ್ಸಮುದಯತಿಸುತಶ್ಚಟ್ಟ
[12]ರಾಜಸ್ತದೀಯಃಭ್ರಾತಾಭಾಸ್ವತುಪ್ರತಾಪಪ್ರಗುಣಗುಣಗುಣಾ
[13]ಳಂಕೃತಃಕೂಚಿರಾಜಃ । ಬ್ರಹ್ಮಕ್ಷತ್ರಸ್ವನೀತಿಶಾನ್ತಿನಿಪುಣೌಗೋ
[14]ತ್ರಾನ್ವಿತೌಕೌಶಿಕಾವೇತೌಶ್ರೀಮಹದೇವರಾಯಸಚಿವೌಭೂ
[15]ಮೌಚಿರಂಜೇಬ್ಯತಾ . . ಇಂದುರ್ಬಂದುಭಿರಂಗನಾಭಿರಪರಃಕಾ
[16]ಮೋಯಮುರ್ಬ್ಬೀತಳೇ ಜಾತಃಕಲ್ಪತರುರ್ವ್ವನೀಪಕಜನೈ
ಸ್ತೇಜೋಭಿರಪ್ಯ
[17]ರ್ಜ್ಯಮಾಗೋತ್ರಬ್ರಾತಮನೋರಥಪ್ರದಮಹೀಸಂಚಾರಿಚಿಂ
ತಾಮಣಿಃ

[18]ಸೋಯಂಚಟ್ಟತನೂಭವೋವಿಜಯತೇಚಾಉಂಡದಂಡಾಧಿಪಃ ॥ ಪಂಡಿತೈಃ
[19]ಪರಿಸಂಸ್ತುತ್ಯಃಖಂಡಿತಾರಾತಿಮಂಡಳಃಚಾಉಂಡಶ್ಚಂಡದೋರ್ದ್ದಂಡೋಜೇ
[20]ಯಾದಾಚಂದ್ರತಾರಕಂ ॥ ವಿದ್ಯಾವಿನಯಸೌಜನ್ಯತ್ಯಾಗಸಾಹಿ

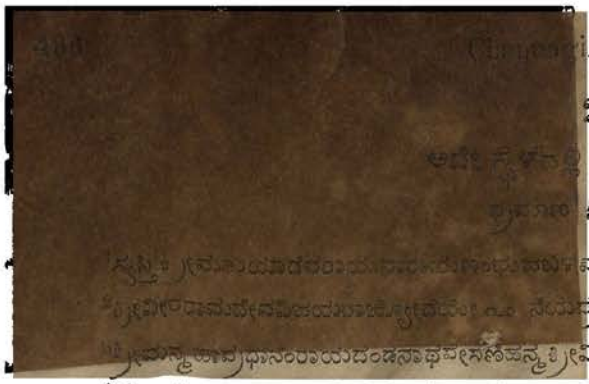
[21]ತ್ಯಸೋ(೦)ದರೀದಕ್ಷಿಣಾದಿತ್ಯನಗರೀಕೀರ್ತ್ತಿಕ್ಕೈರಿಪವರ್ಣ್ಯತೇ ॥ ಸ್ವ
[22]ಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವ
[23]ರಸುವರ್ಣ್ಣಗರುಡಧ್ವಜಯಾದವಕುಳಕಮಳಕಾಳಿಕಾವಿಕಾಸಭಾ
[24]ಸ್ಕರಅರಿರಾಯಜಗಝಂಪಮೊಳವರಾಯಮದನತ್ರಿಣೇತ್ರ
[25]ಗೊರ್ಜ್ಜರರಾಯಭಯಂಕರತೆಲು[ಂಗ]ರಾಯಸಿರಃಕಮಳನಾ
[26]ಳೋನ್ಮೂಲನ ಈತ್ಯಾದಿನಾವಾವಳೀಗಃಣಾಳಂಕೃತಶ್ರೀಮಹಾದೇ
[27]ವರಾಯವಿಜಯರಾಜ್ಯೋದಯೇತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಾಪರೋ
[28]ಪಕಾರಸಿರತಾಶರಣಾಗತವಜ್ರಪಂಜರಾಕೀರ್ತ್ತಿಕಾಂತಾವನೋಹ
[29]ರಾಜಗದ್ವಳವೇಕಳಿ . . . . . ಶ್ರೀವನ್ಮಹಾಪ್ರಧಾನ
[30]ಚಟ್ಟಿರಸಕೂಚರಸರು . . . . . ಸಿರದವುವತ್ತಲು
[31]ಬಾಡದೊಳಗಣ . . . ನಿಜರಾಜಧಾನಿಯೊಳುಸುಖಸಂಕತಾ
[32]ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ . . . . . ಲುಶ್ರೀವುದನಾದಿಯುಗ
[33]ಹಾರದಕ್ಷಿಣಾದಿತ್ಯ . . . . . ಶ್ರೀಶ್ವಯಂಭುಕ . .
[34]ವಗ್ಗೆರ್ಧೂಪದೀಪನೈವೇದ್ಯ . . . . ವು . . . . . ಕಾಯ್ಯರ್ಕೋಸುಗರಕಕ
[35]ವರ್ಷ ೧೧೦ ನೆಯವಿಭವಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬಒಂ . . ಸೂರ್ಯ್ಯಗ್ರಹ
[36]ಣದಲುಆಸ್ಥಾನಿಕಸೋವುರಾಶಿಆಚರಾಸಿಗಳಕಾಲಂತೊಳದು
[37]ಆಚಟ್ಟರಸರಪಟ್ಟದಹಿರಿಯಕುವೂರಚಲುಡರಸರುಧಾರಾ
[38]ಪೂರ್ವ್ವಕಂಮಾಡಿಸರ್ವ್ವನಮಸ್ಯವಾಗಿ ಪೂರ್ವ್ವಸ್ಥಾನವನಾಸರ್ವ್ವಸ್ವಾ
[39]ವ್ಯಸಹಿತಚೆಂದ್ರಾರ್ಕ್ಕತಾವೆಂಬೆರೆಂಸಲುವಂತಗಿ . . . . .
[40] . . . . . ಸಲ್ವುದುವುಖ್ಯ . . . . ಸ್ಥಾನವೂಂನ್ಯಗಳು
[41] . . ಂಕ್ಷದಲುಕೊಟ್ಟರುಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
[42]ಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿ
[43]ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

## 23

### ಅದೇ ದೇವಾಲಯದ ಪಶ್ಚಿಮ ೧ ನೇ ವೀರಕಲ್ಲು

ಪ್ರಮಾಣ 5′ × 1′ 10″

[1] ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವರಾಯನಾರಾಯಣಂಭುಜಬಳಪ್ರಾಪ್ತ
[2] ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀವೀರರಾಮದೇವವಿಜಯರಾಜ್ಯೋದಯದ ೧೫ ಲ್ಲನೆಯ
[3] ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಭಾದ್ರಪದಬ ೧೦ ಆದಿನಾರದಲ್ಲಿ ಚೆನ್ನಪಿಡರ
[4] ಸರವುಯಿದುನಗೋಪರಸನುನಾಗವಿಕಳಸಾಪುರದೆಜೆಯ
[5] ಲಿಕಾದಿವಲೋಕಪ್ಯಾಪ್ತ(ಕ್ಷ)ನಾದನು ಶ್ರೀಆಚಳನಾಥಸರಣ
[6] ಶ್ರೀವೀರಭದ್ರಸರಣ



## 24

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2 ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 1″

[illegible]ಪ್ರಾಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
[illegible]ಪ್ರಮಾಥಿಸಂವತ್ಸರದಮಾಘಬ ೩೦ ಗು
[illegible]ವೀರಚಪುಡರ್ಸರು
[4]ಕುಱುಗೋಡನಾಡದೊರವದೆಗೆಮುಂಮಡಿಸಿಂಗೆಯನಾಯ್ಕನಮೇಲೆನಡದುಕಾದಿಹ
[5]ಲವಾಳುಕುದುರೆಯಂಕೊಂದುಃವಲೋಕಪ್ರಾಪ್ತನಾದನದೆಂತೆಂದಡೆ ॥ ಭೂತಳದ
[6]ಲ್ಲಿಯಭೋಗಂತೀರ್ದ್ದುಯಿಾತಂಗೆಮತ್ತ್ಯರ್ದಲ್ಲಿರಬಾರದುಬೇಗಂತಂನಿರೆಎಂದಚಳೇ
[7]ಶ್ವರನಂದೊಪ್ಪುಗೌ . ಡಚಾವುಂಡನುಮಂ ॥ ಯಿಾತಂಗೆತಕ್ಕುದಲ್ಲಿಂದಾರುಂಎನಬೇಡಮುಂನಲಿ
[8]ಖಿತಾಕ್ಷರಮಂಬರೆದಿಟ್ಟದಾಶಕ್ಯಂಮರು . ಟ್ಟವಿಧಾತ್ರಕೇಳಿಮಾನವರೆಲ್ಲಂ ॥ ಮಱದಿರ್ದ್ದನಂದುಮ
[9]ತ್ತ್ಯರ್ದಬಳಕೆಯನೆಱೆಯಱಿದನಲ್ಲಿಮೋಕ್ಷಲಕ್ಷ್ಮಿಯಂಸದುಗುರುಲಕ್ಷ್ಮೀನಾಥಂಯಿದಿಗ್ಗೊಂ
[10]ಡಂಚಟ್ಟನಣುಗಚಾಮುಂಡನುಮಂ ॥ ಕಟ್ಟಿಸಿದುಪ್ಪರಮುಡಿಯಂಎತ್ತಿಸಿದಂಆಭ
[11]ವನೋಲ್ವನಂದಿಯಸಿಂದಂಹೋಉಘೆಉಘೆಎಂದೆನುತಂವೀರೇಶ್ವರನೊಪ್ಪು
[12]ಗೌಡಚಾಉಂಡನುಮಂ ॥

## 25

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಮಠದ ಮರಳಯ್ಯನ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 8″

[1]ಸಂಥೇಬೆಂನೂ । [2]ರಶಿಧಲಿಂ । [3]ಗಧೇವರ । [4]ಮಟಕೆಹ । [5]ನುಮಪನಾ । [6]ಯಕರುಕೊ । [7]ಟಮಾನ್ಯ

## 26

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಸಕವರ್ಶ ೧೨೦೭ ನೆಯಮನ್ಮಥಸಂವತ್ಸರದವೆಯಿಶಾಖಸು ೧೦ ಸೋ ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವರಾಯನಾ
[2]ರಾಯಣಂಭುಜಬಳಪ್ರಾಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರರಾಮದೇವವಿಜಯರಾಜ್ಯೋದಯೇತ
[3]ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರವಯಿರಿಮಂಡಳಿಕ.....ಣ.....
[4]ಳಿಕ.. .. ... .. .. .. ...ದು
[5].....ವಾಸುದೇವ
[6].....ಯಾವಳ
[7]ಯ..... .....
[8].....ಖತಿಳಕವಾ
[9].....ರಾಜಧಾ
[10]..... .....
[11]....ನಾಲ್ಕು.....

[12]ಬಿಲ್ವೀಶ್ವರದೇವರ . . ... ಗೆಯ್ದಾಗಿಗಿಕುಳಿರ್ದ್ದಕೋಗಿಲೂರ . . ಸೆಗೆ . ಗೆಯಲು
[13] . . ಸೋವಬೋವಬ್ಯೆಚಬೋವಂಗಳಿಗೆಕಟ್ಟಿತೆಪಟ್ಟವುದಿಟ್ಟುತೆಬಟ್ಟುತೆಯಿತಿಬಟ್ಟಿನ
[14]ಡಿಯಿಂತೀಸತ್ಯಕಾಲಂಪ್ರಗೆಪ್ರಗೆಹಲರಬೆರೆತಂ . . ಲಸಾಗಿಚಂದ್ರಾರ್ಕತಾರೆಂಬರಂ
[15]ನಡಿಸುವಂತಾಕೊಟ . . . . . .. ಸನಾ ವುಂಗಳಿವುಹಾಶ್ರೀಶ್ರೀ

## 27

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಕೋಗಿಲೂರು ಗ್ರಾವುದ ಹನುವುಂತ ದೇವಾಲಯದ ಪೂಳಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರವೂಣ 3 ×1

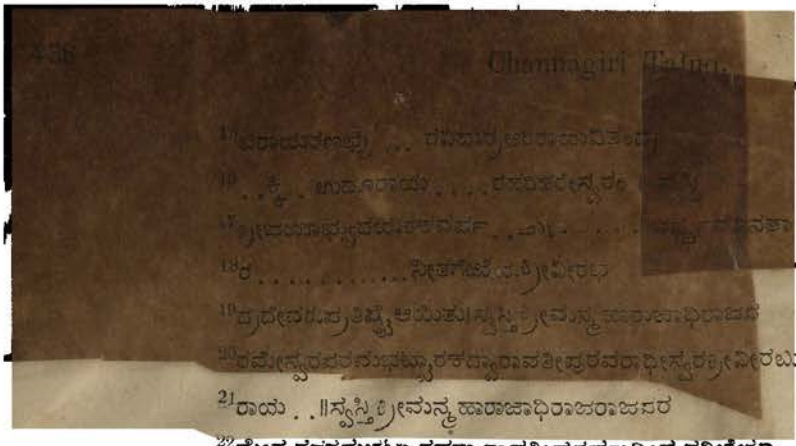
[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನವುಃ
[2]ಕುಭವುಸ್ತು । ಬೋಳೆಯಕಾ
[3]ವುಣನಾಯಕನವೊಂವೆಕ್ಕಳು
[4]ಹಿರಿಯುತಿಂವುಣನಾಯಕ
[5]ರುಆನಂಗಸಂವತ್ಸ[ರ]
[6]ದವೈಶಾಖಶು ೨೫ ಶುಕ್ರಸೋವು
[7]ಗ್ರಹಣಪುಣ್ಯಕಾಲದಲ್ಲಿಚಿ
[8]ಕಕೋಗಿಲೂರನುಆಚಿಕ . . . . .
[9] . . . . . .
[10] . . . . . ಈಧವರ್ಕ್ಕೆಆವನಾನೊ
[11]ಬಅಳಿಪಿದವರಿಗೆಧರ್ಮಾಪಹಾರದಪತ
[12]ಕ . . . . ವಾಬಾದತ್ತಂವುನೋದತ್ತಂಧಾರಾ
[13]ದತ್ತಂದಿನಂದಿನಂ । ಶಷ್ಟಿವರುಶಸಹಸ್ರಾಣಿ
[14]ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿವಿ ॥ ವುಂಳವುಹಶ್ರೀ
[15]ಶ್ರೀಶ್ರೀಯಿದೇವರ ... ... ತಿಸಣ

## 28

ಅದೇ ಹೋಬಳಿ ನೀತಗೆಜೆ ಗ್ರಾವುದ ವೀರಭದ್ರ ದೇವಾಲಯದ ವಳಭಾಗದ ಗೋಡೆಯಲ್ಲಿ.

ಪ್ರವೂಣ 4 ×1 3½

[1]ಶ್ರೀಗುರುವೇಸರಣಾಶ್ರೀಪಟ್ಟುತಲಾದಿರುದ್ರನಂಸತ್ಯಸವುದ್ರನಂವೀರಭದ್ರನಾ
[2]ಪ್ಪಿಗಳಿಂದನೆವಲಗೆಯಿಂದ . . . ಟರೆಂದುತಾಳುಳಿಂಗೊಟ್ಟಸಿತೋಳವುಂಜಡಿಉತ್ತ .
[3] . ಯಿನುತಾರ್ದ್ದಡೆಯೆ..... ಬಿಟ್ಟಡೆವೂಜಗೆಂಬದಜೆಹೇಳಿ .
[4]ಹಾರ್ದ್ದಡೆಸುಂವುನಿರ್ದ್ದ . ॥ ॥ ಅನತತೋಳ್ಗಳಿಂಕಡಿದುಪೂಸ . .
[5] ದೋಱಿದೆಕ . ರಾಯದಕ್ಷನತಲೆಗೊಂಡನಾತಲೆ . ಗೆವು . ತಿವಳ್ಕಿ .
[6]ಡೆಗೊಟ್ಟುದೇವರಾಜನಪತಿಸಸ್ತ್ರವುಂಸೆಳೆದುಕ್ರುಪ್ಣವ್ಯುಗಾಜಿನವೆತ್ತಿ
[7]ಸಿದ್ಧರುದ್ರನಸುತವೀರಭದ್ರನೆರ . . . . ವೂಡಿದನೆಯ್ದಿಯೋಗವುಂ ॥
[8]ಧುರಧೀರಂರಉದ್ರಾವತಾರಂ ದುರಿತಕುಲನಿವಾರಂಪ್ರತಾಪೈ
[9]ಕಸೂರಂಹರಪುತ್ರಂಬಹಪುತ್ರಂಸುರನರವರ . ಪ್ರತ್ರಂ
[10]ಪುಣ್ಯಂಪವಿತ್ರಂತ . ದಕ್ಷಂದಕ್ಷಸಿಕ್ಷಂತ್ರಿಭುವನಜನ
[11]ರಕ್ಷಂಸಿವಾಚಾರದಕ್ಷಂವೀರರಳುಚ್ರಂತಾನುರುದ್ರಂಕರು
[12]ಣರಸಸವುದ್ರಂವುಹಾವೀರಭದ್ರಂ॥ಅವುರರಾಯರಾ
[13]ಯು . . ಕಂಟಕರಾಯತಳಪ್ರಹಾರಿಅರಿರಾಯವಿಭೂಡ
[14]ಪರ . . ಗಜವುಸ್ತಕಸೂಲವಿರಾಟರಾಯನಿಧೂವುಕನೆಂ



[1]ರಾಯ . . ॥ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರ
[2]ಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರವಿಜೆಯಾ
[3]ನಗರಿಯಹಸ್ತಿನಾವತಿಯಪ್ರತಾಪಹರಿಹರರಾಯ.ರುಸುಖ
[4]ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರಲು॥ಆಪ್ರತಾಪಹರಿಹರರಾಯನಹಿಂದೆಯಿ
[5] . . . . . ವರಮುಂ...ರಚೆಂದ್ರಾಯುಧಕಂಖಚಕ್ರಗಜಾಧಾ
[6]ರ . ತುಂಬಳಗಾವಬನ . .ರಂದಾನವುಂಡಳಿಕರಗಂಡದುಂ
[7]ಮಿಯಯೆಜಿಜೆಗಂಗೆಯುನಾಯಕರುಆಗಂಗೆಯುನಾಯ್ಕರವುಗಸಿರಂ
[8]ಗ್ಗನಾಥನಾಯಕರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
[9]ಮಿರಲುಆನೀತಗೆಜ್ಜೆಯು . . . . .ಶ್ರೀವೀರಭದ್ರ
[10]ದೇವರಿಗೆಆವ್ಯುತಪಡಿಗದ್ದೆ ಬೆದ್ದ . . . . . ವೂರಿಗೆಆಗ್ನೇ
[11]ಯದಿಕ್ಕಿನಲುಯೆಜಿಜೆಯಭೂಮಿನಂದಾದೀವಿಗೆಕೊಟ್ಟರು . . . ಶ್ರೀವೀರಭ
[12]ದ್ರದೇವರಿಗೆದುಂಮಿಯಯೆಜಿಜೆವೆಮ್ಮಯನಾಯ . . . . ನಾಯ್ಕರುತಂನ
[13]ಯಗಂಗೂರಲಿಕೊಟ್ಟವ್ರಿತ್ತಿಊರಿಗೆ ನಯಿರುತ್ಯದಿಕ್ಕಿನ . . . ಪಡುವಹ .
[14]ನೀತಗೆಜ್ಜೆಯವೀರಭದ್ರದೇವರಿಗೆಕೊಡೆನಾಡರಾವುಗೌಂಡನೊಳಗಾದಸವುಸ್ತ
[15]ಗೌಂಡುಪ್ರಜೆಗಳುಕೊಟ್ಟನಂದಾದೀವಿಗೆಊರಿಗೆನಯಿರಿತ್ಯದಿಕ್ಕಿನಲಿನೀತಗೆಜ್ಜೆಯುಸೀಮೆ
[16]ವ್ರೀತ್ತಿನಿಂದದಾರಿಯಪಡುವಗದ್ದೆ ಮಂಣುವಿನಿಕು ಳ ॥ ನೀತಗೆಜ್ಜೆಯವೀರಭದ್ರದೇವರಗೆಚಿಕ್ಕ ಗಂ
[17]ಗೂರತುರುಕನಾಗಿಸೆಟ್ಟಿಯುಮಗಟನಗೂಡಕೊಟ್ಟವ್ರಿತ್ತಿ ಬಡಗಣದಿಕ್ಕಿನಯೆಂಮಗನೂ
[18]ರಹಾದಿಯಿಂದಯೆಜಿದಕಡೆತೆಂಕಲುಬಡಗಲುಹಸಲು ॥ ನೀತಗೆಜ್ಜೆಯವೀರಭ
[19]ದ್ರದೇವರಗೆಉಡುವದದೇವರಸಕೊಡಧೆಯಬು . ದನುವಗೂರಸವುಸ್ತಪ್ರಜೆಗಳುಕೊಟ್ಟವ್ರಿ
[20]ತ್ತಿಉಡುವೊರಡಿಯುಮೂಡಗಡೆಯತುಂಬುರಿಗನಹಳದಗೊಂಟೆಯಕ್ಕೈನೀತಗೆಜ್ಜೆಯ
[21] . . . ವ್ರೀತ್ತು ॥ ನೀತಗೆಜ್ಜೆಯವೀರಭದ್ರದೇವರಿಗೆಗರುಗದವೀರಪಗೌಂಡಉಳುವಲಗೆ
[22] . ಯಉರಿಗೆ ಯಿಂಸನ್ಯದಿಕ್ಕಿನಲಿನೀತಗೆಜ್ಜೆಯುಸಿ . ತುಂಬುರಿಗನಹಳ್ಳಿ , . . ಡ
[23] . . ಪಸಲು॥ಯೀಜಗಟೆಯಕಪ್ಪಿಯುವುಯಿಲಗೌಂಡನೀತಗೆಜ್ಜೆಯವೀರಂಣಗೆ
[24] . . ಯುಸೀಮೆಯು . . . ಹರಡಿತಂನಕೊಡಗಿವ್ರೊಳಗೆಕೊಟ್ಟ॥
[25] . . . . ಗೌಂಡನೀತಗೆಜ್ಜೆಯ . . . ವಃಹರಿಯಕೆಜ್ಜೆಯವ್ರೊಳಗಣಕ್ಕೈ
[26] . . . . ಪ್ಪಿಳ ಮಿ . . . ಯುಬೈರಗೌಂಡಕೊಟ್ಟ . ನಿತು .
[27] . . . . . ನೀತಗೆಜ್ಜೆಯುಸೀಮೆ . . . ಸಮು
[28] . . . . . ನೀತಗೆಜ್ಜೆಯವೀರಂಣಗೆತಳೆ . ನಬೈರಗೌಂಡಕೊಟ್ಟ
[29] . . . . . ವ್ರೊಳಗಣ . . ನೂರ . . ವ್ರೀತ್ತು । ಚ ೌ . . ಮ್ಮ

50 . . . . . ನೀತಗೆಜ್ಜೆಯತಂಣಗೆಪೆಯಪಡುವಣಭೂಮಿತೆಂಕ

51 . . . . . ಯಹಳ್ಳದ . . ಗೌಂಡನೀತಗೆಜ್ಜೆಯವೀರಣಂಗೆಉರಿಗೆಯ

52 . . . . . .

53 . . . . . ಅಳುಪಿದವ . . . . . .

54ಯುತಂಗಳುಕವಿಲಿಯುಕೊಂದಪಾಪಕೆಹೋಹರು ॥ ಮಂಗಳಮಹಾಶ್ರೀ

55 . . . ಗೌಂಡನಮಕ್ಕಳುಕಲಗೌಂಡಮೆಲ್ಲಿಗೌಂಡದೇವರಬೊಮ್ಮಗೌಂಡತಮ್ಮ . . ದೇ

56 . ದೇವಾಲ್ಯಮಾಡಿಸಿದವರು ॥ . ದೇವರದೇವಾಲ್ಯವಮಾಡಿ

57ಸ . ಳು . . ನಹಳ್ಳಿಯ . . . ನಮಗಮಲ್ಲೋಜನು

## 29

ಅದೇ ಹೋಬಳಿ ಬೊಂಮನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಟೇಲ ಕಲ್ಲಯ್ಯನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ. $2' \times 1'$

1 ಸಿಧರ್ತಿಸಂವಚ್ಸರ
2 ದಲುಚಿಕಣನಾಯ
3 ಕನಪಟದಲಿನೀತ
4 ಗೆರೆಯದೊಡತಂಮನ
5 ತಂಮಮುದ್ಯೆಯ
6 ಬೊಂವೇನಹಳ್ಳಿಯ
7 ಮಂಡಲಹೊಕುಗೆದ್ದ
8 ತಕೊಂಡದಕೆದಳವ
9 ಯಿರಂಗಪಚಿನದಸಾ
10ಮುದ್ಯೆಗಕೊಟಬುಮಿ

## 30

ಅದೇ ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಾಲಯದ ಗರ್ಭದ ಗೃಹದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ $1'.7'' \times 1'.3''$

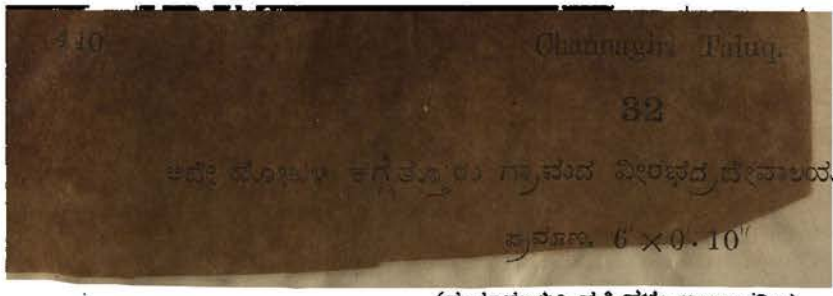
1ಶ್ರೀವಃತು
2 ವೆಯಸಂವ
3 ತ್ಸರದಕೆರ್ತಿಕ
4 ಬಹುಳಪಾಡ್ಯ
5 ಸುಕ್ರವಾರದಲು
6 ಭಡಗಿಲ್ಲಿಂಗಣ
7 ಗೆಪ್ರಟರಂಗಣ
8 ಕೊಟವಾಂನ್ಯಯಿದಕೆ
9 ತ್ತ ಫಲಾಗದು

## 31

ಅದೇ ಹೋಬಳಿ ಗೊಲ್ಲರಹಳ್ಳಿ ಗ್ರಾಮದ ಹನುಮಂತದೇವಾಲಯದೊಳಗೆ ಗೋಡೆಯ ವೆತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ $5'.6'' \times 2'.6''$

1 ತಿರುಮಲವಂಜಮೂ | 2 ಲಿಕ್ರಿಷ್ಣಮಾಚಾರದು | 3 ಗೊಲರಹಳ್ಳಿ




ಅಬ್ಬೇ ಹೊಳಲು ಕಗ್ಗೆತ್ತರು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ಕಂಭ

(ಸುಮಾರು ೫೫ ಪಜ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ)

ಉ ತ್ತ ರ ಮು ಖ

.....

[46]ಯಮಂಬಿಟ್ಟರು ॥ ಆಸ್ಥಳ

[47]ದಅಸಂಖ್ಯಾತೀರುವೀರಸೋ

[48]ಮನಾಥದೇವ[ರ]ಅಂಗಭೋ

[49]ಗರಂಗ . ಶಿವಾರ್ಚ್ಚನೆಯ

[50]ಲಿವೈದಕಗೆಜಿವಿಮಜ್ಜನ

[51]ಕಿ ಟುಸಿಕೊಂಡಲ್ಲಿಹಣ

[52] , ದಂಕೊಟ್ಟರು ॥ ಮ

[53]ತ್ತ್ಯಂ . ತ್ಯಯನಾ

[54]ಹಣಿ . . ವ್ವೆಲ್ಲು .. ಹ

[55]ನಬಲ್ಲಯ್ಯ ಅಂಮ್ಮ

[56]ಯ್ಯರಾಚಯ್ಯಕೇಸವ

[57]ನಾಹಣಿಯಸಿರಿ

[58]ಯಣ್ಣಿರಾಣಯ್ಯಬಮ್ಮಿ

[59]ಯನಾಹಣಿಯಅಳಿ

[60]ಯಂಕೇಶಿಯಣಗೊಂದಯ್ಯ

[61]ಪಿರುಮಾಳಿಕೇಯಚೈಸಾ

[62]ಹಣಿಯಮಾರಯ್ಯಮು

[63]ಖ್ಯವಾದನಮಸ್ತನಾಹ

[64]ಣಿ ಯಿಕ್ಕ ಟಿಗರುಶ್ರೀವೀರಸೋ

[65]ಮನಾಥದೇವಗ್ಗೆರಬಿಟ್ಟದತ್ತಿ ॥

[66]ಅಪ್ಪಡೆಯಬನುರಿಯಕೊ

[67]ಳನವೊದಲೇರಿಯಲುಬಿ

[68]ಟ್ಟದುಗಂಗನಗಳೆಯಲುಕಂ

[69]ಬಜಪ್ಪತ್ತಂಧಾರಾಪೂರ್ಬ್ಬ

[70]ಕಂಮಾಡಿಕೊಟ್ಟರು ॥ ಮತ್ತಂ

[71]ನಾಱುಬಡಿವರಾಣಯ್ಯನುತಂ

[72]ನಕೆಜಿಯಂಕಳಗೆಗಂಗನಕಂ

[73]ಬಹತ್ತಂಧಾರಾಪೂರ್ಬ್ಬ

[74]ಕಂಮಾಡಿಕೊಟ್ಟನು ॥

(ಸುಮಾರು ೬೦ ಪಜ್ತಿಗಳು ಹೋಗಿವೆ.)

ಪೂ ರ್ವ ಮು ಖ

.....

[135]ಲಿಹುಲಿಗೆಜಿಯಸೋಮ

[136]ನಾಥದೇವರಕ್ಷೇತ್ರಸಂನ್ಯಾ

[137]ಸಿಹೊನ್ನಲುಕಳಪ್ರಸಂನಸೋಮ

[138]ನಾಥದೇವರಸತತಸೀಳೋ...

[139]ಯುರಕಳಸದಿಂದೆ . . ದೇವರಹೊಂ

[140]ನಯ್ಯತವಿರ . ರಾಮಯ್ಯ

[141] . . . ಮೂಲಪರಿ

[142] . ಸಂಭುದೇವರಸಂಕಯ್ಯ

[143] . . ನಮಕ್ಕಳು ಗ . ಲಿಂಗಿನ

[144] ವೆಂಬ್ರಜದಿಂದೊ.....ಗ

[145]ಳುಶ್ರೀವೀರಸೋವನಾಥದೇವ

[146]ರಪ್ರತಿಪ್ಠೆಯಂಮಾಡಿದಲ್ಲಿಆ

[147]ಸ್ಥಳದಪನೆಯಸಾವಿರನಾ

[148]ಡವುಂನೆಯಸಿಂಗಚಟ್ಟರಸ

[149]ಶ್ರೀವನಾಳ್ಪ್ರಭುಜೀರೇಗಾಡವೊಡಬಿ

[150]ಳಿಜೆಯಬೊಪ್ಪಗವೊಡಉ

[151]ಟ್ಟಗೆಯಮಾತ್ತರ್ಂಡಗಾಡವೊಡುವ

[152]ದಚಿಕ್ಕ ಗವೊಡಜಕ್ಕಿ ಲಿಯಂವೊ

[153]ಟ್ಟೆಗವೊಡಮಾದಿಗವೊಡಉಂ

[154]ತಿವರೊಳಗಾದಬಿಳಿಜೆಯಿಪ್ಪ

[155]ತ್ತ ಉಪ್ರಭುಗವೊಡಗಳುಂ

(ಸುಮಾರು ೩೦ ಪಬ್ತಿಗಳು ಹೋಗಿವೆ.)

ಪಶ್ಚಿಮ ಮುಖ

226ಕಹದಮಾಪರಿಮಾರವಪ್ಪ . . . . . .
227ತ್ತು ಕೊತ್ತಳಿಕಾಳಿಕಾದೇವಿಯ . . . . .
228ಪುತ್ರರಪ್ಪಇಪ್ಪತ್ತನಾಲ್ವರಲ್ಲಿಮು
229ಖ್ಯರಪ್ಪಅಮ್ಮಿಸೆಟ್ಟಿಭಾಣಿಸೆಟ್ಟಿಯ
230ರಪ್ರಿಯಪುತ್ರರಪ್ಪಚಿಂಚಯ್ಯ .
231ರಾಚಯ್ಯಂಗಳುಮಾಡಿಸಿದಶ್ರೀವೀರ
232ಸೋಮನಾಥದೇವರತ್ರಿಕೂಟದೇ
233ವಾಲ್ಯಂಹೆರೂರನಾಗಿತ . .
234ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾ
235ಚಯ್ಯದೋಚಯ್ಯಮಗಜಗದೇವ ॥
236ಕೂಡಲಿಯ . ಳೆರೆಯ . .
237ಯ್ಯಆತನಹೆಂಡತ್ತಿಸೋಮವೆ . .
238 . . ವಣಿಯದೇವಣ । ಕೇಸವ
239ರಾಜಅಗಸವ್ವೆದಾಸರಗಂಗಮ
240ಳಿದಕೆಲಸದಶಸ್ತ್ರವನೊತ್ತೆ
241ಯಿಟ್ಟುಹೋದಡೆಅಸ್ಥಳದಲುಇ
242ರಬೇಕೆಂದುತಮ್ಮಹೆಸರನಿ
243ಕ್ಕಿಯೆಂದಡೆಚಿಂಚಯ್ಯನು
244ಕೊಟ್ಟನಂಬುಗೆಳೆಹೆಸರಇ
245ಕಿ ಶಸ್ತ್ರಪಂಹೊಸಿದನು॥
246ಚಿಂಚಯ್ಯದೋಚಯ್ಯಗಳತಂ
247ದೆಸೋಮಯ್ಯತಾಯಿಮಾರ
248ವ್ವೆಆರಾಧ್ಯರುಸಂಗಯ್ಯಆರಾ
249ಧ್ಯರವಾಪವಳಿಗೆಹೊ
250*ಪ್ಪವ್ವೆ ॥

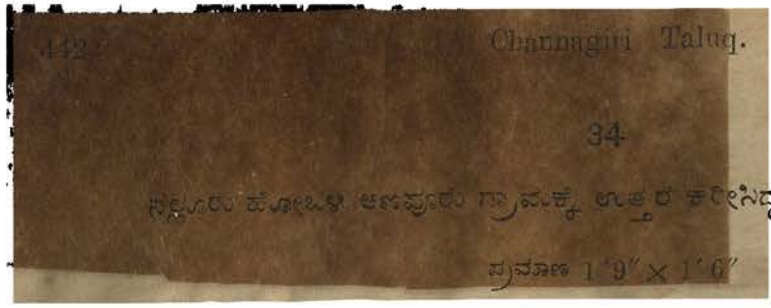
## 33

ಅದೇ ಹೋಬಳಿ ಹಿರೆಉಡೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದೊಡ್ಡಬಸವೈಯ್ಯನ ಜಮೀನಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′,8″ × 2′

1ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾ
2ಧಿರಾಜಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳ . . .
3ಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯ .
4ತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ
5ತಾರಂಬರಂಸಲುತ್ತಮಿ ರೆ . ॥ ತತುಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿ .
6ತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಣ್ಡಳೇಸ್ವರಂ . . . . ಸಾಸಿರದ . .
7 . . ಚೂಡಾಮಣಿನಿಜಕುಳಕಮಳಮಾರ್ತ್ತಣ್ಡಂಪರಿಛೇದಿಗಣ್ಡ .
8ಜಿಗಜೋಳಮನೋಭಂಗಶ್ರೀಮತ್ತ್ರಿಭುವ[ನ]ಮಲ್ಲದೇವಪಾದಾಬ್ಜಭೃಂಗ .
9ಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂತ್ರಿಭುವನಮಲ್ಲಪಾಂಡ್ಯದೇವರುನೊಳಂಬ...
10ಮೂವತ್ತಿರ್ಚ್ಛಾಸಿರಮಂದುಷ್ಟ[ನಿ]ಗ್ರಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂರಾಜ್ಯಂ...
11ರೆ ॥ . . . . . ಪರಿಚ್ಛೇದಿಸು...ಳುತ್ತೆ . . ತನತಂದ .
12 . . ಣ್ಡೂರಲುಠವಿ...ಮಪ್ರ...ಮಾದ .
13 . . ವಗಿಂತುಜರಸಿಃ । ವಿಕ್ರಮಕಾಲದ . ೮.....
14 .....ಬ್ರಿಹಸ್ಪತಿವಾರದಂದು । . . . . . .
(ಮುಂದೆ ಹೋಗಿದೆ)

*ದಕ್ಷಿಣಮುಖದಲ್ಲಿ ಅಕ್ಷರಗಳು ಕಾಣುವದಿಲ್ಲ




[1]ರಾವಪ್ಪಹಾಕಿದಸೀಮೆಯಕ | [2]ಲ್ಲುಯಿಂದುಬರದಕಾಸನ .

## 35

ಅದೇ ಹೋಬಳಿ ಮಂಟರಗಟ್ಟಿ ಗ್ರಾಮದ ಪೂರಬಾಗಲ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6' × 2'

[1] ಶ್ರೀಮತುಮುಂಮಡಿಹನುಮಪ್ಪನಾಯ
[2] ಕರು ಕ್ರೋಧನಸಂವತ್ಸರದಆಸ್ವೀಜಸುದಪಂ
[3] ಚಮಿಲಿಬಟರಾವೆಂಕಟಿಯಗೆ
[4] ಮಟರು ಗಟದಗ್ರಾಮನ ಬಟ ಅ
[5] ಗ್ರರವಕೊಟದಯಿದಕೆತಪಿದೋನ....
[6] ....ಹಾಕಿಸಿದೋನು ಉಲಿ
[7] ದಶಮಾಣ॥

## 36

ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ನೆಟ್ಟಿದ್ದ 1 ನೇ ವೀರಕಲ್ಲು.

[1] ..... ಪುತ್ರಹೈವದುಂಪಯಗ್ಗೆರ್ಲ್ಲಂಗೆ
[2] ..... ಗಾವುಂಡನು
[3] ..... ನಾಶ್ರಯಶ್ರೀಪ್ರಿ
[4] ಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ ಹೊಯಿಸಣಪ್ರ
[5] ತಾಪಚಕ್ರವರ್ತ್ತಿವೀರನಾರಸಿಂಹದೇವರಾಜ್ಯದ ವಿರೋಧಿಸಂವತ್ಸರದಪುಶ್ಯ
[6] ಬ[ಹು]ಳದಸಮಿಬ್ರಹಸ್ಪತಿವಾರದಲುಸುರಲೋಕಪ್ರಾಪ್ತರಾದರು.

## 37

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2 ನೇ ವೀರಕಲ್ಲು.

[1] ಸ್ವಸ್ತಿಶ್ರೀಮತು ವಿಷ್ಣುವರ್ದ್ಧನ ಪ್ರತಾಪಚ
[2] ಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳ ರಾಜ್ಯಂಗೆಯೆರಉದ್ರಿಸಂವತ್ಸರ
[3] ದಮಾರ್ಗ್ಗಸಿರಪುಷ್ಯಸುದ್ಧ ಸಪ್ತಮಿ ಆದಿವಾರ[ದ]ಲು ಬಿಲ್ಲ
[4] ಹಳ್ಳಿಯಬಿಲ್ಲಗಉಡನವುಗವಾದಿಗ ಉಡನುಬೇ
[5] ಡರೊಡನೆಕಾದಿಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾದನು॥
[6] ಮಂಗಳವು ಹಾಶ್ರೀ

# 38

## ಅದೇ ಹೋಬಳಿ ಅಸ್ತಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಟ್ಟೇ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2 6′

2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
2 ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿತಿವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
3 ರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ
4 ಮಜಗನೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ
5 ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾ
6 ಮಂಣ್ಡಳೇಶ್ವರಂ ಕಾಂಚೀಪುರವರಾಧೀಶ್ವರಂನೊಳಂಬವಾಡಿಮೂವತ್ತಿರ್ಚ್ಚಾಸಿರಮಂತ್ರಿಭೋಗಾ
7 ಭ್ಯಂ[ತ]ರಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತುರಾಜಧಾನಿಉಚ್ಚಂಗಿಯ
8 ನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆತತ್ಪಾದಪದುಮೋಪ
9 ಜೀವಿ । ಮದವದರಿ ನ್ರಿಪರನಾಜಿಯೊಳದಿರದೆ ಬೆಂಕೊಂಡು ಧರೆಯನುನ್ನತಶೌರ್ಯಂಪದುಳಿಸಿ
10 ಪಾಳಿಸಿಕೀರ್ತ್ತಿಯನೊದವಿಸಿದಂಗುಣವಿಭಾಸಿಮನ್ನೆಯಸೋಮ ॥ ಆಮಹಾಸಾಮಂತಸೋವಿದೇ
11 ವಗಂಸೋವಲದೇವಿಗಂಉದಯಿಸಿದಂಎಡವರಿದೇವ ॥ ಆತಂಸಮಸ್ತಗುಣವಿಖ್ಯಾತಂಭೂತಳದೊಳೆ
12 ಸೆಯೆಧರ್ಮ್ಮಂಗಳನುದಿತೋದಿತದಿಂದಂಪ್ರತಿಪಾಳಿಸಲುದಿಯಿಸಿದಂಸೋಮದೇವನಣುಗಿನ
13 ಪುತ್ರ ॥ ಧರೆಯುಂವಾರ್ದ್ಧಿಗಳುಂಕುಳಾದ್ರಿಕುಳಮುಂದಿಗುದಂತಿಯುಂಚಂದ್ರಸೂರ್ಯ್ಯರುಮು
14 ಳ್ಳಂನೆಗಮೆಯ್ದೆನಿಲ್ಕೆದಶೆಯುಂಸದ್ಧರ್ಮ್ಮಮುಂಕೀರ್ತ್ತಿಯುಂ[ . . . . . ]ಸಾಮ್ರಾಜ್ಯಮಂಸತ್ಯಮಂ
15 ಪರಿದೊಂದುನ್ನತಿಯಂಶಿವಂದಯೆಯಿನಾಕಟ್ಟಾಂತರಸ್ಥಾಯು
16 ವ ॥ ನುಡಿದನುಡಿರಾಮಬಾಣಂತೊಡಟ್ಟೆಡೆಯೊಳುಭೀಮನಾರ್ತ್ತುಕುಡುವಡೆಕರ್ಣ್ಣಂಪಡಿಯೆನಿಸಿನೆ
17 ಗಟ್ಟಿನಮ್ಮಿಎಡವರಿದೇವಂಗೆಕುಚಿತಮನ್ನೆಯದ್ದೊರೆಯೆ ॥ ಬಡತನವಾದುದೆನ್ದುಬುಧಕೋಟಿವಿಮೋಹಿಸಿ
18 ಬನ್ದುಮುನ್ದೆನಿನ್ದಡಿಗಿಡೆಬೇಡಲೀವನೆಮನಂಗಿಡಲೀವನೆಪೋಗಿಬಂನಿಮೆಂದೆಡೆಯುಡಿಯಾಡಲೀವನೆಮ
19 ನೋಮುದದಿಂಕರದಿತ್ತುಕಯ್ಗಳಂಬಿಡೆಮುಗಿವಾಜೆದಲುನೆಗಟ್ಟನೀಧರೆಯೊಳ್ಎಡೆವಾರಿದೇವನೆ ॥
20 ಸೂಸಲುಗೆಱೆಯಮೂಲಸ್ಥಾನ[ದ]ಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಿಗೆಎಡವರಿಯರಸದೇವರಾಸಿಪಂಡಿತರಿಗೆಕಾಲಂಕರ್ಚ್ಚಿ
21 ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಧರ್ಮ್ಮಹಿರಿಯಕೆಱೆಯಕೆಳಗೆಗದ್ದೆಕಮ್ಮ ೫೦೦ ಕಿಱುಗೆಱೆಯಕೆಳ
22 ಗೆಹೂದೋಂಟಕಮ್ಮಂ ೧೦೦ ದೇವಾಲ್ಯಕ್ಕೆ ಪೂರ್ವ್ವದಲುಪದಲುಮತ್ತರು ೨ ದೇವರತಾಣದೀವಿಗೆಗೆಗಾ
23 ಣ ೧ ದೇವರಪಶ್ಚಿಮದಲುಮೂಱುಮನೆಯನಿವೇಷಣಈಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವರು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂ
24 ವಾಂಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರುಷಸಹಶ್ರಾಣಿಮಿಷ್ಠಾ[ಯಾ]ಂಜಾಯತೇಕ್ರಿಮಿ ॥ ನವಿಶಂವಿಶಮಿತ್ಯಾಹು
25 ರ್ದೇವಸ್ವಂವಿಷಮುಚ್ಚತೇ । ವಿಶಮೇಕಾಕಿನಂಹಂನ್ತಿದೇವಶ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಈಧರ್ಮ್ಮವಂಆವನಾನೊರ್ವ್ವಂಪ್ರತಿ
26 ಪಾಳಿಸುವಗಂಗೆಕುರುಕ್ಷೇತ್ರವಾರಣಾಸಿಪ್ರಯಾಗೆಪ್ರಭಾಸತೀರ್ತ್ಥಶ್ರೀಪರ್ವ್ವತರಾಮೇಶ್ವರಗಂಗಾಸಾಗರತೀರ್ತ್ಥಂ
27 ಗಳೊಳುಸಾಸಿರಕವಿಲೆಯನಳಂಕಾರದಕ್ಷಿಣಸಹಿತಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊ
28 ಟ್ಟಫಲಮಪಡೆವರು ॥ ಈಧರ್ಮ್ಮಮನಾವನಾನೊರ್ವ್ವಪ್ರತಿಪಾಳಿಸದೆಕಿಡಿಸಿದವನೀತಿರ್ತ್ಥಂಗಳೊಳುಸಾಸಿರಕವಿಲೆ
29 ಯಸಾಸಿರ್ವ್ವರುವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಪಾತಕನೆಯ್ದುವರು ॥ ಇಂತೀಸಾಸನಮ
30 ಬರೆದಂಮಣ್ಡಲಿಯಗುರುತ್ರಿಲೋಚನದೇವರು । ನ್ಯೂನಾಕ್ಷರವ ಧಿಕಾಕ್ಷರಂವಾತಸರ್ವ್ವಂಪ್ರಮಾಣಮಿತಿ

## 39

ಅದೇ ಹೊಲದಲ್ಲಿ ಆಸ್ಥಾನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯದಲ್ಲಿ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 6′ × 2′ 9″

[1]ನಮಸ್ತುಂಗ ರಶ್ಮಿಂಬಿಕಂದ್ರಚಾ ಮರಚಾರವೇತ್ರೈ ಲೋಕ್ಯನಗರಾರಂಭನೂ . . . . . .

[2]ತುಜಗತ್ರಯನಾಥಜ್ಞಾನಕಳಾಧಾರನೇತ್ರತ್ರಿತಯಭೂಣಿಸತಿವಿ . . . . . .

[3]ಮದನಶಂಭುಃ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವ . . . .

[4]ಸ್ವರಪರವಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾ . . .

[5]ಚಕ್ರವರ್ತ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ . . . .

[6]ನಮಾಜಕಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳ್ ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ . .

[7]ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಪ್ರಣತಪ್ರತ್ಯಂಕಧಾತ್ರೀಶ್ವರರತಲೆಗಳೊಳ್ ಕಯ್ಯನಿಟ್ಟ

[8] . ವೊಳ್ಗಣವೊಪ್ಪುತ್ತಿರ್ಪ್ಪನಂರಕ್ಷಿಸನತಿಕ್ರಿಪೆಇಂವಿಖ್ಯಿವೊಳಿ . . . . . .

[9]ದೆಂದುಕೊಂದಿಕ್ಕುವನದಟರನಾಬಾಳಪೊಯಿಂ್ಯಪಡಲ್ಪಟ್ಟಪೆಯಲುವುತ್ತಟ್ಟಿತಟ್ಟುತ್ತಿ ಜಿಯಿಯಿ...

[10]ಯಪಾಣ್ಡ್ಯಕ್ಷಿತೀಶಂ ॥ ಆತನತನಯಂಭುವನಖ್ಯಾತಂನಿ್ರಗನಹುಶನಳಿಭ . . .

[11]ಸಾಯ್ಯರ್ದೊಳಾರ್ಪ್ಪಿನೊಳಾತತಯಶದಿಂದೆವೀರಪಾಣ್ಡ್ಯಕ್ಷಿತಿಪಂ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ . . . .

[12]ಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೀಶ್ವರಂಕಾಂಚೀಪುರವರಾಧಿಶ್ವರಂಯದುವಂಶಾಂಬರದ್ವಿಮಣಿ . . .

[13]ತಾವಮಣಿನಿಜಕುಳಕಮಳಮೊತ್ತರ್ಂಪರಿಚ್ಛೇದಿಗಂಡರಾಜೇಂದ್ರಚೋಳವ.ನೋಭಂಗಜಯಾಂ . .

[14]ಜ್ಜಗದೇಕಮಲ್ಲವೀರಪಾಣ್ಡ್ಯದೇವರುನೊಣಂಬವಾಡಿಮುವತ್ತಿಚ್ಚಾರ್ಟ್ಟಸಿರಮಂದುಷ್ಟ . . . .

[15]ಪ್ರತಿಪಾಳನದಿಂಳುಚ್ಚೆಂಗಿಯನೆಲವೀಡಿನೊಳುಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾ . . . .

[16]ತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಘನಸಾಯ್ಯರ್ನಭಯಸಾರ್ಪ್ರತಜನಕಲ್ಪವನಿಜನ . . . .

[17]ದಟರಮಲ್ಲಂವಿನಯನಿಧಿವಿಕ್ರಮಕ್ರಮಭನನೇನೇನೇಯಕೋಧಿಕಂಸೋವರಸಂ ॥ ಆ . . .

[18] . . ನಖ್ಯಾತಿಯಸೋಬರಸಿಸದುಬುಧಸ್ತುತೆನೆಗದ್ದಳಿತೆಗೆರೆ.ಂಧತಿಗೆಕುಭ್ರಿಜ್ಞಾತೆಗೆಮಿಗಿಲೆಸಕದಾರ್ಪ್ಪಿ .

[19]ಳಿವಾಂತನಬೊಳ್ ॥ ಅನ್ತವರ್ಗ್ಗಿತನೂಜನಾಡಂಕನ್ತುಪ್ರತಿಭಂಗುಣಾಂಬುನಿಧಿಜಯಲಕ್ಷ್ಮೀ . .

[20]ಭೂಭುವನಸ್ತುತನನ್ತಕನೆನೆರಿಪ್ರಬಲಕ್ಕೆಯಿಡೆವರಿದೇವ ॥ ಆತನವಲ್ಲಭೆಯಜ್ಜರ್ಗತೀತಳವಿ .

[21]ತೆಯಗ್ರ್ಗಣಾಧಿಕೆಯರುಸಂಭೂತಶುಭವತಿಗಳೆನಲೀಭೂತಳ ಪೊಗಳಲರಿದುಧರಣೀಂದ್ರಂಗಂ ॥

[22]ಭೂನುತೆಜಂದಲದೇವಿಯನೂನಗುಣಾನ್ವಿತೆಯೆನಿಪ್ಪಗಂಗರಸಿಸರೋಜಾನನೆಪೊನ್ನರಸಿಯುಮುದ್ಯಾ

[23]ನಿಯಶಕ್ತಿತ್ರಯಂಗಳಂದದಿನೆಸೆವರು ॥ ಹರಸತಿಗೆವಿಗಿಲುರೂಪಿಂಸರಸತಿಗೆಣೆಯೆನಿಸಬ

[24]ಹುಕಳಾಪಣತೆಯಿಂಪರಿಸ.ತನಸತಿಯಸೊಬಗಿನದೊರೆಯೆನೆಗಂಗವ್ವೆಗಿತರಸತಿಯದ್ದೊರೆ

[25]ಯೆ ॥ ಮತ್ತವಾಯೆಷವರಿದೇವನಪ್ರತಾಪವೆನ್ತಿಂದಜೆ ॥ ಪಣಿವಂಪೊಯ್ದನ್ಯಸೈನ್ಯವ್ವಿಸಹಯಭಟ

[26]ಸಂದೋಹವಂತನ್ನತೋಳಿಳೊಳ್ಕುಣಿಯಲುಕುತ್ಸಾಹದಿಂದಂಜಯಸಿರಿಸಿರಿತಳ್ತಪ್ಪಿರಲುತನ್ನನೀಧಾರಿಣಿ

[27]ಯಂಪಾಣ್ಡ್ಯವನೀಶಂಗಳವಡಿಯುವನೀವಾರ್ದ್ಧಿತೀರಂಬರಂಬಂಡನದೊಳ್ ಮಾಕ್ಕೊಂಡರಂತಳ್ತಿ ಜಿಯಿಡವರಿದೇವಂ

[28]ಜಗಸ್ತುತ್ಯನಾದಂ ॥ ಎಳೆಯನಿತುಂರಸಾತಳದೊಳರ್ದಿರೆಕಂಡುವರಾಹವೇಶಮಂತಳೆದುಗದಾಧರಂನೆಗಪಿ

[29]ಪೊತ್ತಿರೆಯುಂಕಳೆಕಾಯ್ವುಸೂಾಕಲಗ್ಗಲಿಸಿದರಿದ್ರತಾಣ್ಣ್ನವದೊಳರ್ದ್ಧಧರಿತ್ರಿಯನೋಹೊತನ್ನಕೋಡೊಳೆನೆ

30ಗಹಿತ್ತು ಕೇವಳವೆಭೂನುತವಣ್ಣನಗಂಧವಾರಣ ॥ ಒದವಿದದಾನದಿಂದಮೆರೆದಂಗ(ರಿ)ಮಾ
31ರಾತಿಗಮಿಾವತೋರ್ಪ್ಪಕೂರಿದವೆನಿಸಿರ್ಪ್ಪಕೋಡೆರಡಱಿಂನೆಗದ್ದುಂನತವಂಶದಿಂಸಗಾತ್ರದಕಡುಗಾಡಿನೇ
32ತ್ರದಮಧುತ್ಸವಿಯಿಂದಮಗುರ್ವ್ವುವೆತ್ತುಪೋಲ್ತುದುದಿಗುದಂತಿಯುಂವಿಜಯಕಾರಣವಣ್ಣನಗಂ
33ಧವಾರಣ ॥ ಅನ್ತೆನಿಸಿದಪೊಗರ್ತ್ತೆಗಂನೆಗರ್ತ್ತೆಗಂನೆಲೆಯಾಗಿ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂತ್ರಿಭು
34ವನಜನಸ್ತುತಂಜಗದೇಕಮಲ್ಲವೀರಪಾಂಡ್ಯದೇವಚಿತ್ತಸರೋವರರಾಜಹಂಸಂತ್ರಿಭುವನಪ್ರಸಂಸದಾ
35ಯಿಗಮಂನೆಯಮ್ರಿಗಬೇಂಟೆಕಾಱರಿಪುಮಂಡಳಸೂಱೆಕಾಱಕೂಡಿಕೂಟಕ್ಕೆತಪ್ಪುವಮಂನೆಯ
36ರಗಂಡಕದನಪ್ರಚಂಡಉದ್ದಂಡರಿಪುಮದನಿವಾರಣಂಅಣ್ಣನಗಂಧವಾರಣಚಂದ್ರಸೇಖರನಖಚಂ
37ದ್ರಚಂದ್ರಿಕಾಸ್ವಾದನಚಕೋರಂಸರಸಮ್ರಿದುಗೇಯಕರ್ಣ್ಣಪೂರಸತ್ಯಹರಿಶ್ಚಂದ್ರಪ್ರಜಾಪಾಳನೋಪೇಂದ್ರ
38ಇತ್ಯಾದಿನಾಮಾಳಿಕಾವಿರಾಜಿತರಪ್ಪಶ್ರೀಮದುಬಿಳಿಚೆಯೆಪ್ಪತ್ತಱಮ
39ನ್ನೆಯಯೆಡವರಿಯರಸರುಸೂಸುಲಗೆಱೆಯಲಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರ್ದ್ದುಶ್ರೀ
40ಮತುಪ್ರತಾಪಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲವರ್ಶ್ಶದ ೧೧ ನೆಯವಿಭವಸಂ
41 . . . . . ವಾರದಂದುಶ್ರೀಸೋಮೇಶ್ವರದೇವರಂಗಭೋಗಕ್ಕಂಪೂಜಾ
42 . . . . . ಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿದೇವಾಲ್ಯಕ್ಕೀಶಾ
43 . . . . . ದೇವಾಲ್ಯಕ್ಕೆಮೂಡಕೌಂಗಿನತೋಟ
44 . . . . . ದೇವಾಲ್ಯದಿಂಹಡುವಮ .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

## 40

### ಅದೇ ಹೋಬಳಿ ಕಾಶೀಪುರ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಲ್ಲುಬುರುಜಿನ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಶ್ರೀಮತು ॥ ಶಕವ(ರು)ರ್ಷ ೧೧೪೮ ಪಾರ್ತ್ತಿವ
2ಸಂವತ್ಸರದವಯಿಶಾಖಸು ೫ ಬ್ರಿ । ಹೊಯಿಸ
3ಣನಾರಸಿಂಹದೇವರರಾಜ್ಯದಂದುಹಡಲಕೆಱೆ
4ಯಹರಿವೂರೊಡೆಯನಕಾಲಕೆಳಗೆಗಉಡಿಯಹಳ್ಳಿ
5ಯತುಱುಹರುವಲ್ಲಿಬಡಿಗೆಮಾಕೋಜಯಿಱಿದುಸುರ
6ಲೊಕೇಪ್ರಾಪುತನಾದಲ್ಲಿಗೆಬಡಗಣಹೊಲದಕಟ್ಟೆಎರೆಯ
7ಬಡಗಮಾನಿಕಂಬಹತ್ತುಸೋವೂರೊಡೆಯಕೊಟ್ಟ
8ಕ ೧೦

## 41

### ಅದೇ ಹೋಬಳಿ ಸೂಳೇಕೆರೆ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1 3″

1ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
2ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
3ಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಯುದಯಶಾಲಿವಾಹನಶಖವರು
4ಷಸ ೧೪೫ನೆಯಯಿಾಶ್ವರಂವತ್ಸರದಶ್ರಾವಣ
5ಬ.....ಧಿರಾಜರಾ
6ಜಪರಮೇಶ್ವರ . . . .
7.....
.....

[21]....ಹಳ್ಳಿಯ
[22]...ಆವನಾನೊಬ್ಬನುಅಳುಪಿದವರು
[23].....ಪಾತಕಕೆ
[24]ಹೋಹರು

ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಯ ಈಶ್ವರದೇವರ ಗುಡಿಯ ಬಳಿ ಯಿದ್ದ ಕಲ್ಲು.

## 42

ಪ್ರಮಾಣ 1′ 6′ × 1′

[1]ಶುಭಮಸ್ತು ಪ್ಲವಂಗಸಂವತ್ಸರದಆಶಾಡಬ ೧
[2]ಮಂಗಳವಾರ । ಕ . . ಲಿಕಾ . ಂಮನ
[3]ಕಾಲದಲು । ಸಂತೇಬೆನೂರವುಂವುಡಿಹನು
[4]ಮಪ್ಪನಾಯಕರು ॥ ಸಿಂಹದವುಲ್ಲಿಭಟ್ಟಳು
[5]ಪಾಧ್ಯರೆವುಕ್ಕಳು । ನಿಂಗಣಭಟ್ಟರಿಗೆನ
[6]ಹಿರಣ್ಯೋದಕಧರ . । ಪೂರ್ವಕವಾಗಿ
[7]ಕೊಟ್ಟದುಃಲಾಶಾಸನದಚುಂಗುಡೆಯಅಯಿಗೆ
[8]ಳದಗದೆಶುಭಮಸ್ತು । ಹೊಸಹಳ್ಳಿಯಸ್ಕಳ
[9]ದಲುಚಿಕಂಣಗಳುಡರುಂನಾಡಸೇ
[10]ನಬೋವವುಲ್ಲರನಯ್ಯಸೂಳೇಕೆರೆಯಹಿ
[11]ರಿಯುಂಣನವುಗಸೇನಬೋವಪುಟ್ಟಂಣ
[12].....
[13]ಬರಸಿದಶಾಸನ.....
[14].....

## 43

ಆದೇ ಹೋಬಳಿ ಬಡೇಸೂಬೀ ಕೆರೆಯ ಈಟ್ಟೇಪೀಲೆ ಯಿದ್ದ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′6″ × 1′ 6″

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೯ ಪಂಜ್ತಿಗಳು ಫಾರಸಿಯಲ್ಲಿ ಬರೆದುಯಿದೆ.)

[10]ಬಿಸಮಿಲ್ಲರಹಿವಮಾನುರಹಿಂವು ॥ ಹ ॥ ದಿವಾಣಸುಲಿತಾನವುಹಂವುದುಪಾತುಶಾಹ
[11]ಹ॥ ಖಾನಖಾನಸೂಜೇಬರು ॥ ಶ್ರೀಗೆಂಗಾವಿಶ್ವೇಶ್ವರಾಯನವುಃ । ನಿರ್ವಿಘ್ನವುಸ್ತು
[12]ನವುಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇ । ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭ। ಮೂ
[13]ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ೧ ॥ ಸಾವಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನರಾಣಾಂಕಾಲೇಕಾ
[14]ಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವಾಂನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ । ಭೂಯೋಭೂಯೋ
[15]ಯಾಚತೇರಾವುಚಂದ್ರಃ ॥ ೨ ॥ ವುದ್ವಂಸಜಾಃಪರವುಹೀಪತಿವಳುಂಜಾವಾ । ಯೇಂನ್ಯೇನು
[16]ಪಾಸ್ಸಕಳಧರ್ವವಿಚಾರಚಿತ್ತಾಃ । ವುಧ್ದರ್ವಮೇವಸತತಂಪರಿಪಾಲಯುಂತಿ । ತತ್ಪಾದ
[17]ಪದ್ಮಯುಗಳಂಸಿರಸಾವಹಾಮಿ ॥ ೩ ॥ ಲಾವಕಳ್ಳವರಾಹಳ್ಳವುಹಿಷೀಕುಂಜರಸ್ತಥಾ । ಉ
[18]ಪದೇಶಾಚಕರ್ತಾಚಪಷಡೈತೇಸ್ವರ್ಗಗಾಮಿನಃ ॥ ೪ ॥ ತಟಾಕಂಧನನಿಕ್ಷೇಪಂ । ಬ್ರುಂಹ
[19]...ಸಿವಾಲಯಂ । ವನಾನಿಸಂತತಿಃಪುತ್ರಾಃಸಪ್ತ ಸಂತಾನಮುಚ್ಯತೇ ॥ ೫ ॥ ಸ್ವಸ್ತಿ
[20]ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಖವರುಷ ೧೪೬೪ ದನೆಯಾವಿಜಯ
[21]ಸಂವತ್ಸರದಭಾದ್ರಪದಶುಧ ೫ ಗುರುವಾರಸ್ವಾತೀನಕ್ಷತ್ರದಲ್ಲಿಬರದಂಥಾ ಶಾಸನಾ ॥
[22]ಕುಸುವಾಸ್ತ್ರಂಸೆವರೂಪಸೇಖವುಲಿಕಂವೆಸರಾದಸುಕುವಾರನಂಹೊಸಸಃ ! ಯ
[23]ಕೋಂಚಿತಂದಯನಿಧಿಂಧುರವೀರಲಾ. ನಗುಂಶಸಿಶಾಂತಂಸುಕುವುಃರಬಡೆಯ
[24]ಮಲ್ಲಿಕಂತತ್ಸೂನುಸೇಕುವುಲ್ಲಿಕಂ । ದೆಸೆಯರ್ತ್ರಿಯಲ್ಲಹಶಾಸನವನುನಿಲಿನಿ...

25..ತಂಕವುಂ ॥ ೬ ॥ ಧರೆಯೊಳುಬಸವಾಪಟ್ಟಣಕೊರದಕ್ಷಿಣದಿಕ್ಕಿಲಿರುವತೆಱ..
26ಧರೆಯೊಳು । ಪರವೂರೆಣ್ಯವುದಾಗಿರೆವೊರೆಯಿಟ್ಟುರುಸಕಲಜನರುಚಕೋರರಭ
27ಯಕಂ ॥ ೭ ॥ ನಾಡಿಗರುಸೆಟ್ಟರುಜೀಗಳುರೂಡಿಪಪರವೂರ್ಗವುಂದಿಪ್ಪೇಳಲುಭರದೊಳು
28ಪಾಡಿನದೊರೆಬಡೆಯುವುಲ್ಲಿಕನುನೋಡುವೆನೇವುಂಟೆಂದುವುನಸುಗೆತಂದಂ ॥ ೮ ॥
29ಎಲ್ಲಿದನುಬಹುಪರಾಕ್ರಮಿನಿಲ್ಲದೆತಾಂಪೋಗಿಸಕಲವೆಳೆವುರತೆರುಗಳನೆಲ್ಲವ
30ನುಕರ್ದಿಸಿವುುದದಿಂವೊಲ್ಲಿಪ್ರರವೆಂಬಗ್ರಾವುವನುಕಟ್ಟಿಸಿದಂ ॥ ೯ ॥ ಮೂರುಭುವನ
31ದೊಳುರಾಜಿಪಚಾರುವಿಚಿ . ದಲ್ಲಿವೆರೆವಗಿರ್ದಿಯೊಳುವಲ್ಲಿನಸರೋವರವೆನಿಸುವ
32ಕೆರೆರ್ದಿಯನುಧಾರುಣಿಪತಿನಿಲಿಸಿಕೀರ್ತ್ತಿಯೊಡವುುಂದೆಸೆಯೊಳು ॥ ೧೦ ॥ ಪರವೂನಂ
33ದನಸಂವತ್ಸರದೊಳುಹಜರತ್ತು ಪಾತ್ತು ಕಾಹಗೆಬದಲಾಗಿರೆಹರಸಿಕೊಂಡನೊಲಿತಾ
34ವರೆಕೆರ್ದಿಯಂನಿಲಿಸಿದವು .....ನಲು ॥ ೧೧ ॥ ಬಿತ್ತಿಸುವೆನೆಗಡಿಯಿಲ್ಲದೆಳು
35ತ್ತುವುರಾವೇಶಕಾಗೆಡೆಯಾಡುವರಿಗೆ । ನಿತ್ಯಂಕಬ್ಬಲಿಯಾಡಿಸಿ । ಯಿತ್ತರಪಾಲರವ
36ಟಿಗೆಯನಿಕ್ಕುವೆನೆನುತಂ ॥ ೧೨ ॥ ತೆಂಗುರಸವಾಳೆರಾಜಾನಂಗಳುವೊದಲಾದನಾಗವಲ್ಲಿ
37ಯಸಹಿತಂಹಿಂಗದೆಬಿತ್ತಿಸಿಪ್ರಜೆಗಳುತುಂಗಬಲಂನಡಿಸಿಕೊಂಡೆತವೆಸಂತಸದಿಂ
38 ॥ ೧೩ ॥ ಯಿಂಧರಣಿಯುಬಸವಪಟ್ಟಣದಾದಿಯೊಳುಂರಾಯರೇಖರಾಜ್ಯದೊಳೆಲ್ಲಾವೇ
39ದಿನಿ..ಭಾರಂಣ್ಯಂಗಳಲಾದಬಳಿಕ್ಕಿನಿತಾದನುಸಿಸ್ತೆಗೆಹೊರತುಂ ॥ ೧೪ ॥ ಸುತ್ತಳತು
40ಸೀವೆಗಳುಡರುಳುತ್ತುವುನಾಡಿಗರುಸೆಟ್ಟಿಪ್ರಜೆವರ್ದಿವಾರಂ । ಅತ್ಯಧಿಕಾನಂದದೊಳು
41ಬಿತ್ತರದಿಂದೊಪ್ಪಿಕೊಟ್ಟನೂತನಭೂಮಿಂ ॥ ೧೫ ॥ ಹಿಂದುವನಾಗಲಿಅಥವಾಭಂದ
42ದಿತಾಂಮುಸಲವೂನನಾದಡೆವುತ್ತಾ । ಬಂದದೊರೆನಡಸಿಕೊಂಡರೆಜಂದ್ರಾರ್ಕರುಳುಳ್ಳ
43ದನಕಕೀರ್ತಿಯನಾಳ್ವಂ ॥ ೧೬ ॥ ಯಿದಕ್ಕೆತಪಿದರೆಹಿಂದುವವುುದದಿಂದ ।
44ಲ್ಲಿಕಾಸಿಯಲಿಗೋವಂಕೊಯಿದವನಿದಕ್ಕೆವುುಸಲವೂನತಪಲುವಿದವಿದದವುಸೀತಿಯ
45ಲಿಪಂದಿಯಕೊಂದವ ॥ ೧೭ ॥ ಹಿಂದುವನಡಸಲುಕಾಶಿಗೆಹುಂದದೆತಾಂಪೋದಫಲಳು
46ಪರವೂಯುಷ್ಯಂವುುಂದೆವುುಸಲುವೂನನಡಸಲ್ಕುನಂದದಿವುಖ್ಯವನುಹೊಕ್ಕಫಲವಹುದಿ
47ದರ್ದಿಂ ॥ ೧೮ ॥ ದೊರರಾಯನುಖಾನಖಾನಿಗೆಸಿರಿಸಂಪದಹೆಚ್ಚಲೆಂದುಯಿನಿ
48ತೀರ್ಥವರ್ದವ । ಕರ. ವಿಧನುಬಡೆಯವುಲ್ಲಿಕನು । ಪರಬಲವಲ್ಲಅಷಹಾರವಂ
49ದದಧೀರಂ ॥ ೧೯ ॥ ಧರೆಯೊಳಗಣಸಪ್ಪರುಳರುಕರುಣದೊಳೀಕಾಸನವನುವ್ರೋದಿ
50ಕೆರೆರ್ದಿಯಂನೆರೆಕಂಡಾಕ್ಷಣವಿಂದಂಪರಿಪರಿಪ್ರದುಸಕಲಸಂಪದಂಕೈಸಾರ್ದುಂ ॥ ೨೦ ॥
51ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀ । ಪಿತ್ರುದತ್ತಾಸಕೋದರ್ದರೀ । ಪರದತ್ತಾಚಮಾತಾಚೆದತ್ತಾಂಭೂಮಿಂ
52ಪರ್ದತ್ಯಜೇತ್ ॥ ೨೧ ॥ ಸ್ವದತ್ತಾಂವ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂಪರದತ್ತಾ
53ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಶ್ಫಲಂಭವೇತ್ ॥ ೨೨ ॥ ಶ್ರೀದೇಶಕುಲಕರಣಿಚಿಕಂಣ..
54.....ಗುಡಗುರುಸಿದೆಯ್ಯ ॥ ಸವುಕ ॥ ಮುಲಿಬೆಂನಂ
55ರತಿಂವುಗಡವುನೂಳೀಕೆರೆರ್ದಿಹೊ.....ಣಕೆಂಜೆದೇವುಂಣ ॥ ಹೂಲಿಕೆ
56ರೆಗೆ ॥ ಬಿಲ್ಲಹಳ್ಳಿಅನಂತಯ್ಯ ।। ವುಂಡೆ...ರೆವುರಿಯಂಣಸೂಳೀಕೆರೆಸೀವೆಗೆ
57ಕಾರಿಗನೂರಚಿಕಂಣ ॥ ಸೂಳೀಕೆರೆರ್ದಿಸಿವಲಿಂಗ ॥ ವುಲೂರಸೀವೆಗೆ ॥ ಕಸಬೇಸಾಂತ
58ಯು ॥ ವೂವಿನಕೋಟೆಕೆಂಚವುಲ್ಲಂಣ ॥ ತಾವರೇಕೆರೆರ್ದೇಪಂಣವುಲ್ಲರಸ ॥ ಬಸವಾಪ
59ಟ್ಟಣದವುಹಾನಾಡು ॥ ಪಟ್ಟಣಸೆಟ್ಟಿವೀರಂಣ ॥ ಚಿಸಿವಾರದತಿಂವುಂಣನವುಗವೆಂಕ

[60]ಟ ॥ ಆನುವೇರ್ಗಿಚವುಡಪ್ಪಜವ...ಕಪ್ಪ ॥ ಸಾಗರದಮಹಾನಾಡು ॥ . . ಕಬಳಿಗೆವೀರಪ ॥
[61]ಕೋಮಟಿಗರಸೆಟ್ಟಿಪಆಲೂರಲಿಂಗಪ ॥ ಯಿವರುಮುಂತಾದಸಮಸ್ತಮಹಾನಾಡು ॥ ಯಿಾ
[62]ರಾಜ್ಜಕ್ಕೆ ಕರ್ತನಾಗಿಬಂದಂತಾಯಿಾಧರ್ಮ್ಮ ।ವನಡಿಸದೆಯಿಸಿಕಿಲಮಾಡಿದರೆನಾಡಿಗರುಮುಂ
[63]ತಾದವರುಅವರಿಗೆಹೇಳಿಕೇಳಿಗೊಂಡುನಡಸದೆವುಸೇಕ್ಷೆಮಾಡಿದಗವುಡರಸು ಸಿವಾಚಾ
[64]ರಕುಲಾಚಾರಕ್ಕೆ ಹೊರಗು ॥ ಬ್ರಾಹ್ಮಣಪ್ರಜೆಗಳುಸಭೆಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ಹೊರಗು

## 44

### ಅದೇ ಕೆರೆಯ ಕಟ್ಟೇಮೇಲೆ ಯಿದ್ದ 2 ನೇ ಕಲ್ಲು.

ಘಾರಶೀ ಅಕ್ಷರ – ಪ್ರಮಾಣ 4′ 6″ × 1′ 6″

## 45

### ಅದೇ ಹೋಬಳಿ ದೊಂಡ್ರಗಟ್ಟದ ಹಳ್ಳದ ಬಳಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 3″

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
[2]ಸ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವಜ್ಞಚೂಡಾ
[3]ಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಚಂಡನಸಹಾಯಸೂ
[4]ರನೇಕಾಂಗವೀರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮಮಗರರಾಜ್ಯನಿರ್ಮ್ಮೂಳನುಂಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯ
[5]ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರನಾರಸಿಂಹದೇವನರಾಜ್ಯ . ದು ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ
[6]ಸಹಿತಂಸೂಸಲುಗೆಱೆಯವಿತ್ತಿಯದೊಂಡರಗಟ್ಟದಶ್ರೀಮಂನಾಳುಪ್ರಭುಬೀರಗಾವುಂಡನಮಗಸಂಕಗಾ
[7]ವುಂಡನಮಗಬೀರಗವುಡಮಲ್ಲಗವುಡನಮಗಸಂಕಗವುಡಯಿಬರುಬೀರಗವುಡಸಂಕಯನುಸರ್ವ್ವಜಿತುಸಂವಛರ
[8]ದಸ್ರಾವಣಸುದ್ಧ ೧೧ ಸೋ ತುಱುವಂಗಯಲುಸುರಲೋಕಪ್ರಾಪ್ತನಾದುದಕ್ಕೆ ಸರ್ವ್ವಧಾರಿಸಂವಛರದಮಾಘಸುದ್ಧ ೧೩ ಗು
[9]ಪುನರ್ವಸುನಕ್ಷತ್ರವಿಷ್ಕಂಭಯೋಗತೈಲಕರಣದಂದುಬೀರಗವುಡಸಂಕಯ್ಯಂಗಳುಸುರಲೋಕಪ್ರಾಪ್ತರಾದುದಕ್ಕೆ ಪೂಜೆ . .
[10]ದುಕ್ಕೆಗದ್ದೆಕ ೫ ಬೆದ್ದಲೆಕ ೧೦ ಬೀರಗವುಡಸಂಕಗವುಡಕಡಲಗವುಡನಾದಿಆಗಿಗವುಡಿಂಗೆಸರ್ವ್ವವುಂಬಳಿಸಾಸ
[11]ನಕ್ರಮವೆಂತೆಂ . . . . . ಳದತೋಟಸಹಿತಗದ್ದೆಮತ್ತರು ೩ ಬಱತಲೆಮತ್ತರು ೩ ಬೆದ್ದಲೆಮತ್ತರುಆಱು ೬ ಅನ್ತುಮ ೧೨

## 46

### ಅದೇ ಹೋಬಳಿ ಹಿರೇಮಾಡಾಳು ಗ್ರಾಮದ ಕೇಶವದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3′ × 2′ 3″

[1] ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
[2]ಯಶಾಲಿವಾಹಶಖ
[3]ವರುಶ ೧೬೦೦ನೆಯ
[4]ಸಿಧಾರ್ತಿನಾಮಸಂವತ್ಸರ
[5]ದಕಾರ್ತಿಕ . ಲುಬಸವ
[6]ಪಟಣದನವಾ . . ಲ್ಲದಿವಾ

[7] . ರ .....ಶುಭೇದಾರಲಿಂಗಪ ।
[8]ನವರುಕಂ . ನಮಟದಧರ್ಮಕೆನೆಲ್ಲೂರ
[9]ನೀಮೆಗೆಸಲುವಹಿರೇಮಾಡಹಾಳುಗ್ರಾಮವನು
[10]ಕೊಟ್ಟು.....ಯಿದಕೆತ
[11]ಪರೆಮಕ್ಕದಲ್ಲಿಹಂದಿಕೊ
[12]ಯಿದಹಾಗೆ.....

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲೀಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

[1]ಶ್ರೀ
[2]ಸುಭವಮಸ್ತು
[3]ಬಲಿಂ
[4]ಗಸ್ಥಾಪನಾಕರೂನಗೋ
[5]ದಾನಭೂದಾನಹಿರಣ್ಯ
[6]ದಾನವಆಪಲೇವಾತಾ
[7]ಪಿತರುವಅಕ್ಷಯಪುಣ್ಯ
[8]ಅಣಿಆಪಣಾಸಿಜೀವಪ
[9]ದಪ್ರಾಪ್ತೋವ್ದುಣವುನಜೀ
[10]ರ್ಣಉದ್ಧಾರಕರೂನ
[11]ಆಪಲಇನಾವುಸ್ಥ
[12]ಳಿಇಕ್ತಳೆದೇವಸ್ಥಾನ
[13]ಬ್ಯಾಂಧೂನಸುವಲಿಂಗಕ್ಕಪಾಕ
[14]ಟಾಕ್ಷ

## * 8

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 2″

[1] . . . .
[2] . . . ಸ
[3]ನಸಂವತ್ಸ . .
[4]ಕಾರ್ತಿಕಸುದ .
[5]ಪ್ತಮಿಸೋಮವಾರೀಸ .
[6]ಜೆಂನುರಹನುಮಪ . .
[7]ಇಕಾ . ಹಜಾ . .
[8]ದಾದಾಜೆರಾಯಾರಾ
[9]ವಯಾಸಿಹಿರೆಮಾಡ
[10]ಹಾಳಿಇನಾವುಆ
[11]ಸತತೆಥೆಆ . .
[12]ನೀ. .ಗಭೂಮಿ . .
[13]ತಆಸತಾಪಾಪ್ರಾಣಪ್ರ
[14] . ಕಪುನಸ್ತಾ
[15]ಪೋನಕರೂನಭೂಮಿಾ
[16]ದಾನಗೋದಾನಹಿಂ
[17]ರೆಣದಾನ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ).

*ಮಹಾರಾಷ್ಟ್ರ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 4″

[1]ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರ
[2]ಪಾದಪೇಗತಿ ನಳಸಂವತ್ಸರದ
[3]ಕಾರ್ತಿಕಸುದದಶಮಿಸೋ
[4]ಮವಾರದಿವಸಸಂಕ್ರೇಪಂನೂರಹ
[5]ಮಪನಾಯಕರಹ . ಬದಾ
[6]ರಾಯಾರಾಯಿನುಹಿರೇಮಾಡಹಾ
[7]ಳಗ್ರಾಮದಲ್ಲಿಬಹುಕಾಲನೆಲದಕಲ
[8]ದಿಂದಲಿತುಂಗಭದ್ರೆಗೆಸಿವಪೂದ
[9]ವಲಿಂಗದೇವರಸ್ಥಾಪನೆಮಾ
[10]ಡಿಗೋದಾನಭೂದಾನತವು
[11]ಮಾತ್ರುಪಿತ್ರುಗೆಅಕ್ಷಯ
[12]....ಲೋಕವಾಗಲಿ
[13]ಯೆಂದು
[14].....

## 50

ಅದೇ ಗ್ರಾಮದ ಚನ್ನನಕೆರೆ ತಿವ್ಮನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 10″

[1]ರೂಪಣಹಕಿದಕಲು
[2]ಹೊಸೀವುಟದನಂಗ
[3]ಪದೇವರಸಿಕಯ
[4]ಜೆಂನಬಸವಪಗೆಕ .
[5] . ಕೆಗೌಡನಮಗವಿ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 51

ಅದೇ ಹೋಬಳಿ ಉಡವೆ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ಬೇವಿನ ಮರದ ಬುಡದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಭ್ಯುದಯಸ್ಯಲಿವಾಹನ
[2]ಶಕ ೧೬೪೦ ಬಹುಧಾನ್ಯನಾಮಸಂ ॥
[3]ಶ್ರಾ । ಬ ॥ ೧೦ ಯೆಲುರಾಜೇಶ್ರೀಶೀವುಂತ್ತಸಾ ॥
[4]ಸರಜಪಿಂದಾರುಸಹವಾಗಿಬಸವ
[5]ಪಟಣಸಾಗರವೇಟಿಕೆಟ್ಟುರಬಳಿಗೆ
[6]ಮುರಲಿಂಗವನವರಿಗೆಕೆಟಿತನೆದಬಗೆ
[7]ಪಲಕಿಉಂಬಳಿಸೂಳೀಕೆರಸೀವೆಮೆಳಗಣ
[8]ಕೊಲೆದಉಡೊವಗ್ರಮವಂನೂಪರುಪ್ರಕರಾ
[9]ನಡಿಸಿಬರುತಾಯಿದಲ್ಲೆನಾಳುಯಿಗ್ರಮದಸಿಲಾಸ್ತ
[10]ಪನವೂಡ್ಸಿಕೊಟುಯಿದೇವೆಆಚಂದ್ರಅರ್ಕಸ್ಥಾಯಿ
[11]ಗಳಾಗಿನಿಂವುಸಂತ್ತಾನಪರಂಪರಾಯಾಗಿಅನು
[12]ಭವಿಸಿಕೊಂಡುಬಹದೂ ॥ ಅಹೋರಾಗವ
[13]ರಾಜೇಂದ್ರಸದ್ಧತ್ಕಲ್ಪಸೂಜೀವನ(ವುಂ)ನಸ್ರುಣೋ
[14]ಮಿನಪಶ್ಯಾಮಿಸ್ವಯಂದತ್ತಾಪಹಾರಿಣಂ ॥

## 52

### ಆದೇ ಹೋಬಳಿ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಗೋಡೆಯ ಮಗ್ಗಲಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವದು.

ಪ್ರಮಾಣ 5 × 2′ 6″

[1]ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮ ೧
[2]ಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದ ೨
[3]ವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವ್ವಜ್ಞಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳ್ಗಣ್ಡಗಣ್ಡಭೇರುಂಡನ ೩
[4]ಸಹಾಯಶೂರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವಂಮಗರರಾಜ್ಯ ೪
[5]೫ನಿರ್ಮ್ಮೂಳನಂಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯನುಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಇಶಳಶ್ರೀವೀರನಾರ ೫
[6]೬ಸಿಂಹದೇವಂಬೋಳುನಾಡಪಾಂಚಲನೆಲೆವೀಡಿನೊಳುದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನಂಮಾ ೬
[7]೭ಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ದಿಗಧೀಶರ್ವ್ವಾರ್ದ್ಧಿಯಿಂದತ್ತಲೆಮಡಗಿದರಾದಿಗ್ಗಜಾನೀಕಮಂವಾ ೭
[8]೮ಜಿಗಳಂವ್ಯೋಮಾಗ್ರದಿಂದಂದಿನಪನಿಳಿಪನಾದಿಬ್ಯರತ್ನೇಚ್ಛೆಯಿಂವಾಸುಗಿಪಾತಾಳಸ್ಥನಾದಂದುದಧಿವಳಯ ೮
[9]ದುರ್ವ್ವೀತಳಂತಸ್ಥನಾದಂದುಗಜಾಶ್ವಬ್ರಾತರತ್ನಂಗಳನವರ್ಗುಳಿಪಂವೀರಬಲ್ಲಾಳಭೂಪಂ ॥ ವೀರದೊಳುಂನತಿರ್ಕ್ಕೆ
[10]ಯದುವಂಶಜರೊಳ್ಕಲಿನಾರಸಿಂಹನಂಧೀರನವೀರದೆಳ್ಗೆಗಳಪೇಳ್ವಡೆಕೌತುಕಮಿಂತುನೋಳ್ಪಡೀಧಾ ೧೦
[11]ರಿಣಿಯರ್ಕ್ಕಳಪ್ಪರಸುಗಳ್ಪಲರಂತವೆಕೊನ್ದುಕೋಪದಿಂಭೋರೆನೆಕಾಡವಂಮಗರಪಾಂಡ್ಯ ೧೧
[12]ನಬೆಂನೊಳುಧಾಳಿಇಟ್ಟನೋವಾರಿಧಿಮೇರೆಯಾಗಿಧರೆಗೊರ್ವ್ವನೆಗಂಡನುಹೊಯಿ ೧೨
[13]ಶಣೇಶ್ವರಂ ॥ ನರಪತಿನಾರಸಿಂಹನೊಳಿದಿರ್ಚ್ಚಡದೆಚ್ಚಱದೆಂಬಭೀತಿಯಿಂಹರಣದಹಾನಿಗಂಜಿ ೧೩
[14]ಜವನಂಮಱಿವೊಕ್ಕುಬರ್ದುಂಕುವೋಪರಾಯರನಡುಪನ್ನೊಳುಂಡಿಗೆಯನೊತ್ತುವೆನೆಂದಮ್ರಿತಾಂ ೧೪
[15]ಶುತಾಳ್ದನೆಂದರಳೆಯನೆಂದಡೇವೊಗಳ್ಪುದುಂನತಿಯಂಶಸಿವಂಶರತ್ನನಂ ॥ ಶ್ರೀಗೆನೆಲೆಯಾಗಿವಿದ್ಯಾಶ್ರೀಗಾ ೧೫
[16]ಗರಮೆನಿಸಿತೀಗಳೀನೆಲ್ಕುದೆರೆಶ್ರೀಗೆಮೊದಲೆನಿಸಿತೀಭೂಭಾಗದೊಳೂರಡೆಯಗ್ರಾಮಚೂಡಾ ೧೬
[17]ರತ್ನಂ ॥ ಧೀರನುದಾರಸತ್ಯಣನಪದುಮೆಯನಾಳ್ವನಿಳಾತಳಕ್ಕೆವಿಸ್ತಾರಮೆನಿಪ್ಪುದೂರಡೆಯಗ್ರಾಮ ೧೭
[18]ವನುಂಪ್ರತಿಪಾಳಿಸುತ್ತತಾಂಧಾರಿಣಿಯಲ್ಲಿವುಂನತನುದಾರಗುಣಂಧರೆಯೆಯ್ದೆಬಣ್ಣಿಕುಂ ೧೮
[19]ವಾರಿಜಲೋಚನಿತ್ತವರಮಂಸ್ಥಿರದಿಂದೆಶಶಾಂಕನುಳ್ಳಿನಂ ॥ ಸಚ್ಚರಿತನಮಳಗುಣಗಣಬಿ ೧೯
[20]ಚ್ಚತಿಕೆಪರೋಪಕಾರಿಶೀಲವ್ಯಸನ . . ಮೆಚ್ಚಿಸುವಂಸಜ್ಜನರಂಮೆಚ್ಚದರಾರ್ಬ್ಬಂಮ್ಮನಿಂನವಸು ೨೦
[21]ಧಾತಳದೊಳು ॥ ನಯವತಿಯೆಂದುಶೀಲವತಿಯೆಂದುಕಳಾವತಿಯೆಂದುಸದುಗುಣಾಂನ್ವ ೨೧
[22]ಯವತಿಯೆಂದುಧರ್ಮ್ಮವತಿಯೆಂದುದಯಾವತಿಯೆಂದುಪುಂಣ್ಯಸಂಚಯವತಿಯೆಂದುಶೀ ೨೨
[23]ರ್ತ್ತಿಸುವುದೂರಡೆಬೋಕನಪೆರ್ಮ್ಮೆವೆತ್ತಕಾಂತೆಯನೊಲವಿಂದಮುದ್ದಲೆಮಹಾಸತಿಯಂನೆಗಳ್ದೀಜಗ ೨೩
[24]ಜ್ಜನಂ ॥ ಭಾನುಸುತದಾನವೇಂದ್ರನದಾನಂಮೊದಲಾಗೆವಿದ್ಯವಿತರಣಶೀಲಂತಾನೆಪ್ರತಿಬಿಂಬಿಕುಂಸಲೆ ೨೪
[25]ಭೂನುತಬಸವಣನಹಸ್ತದರ್ಪಣತಳದೊಳು ॥ ನೆಗಳ್ದಸುವರ್ಣ್ಣವಸ್ತ್ರವರಭೂಷಣರಾಜಿ ೨೫
[26]ಯನೇನನಿತ್ತಡಂಬಗೆಗಣಮಿಲ್ಲತಾಂತಣಿವುಸಂತೊಸಮಂಮನಕೀವದೇಹಿಗಳ್ಗಗಣಿತ ೨೬
[27]ತೃಪ್ತಿಯಂಪಡೆವುದೊಂದಮ್ರಿತಾಂನ್ನದಿಅಂನ್ನದಾನಮುಂಜಗಕೆಸೆವಂತೆಕೋಟಿಗುಣಿವೂರಡೆಸಂ ೨೭
[28]ಕನಿದೇಂಶ್ರಿತಾರ್ತ್ಥನೋ ॥ ನುಡಿದಡೆರಾಮಬಾಣಕರದಿತ್ತಡೆಗುತ್ತನುದಾರಮಾರ್ಗ್ಗದಿಂಮ್ರಿಡನವರಂದಿ ೨೮
[29]ಟಂಮನದೆಮೆಚ್ಚಿದನಾದಡೆಈವನೆಂಬುದುಂಕುಡುವಡೆಚಾಗಿಧರ್ಮ್ಮದೆಯುಧಿಷ್ಠರನೆಂದಖಿಳೋರ್ವ್ವಿಬಣ್ಣಿ ೨೯
[30]ಕುಂತಡೆಯದೆಬೀಳುಬೀಡುವನಮುಟ್ಟನನಾಶೃತಕಳ್ಪಭೂಜನಂ ॥ ಗುಣಿಯೆನಿಪಂಸಾಜನ್ಯ ೩೦

[31]ದಕಣಿಯೆನಿಪಂವಿಬುಧತತಿಗೆಕೊಡುವಡೆಚಿಂತಾಮಣಿಯೆನಿಪಂಗೋತ್ರಶಿಖಾಮಣಿ ೩೧

[32]ಯೆನಿಪೂರಡೆಯಮುಟ್ಟನವನೀತಳದೊಳೂ ॥ ವದನದೊಳಾಗಳುಂನಲಿದುನರ್ಚ್ಚಿಸುವಳುಶ್ರುತಕಾಂತೆಸಂತ ೩೨

[33]ತಂಮುದದೆಸೆವಕ್ಷದೊಳ್ನೆಲಸಿಯಿರ್ಪ್ಪಳದಾವಗಪುಣ್ಯಕಾಂತೆವುನ್ಮದಬಳಬಾಹುಗೇಹದೊಳಗಿರ್ದ್ದತಿ ೩೩

[34]ಶೋಭಿಸೆಯಿಾವಕಾಂತೆಸಂಪದಪದವೆತ್ತುದೀನೆಗಳ್ದವೂರಡೆಚಂದ್ರಗನೇನೆಬಣ್ಣಿಪೆಂ ॥ ಧ ೩೪

[35]ರ್ಮ್ಮದಮೇರುಧರ್ಮ್ಮದತವರ್ಮ್ಮನೆಧರ್ಮ್ಮದಬಿತ್ತುಸತ್ಯದಾಧರ್ಮ್ಮಗುಣಪ್ರಭಾವಮಹಿಮಾಂಬುಧಿ ೩೫

[36]ನಿರ್ಮ್ಮಳಧರ್ಮ್ಮಸಾಗರಂಧರ್ಮ್ಮಸಖಾಯಧರ್ಮ್ಮನಿಧಿಧರ್ಮ್ಮಪರಂಶಿವಧರ್ಮ್ಮದೀಪಕಂ ೩೬

[37]ಧರ್ಮ್ಮನಿಧಾನನೆಂದುಧರಕೀರ್ತ್ತಿಸುತಿರ್ಪ್ಪುದುಚಂದ್ರದೇವನಂ ॥ ಶ್ರೀಮ.....ಬೋಕನಶ್ರೀಕೀ ೩೭

[38]ರ್ತ್ತಿಗೆನೆಲೆಗಳಾಗಿಪುಟ್ಟದರೀಗಳುಶ್ರೀಮದ್ವಶಿಷ್ಟಗೋತ್ರಂಶ್ರೀಮತುಮುದ್ವಲೆಯಸುತರು ೩೮

[39]ಸುಖದಿಂದಿರ್ಪ್ಪರು ॥ ಭಾಸುರತೇಜದೊಳುದಿನಪನೀವೆಡೆಗರ್ಕ್ಕಸುತಂಕಳಾಗಮಾಭ್ಯಾ ೩೯

[40]ಸದೊಳಬ್ಜಗರ್ಭ್ಭನುರುಮಂತ್ರದೊಳಂಸುರಮಂತ್ರಿಭೋಗದೊಳುವಾಸವನಾಂತರಾತಿಗೆಧನಂಜ ೪೦

[41]ಯನೆನ್ದಖಿಳೋರ್ಬ್ಬಿಕೀರ್ತ್ತಿಕುಂಈಶ್ವರಭಕ್ತನೂರೊಡೆಯದೇವಣನಂಸನುಮಾನದಾನಿ ೪೧

[42]ಯಂ ॥ ಎಸೆವೆಂಬಕಳ್ಪತರುವಂವೊಸೆದುಂಲತೆವಳ್ಳಿಪರ್ವ್ವಿದಂತಿರೆನಿಂನೀಪೆಸರೆಂಬಕೀರ್ತ್ತಿರವಿಗಂಪೊಸತಾದು ೪೨

[43]ದಾದೇವಣಂಗೆಗುಣವಿಭವಂಗಳು ॥ ಶ್ರೀಮನ್ಮಹಾಪಸಾಯಿತಪರಮವಿಶ್ವಾಸಿಮೂಲಿಗಹೆಗ್ಗಡೆಬಂಮ್ಮಯ್ಯನುಂ ೪೩

[44]ಬಸವಯ್ಯನುಂಪದುಮಯ್ಯನುಂಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪ ೪೪

[45]ಸಮಾಧಿಸೀಲಗುಣಸಂಪಂನರುಂಅವುಪಾಸನಾಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಮಪ್ಪ ೪೫

[46]ಶ್ರೀಮನ್ಮಹಾನಾಳ್ಪ್ರಭೂತರುಂಪರೋಪಕಾರಪರಿಣತರುಂಪರೀಕ್ಷಾದಕ್ಷರುಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹ ೪೬

[47]ಶಕ್ತಿತ್ರಯಸಂಪಂನರುಮಪ್ಪನೆಲ್ಕುದುರೆಯವೂರಡೆಯಶಂಕರದೇವನುಂಮಾದಯ್ಯನುಂಭಾಸ್ಕರದೇ ೪೭

[48]ವನುಂಹರಿಹರದೇವನುಂಮುಟ್ಟಯ್ಯನುಂಲೋಕಯ್ಯನುಂಅಬ್ಬುಚೆಯಕಲ್ಲಯ್ಯನುಂನಾರಾ ೪೮

[49]ಯಣದೇವನುಂದೇವಯ್ಯನುಂಚಂದಯ್ಯನುಂಸತ್ಯಣ್ಣನುಂಅಚ್ಯುತದೇವನೊಳಗಾ ೪೯

[50]ದವೂರಡೆಯರುಶಕವರ್ಷಂ ೧೧೫೬ ನೆಯವಿಜಯಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಶು ೧೦ ಬ್ರುಪುಷ್ಯ ೫೦

[51]ನಕ್ಷತ್ರವ್ಯತಿಯಪಾತಧನೂಸಂಕ್ರಾಂತಿಯಲುನೆಲ್ಕುದುರೆಯಶ್ರೀಬ್ರಹ್ಮೇಶ್ವರದೇವರಅಂಗಭೋಗ ೫೧

[52]ರಂಗಭೋಗಖಂಡಸ್ಫುಟಿತಜೇನ್ನೋರ್ದ್ಧಾರಕಮೆಂದುಬೊಂತೆಯವಾಮರಾಶಿಗುರುಗಳಕಾಲಂ ೫೨

[53]ಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಭೂಮಿಪಿರಿಯಕೆಱೆಯಕೆಳಗೆತೋಟದಿಂತೆಂಕಹೆ ೫೩

[54]ಬ್ಬಾಯಿಕಾಲಿಂಬಡಗಹದಿನಾಲ್ಕುಮಾರುಂವೊತ್ತೋಳುಘಳೆಯಲುಗದ್ದೆಕಂಮ ೨೫ ಮತ್ತಂಕೇ ೫೪

[55]ಸಿಯಕಟ್ಟದಕೆಳಗೆತೋಟದಸ್ಥಳಕಮ್ಮ ೧೫ ಮತ್ತಂಬೆದ್ದಲೆಪಿರಿಯಕೆಱೆಯೊಳಗೆಎರೆಆಘಳೆಯ ೫೫

[56]ಲುಬಿಳಿಚಿಗಟ್ಟದದಾರಿಈಂಮೂಡಕೋಗಿಲೂರದಾರಿಯಿಂತೆಂಕಮತ್ತರೊಂದುಕಂಮ್ಮ ೨೦ ಆಕೆಲ ೫೬

[57]ದಸಾಳುಕಂಮ ೫೦ ಮತ್ತಂಶ್ರೀಕಲಿದೇವರಕೆಯ್ಯನಡುವೆಕಂಮ ೧೮ ಮತ್ತಂವೂರಬಳಿಯಹಾಳ ೫೭

[58]ಕೆಯಿಕಂ ೩೦ ಮತ್ತಂಬಡಗಣಹೊಲದನಡುವಣಎರೆಕಂ ೭೦ ಅಂತುಬೆಟ್ಟಿಲುಮತ್ತರೆರಡು ೨ ೫೮

[59]ಕಂಬ ೮೮ ಗಟ್ಟೆಕ ೨೫ ತೋಟದಸ್ಥಳಕಮ್ಬ ೧೫ ಎಲೆಯಹೇಱಿಂಗೆವೀಸಈಧರ್ಮ್ಮಮಂಸುಧರ್ಮ್ಮನ ೫೯

[60]ಡಸಿದವರ್ಗ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳುಸಾವಿರಕವಿಲೆಯಂಸದಕ್ಷಿಣೆ ೬೦

[61]ಸಹಿತಸಹಸ್ರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲಮಕ್ಕುಈಧರ್ಮ್ಮಮ ೬೧

[62]ನಳಿದವರ್ಗಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳುಸಾವಿರಕವಿಲೆಯುಮಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರುಮಂ ೬೨

[63]ಕೊಂದಪಾತಕಮಕ್ಕು ॥ * (ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿವರ್ಷಸ ೬೩

[64]ಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾತ್ಸ್ರೇಯೋನುಪಾಲನಂ ೬೪

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* ಈ ಆವರಣ ಚಿನ್ಹೆಗಳಮಧ್ಯೆ ಇರುವದು ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿದೆ.

[65]ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ) ॥ ಊರೊಡೆಯಚಂದ್ರದೇವನಬ ೬೫
[66]ರೆಪಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀವಿಜೆಯದ್ದರ್ಶಕೀರ್ತ್ತಿದ್ದೇವರ್ವ್ವಿರಚಿಸಿದರ್ಸೇವ್ಯಶಾಸನಕ್ರಿತಿಯಂ ೬೬
* [67]ಗಾಣದಲುಅರವನೆಣ್ಣೆಪಸುವಗೇರಿಯನವುಮಿತ್ತಿಕಭ್ರಮೇಶ್ವರದೇವರದು ॥ ಸಂಕರೋಜಹೊಯಿದಶಾಸನ೬೭

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### ಅದೇ ದೇವಸ್ಥಾನದ ಹೊರಗಡೆ ನಟ್ಟ ೧ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಶಕವರುಷದ ೧೧೬೪ ಶುಭಕೃತುಸಂವತ್ಸರದವೈಶಾ
[2]ಖಶುದ್ಧ ೩ ಶುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಮರಸೂರಮಂಡ
[3]. . . . . ಱದವೂರ . . . . . .
[4]. . ನೆಲ್ಕುದುರೆಯಗಡಿಯಪಗೆಬೇಡರಬಲುಮನುಶ್ಯದುಗಿಸೆಟಿಸೋಮಯ್ಯ
[5]ನಮಗಬೊಂಮೆಯನಾಯಕನುತಾಗಿತಳ್ತಿಱಿದುಸೂರನಾಗಿಶ್ರೀಹರಿ
[6]ಸರಣೆಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು ॥

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### ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 8″

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷದ ೧೧೯೯ನೇ
[2]ಈಶ್ವರಸಂವತ್ಸರದವೈಶಾಖಸು ೧೫ ಸೋನೆಲ್ಕುದುರೆಯ
[3]ಲಿಹಿರಿಯಬೊಂಮನಮಗನಾಗಯನಾಯ್ಕನುತುಱುಹ
[4]ರಿಯಲಿಕಾದಿತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಲಿಆತನವೀರಕ್ಕೆ
[5]ಮೆಚ್ಚಿನೆಲ್ಕುದುರೆಯಸಮಸ್ತವೂರೊಡೆಯರುಂಜೆಯದೇವದಂಣಾಯ . .
[6]ರುಂ . ಸಮಸ್ತಪ್ರಜೆಗಳುಆತಂಗೆಕೋಗಿಲೂರದಾರಿಇಂಬಡಗಲುತಾಳ
[7]ಕಟ್ಟದಹಿಂದೆ ಕಂಬ ೧೫ ನುಕಲ್ಲನಟ್ಟುನೆತ್ತರುಗೆಇಯಾಗಿಕೊ
[8]ಟ್ಟುರಾಸಿಗೆಮೊಱವತವಕೊಟ್ಟರುಈದನಾರುನಡ
[9]ಸಿದವರಿಗೆ ಆನಂತಪುಣ್ಯಆದಕಾರಳಿಪಿದವರು . ಕಳಿಂ
[10]ಗೆಆಳಿಪಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಶಿ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 2′ × 6″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷದ ೧೮೦೧ ನೆಯಪ್ರ[ಮೂ]ತಿ
ಸಂವತ್ಸ
[2]ರದಆಶ್ವ್ಯಜಸು ೧೫ ಸೋನೆಲ್ಲು ದುರೇಲಿಆಯರ. .
[3]ನಮಗವಾರೆಯನಾಯ್ಕನುತುಱುಹರಿಯಲು. .ಕಾ
[4]ದಿತಳಿತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಲ್ಲಿನೆಲ್ಲು ದುರೆಯಸವುಸ್ತವೂ
[5]. .ಡೆಯರುಂಜೆಯಿದೇವ...ಯರುಂಸವುಸ್ತಪ್ರಜೆಗಳುಂ
[6]ಆತನವೀರಕ್ಕೆ ಮೆಚ್ಚಿಕೋಗಿಲೂರದಾರಿಇಂಬಡಗಲುತಾಳಕಟ್ಟ
[7]ದತೆಂಕಣಕೋಡಿಯಹಿಂದೆಗಂಗನಗಳೆಯಲುಕಂಬ ೧೫
[8]ನುನೆತ್ತರುಗೆಇಯಾಗಿಕಲ್ಲನಟ್ಟುಕೊಟ್ಟರುವುಂಗಳವು
[9]ಹಾಶ್ರೀಶ್ರೀಶ್ರೀಬಡಗಿಕಂಕೆಜಿ ....ಲಿವೊಱಿ
[10]ವತ್ತವಾಗಿಸಲ್ಲಿಸಿದರು

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ಆದೇ ಹೋಬಳಿ ಬಟೆಗೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4 6″ × 2″

[1]ದುರ್ಮುಖಸಂವತ್ಸರದಆಶ್ವೀಜಬ ೧೦ ಶುಯಿಟಗೆಯ .
[2] . ತೋಜನವುಕ್ಕಳುಸೋವರಸಾವಿಗವುಹಾ...
[3]....ದಲಿಕಾದಿಸತ್ತನು ॥

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ಆದೇ ಹೋಬಳಿ ಹಿರೇವುಳಲಿ ಗ್ರಾಮದ ಉತ್ತರ ಈಶ್ವರದೇವಾಲಯದ ವುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 6″

[1]ಶ್ರೀವುರ್ತಂಡನಾಯಕರವುಂದೆವುಣಲಿಯೂರಳಿವಿ[ನ]ಲ್ಲಿ.....
[2]ಳಲಿ . ಸುರಲೋಕವ್ರಾಪ್ತನಾದಚಿನಳಸಂವತ್ಸರದಬೈತ್ರಬಹುಳ ೧೫ ಬುಧ
[3]ವಾರದಂದುವುಯಸಂಕಯ್ಯನವನತವ್ಮಂವು...ಬೊವ್ಮಿ...
[4]ಯಣಗೆಜಿಯತೆಂಕಗೋಡಿಯಲ್ಲಿಗದ್ದೆಕವ್ಮ ೪ ಜೀಯಗೆಜಿಯತೆಂಕಗೋ
[5]ಡಿಯಲಿಬೆದ್ದಲೆಕವ್ಮ ೫೦ ಯಿನ್ತಿನುತವಂಕೊಡಗೆಯ್ಯಾಗೆ
[6]ಬಟ್ಟವುಂಗಳವುಹಾಶ್ರೀ ॥

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ಆದೇ ಹೋಬಳಿ ತಿರುವುಲಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಂದನಸಂವತ್ಸರದವಯಿಸಾಖಸು....
[2]ಶ್ರೀವುನ್ಮಹಾ .....
[3]ದುಚಕಂಗಿಬನವ .....ರಾಜ್ಯಂಗೆಯು

[4]ತ್ತಮಿರೆಱ.....

[5]ದೇವರು.....ಯನಾಯಕನಾ

[6]..ತಂಮೆ.....ಲೋಕವ್ಯಾಪ್ತರಾದರು

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ಚನ್ನಗಿರಿ ಹೋಬಳಿ ಚನ್ನಗಿರಿ ಕಸಬೆಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

[1]ಶ್ರೀಮತುವನಖಡೆಯುವೆಯೆದೇವನವುಗ | [3]ಸತ್ತ

[2]ಕ್ಷಯೆದೇವಹನಗವಾಡಿಗೆನಡವಲ್ಲಿಕಾದಿ |

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ಆದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಹಾಲಪ್ಪನ ಮುಂದಣ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 3′

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೭೧ ಪಂಙ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ.)

[42] .. .. .. .. .. .. .. ಸಾಮನೀತಿನಾಗಣ್ಣ

[43]೪೩ ನಂ ॥ ಸ್ಥಿರಸತ್ಯಬ್ರತನಾತ್ಮಮುಂನಿಲ.....ಹಂತಪ್ರಭುಧಾತ್ರಿಯೊಳಿನೆನೆ

[44]೪೪ ಗಳ್ದ..ಕ್ಕಿರ್ಷ್ಟಮಿತ್ರ. ತಾಂಸುರ.....ಹಂತನಗುಣಂಸಾಮಂತನಾಗಂಣ್ಣ

[45]೪೫ ನಂ ॥ ಆತನಸತಿ.....ಯಳಿ....ಯಃಗುಣಂಭೂತಳದೊ

[46]೪೬ ಳುಪ್ಪೊಗಳಲಾರ್ಗ್ಗವತಿದಾನ.....ದುಂದುಭಿಸಂವತ್ಸರದೆಳುತ್ತರಾಯಣ

[47]೪೭ ಸಂಕ್ರಾಂತಿಯವೂವಾಸ್ಯೆಲಿದಿವಾರ.....ತಿನಾಗಂಣಂಶ್ರೀಕೇತೇಶ್ವರದೇವ

[48]೪೮ ರಸ್ಥಾನವಂರುದ್ರಶಕ್ತಿಗುರು.....ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟದೇವಾಲ್ಯದಖಂ

[49]೪೯ ಡಸ್ಫುಟಿತಜೀರ್ಣೊದ್ಧಾರವಂ....ರಂಗಭೋಗತ್ರಿಕಾಲನಿವೇದ್ಯನಂದಾದೀವಿಗೆಇನಿಸುವಂನ

[50]೫೦ ಡೆಸುವಂತಾಗಿಬಿಟ್ಟ..ದೆರೆ..ಡಿಬಯಲನಡುವಗದ್ದೆಗಂಗನಗಳೆಯುಮತ್ತರು..

[51]೫೧ ಬೆದ್ಗಲೆಹಿರಿಯು..ಮೂಡಗೋಡಿಯದಾರಿಯಿಂಬಡಗಲುಗಂಗನಗಳೆಯಲುಮತ್ತರು ೦ ಇ

[52]೫೨ ಧರ್ಮ್ಮವನಾವಸನ್ನೊರ್ವ್ವನುನಡಸುವವನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಸಾಯಿರಕವಿಲೆ

[53]೫೩ ಯಂಕೋಡುಂಕ್ಕೊಳೆಗುಮಂಸುವರ್ಣದಲುಕಟ್ಟಿಸಿಸಾಯಿರವೇದಪಾರಗಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆದಾನವಂ(ಕೊ)

[54]೫೪ ಕೊಟ್ಟಫಲವಂಹಡೆವನುಇಧರ್ಮ್ಮವನಾವನಾನುಂಕಿಡಿಸಿದವನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ

[55]೫೫ ದಲುಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರವೇದಪಾರಗಬ್ರಾಹ್ಮಣರುವಂಕೊಂದಪಾಪದಲುಹೋ

[56]೫೬ ಹನು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿವ್ರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ

[57]೫೭ ಜಾಯತೇಕ್ರಿಮಿ ॥ ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನು*ಪಲತಸಂದಾನಾಸ್ವರ್ಗ್ಗ

[58]೫೮ ಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಇಧಂರ್ಮ್ಮವನಾವನಾನುಪ್ರತಿಪಾಲಿಸಿದವನುವ

(ಮುಂದೆ ಹೋಗಿದೆ)

*ಯಥಾವಾತ್ಯಕ ಇದೆ.

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### ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾಡಿಗರ ಪ್ರಭಂಣನ ಮನೇ ಹಿತ್ತಲಲ್ಲಿ ರಸ್ತೇಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2.′ 8″

1 ನಮಸ್ತುಂಗಃರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥

2 .....ಭುಜವಿನಮ್ರ.....ಣಿಕಸ್ತೋಮಮರೀಚಿಮಂಜರೀವಿರಾಜಿ....ಪಾದ....

3 .....ದ್ಯುಮಣಿವಿಕ್ರಮಾಂಕ.....

4 .....ಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ

5 .....ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ.....ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವ

6 .....ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ.....ಳಾರ್ದ್ದಿತನಖಮುಕುರಂ

7 .....ಜನರಕ್ಷಾಶಾನ್ತಿದೀಕ್ಷಾಗುರುವಿಜಯ..ಕ್ರಾನ್ತ.....ಲಕ್ಷ್ಮೀ..ವಾಸಂಭಾರುಚಂ...

8 ವಿಶದಯಶೋವಲ್ಲರೀವ್ಯಾಪ್ತಲೋಕಂಪನಧಿವ್ಯಾವೇಷ್ಟಿತೋರ್ವ್ವೀ.....ಸೆದನಾರಾಯಪಾಣ್ಡ್ಯಕ್ಷಿತೀಶಂ ॥ ...ಮಹಾಮ
ಣ್ಡಳೇಶ್ವ

9 ರಂಕಾಳಾಂಜೀಪುರವರಾಧೀಶ್ವರಂನಿಜಕುಳಕಮಳ..ಮಾರ್ತ್ತಂಡಂಪರಿಚ್ಛೇದಿಗಣ್ಡಂರಾಜೆಗಚೋಳಮನೋಭಂಗಂಶ್ರೀಮತ್ತ್ರಿಭು

10 ವನಮಲ್ಲದೇವಪಾದಾಬ್ಜಭೃಂಗಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲರಾಯಪಾಣ್ಡ್ಯದೇವರುನೊಳಂಬವಾ

11 ಡಿ...ರ್ಚ್ಛಾಸಿರಮುಮಂಸಾಂತಳಿಗೆಸಾಸಿರಮುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತುಂರಾ

12 ಜಧಾ.....ವಿನನೆಲೆವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂದಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಕನ್ದ ॥ ನಂಬಿ

13 ದರಾಯ.....ಳಂಗಿಂಬಿನಸಾಮ್ರಾಜ್ಯರಾಜ್ಯದೊಳು ನಿಲಿಸಿದಪೆಂಪಂಬೆ.....ಧಾತ್ರಿಗಳುಂಬಪರಿಚ್ಛೇದಿಗಣ್ಡಪಲ್ಲವರಾಯ ॥

14 ತುರಕಮ..ತಪರದೆಯ್ದಿ... .....ಕಯ್ದುವಿಡಿಯೆಪುಲ್ವಿಡಿಯದೆನಿಂತರಿಸಿ.....ಪರಿಧುರಕೆಪರಿಚ್ಛೇದಿಗಣ್ಡಪಲ್ಲವರಾ
ಯ

15 ಆತನಬಿ.....ದಗ್ರದೊಳುವೀರಭಯ.....ಶರದಿಂಖಚರಾಕ್ರಿತಿಯಂ.....ರ್ದ್ದನಂಭೂತ..

16 ಕ್ರವರ್ತ್ತಿಯಬ.....ಮಾತನನಿಕ್ಕಿದಂಧರೆಗೆಮೆಚ್ಯು.....ನರ್ಜ್ಜುನನಿಕ್ಕುವಂದದಿಂ ॥ ಆಮಹಾಸಾಮನ್ತಂ । ವೀರ

17 ಲಕ್ಷ್ಮೀಕಾನ್ತಂ.....ನಿಸ್ತಾರಂಶ್ರೀಮತ್ಪರಿಚ್ಛೇದಿಗಣ್ಡಪಲ್ಲವರಾಯಬಿಳಿಚೆಯೆಪ್ಪತ್ತುಮಂದುಂಮಿಹನ್ನೆರಡು
ಮಂತ್ರಿ

18 ಭೋಗಾಭ್ಯಂತರಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಮಿರೆ ॥ ಧೀರಂಸೋಮನದೊರೆಗೊರೆಗಾರುಂನಿನ್ದಪರೀಕ್ರಿತ

19 ಯುಗತ್ರೇತೆದ್ವಾಪಾರಂಕಲಿಯುಗದೊಳೆಗಣಬೀರರುದಾರಪ್ರತಾಪಿಗಳುಧರ್ಮಪರರ್ । ಕದನದೊಳಾನ್ತರಿಭೂಪರನದಿರದೆ

20 ಬೆಂಕೊಣ್ಡತಂನಪೆಂಪುರ್ವ್ವರೆಯಂಪುದಿದಿರೆಪಾಳಿಸಿಧಾತ್ರಿಯನೊದವಿಸಿದಂಗುಣವಿಭಾಸಿಸೋವನೃಪಾಳಂ ॥ ಆ

21 ಮಹಾಸಾಮನ್ತಂವೀರಲಕ್ಷ್ಮೀಕಾನ್ತಂಸಿಷ್ಠನಿಧಾನಂದಾನಕಾನೀನಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮ

22 ಹಾಸಾಮನ್ತಸೋಮರಸ(ರು)ರಾಬಿಳಿಚೆಯೆಳ್ಪತ್ತಱಲ್ಲಿಮಂನೆಯಮಂಸಧರ್ಮಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಮಿರೆಶ್ರೀ

23 ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ತುಗುಣಸಂಪಂನಂನುಡಿದುಮತ್ತೆನ್ನಂಶಿಷ್ಟಜನಾಧಾರಂಗೋತ್ರವಿಸ್ತಾರಂ । ಸಕಳಯಾಚಕಬ್ರಿಂದಸಂ

24 ದೋಹಸಹಾಯಂದಾನಕಾನೀನಂವಿಬುಧಜನವನಜವನಕಳಹಂಸಂಸರಸ್ವತೀಕಂಣ್ಠಾವತಂಸಂದೇವದ್ವಿಜಗುರು

25 ಪಾದಾಬ್ಜಭ್ರಿಂಗಸಾಹಸೋತ್ತುಂಗನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಕೇಸಿರಾಜನ

26 ಮಹತ್ವಾನುಭಾವಮೆಂತೆಂದಡೆ ॥ ಕಂದ ॥ ಪುರುಷಾರ್ತ್ಥದಕಣಿಸತ್ಯದಕರುಪೆರ್ಮ್ಮೆಯನೆರ್ಮ್ಮಮೆಂದುವಿ

27 ಬುಧಾಗ್ರಣಿಗಳುಕರಮರ್ತ್ತಿಯಿಂದೆಪೊಗಳಲುಧರೆಗೆಸೆದಂಕೇಸಿರಾಜನೂರ್ಜ್ಜಿತತೇಜಂ । ವ್ರಿತ್ತ ॥ ವಿನಯ

28 ನಿಧಾನನೂರ್ಜ್ಜಿತಮಹಾಮಹಿಮಾಸ್ಪದನಬ್ಧಿವೇಷ್ಟಿತಾವನಿತಳಪೂಜ್ಯನಿಷ್ಟಜನಕಲ್ಪಮಹೀರುಹನೇ

29 ಕವಾಕ್ಯನೆನ್ತನುನಯದಿಂಬುಧರ್ಪ್ಪೊಗಳ್ವರಾಗಳುಮಿನೆಗಳ್ದಿರ್ದ್ದಕೇಸಿರಾಜನನಿನತೇಜನಂದ್ವಿಜಸರೋಜನನಾಶೃ

[30]ತಕಳ್ಪಭೂಜನ ॥ ಕಂದ ॥ ಆತನಸತಿಗುಣವತಿವಿಖ್ಯಾತಿಯಸೀತೆಗಮರುಂಧತೀದೇವಿಗಮೇಮಾತೊಸರಿ
[31]ಪಾಟಿಯೆಂದುಧರಾತಳವಾಚಾಕಣಬ್ಬೆಯುಂಬಣ್ಣಿಸುಗುಂ ॥ ವಚನ ॥ ಅನ್ತಾಕಾಶ್ಯಪಗೋತ್ರಪವಿತ್ರನಪ್ಪಕೇಸಿರಾ
[32]ಜಂಗಮಾಮಹಾಸತಿಚಾಕಣಬೆ ಗ.....ಗಮಾಕಾಶ್ಯಪಗೋ.....ದಿಯಿಸಿಯಾದಿತ್ಯನೆಂತುಜ
[33]ಗಮಂ...ತುದಿಯಿಸಿಯಿರುಗಂಮುದದಿಂದೊದವಿದಕೀರ್ತ್ತಿಯೊಳುಜಗಮನೇಂಬೆಳಗಿದನೋ ॥ ಆಕೇಸಿ
[34]ರಾಜವಿಭುಗಂಚಾಕಣಿಕಬ್ಬೆಗಮುದಾತ್ತಗುಣನೊಗೆದನಿಳಾಲೋಕಯ್ಕಪೂಜ್ಯನಂರಿಪುನಿಕರಭಯಂಕರನನಿರುಗನಂ
[35]ಧರೆಪೊಗಳ್ಗುಂ ॥ ವ್ರಿತ್ತ ॥ ನುಡಿವುದುಸತ್ಯದೊಳುನಡೆವುದುತ್ತಮಧರ್ಮ್ಮದೊಳೊಪ್ಪನೇಳ್ಗೆಯಂಪಿಡಿಪಿಡಿದಂತುಟಂಬಿಡದಿರೆಂ
[36]ದಿರುಗಂಮೊಲೆಯುಣ್ಬಕಾಲದೊಳುತಡೆಯದೆಕೇಳುದಾತ್ತಗುಣನಿಂತಿಳಿಯಮ್ಮವನೆಂದುಗಲ್ಲಮಂಮಿಡಿಮಿಡಿದನ್ದು
[37]ತಾಯ್ಕಲಿಸೆಕಲ್ತನಖಂಡಿತಚಣ್ಡವಿಕ್ರಮ॥..ಡುಮನೆಯಬಯ್ಕೆಯಿರುಗಂಪಡೆ..ದೊಡವೆಬುಧಾಳಿಗನ್ಯರಾರ್ಜ್ಜಿ
[38]ಸಿದಧನಂಕಡಲನಡುವಣಧರಾಧರದೆಡೆಯಣಫಣಿಪತಿಯಪೆಡೆಯಮಾಣಿಕಮೆನಿಕುಂ ॥ ವಿನಯಾಂಭೋನಿ
[39]ಧಿಸತ್ಯಸಾಚನಿಳಯಂಸದ್ಧರ್ಮಧರ್ಮ್ಮಾತ್ಮಜಂವನಧಿವ್ಯಾವ್ರಿತಧಾತ್ರಿವೇಷ್ಟಿತಯಶಂ..ತ್ರಾಂಬುಜಾತಂಜಗಜ್ಜನಪೂಜ್ಯಂ
[40]ಸುಜನಯ್ಕಬಾಂಧವನಿಳಾಲೋಕಯ್ಕಕಳ್ಪದ್ರುಮಂಮನುಮಾರ್ಗ್ಗಂರಿಪುಕಾಳ....ವಿದ್ವಜ್ಜನೈಕಾಶ್ರಯಂ ॥
[41]ಧುರದೊಳ್ಮಾಹಾನ್ತರಾತಿಪ್ರತತಿಯನಲೆದಾಟಂನ್ದುಕೊಂದಿಕ್ಕುಗುಂಬಂದೆರೆದರ್ತ್ಥಿಬ್ರಾತ..ದೆಡಱ .....ಕುಂ
[42]ತಂನನಾವೊಂಶರಣಂನೀನೆಂದರಂತಕ್ಷಿಸುಗುಮಿರುಗಣಂವಿಪ್ರವಂಶಾಂಬುಜಾರ್ಕ್ಕಂವರಕಾನ್ತಾನೀಕಮಾರಂಗುಣಯುತ
[43]ನಸತೀದೂರನೇಕಾಂಗವೀರಂ ॥ ಧರೆಯಲುತಂನಯತೇಜಂಪರಯಲುಮಾಡಿಸಿದನರ್ತ್ಥಿಯಿಂದಿರುಗಣನಚ್ಚರಿಯಾ
[44] . ಪುಣ್ಯಪುಂಜಂಸುರುಚಿರಮಿರುಗೇಶಭವನಮಂಕ್ರಿತಕ್ರಿತ್ಯಂ ॥ ಆತನಸತಿ ॥ ವ್ರಿ ॥ ಚಾರುಚರಿತ್ರೆಬನ್ದು
[45]ಜನವತ್ಸಳೆಗೋತ್ರಪವಿತ್ರೆಸದ್ಗುಣಾಧಾರೆಮಹಾನುಭಾವೆಶಿವಭಕ್ತೆಪತಿಬ್ರತೆಯುಕ್ತೆಯೆಂದುತಾಂಧಾರಿಣಿಬಣ್ಣಿಸ
[46]ಲ್ನೆಗಳ್ದಳೀಭವ್ಯಕಬ್ಬೆಗೆಭೂತಳಾಗ್ರದೊಳ್ನಾರಿಯರಾರುವೇಂದೊರೆಯೆಪೋಲಿಸಲೀಸುಭಲಕ್ಷಣಾಂಗಿಯೊಳ್ ॥ ಎನ್ದುಭುವನಂ
[47]ಪೊಗಳೆ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ತುಗುಣಸಂಪನ್ನರುಂಶ್ರೀಮಹೇಸ್ವರಧರ್ಮ್ಮನಿರ್ಮ್ಮಳರುಮಪ್ಪಶ್ರೀಮತ್ ಬಿಳಿಚೆ
[48]ಯೆಪ್ಪತ್ತಱಬಳಿಯಬಾಡಬಸವಳಿ..ಸಾರತಿವಳ್ಳಿಯನಲ್ಲೂರಮನುಜವೊಳಲುಹಂನೆರಡಱಬಳಿಯಬಾಡಮಲ್ಲಿಗೆ
[49]ಯಹರಕಲಿಹನ್ನೆರಡಱಬಳಿಯಬಾಡಂಕುಂಕುವದಹಳಿಇನ್ತೀಯಯ್ದೂರಊರೊಡೆಯಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಇರು
[50]ಗಮಯ್ಯನಾಯಕರ್ಸ್ವಸ್ತಿಶ್ರೀಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೪೮ ನೆಯಕ್ರೋಧಿಸಂವತ್ಸರದಪಾಶ್ಯಪಾರ್ಣ್ಣಿಮಾಸ್ಯೆಸೋ
[51]ಮವಾರವ್ಯತೀಪಾತೋತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿನಿಮಿತ್ತದಿಹೊಸವಳ್ಳಿಯಇರುಗೇಶ್ವರದೇವರ್ಗ್ಗಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂಪೂ
[52]ಜಾರಿಗಳಬೀಯಕ್ಕಂಅತಿಥಿಯಭ್ಯಾಗತರಂನದಾನಕಂ ॥ ಬಿಟ್ಟದೇವದತ್ತಿಯಧರ್ಮ್ಮಮೆಂತೆಂದಡೆ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮ
[53]ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಳಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀಮತುಶಿಖಾಶಿವಗುರುಗಳ
[54]ಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕಱುಕೆಯದಾಸಯನಕೆಱೆಯಕೆಳಗಣಗಳ್ದೆಮತ್ತರೆರಡುಬಿಡಿಗನಕೆಱೆಯಪಡುವಣ
[55]ಕೋಡಿಯ....ಮತ್ತರುನಾಲ್ಕುಗದ್ದೆಯಿಂಪಡುವಣಕುಱುವದಲ್ಲಿಸಾಸಿರಕವುಂಗಿನಮರದತೋಟವೊನ್ದುಗಳ್ದೆಯಿಂತೆಂಕಣ
[56]ನನ್ದನವನಸಹಿತಪೂದೋಂಟವೊನ್ದುಮಾನೆಣ್ಣೆಗಾಣವೊನ್ದುತಿಪ್ಪೆಸುಂಕದೇವರಪುರವರ್ಗ್ಗದಕೇರಿಗೆತೆಱೆಯಿಲಪನ್ನಾ
[57]ಯದಹೆಗ್ಗಡೆಲಕರಸಬಿಟ್ಟಸುಂಕಹೇಱಿಗೆನ...ಬೆಲೆಹೊಱೆಗೆಯಯ್ವತ್ತೆಲೆಕೆಱೆಗೊಡಂಗಿಚವುಣ್ಡಬ್ಬೆಗಟ್ಟಕ್ಕೆಗಳ್ದೆಮತ್ತರೊನ್ದು
[58]ಕೆಸವಗಟ್ಟಕ್ಕೆಗಳ್ದೆಮತ್ತರೊನ್ದುಕೆಱೆಗಳ್ಗೆಬಿತ್ತುವ...ತ್ತರಿಂಗೆಮೂವತ್ತುಕೊಳಗ . ಇನ್ತೀಬಿಟ್ಟದೇವದತ್ತಿಯಸರ್ವ್ವನಮಸ್ಯ
ದಧರ್ಮ್ಮಮನಾ
[59]ವನೊರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸುವವ..ಕುರುಕ್ಷೇತ್ರಂಪ್ರಭಾಸತಿರ್ತ್ಥಂರಾಮೇಶ್ವರಂಶ್ರೀಪರ್ವತಗಯೆಗಂಗಾಸಾಗರಮೆಂಬದಿವ್ಯತೀರ್ತ್ಥ
ಂಗಳೊಳ್ಸಾಸಿರ
[60]ಕವಿಲೆಯನಳಂಕಾರದಕ್ಷಿಣೆಸಹಿತ . ಸರ್ವ್ವವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲಮಂಪಡೆಗುಂ ॥ ಇಧರ್ಮ್ಮಮನಾವನೊ
ರ್ವ್ವಪ್ರತಿಪಾಳಿಸದೆಕಿಡಿಸಿ...

[61]..ತೀರ್ತ್ಥಂಗಳೊಳೆಸಾಸಿರಕವಿಲಿಂಗುವುಮಂಸಾಸಿರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರುವುಂಕೊನ್ನಪಾತಕವಮನೆಯ್ದುವರ್ ॥ ಶ್ಲೋಕ ॥
ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ

[62]ರೇತವಸುನ್ಧರಾಂಪಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕೃಮಿಃನವಿಷ್ಠಂವಿಷಮಿತ್ಯಾಹುರ್ದೇವಶ್ವಂವಿಷವುಚ್ಯತೇವಿಷ
ಮೇಕಾಕಿನಂಹಂತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥

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### ಅದೇ ಗ್ರಾಮದ ನಾಡಿಗ ಭಟ್ಟಪ್ಪನ ಮಗ ಬಾಳಬಸ್ಯೆಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

1 ನೇ ಪತ್ರದ ಮುಂಭಾಗ — ೨ ಪತ್ರಗಳು — ವರಾಹಮುದ್ರೆ

[1]ಶ್ರೀಗಣಾಧಿಪತಾಯೀಂನಮಃನಿರ್ವಿಘ್ನಮಸ್ತು
[2]ಶುಭಮಸ್ತು । ನಮಸ್ತುಂಗಸಿರಃಸ್ತುಂಬಿಜೆಂದ್ರಚಾಮರಚಾ
[3]ರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ । ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವ
[4]ಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ । ಶಾಲಿವಾಹನಶಕವರುಷ । ೧೫೮೭
[5]ನೆಯ । ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರದವೂಳು ೧೫ ಸೌಮ್ಯವಾರಜೆಂದ್ರೋ
[6]ಪರಾಗಪ್ರಣ್ಯಕಾಲದಲೂಶ್ರೀಮತುಹೇವಾದ್ರಿಮಹಂಮೇರು
[7]ವಿನ । ದಕ್ಷಿಣದಿಗ್ಭಗಜಂಬೂದ್ವೀಪಲಕ್ಷಳುಯಿಪತಾರುಸಾ
[8]ವಿರಯ್ಯೋಜನವುಧ್ಯರಾಷ್ಟ್ರಕುಂತ್ಳದೇಶಾಧಿಪತಿತುಂಗಭದ್ರಾ
[9]ತ್ತೀರದಿಂವಾಂಪಾಪತ್ತಿಶ್ರೀವಿರುಪಾಕ್ಷಲಿಂಗನರೂಪದಿಂವಿದ್ಯಾ ।
[10]ರಂಣ್ಯರ । ಶ್ರೀಪಾದಂಗಳನಾಮದೇಹದಿಂ । ಹರಿಹರದೇವ । ಮಹಾರಾಯ
[11]ರುಕಟಿಪ್ರತಿಷ್ಟೆಯಾಗಿನಿಂತಾ । ವಿದ್ಯಾನಗರ್ಯಯಸಿಹ್ವಾಸನಕರ್ತರಾದಶ್ರೀವು
[12]ದ್ಯಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರವೀರಪ್ರತಾಪ । ಶ್ರೀವೀರರಾಮದೇವರಾ
[13]ಯ । ಮಹಾರಾಯರುರತ್ನಸಿಹ್ವಾಸನರೂಢರಾಗಿ । ಸುಖಸಂಕಥಾವಿನೋ
[14]ದದಿಂಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರಲು । ಆವರಕಾರ್ಯಕೆಕರ್ತರಾದ ।
[15]ಶ್ರೀವತ್ಸಗೋತ್ರದ । ಆಪಸ್ತಂಭಸೂತ್ರದ । ಯೆಜುಃಶಾಖೆಯಯಿಂದ್ರಕಂಟಿಆ
[16]ಮಕಳು । ಬಿಲ್ಲಪ್ಪನಾಯಕರು । ಕೆಂಗಪ್ಪನಾಯಕರು । ಶ್ರೀವತ್ಸ
[17]ಗೋತ್ರದ । ಆಪಸ್ತಂಭಸೂತ್ರದ । ಯೆಜುಃಶಾಖೆಯಯಿಂದ್ರಕಂಟಿಆ
[18]ವಲಮುಲ್ಲಿಭಟ್ಟರಮಕಳು । ಅಪ್ಪಾಭಟ್ಟರು । ತಮ್ಮಲಿಂಗಣಗೆಬರೆಸಿಕೊಟ್ಟ
[19]ಧರ್ಮಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆ । ಮಾವಲವಂಶೋದ್ಧಾರಕಹನುಮಿ
[20]ನಾಯಕರಮಕಳು । ಬಿಲ್ಲಪ್ಪನಾಯಕರುಕೆಂಗಪ್ಪನಾಯಕರುಸಂಥೇಬೆಂನೂಸೀ
[21]ವೆ.ವರ್ದಿಸ್ತರಣಿಯೋದೆತವಾಗಿ । ನಾಳುಸಾಧಿಸುವಮುಹೂರ್ತಸಾಧನ
[22]ದಸಮೆಯಿದಲ್ಲಿ । ಶ್ರೀವತ್ಸಗೋತ್ರದ । ಆಪಸ್ತಂಭಸೂತ್ರದಿ ಯಜುಃಶಾಖೆಯ
[23]ಯಿಂದ್ರಕಂಟ್ಟಿಆವಲವಂಲ್ಲಿಭಟ್ಟರಮಕ್ಕಳುಅಪ್ಪಾಭಟ್ಟರುತಂಮಲಿಂ
[24]ಗಣನುಸಹ । ನಾವೆಪೂರ್ವಿಕರುನಂಮಹಿರ್ದಿಯರು

1 ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

[25]ಪಡೆದಂತಸ್ತಳಮನೆಯ । ಕಾದುಕೊಂಡು । ನಿಂಮಆಶ್ರಿ

[26]ತರಾಗಿ । ಯಿದವಿ । ಯಿತಲಾಗಿಸಿಸ್ತು ಮಾಡಿವ । ಸೀಮೇಸ್ತಳ
[27]ದಸೇನಬೋವಿಕೆಜೋತಿಶ್ಯಸಹ । ನವುಗೆಪಾಲಿಸಿಕೊಳ
[28]ಬೇಕೆಂದುಹೇಳಿಕೊಳಲಾಗಿ । ಉಚಕಂಗಿವೇಂಟದೊಳಗ
[29]ಣಸಂತ್ತೇಬೆಂನೂರಿಗೆಸಲುವ । ಸೀಮೆಗ್ರಾಮಾನೂಗ್ರಾಮ
[30]ಗಳ । ಸ್ತಳದಸೇನಬೋವಿಕೆಲಿಸೀಮೆಜೋತಿಶ್ಯಪು
[31]ರೋಹಿತ್ಯಮುಂತಾದನು । ಪೂರ್ವಸ್ತಳದವರುಆ
[32]ಹುದುಯಂಬಿದರಿಂದದಾನಧಾರಾಪೂರ್ವಕವಾ
[33]ಗಿರಾಮಾರ್ಪಣವಾಡಿಕೊಟೆವಾಗಿ । ನೀಳುನಿಂ[ವು]ಪ್ರತ್ರಪಾತ್ರಪಾ
[34]ರಂಪಯ್ಯರಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ । ಆಸಂ
[35]ಥೇಬೆಂನೂರಸೀಮೇಸ್ತಳದಸೇನಬೋವಿಕೇನು
[36]ಬರಕೊಂಡುಆಸೀಮೆಜೋತಿಸ್ಯಧರ್ಮವಂನುನಡಸಿಕೊ
[37]ಂಡು । ಪೂರ್ವಮರಿಯಾದಿಯಲ್ಲಿ । ಸ್ವಾಸ್ಥಾಉಂವುಿವರ್ತನೆ
[38]ಹೊಲಗದ್ದೆಬೆದ್ದಲು । ಕಾಡಾರಂಬನೀರಾವಂಭಆಯುಸ್ವಾ
[39]ವ್ಯ । ಸುವರ್ನಾದಾಯ । ಸರ್ವತೇಜಸ್ವಾವ್ಯವಂನ್ನು । ಅನು
[40]ಭಯಿಸಿಕೊಂಡುಬಾಹಿರಿಯಂದು । ಮಾವಲವಂಶ್ಯೋಧಾರ
[41]ಕಹನುಮಿನಾಯಕರಮಕ್ಕಳುಬಿಲ್ಲಪನಾಯಕರು । ಕೆಂಗ
[42]ಪ್ಪನಾಯಕರು । ಶ್ರೀವತ್ಸಗೋತ್ರದಆಪಸ್ತಂಭಸೂತ್ರದ
[43]ಯಜುಃಶಾಖೆಯಯಿಂದ್ರಕಟ್ಟಿಆವಲ
[44]ಮಲ್ಲಿಭಟ್ಟರ[ವು]ಕಳುಆಪ್ಪಭಟ್ಟರು । ತಂಮಲ್ಲಿ
[45]ಂಗಣಗೆದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ । ಸಂಥೇಬೆಂನೂ
[46]ರಸೀಮೆಸ್ತಳದಸೇನಭೋವಿಕೆಜ್ಯೋತಿಷ್ಯಪ್ರರೋಹಿ
[47]ತ್ಯಕೆಸಹಬರಸಿಕೊಟ್ಟಧರ್ಮಶಾಸನವಾ । ಯಿ

2 ನೇ ಪತ್ರದ ಮುಂಭಾಗ

[48]ಂತಪ್ರಯಿದಕೆಸಃಶ್ಲೋಗಳು । ಆದಿತ್ಯಜೆಂ
[49]ದ್ರಾವನಲೋನಲಶ್ಚ । ದಳುಭೂಮಿರಾಪ್ಯಾ
[50]ಉದಯಂಯವುಶ್ಚ । ಆಹಶ್ಚರಾತ್ರಿಕ್ಟೆ
[51]ಉಭೇಚಕಸಂಧೇದರ್ಮಶ್ಚಜಾನಾತಿ । ನರಶ್ಚಉ
[52]ತ್ತಂ ॥ ೧ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ । ದಾನಶ್ರೇಯೋ
[53]ನುಪಾಲನಂ । ದಾನಸ್ವರ್ಗಮವಪ್ನೋತ್ತಿ । ಪಾಲನ
[54]ದಚಕುತಂಪದಂ ॥ ೨ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪರಂ
[55]ಣ್ಯಂ । ಪರದತ್ತಾನಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ।
[56]ಸ್ವದತಂನಿಷ್ಪಲಂಭವೇತ್ತೂ ॥ ೩ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
[57]ವಾಯೋಹರೇತ್ತಿವಸುಂದರಾ । ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾ
[58]ಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ೪ ॥ ಮಧ್ಯಂಶ

[59]ಜಪರಮಹೀಪತ್ತಿವಂಶಜಾವತಃ ॥ ಯೇಭೂಮಿಪಾತಸೆ
[60]ತ್ತತವುಜ್ವಲಧರ್ಮಚಿತೆ ॥ ಮದರ್ಮವೀವಪರಿ
[61]ಪಾಲನಪಾಲಯಂತಂತತ್ಪಾದುಕದ್ವಯವು
[62]ಹಂಕರಸಂವಾಹಂತಿ ॥ ಶ್ರೀ ॥

ಶ್ರೀರಾಮು

## 63

ಅದೇ ಹೋಬಳಿ ಹಳೇ ಅಂಣಾಪುರದ ಗ್ರಾಮನಿವೀನಶಕ್ಕೆ ಪಶ್ಚಿಮ ಸರ್ಕಾರಿ ಒಂಜರಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′4″

[1]ಗುರುವವನಭಕ್ತ ಸಂತೆಬೆಂ
[2]ನೂರಮಹಂತ್ತಮಟದ
[3]ಮಕಳುತ್ತಾರವಾದಲಕ್ಷು
[4]ಮನಾಗರನಾಳೆದಗೊಡತ
[5]ನಬಸವಂಣಪುರದ
[6]ಲೊಡೆಯನುದಮನಹ
[7]ಳ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 64

ಅದೇ ಹೋಬಳಿ ಆಲಕನಾಳು ಗ್ರಾಮದ ದಕ್ಷಿಣಕಡೆ ಜಲೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಆಗ್ನೇಯ ಮೂಲೆಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 3′6″

[1]ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಪೂಜ್ಯಾಯಸರ್ವ್ವಕರ್ಮ್ಮಸುಸಾಕ್ಷಿಣೇಫಲದಾಯನವೋನಿತ್ಯಂಶಂಕರಾಯವುಮಾತ್ಮನೇ ॥ ನಮಸ್ತುಂ
[2]ಗಂರಶ್ಚಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀದಯಿ
[3]ತಂಸಳನೆಂಬುಂಯಾದವಕುಲದಲ್ಲಿಪುಟ್ಟಿಯತಿಪತಿಪುಲಿಯಂಬಾದೆಯಿಪೊಯ್ಸಳನೆನೆವುನಿಯಾದೇಶದಿನೆಯ್ದಿಪೊ
[4]ಯ್ದುಪೊಯ್ಸಳನಾದಂ ॥ ವೊದಲಲುಪೊಯ್ಸಳರಾಜ್ಯಲಕ್ಷ್ಮಿಯೊದವಂತೋಳ್ವಲ್ಲಿನಿಂತಾಟ್ಟಿತನ್ನುದಯಂರಂಜಿ
[5]ಸೆತನ್ನ ಬಲ್ಲೊದವೆತನ್ನಾ ಪ್ರೌಢಿತಂನ್ನಜ್ಞೆಮಾಜಿಪೆದಿಶಾಚಕ್ರವುನೊತ್ತಿಕೊಂಡುತಳಕಾಡಂಗಂಗರಾಜ್ಯಕ್ಕೆ ತಾಂವೊದ
[6]ಲಾದಂಯದುವಂಶವದ್ಧರನಕರಂಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳಕಂ ॥ ವ ॥ ಯಾವುಹಾಮಂಡಳೇಶ್ವರನತನೂಜನಪೆರ್ಮ್ಮೆಯಂಪೇಳ್ವಡೆ ॥ ವಿ ॥ಕುಲಜನೆ । ಯಾದವಾನ್ವ ।
[7]ಯಕರೋವುಣಿಬೇಳ್ವವರ್ಗ್ಗೀವನೇವಧೂತಿಲಕಯೆನಿಪ್ಪಲಕ್ಷ್ಮಿಯವುಗಂಕಡುಚೆಲ್ವನೆಲೋಕವೆಲ್ಲವಂಸಲೆನಿಲೆಕಾವವಿಷ್ಣುವಿನಪುತ್ರಕನೆಂದ
[8]ಡೆಬಣ್ಣಿಸಲ್ಕೆ ಭೂವಳಯದೊಳಾರ್ಪ್ಪರಾರೊನರಸಿಂಹನ್ರುಪಾಳಕನೆಂನಿರಂತರಂ ॥ ನರಸಿಂಹಭೂಪ(ತಿ)ಗಂತಾಂಪಿರಿಯರಸಿಯೆನಿಪ್ಪಂಪಟ್ಟವಾ
[9]ದೇವಿಗವಂತಿರದುದಯ್ಸಿದಂಬಿಡುದಬ್ಬರ್ಲ್ಲಾಳದೇವನೆಸೆಗುಂಧರೆಯೊಳು ॥ ವ ॥ ಯಾತನಳವಿಗಳೆದದರ್ಪ್ಪವುಂಪೇಳ್ವಡೆ॥ ಗದ್ಯ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ
[10]ಶ್ರೀಪ್ರಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸವ್ಯಕ್ತಜೂಡಾವತೀಪುರವರಾಧೀಶ್ವರಂಶಕಕರ್ತ್ರನಿವಾಸವಾಸಂತಿಕಾದೇ

[11][ವಿ]ಯಲಬ್ಧವರಪ್ರಸಾದನುಂಶ್ರೀಮನ್ಮುಕುಂದಪಾದಾರವಿಂದವಂದನವಿನೋದನುಂಅಕ್ಷುಂಣ್ಣಲಕ್ಷ್ಮೀಲಕ್ಷಿತವಕ್ಷಪ್ರದೇಶನುಂಶ್ವೇತಾತಪತ್ರ
ಶೀತಲೀಕೃತಭೂ

[12]ತಳನುಂಸಂಗೀತಪ್ರಸಂಗಭಂಗೀಸಂಗತಚತುರಭರತನುಂತರ್ಕ್ಕವಿದ್ಯಾವಿಸ್ತಾರವಿಚಾರನಿರತನುಂಶಬ್ದವಿದ್ಯಾಸಮಗ್ರಲಕ್ಷಣಸುಃಕ್ಷಿತನುಂವೆ
ದವಿದ್ಯಾಪರೀಕ್ಷಾದಕ್ಷನುಂ

[13]ಗಜರಾಜಗಂಡವಿಜಯಡಿಂಡಿಮಾಯಮಾನೋಡ್ಡಮರಮಧುಕರಪಿಂಚ್ಛಾತಪತ್ರನುಂಪರವಧೂಪುತ್ರನುಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲಪ್ರತಾಪಚ
ಕ್ರ

[14]ವರ್ತ್ತಿಪೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಸಪ್ತಾರ್ದ್ಧಲಕ್ಷಪ್ರಿಥ್ವಿಯನಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಮೇಕಛತ್ರಚ್ಛಾಯೆಯಿಂಸುಖಸಂಕಥಾವಿ
ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥

[15]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಎಱೆಯಂಗರಸನಕಾಲದೊಳೆಱಗದರಾತಿಗಳಬಲ್ಪಿನಿಂದೆರಗಿಸುವಂಉಱದಾಂತರಾತಿಗಂತಕನಱಿಯಿರೆವೈಜರ
ಸನಂಮಹೀಮಂ

[16]ಡಲದೊಳು ॥ ವ ॥ ಆತನದರ್ಪ್ಪಮಂಪೇಳ್ವಡೆ ॥ ವ್ರಿ ॥ ಬೇಡರಬಂಕಿಯೆಂಬವನದಂತವನಗ್ಗದರಾಯನೋಡೆಹೆಮ್ಮಾಡಿಯಮುಂತೆಬಿಲ್ಲಬಿ
ರುದಂಕದಪಂದಲೆಯೊ

[17]ಂದೆಕೋಲಿನೊಳುನೀಡಿರದಂಬರಾಂತರದಲಾಡುವಹದ್ದಿನಲೊಂದುಕಂಣ್ಣುವಂನೋಡಿದವರ್ಗ್ಗೆಶಂಕೆಮಿಗಲೆಚ್ಚನೆಗಳ್ತೆಯುವಯ್ಜಭೂಮಿ
ಪಂ ॥ ಕಣ್ಣಂ

[18]ಬಿನಬಿರುದನದಂತಿಣ್ಣಂತಾಂಪಡೆದರಾಯಹೆಂಮಾಡಿಯೊಳಂಬಣ್ಣಿಸುವೆನೆಂಬಗನುಪಮವಂಣಂವೈಜರಸಮಾಳ್ಪದರ್ಪ್ಪಂಜಗದೊಳು ॥

[19]ಕಣ್ಣಂಬುಂಬಿರುದಾದವಯ್ಜಣನ್ರಿಪಂಗಾದಂಗನಾಕಾನ್ತೆಗಂಬಣ್ಣಿಪ್ಪಂಗವಸಾಧ್ಯವಾಗಲೊಗೆದಂಶ್ರೀನಾಥಭೂಪಾಳನಾದಂಣ್ಣಂಗಂಸತಿಯಾ

[20]ದನಾಗಲೆಮಹಾಶ್ರೀಕಾನ್ತೆಗಂಪುಟ್ಟಿದಂಕಣ್ಣುಂಮೂಱಱದೇವನಿತ್ತವರದಿಂಶ್ರೀವಯ್ಜಭೂಪಾಳಕಂ ॥ ಯೆನಗದುದೆಯ್ವನಂಮ್ಮಕುಲ
ಕಂಚಲಕಂಬ

[21]ಲುಪಿಂಗಬರ್ವ್ವಬೇಳ್ಕನುಪಮವಯ್ಜಮಂಡಳಿಕಗಂಸತಿವೈಯ್ಜಲದೇವಗೆಂಬುದುಂಅನುದಿನತಂಮ್ಮದೆಯ್ವಪದುಮಾವತಿದೇವಿಯನಿಚ್ಚೆ
ವರ್ಚ್ಚಿಸಲುಮನಮೊ

[22]ಸೆದಿತ್ತಳಾಕೆವರಪುತ್ರಕನಂಕಲಿಬರ್ಮ್ಮಭೂಪನಂ ॥ ಆತನನ್ವಯಮಂಪೇಳ್ವಡೆ ॥ ಕುಲಮಂಪೇಳ್ವಡೆಗಂಗವಂಶತಿಳಕಂಸನ್ಮೂರ್ತ್ತಿಯಂ
ಪೇಳ್ವಡಂತಲರ್ವಿಲ್ಲಂ

[23]ಗೆಚತುರ್ಗ್ಗುಣಂಪರಹಿತವ್ಯಾಪಾರಮಂಪೇಳ್ವಡಂನೆಲಕಾರ್ತ್ತಿತ್ತಪನುಗ್ರ...ತರದೊಂದಾಟೋಪಮಂಪೇಳ್ವಡಂನಿಲೆಮಾತಾಡುವನಯ್ವತಿ
ರ್ಬ್ಬರಳವಂಶ್ರೀಬಂಮ್ಮಬೂ

[24]ಪಾಳಕಂ ॥ ವಿಷಮವ್ರಿತ್ತ ॥ ಭಯಮಂವಿದ್ವಿಷ್ಟಸೈನ್ಯಕ್ಕಭಯಮನತಿಬೀತರ್ಗ್ಗೆಬೇಳ್ಪತ್ಥಮಂಬೇಳ್ಪಯಶೋವಿಸ್ಥಾರಮರ್ತ್ಥಿಪತ
ತಿಗೆ

[25]ರತಿಸಮ್ಮೋಹಮಂಕಾನ್ತೆಯರ್ಗ್ಗಿತ್ತುಸಾಜನ್ಯಸದ್ವೃತ್ತಿಯನಾಳ್ದೊಪ್ಪಿದವಯ್ಜರಸನತನಯಂಕ್ಷತ್ರವಂಷೇಂದುವಾಸಂದಿಯಬರ್ಮ್ಮಂ

[26]ಕೀರ್ತ್ತಿದರ್ಮ್ಮಂಪದನತಿಜನತಾವರ್ಮ್ಮನುದ್ದಾಮಶರ್ಮ್ಮ ॥ ಅರಿವರ್ಗ್ಗಂರೌದ್ರಮಾರ್ಗ್ಗಂಬೆರಸುದಸಸಿರಾಕಾರದಿಂದಾಜಿಗಣ್ಮಲುಶಿರಮ
ತದ್ವೇಗದಿಂದಂದ

[27]ಸರಥತನೆಯಂಪಾಱಲೆಚ್ಚಂತೆಮಾಱಾಂತರಿಯಂಕಣ್ಣಂಬಿನಾತಂರಿಪುಶಿರಮುರುಳಲುಗಂಗವೀರಾರ್ಜ್ಜುನಂಸಂಗರಧೀರಂಥಿಪ್ಪನೆಚ್ಚಂಜಯಂ
ವಧುನಲವಿಂನರ್ತ್ತಿಸಲು

[28]ಬರ್ಮ್ಮಭೂಪ ॥ ಬಱಸಿಡಿಲಟ್ಟಿಕೊಲ್ವತೆಱದಿಂದುಱದಾಂತರಿಮಂಡಳೀಕರಂತಱಿಯೆರಣಾಗ್ರದೊಳುನೆರದಭೂತಪಿಷಾಚದಡಾಕಿನೀಮಯಂ
ಬಿಱುವರಿಬೀರರ

[29]ಟ್ಟೆಮಯಮಾಯ್ತುಜಗಕ್ಕತಿರೌದ್ರಮಾಗಲಾಂತಿಱಿದುನೆಗಳ್ತೆಯಂಪಡೆದನೀಧರೆಯೊಳುಕಲಿಬಂಮ್ಮಭೂಮಿಪಂ ॥ ಎಸದಿರ್ದ್ದಬಂಮ
ಭೂಪನವಸವರ್ತ್ತಿಯ

30ನಿಸ್ಪಗಂಗವಮಾದೇವಿಗೆತಾಂಜಸೆಯಿಂಪುಟ್ಟಿದನದಟುಂವಿಷಸನದೊಳುಶತ್ರುದಲ್ಲಳಂನರಸಿಂಹಂ ॥ ಶ್ರೀಕಂಠಂಪರವಾಯುವಂಸಕಳಲಕ್ಷ್ಮೀ
ನಾಥನ್ಯೆ

31ಶ್ವರಿಯಮಂಲೋಕೋತ್ಪತ್ತಿನಿಮಿತ್ತಕಾರಣನಜಂಸತ್ಪುತ್ರಕಂಕೂರ್ತ್ತುಭೂಲೋಕಾಧೀಶ್ವರಬುಮ್ಮದೇವತನೆಯಂಶ್ರೀನಾರಸಿಂಹೋ
ರ್ವ್ವಿಪಂಗೇಕೀಭೂಪ

32ದಿನೀಗೆಬೇಳ್ಪವರನುಂಕೊಂದ್ಯಾಕ್ಕರ್ತಾರಂಬರಂ ॥ ಆರಿಭೂಪಾಳಸಿರಂಗಳೊಂದೆಸೊರೆಯಂತದ್ವಾಹುಸಂದೋಹದಿಂಕರೆಯುಂದಂಡಿಗೆವಾಡಿಪೇ
ನೆ

33ನೆವಬೀವಿಂತಂತಿಯಂಕಟ್ಟುತದ್ಧುರದೊಳ್ಪಡುತವಿಸ್ಪಳೊಲ್ದುನಲವಿಂಶ್ರೀಕಾಂತೆಯಾನಂದದಿಂಧರಣೀಕೋತ್ತಮನಾರಸಿಂಹನ್ರಿಭನಂಸದ್ಭಾ
ವದಿಂಭೂತಗಳು ॥

34ಕರಿಪತಿಯುಪ್ಪವಾಳವಮಹೀಪತಿಬುಂಟನಲಾಳಭೂಮಿಪಂತುರಗಚಯುಂಗಳಿಂದೆಸೆವಗೂಜ್ಜರಭೂಪತಿಜಕೋಳಭೂಭುಜಂನ್ಮೆರೆದಿವಿ
ರಾಂತುತಾಗಿರಣರಂಗದೊಳೊಬ್ಬರ್

35ನೆಕಾದಿಗೆಲ್ದನೀನರಪತಿಬಲ್ಲಭೂಪನಬೆನಂಬಡೆದೀನರಸಿಂಹಭೂಭುಜಂ ॥ ಗದ್ಯ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ಮತೀತಲಖ್ಯಾತಂಗಂಗಾನ್ವಯಪ್ರಸೂ
ತಂ । ಕೊಂ

36ಗುಳಿವನ್ಮಾರ್ಥವನ್ಮಾರಾಜಾಧಿರಾಜಂಕೋಲಾಳಪುರವರಾಧೀಶ್ವರಂ । ಪದ್ಮಾವತೀದೇವಿಯಲಬ್ಧವರಪ್ರಸಾದನುಂ ! ಗಂಗಗಾಂಗೇಯ
ನುಂ । ಜಯ್ಯದುತ್ತ

37ರಂಗನುಂ । ಪ್ರತಾಪಮಹೇಶ್ವರನುಂ । ನಂದಗಿರಿನಾಥನುಂ । ಮನುಜವಾಂಧಾತನುಂ । ಪರಿವನ್ಧಿಪಾರ್ತ್ಥನುಂ । ಗಂಡರತೀರ್ತ್ಥನುಂ
ಅಣಿಯೊಡೆಗಂಡನುಂರ

38ಣರಂಗನೀಱಿನುಂ । ಬಿಲ್ಲಿಂಕಕಾಱಿನುಂ । ಕಣ್ಣಂಬಿನಾತನುಂಎಸುವರಾದಿತ್ಯನುಂಆಹವಜಿತ್ತಲಟ್ಟನುಂವೈರಿಪೆರಟ್ಟನುಂಸರಣಾಗತವಜ್ರ
....

39.....ಪರಬಳಭಯಂಕರನುಂಬುಂಟರಬಾವನುಂ । ಮುಜಿಲುಗೆಕಾವನುಂ । ತಪ್ಪೆತಪ್ಪುವನುಂ । ಮುಗುಳ್ದಡೆಜಿಪ್ಪುವನುಂಜಿಬೆಂಕುವ್ರೊ
ಪ್ಪುವ

40ನುಂ ॥ ಯಿಂತೀನಾವಾವಳೀಪ್ರಸಸ್ತಸಹಿತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕನಾರಸಿಂಹರಸರುಆಸಂದಿಯನೆಲವೀಡಿನೊಳುಸುಖ

41ಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುನುಮುದುಗೆಜಿಪೆಯುಮಹಾ
ಪ್ರಭು

42....ಗಳುಡಿಕೇತಗವೃಡಿಆಯಿಬ್ಬರ್ಗ್ಗಂನುಪುತ್ರನಾದಿಗಳುಡನು ॥ ಅನುನಯದಿಂರಾಮೇಶ್ವರಮನುಪಮ.....

43.....ಯೊಳನುಪಮಗುಣನಿಳೆಯಂಜನವಿನುತನೆನ್ನಿಸಿದಾದಿಗೌಂಡನನ್ತಾದ್ಧರ್ನ್ಯರು ॥ ಅಂತೆನಿಸಿದಾದಿಗೌಂಡಂಗಂಮ..ಗವೃಡಿ
ಗಂ

44ತನೂಭವೆ....ಬಿಲಗೆಯುಂಡಸುಪುತ್ರಕುಲದೀಪಕನೆಂಬೀನ್ಯಾಯಮನನುಕರಿಸಿದಂವುಹೀಮಂಡಳದೊಳು ॥ ಅನ್ತಾಬಿಲಗೆಯುಂಡಗಂ
ಬಾಗಗೌಂಡಿಗಂ..

45.....ಪುಟ್ಟಿದತನೂಜರು । ರಾವುಗಯುಂಡನುಂಬೂಚಿಗಗೌಂಡನುಂಆದಿಗೆಯುಂಡನೆನಿಸಿದ್ದರೆಯೊಳು ॥ ರಾಮಂಸಕಳಕಳಾಜ್ಞ್ಯ
ತ.....

46.....ಬೂಚಂನಿರ್ಮ್ಮಳಕೀರ್ತ್ತಿವಿಶಾಳಂಆದಿಯನೆಮೂವತ್ತ್ತನೂಜರಾದದ್ಧರೆಯೊಳು ॥ ಅಂತೆನಿಸಿದಆಸಂದಿನಾಡಮಹಾ .

47.....ಶಕ್ತಿತ್ರಯಗುಣಸಂಪನ್ನರಪ್ಪರಾವುಗಗೌಂಡಂಗಂಸದುವಿನೆಯಬಂಧುಜನಪೂಜಿತೆಯಪ್ಪಗಂಗಗಗೌಂಡಿಗಂ....

48.....ಪುಟ್ಟಿದರುಬಿಲಗಗೌಂಡನುಂಹರಿಯುವುಗಳುಂಡನುಂಬೆಳಗಗೌಂಡನುಂಲೋಕಗಳುಂಡನುಂಬೂಚಗಗೌಂಡನೆಂಬೀಸುತರಂಪಡೆದ
ರು । ....

49.....ಗಳುಡಿಗಂಸುಪುತ್ರಕುಲದೀಪಕರುಪುಟ್ಟಿದರೆಬಿಲಗೆಯುಂಡನುಂರಾವುಗಳುಂಡನುಂನಾಗಗೌಂಡನುಂಪುಟ್ಟಿದಂತೆಂತೆನೆ ॥
ಅನ್ತೆನಿಸಿ

50ವಶ್ರೀಮನುನುಮಹಾನಾಳ್ಪ್ರಭುವುದುಗೆಜಿಪೆಯರಾವುಗಳುಂಡನುಹಲಕಾಳನಹಳ್ಳಿಯಂಮಾಡಿಬಿಲಸಮುದ್ರೆಯೆಂಬಕೆಜಿಪೆಯುಂಕಟ್ಟಿ ।

51....ಬೂಚಸಮುದ್ರೆಯೆಂಬಕೆಜಿಪೆಯಂಕಟ್ಟಿಸಿಬಿಲ್ಲೇಸ್ವರದೇವರಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂದೇವಾಲಯುವಂಮಾಡ್ಸಿಸಕವರ್ಷದ ।

[52]೧೧..ನೆಯಶ್ರೀಮುಖಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧ ೫ ಬ್ರಿಹಸ್ಪತಿವಾರದಂದುಉತ್ತರಾಯಣಶಂಕ್ರಾನ್ತಿಬ್ಯತೀಪಾತ...

[53].....ಜೀಯಂಗಳಕಾಲಂತೊಳೆದುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರಅಂಗಭೋಗನೈವೇದ್ಯಸ್ಥಂಡಸ್ಫುಟಿತಜೀ
ನ್ನೋರ್ಧಾರಚ

[54]ಯಿತ್ರಪವಿತ್ರನಂದಾದೀವಿಗೆನಿತ್ಯನಯಿಮಿತ್ತಿಕಕ್ಕೆಬಿಟ್ಟದತ್ತಿಬಿಲಸಮುದ್ರದಮೊದಲೇರಿಯಗದೆನಾಲ್ಕುಮಾರುಹತ್ತೋಳಗಳೆಯಲುಕಂಬ
೬೦

[55]ಊರಮೂಡಣನೀರುಂಬಹೊಂಡದಹಿಂದೆಗದೆಕಂಬ ೪೦೦ ಆಬಿಲಸಮುದ್ರದನೊಳಗಣಯೆಱೆಯಕೆಯಿಮತ್ತಲೊಂದು ॥ ೧ ॥ ಪೂರಿಂಬಡ
ಗಲುಕೊಮಾ

[56]ಱಸೋಮನಕಟ್ಟೆಯಬಡಗಣಕೋಡಿಯಮೊಗೆಯಕೆಯಿಮತ್ತಲೊಂದು । ೧ । ಮಾಚಿಸೆಟ್ಟಿಯಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಕೆಳಗಣ
ಗದೆಕಂಬ... ೧೦೦ । ಶ್ರೀ

[57]ಬಿಲ್ಲೇಶ್ವರದೇವರಬ್ರಹ್ಮಪುರೀಮಾಧವಭಟ್ಟರುಅವರಮಗಸೋಮಯ್ಯಂಗಳಿಗೆಬಿಲಸಮುದ್ರದಬಡಗಣಕೋಡಿಯಹಿಂದೆಗದೆಕಂಬ...

[58]ಮಾಚಿಸೆಟ್ಟಿಯಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಹಿನ್ದೆಗದ್ದೆಕಂಬ ೧೦೦ ಬಿಲಸಮುದ್ರದನೊಳಗಣದೇವದಾನದಿಂಬಡಗಲುಬೆದ್ದಲೆ.....

[59]ಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯರಪ್ಪರಾಜಗುರುಕ್ರಿಯಾಸಕ್ತಿದೇವರ್ಗ್ಗೆಊರಿಂಬಡಗಲುದೇವದಾನದಕೆಯಿಂಬಡಗಲುಬೆದ್ದಲೆ..

[60]ಇನ್ತುವದಾನದೊಪ್ಪಾದಿಯಾಗಿಬಿಟ್ಟುಶಲುಉದು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂನ್ವಾ। ಯೋಹರೇತಿವಸಾನ್ಧರಾಶಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಾಂ । ಮಿಷ್ಟಾ
ಯಾಂಜಾಯ

[61]ತೇಕ್ರಿಮಿ ॥ ಹಾಲ್ಲಕಾಳನಹಳ್ಳಿಯಚತುಃಶೀಮಾಸಂಮಂದಊರಿಂಮೂಡಲುಹಳ್ಳಸಾಗರಮರ್ಯ್ಯಾದೆ । ಊರಿಂಬಡಗಲುಮಸಣಿಸೆಟ್ಟಿಯ

[62]ಕೆಱೆಯಿಂಬಡಗಲುಸಾಲಕಲ್ಲುಪರಿಚ್ಛೇದಿಯಬಿದಿರಹಳ್ಳಗಡಿ । ಪೂರಿಂಪಡುವಲುಕರಡಿಗುಡೆಕಯ್ಗಾತಿಯಗುಡೆ । ಪೂರಿಂತೆಂಕಲುವಿಟ್ಟಿಗೆಯ
ಕೆಱೆಯ

[63]ಹಿಂದಣಹಳ್ಳಯಿಂತೀವಾರಹಾಲವೆರೆಯಸೀಮೆಯಕ್ರಮ ॥ ಶ್ರೀಬಿಲೇಸ್ವರದೇವರ್ಗ್ಗೆಬಿಟ್ಟದತ್ತಿಯಂಪ್ರತಿಪಾಲಿಸಿದವನು । ಗಯೆ

[64]ವಾರಣಾಶಿಕುರುಕ್ಷೇತ್ರದಿಬ್ಯತೀರ್ತ್ಥಂಗಳಲುಸಹಸ್ರಕಪಿಲೆಯಕೋಡುವಂಕೊಳಗುವಂಸುವರ್ಣ್ಣದಲುಕಟ್ಟಿಸಿಸಹಸ್ರಮನುಶ್ಯವೇದಪಾ

[65]ರಗರಪ್ಪಬಾಹ್ಮಣರಿಗೆದಾನವರಿಕೊಟ್ಟಫಲವಕ್ಕು ॥ ಯಿಧರ್ಮ್ಮಕ್ಕೆಹಾಲೆಹನುಬಿತ್ತಿದವುಹಾಪಾತಕಂಗೆಆದಿಬ್ಯತೀರ್ತ್ಥಂಗಳಲುಸಹ

[66]ಸ್ರಕವಿಲೆಯಂಸಹಸ್ರಮನುಸ್ಯಬ್ರಾಹ್ಮಣರುಮಂವದಿಯಿಸಿದಯ್ಸುದೋಶವಕ್ಕು । ಅಕರಃಸ್ವಕರೋದತ್ತಾ । ಗೋಸಹ

[67]ಸ್ರವಧಃಸ್ಮೃತಾಃ । ಖರಃಪ್ರವೃತ್ತಿವಿಚ್ಛೇದಾಗೋಕೋಟಿಫಲಮಸ್ನುತೇಮಂಗಳಮಹಾಶ್ರೀ ॥ ಶ್ರೀಶ್ರೀಃನಮಸಿವಾಯ

[68]ಸ್ವಸ್ತಿಶ್ರೀಮತುರಾಜಗುರುಕ್ರಿಯಾಸಕ್ತಿದೇವರುಆಸಂದಿನಾಡಎಳ್ಕೋಟಿತಪೋಧನರುಂಈದುರಾಮಗಹಂಡಂಗೆದೀಕ್ಷೆಯಂಮಾಡಿಹಾ

[69]ಲಕಾಲನಹಳ್ಳಿಯಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರಸ್ಥಾನದಮಗ್ಗದೆಱೆನಾಡಸಮೆಯದಹದಿಕೆಲಿಂಗದೆಱೆತಪೋಧನರಹದಿಕೆಈಂತೀಯೇನುಹದಿಕೆಬನ್ದ

[70]ಡಂಸರ್ಬ್ಬನಮಶಿವಾಯವಾಗಿಬಿಟ್ಟದತ್ತಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತುಶ್ರೀಹರಿಹರದೇವರಸಲಾಕಾಚಾರಿಯಪ್ಪಶಿವದೇವಭಟ್ಟೋಪಾದ್ಯರಿಗೆಮಾ

[71]ಧವಭಟ್ಟರಗದ್ದೆಯಿಂಬಡಗಲುಗದ್ದೆಸ. ಕ್ರಿಯಾಶಕ್ತಿಗುರುಗಳಹಸಲಿಂಬಡಗಲುಬೆದ್ದಲೆಸಾವಂದುವೆಸವಂದು ॥ ಶ್ರೀಮತುಬಿಲೇಸ್ವರ

[72]ದೇವರಚತ್ರಕ್ಕೆದೇವದಾನದಿಂಬಡಗಲುಗದೆಸ ೨। ಮಾಚಿಸೆಟ್ಟಿಯಕೆಱೆಯಬಡಗಣಕೋಡಿಯಲುಚತ್ರಕ್ಕೆಬೆದಲೆಸಾ

[73]ವೆಸ ೧। ಇಂತೀಧರ್ಮ್ಮಕ್ಕೆ.....

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### ಅದೇ ಹೋಬಳಿ ಬಂಕೀಕೆರೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸಿದ್ಧರಾಮದೇವರ ಗುಡಿಯ ಅರಳೀಕಟ್ಟೇ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವ
[2]ರ್ಷಸಹಸ್ರದವಿಕ್ರಮ
[3]ಸಂವಚರದ । ಚೈತ್ರಸುದ್ಧಅ
[4]ಸ್ಟಮಿಆದಿವಾರದಲ್ಲಿ..ರಬ
[5]ಕ್ಕಣವೊಡೆಯರಮಗುಗಂ..
[6]ಸೆಲಾರಸೆಟ್ಟಿಹಳ್ಳಿಪಟ್ಟ

[7]ಣಕ್ಕೆ ಬಂದುಕಾದಿದಅಂ
[8]ದುದಳವಾಱಎಱೆಪೆರ್ಮ್ಮನಾಯ
[9]ಕಪಾಂವರರಾಯರ
[10]ಗಂಡನಮಯುದುನ
[11]ಬಂಟರಬಾವಪರನಾರಿ
[12]ಯಸೋದರಹಿರಿಯ
[13]ನಾಗೆನಾಯಂಕನುಗಂ
[14]ಗುಸೆಲಾರನದಳದಲಿಕಾ
[15]ದಿಬಿದಲಿನಾಡುದಳವಾರ
[16]ಯೆಱೆಪೆಮ್ಮೆಯನಾಯ
[17]ಕನುಆತನತಂಮಅಡಪದ
[18]ನಾಗೆನಾಯಂಕಂಗೆತನಮ
[19]ನೋಹುತ್ಸಹದಿಂದಬಂಕೆ
[20]ಕೆಱೆಯನುನೆತರುಗೊ
[21]ಡಗಿಯಾಗಿಕೊಟ್ಟರು
[22]ಮಂಗಳಮಂಗಳಮಹಾ
[23]ಶ್ರೀಶ್ರೀ

## 66

ಅದೇ ಹೋಬಳಿ ಹೊದಿಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗೌಡ ಪುಟ್ಟಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2′ × 1′ 6″

[1]ದುಂಮಿಸಾಯಿರದಲುಭೂ
[2]ಮಿವಿರಕ್ತಯಂಗಳಮಠಾ

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ಅದೇ ಹೋಬಳಿ ಗೊಪ್ಪೇನಹಳ್ಳಿ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

[1]ಕೆಂಗಪನಾಯ
[2]ಕಡೊಂಬರಕೆಂಗ
[3]ಪಗೆಕೊಟಉರು
[4]ಬೂಮಿಚಂದ್ರನಿರು
[5]ಉದುಯಿದಕೆ
[6]ತಪಿದವನಬಾಯ
[7]ಲಿಕತ್ತೆ . . ಕಲ್ಲು
[8]ಪ್ಪು

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ಅದೇ ಹೋಬಳಿ ಡೊಣೇಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ೧೦ನೇ ನಂಬರು ಬಂಜರುಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 3′ × 1′

[1] . . . . . .
[2]ಉಡನಮಗಮಿ
[3]ದಿವಿ . . ಡಗಉ
[4]ಡನಿಗೆಮೆ . .
[5]ಗಚಂದ್ರಯ್ಯ
[6]ಕೊಟ್ಟಹೊ
[7]ಲ

## 69

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಗಂಗೂರು ಈಶ್ವರದೇವಸ್ಥಾನದ ಹಿಂದೆ ಸಿರಿಯಪ್ಪನ ಗುಡಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

[1]ಕುಬಂಮುಸ್ತು । ನಮಶ್ತುಂಗಸಿರಶ್ತುಂಭಿ।ಚಂದ್ರಚಾಮರಚಾರವೇ(ತೈ)
[2]ತ್ರೈಲೋಕ್ಯನಗರಾರಂಬಮುಲಸ್ತಂಬಾಯಸಾಭವೇ(ತೆ)ಸ್ವಸ್ತಿಶ್ರೀ
[3]ಜಯಾದ್ಭುದಯಸಾಲಿವಾಹನಸಕಪರುಶ ೧೪೮೫ ದನೆಯದುಂದುಭಿಸಂ
[4]ವಚ್ಚರದಲಿಕಾಡಶು ಕ್ಷ ಕುಕ್ಕುವಾರದಲುಶ್ರೀಪೌನ್ಮಹಾರಾಜಾಧಿರಾಜರಾ
[5]ಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರಥಾಪಶ್ರೀಸದಾಶಿವಮಹಾರಾಯರುಸುಖಸಂಕಥಾವಿನೋ
[6]ದದಿಂಪ್ರಥ್ವೀರಾಜ್ಯಂಗೈಉತಯಿರಲುಆಯ್ಯನವುಲುಕನ್ನೊಡೆಯರಿಗೆದುಂಮಿಸೀ
[7]ಮೆಯನುಆವುರಕೆಪಾಲಿಸಿಯಿರುತಿರಲುಆಯ್ಯನವುಲುಕರಠಾಣದಾರ
[8]ದಿಲಾವರವ್ರೋಡೇರುರಾಜ್ಯದೊಳಗೆಗಾಡಪ್ರಜೆನಾಯಕವುಕಳಿಗೆಉಪಹತಿ
[9]ಯವಾಡಲಾಗಿಸಂಥೇಜಂನೂರಹನುವೇನಾಯ್ಕರವುಕಳುಖಿಲಪನಾಯ್ಕರೂ
[10]ದುಂಮಿಸೀಮೆಯನ್ತಳಕೆಸಲುವಚಿಕ್ಕ ಗಂಗೂರಗಳುಡಯ್ಯನೂವುಲುಕನ್ನೊಡೆಯರ
[11]ಪಾದ(ದ)ಬಳಿಗೆಕಳುಹುತಿರಲಾಗಿಆಚಿಕಗಂಗೂರಗಳುಡಯ್ಯನುದಿಲಾವರನುಯೆಡ
[12]ದಾರೀಲಿತಲೆಯನೂಹ್ಯೋದಶುದೀನುವುಲುಕವಡೇರುಕೇಳಿತಂವ್ಮಳೂಳಿಗದಚಿಂವನವೊ
[13]ಡೆಯರುಲಿ . . ನಜೋವನವರಕ್ಕೈಯ್ಯುಸಂಥೇಜೆಂನೂರಪಿಲ್ಲನಾಯ್ಕರಿಗೆದುಂಮಿಸೀಮೆಯನೂಪಾಲಿಸಿ
[14]ಮೊದಲಿರ್ದದಿಲಾವರನೆಂಬತಾಣದಾರನೂಆಗೆನೋಯಿಕ್ಕಿ ಚಿಕ್ಕ ಗಂಗೂರಗಳುಡೈಯ್ಯಗೆಚ್ಕಿ ಗಂಗೂರಸ್ತಳ
[15]ದಲಿಪ್ರತ್ರಪಳುತ್ರಪಾರಂಪರೆಯಾಗಿನೆತ್ತರುಗೊಡಿಯಾಗಿಯಿಂಗಳುಡಯ್ಯನವುಕಳಿಗೆ
[16]ಪಾಲಿಸಿದುಎರೆಹೊಲದೊಳಗೆ ೪೦ ಮನಬಿನಹೊಲದೊಳಗೆ ೪ ಉಳಿಯ ೧೬೫ ದಹೊ
[17]ಲನುಚಂದ್ರಸೂರ್ಯರುಳ್ಳಂತನಕಾಳುಂಡುಅನುಭವಿಸಿಕೊಂಬುದೆಂದುಪಾಲಿಸಿದರು
[18]ಯಿದಕೆಆವನೋರ್ವ್ವತಪಿದರೆಮಾತಪಿತೃ ೦ ಗೋಬ್ರಾಹ್ಮರನುಕಾಸೀಲಿಕೊಂದಪಾ
[19]ತಕಕ್ಕೆ ಹೋಹರುಆವಗೆಕತ್ತೆ . . ಕಲ್ಲುಪ್ಪತಿಂದಸವಮಾನಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಲಕ್ಷ್ಮೀಸಾಗರ ಗ್ರಾಮದ ಹನುಮಂತದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೧ ನೇಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 3″ × 3′

[1]ಸಉವ್ಯುಸಂವಚ್ಚಾರದಭಾ
[2]ದ್ರಪದ . . ಗಲವಾರಶ್ರೀಮತು .
[3] . ಸೀಮರಾವುನಾಯಕನವು
[4]ಗ . . ನಾಯಕರ . .

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೧ ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ 6″ × 1′

[1]ಧಾತುಸಂವತ್ಸರದವೂಷ್ಟಬ ೫ ಲು
[2]ಹೊದಿಗೆರೆ । ಸೀಮೆನಾಡಿಗಾಬಂಕೀಪ್ರರ
[3]ದಮಲ್ಲಪ । ತಿಂಮಪನವುಗದಂ
[4]ಗಪನಉಂವುಳಿಲಕ್ಷ್ಮುನುಸಾಗ
[5]ರದಗ್ರಾವು

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ಉಬ್ರಾಣೀ ಹೋಬಳಿ ಕಲ್ಲುಕೆರೆ ಗ್ರಾಮದ ಜಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ 6″ × 3′ 8″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ॥ ನವಃಸ್ತುಂಗಶಿರಃಸ್ತುಂಬಿಚಂದ್ರೋಚ್ಚಾಮರಚಾರವೇತ್ರೈ ಲೋಕ್ಯನಗರಾರಂಭಮೂ
[2]ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮತ್ರೈಲೋಕ್ಯಪೂಜ್ಯಾಯಸರ್ಬ್ಬಕರ್ಮ್ಮಸುಸಾಕ್ಷಿಣೇಫಲದಾಯನವೋನಿತ್ಯಂ
[3]ಶಂಕರಾಯನಮೋಸ್ತುತೇ ॥ ಸಱನೆಂಬುರ್ಬ್ಬೀಕನೊರ್ವ್ವಂಶಕಕಪುರದವಾಸನ್ತಿ ಕಾದೇವಿಯಂನಿಶ್ಚಳ
[4]ಚಿತ್ತಂವಾಣದಾರಾಧಿಸುವೆಡೆಯೊಳೆದೊಂದುಗ್ರಶಾದ್ದೂಳವುಚ್ಚೈಲಂಖಳಕಾಯಂಪಾಯಿಪಾರ್ಶ್ವಸ್ಥಿತ
[5]ಜನವೆಯುನಿಪಕುಂಚವುಂಕೊಟ್ಟುನೀನೀನೆಳೆಯಿಂ(ದಂ)ಶಾದ್ದೂಳವುಂಹೊಯ್ಸಳೆಯೆನೆಬಳಿಯಂಹೊಯ್ಸಳಭೂಚ್ಛರಾದರೂ॥
[6]ಅಂದುವೊದಲಾಗಿನೆಳೆಪುಲಿಸಿಂದೆದೊಳಿರೆಪೊಯ್ಸಳಾನ್ವಯಬ್ಭೂಪಾಳಪ್ರಿಂದಂನೆಳೆವಿನವೆರಳಿಗಳಿಂದದಿನೋಡು
[7]ವರರಾತಿನೃಪರಾಹವದೊಳು ॥ ಜಗತೀಕಂಟಕಕಾಕಬ್ಬಜವುಡಂಗಲುವಿಷ್ಣುಜೀತಸ್ತವುಂಬಿಗಟುಂಗಲ್ವರರಾಜಮಂ
[8]ಡಳನುತೀವಂಕುಂದಲುಗ್ರಾರಿದೈತ್ಯಗಣಂಬೆಳ್ಳುಜಲಿಂತುಹೊಯ್ಸಳಕುಭೃದ್ವಂಶೋದಯಾದ್ರೀಂದ್ರದಿಂದೊಗೆದಂತೇ
[9]ಜವುನಪ್ಪುಕೆಯ್ದುವಿನಯಾದಿತ್ತಂಜಗಲ್ಲೋಚನಂ ॥ ಅವನರಸುಗೆಯ್ದನಲ್ಲಿಂದವನಂತರವಾತನಂಗಭವನೆಜಿ
[10]ಯುಂಗಂಧವಳಚ್ಛತ್ರಚ್ಛಾಯೆಯೊಳಿವನೀತಳವೆಲ್ಲಮುಂಕುಳಿಲ್ಕೊಡಿಸಿದಂ ॥ ಅಂಗವಿಳಾಸದೆರತಿಎಜಿಯೆಯಂಗಂವಿಭವಾತಿಶ
[11]ಯದೆಶಚಿಎಜಿಯೆಯಂಗಂತುಂಗಭುಜಬಳದೆಸಿರಿಎಜಿಯೆಯಂಗಂವಿಗಿಲೆನ್ಸಿಸೊಗಯಿಸುವನೆಜಿಯೆಯಂಗಂ ॥ ಪುಲ್ಲಶರರೂಪರಪ್ರ
[12]ತಿವಲ್ಲಸ್ಸತ್ಪುತ್ರರಾದರೆಜಿಯೆಯಂಗವುನೋವಲ್ಲಭೆಗೇಚಲದೇವಿಗೆಬಲ್ಲಾಳಂಬಿಟ್ಟಿದೇವನುದಯಾದಿತ್ತ್ಯಂ ॥ ಪುರಹರನವೂಱುಕಣ್ಣ
[13]ಳೊಳುರಿಗಣ್ಣಪ್ರತಿಮವಾದವೊಲ್ಕಾವಸ್ಸೊರ್ವೀವರರೊಳ್ವಿಕ್ರಮದೊದವಿಂದರನಃದಂವಿಷ್ಣುಮೂರ್ತ್ತಿವಿಷ್ಣುನರೇಂದ್ರಂ ॥ ಮೊದಲೊಳು
[14]ಹೊಯ್ಸಳರಾಜ್ಯಲಕ್ಷ್ಮಿಯೊದವಂತೋಳ್ವಲ್ಲಿನಿಂತಾಳ್ದತಂನುದಯಂರಂಜಿಸೆತಂನಬಲೊಪ್ಪದವೆತಂನಾಪ್ಪೆಶ್ರೀಜಿತಂನಾಜ್ಞೆ ಮಾ
[15]ಜಿದಿಶಾಚಕ್ರವನೊತ್ತಿಕೊಂಡುತಳಕಾಡಂಗಂಗರಾಜ್ಯಕ್ಕೆತಾಂಮೊದಲಾದಯದುವಂಶವದ್ಧನಕರಂಶ್ರೀವಿಷ್ಣುಭೂ
[16]ಪಾಳಕಂ ॥ ಆವಿಷ್ಣುಗವಾಲಕ್ಷ್ಮೀದೇವಿಗಳುದಯಿಸಿದನಂಗಭವನಂಗಭವಂದೀವಿಭ್ರನುಮಾದೊಡಮಿನಿತಾವೆಡೆಬಲ್ವಿನ್ಸಿನಾರಸಿಂಹನರೇದ್ರಂ
[17]ಅಳುವ್ವೆದುತನ್ನತೇಜವರಿಮಂಡಳದಿಂರಿಪುಸೈನ್ಯವಾಂಸದಿಂತಳಿವ್ವೆದುತಂನಖಿಲ್ಗಲತೆವೈರಿಯಸೆಂಡಿರಸುಯ್ಯಗಾಳಿಯಿಂವಿ
[18]ಳಿವ್ವೆದುತನ್ನಕೇತನಪಟಂದರೆತನ್ನಸಿತಾತಪತ್ರದಿಂಕುಳಿವ್ವೆದಿದೇನವಾನುಷವೊರಾಜಗುಣಂನರಸಿಂಹದೇವನ ॥ ಆನವದ್ಯೇಕ್ಷ
[19]ಣವುತ್ಸ್ಯನಂಭ್ರಕಮಶಂಗ್ರೀವಾವರಾಹಂಸುಪುಧ್ಯನೃಸಿಂಹಂಕ್ಷಿತಿಮಂಡಳಾಕ್ಯವುಣಕೇಳೀವಾಮನಂಶತ್ರುಶಾಸನರಾವುತ್ರಿತಯಂ
[20]ಸ್ವಯೋಗಬಳಬುದ್ಧಿಂದುಃಪ್ರಜೋನ್ಮಾತಕಲ್ಕಿನಿಜಾಧೀಶದಶಾವತಾರನೊಗೆದಂಬಲ್ಲಾಳಭೂಪಾಲಕಂ ॥ ಮಗರೆಗನಾಜೆಯೊಳುಸು
[21]ಗಿದುಕೊಟ್ಪಿಭವಿನ್ತಿಉಜೋಳನಟ್ಟಿದಾನೆಗಳಿಉಪಾಂಡನಂಸೆಱದುಕಾಡವರಾಯನುವಿತ್ತವುತ್ತಹಸ್ತಿಗಳಿವುನೋಡಿವೆಂದುನರಸಿಂ
[22]ಹನಬಲ್ಕೆಗೆವೆಜ್ಜೆನೋಡುವರ್ವ್ವಗೆಯೊಳಗಾಳ್ಕಿಸಿಂಹಣನಲಾಳನಗಾಳನರಾಯಭೂರಿಗಳೂ ॥ ಆನೆಯಃನಾಯಕಂಗೆನೆಜಿದಾನೆಯನಾಯಕು
ನಲ್ಲದಾನ
[23]ನೆಂಬೀನುಡಿಯೇಉದೆಂದುನಗರಿಸಿಂಹವುಹೀಪತಿನೊಱುಗಾವುದಂತಾನಿರದೆತ್ತಿವೂಡಣಂದಿಶಾನರದುದ್ಧತರಂಪೊರ್ಚ್ಚನೂ
[24]ಹ್ರಾನೆಯನೊಡ್ಡಿದಾವುಗರನಾನೆಗಳಂಪಿಡಿತಂದನಶ್ವದಿಂ ॥ ಸ್ವಸ್ತಿಸವುಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂವುಹಾರಾಜಾಧಿರಾಜಾಂಪರ
[25]ವೇಶ್ವರಂಪರವುಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುವುಣಿಸವ್ವರ್ಜ್ಜ ಜೂಡಾ
[26]ವುಣಿವುಲೆರಾಜರಾಜವುಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಗಂಡಭೇರುಂಡನಸಹಾಯಶೂರನೇಕಾಂಗವೀರಶನಿವಾರಸಿದ್ಧಿಗಿರಿ
[27]ದುರ್ಗ್ಗವುಲ್ಲಜಲದಂಕರಾವುವುಗರರಾಜ್ಯನಿವುರ್ಮ್ಮಳನಜೋಳರಾಜ್ಯಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯನುಂಶ್ರೀವುತ್ತಿ ಭುವನವುಲ್ಲನಿಸ್ಸಂಕಪ್ರತಾಪ
ಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸ
[28]ಳಶ್ರೀವೀರನಾರಸಿಂಹದೇವರುಸಪ್ತಾರ್ದ್ಧಲಕ್ಷಪೃಥ್ವಿಯನಾಚಕಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂನೀಕಚ್ಛತ್ರಚ್ಛಾಯೆಯಿಂಸುಖಸಂ
[29]ಪತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ಎಜಿಯೆಯಂಗೆರಸನಕಾಲದೊಳೆಱಗದರಾತಿಗಳಬಲ್ವಿನಿಂದೆಱಗಿಸು

30ವಂಉಱದಾನ್ತರಾತಿಗನ್ತಕನಱಿಯಿರೆವೈಜರಸನಂಮಹೀಮಂಡಲದೊಳು ॥ ಬೇಡರಬಂಕಿಯಂಬವನದನ್ತವನಗ್ಗದರಾಯನೋಡೆಹೆಂ
ಮಾಡಿಯಮು

31ನ್ತೆಬಿಲ್ಲಬಿರುದಂಕದಪಣ್ಡಲೆವೊಂದೆಕೋಲಿನೊಳುನೀಡಿರದಂಬರಾಂತಱದಲಾಡುವಪದ್ದಿನೊಳೊಂದೆಕಣ್ನುಮಂನೋಡಿದವರ್ಗ್ಗೆಸಂಕೆಮಿಗ
ಲೆಚ್ಚನೆಗರ್ತ್ತೆಯವೈಜ

32ಭೂಮಿಪಂ ॥ ಕಣ್ನಂಬುಂಬಿರುದಾದವಯ್ಚಣನ್ರಿಪಂಗಾದಂಗನಾಕಾನ್ತೆಗಂಬಣ್ನಿಪ್ಪಂಗವಸಾಧ್ಯವಾಗಲೊಗೆದಂಶ್ರೀನಾಥಭೂಪಾಳನಾ

33ದಣ್ನಂಗಂಸತಿಯಾದನಾಗಲೆಮಹಾಶ್ರೀಕಾನ್ತೆಗಂಪುಟ್ಟಿದಂಕಣ್ನುಂಮೂಱಱದೇವನಿತ್ತವರದಿಂಶ್ರೀವಯ್ಜಭೂಪಾಳಕಂ ॥ ಎನಗದುದೆಯ್ವ

34ನಮ್ಮಕುಲಕಂಚಲಕಂಬಲ್ಪಿಂಗಬರ್ವ್ವಬೇಳ್ಕನುಪಮವಯ್ಜಮಂಡಳಿಕಗಂಸತಿವೈಜಲದೇವಿಗೆಂಬುದುಂಅನುದಿನತಮ್ಮದೆಯ್ವಪದ್ಮಾವ

35ತಿದೇವಿಯನಿಚ್ಚವರ್ಚ್ಚಿಸಲ್ಮನವೊಸೆದಿತ್ತಳಾಕೆವರಪುತ್ರಕನಂಕಲಿಬಮ್ಮಭೂಪನಂ ॥ ಅರಿವರ್ಗ್ಗಂರೌದ್ರಮಾರ್ಗ್ಗಂಬೆರಸುದಶಶಿರಾಕಾ

36ರದಿಂದಾಜಿಗಮ್ಮಲುಶಿರಮಂತದ್ವೇಗದಿಂದಂದಶರಥತನಯಂಪಾಱಲೆಚ್ಚನ್ತೆಮಾಱಾನ್ತರಿಯಂಕಣ್ನಂಬಿನಾತಂರಿಪುಶಿರಉರುಳಲುಗಂಗವೀರಾ

37ರ್ಜ್ಜುನಂಸಂಗರಧೀರಂಥಿಪ್ಪೆನೆಚ್ಚಂಜಯವಧುನಲವಿಂನರ್ತಿಸಲುಬಮ್ಮಭೂಪಂ ॥ ಎಸದಿರ್ದ್ದಬಮ್ಮಭೂಪನವಶವರ್ತ್ತಿಎನಿಪ್ಪಗಂಗಮಾ
ದೇವಿಗೆತಾಂಜಸೆಯಿಂಪು

38ಟ್ಟಿದನದಟಿಂವಿಶಸನದೊಳುಶತ್ರುದಲ್ಲಳಂನರಸಿಂಹಂ ॥ ಕರಿಪತಿಯಪ್ಪಮಾಳವಮಹೀಪತಿಬಂಟಿನಲಾಱಭೂಮಿಪಂತುರ

39ಗಚಯಂಗಳಿಂದೆಸೆವಗೂರ್ಜ್ಜರಭೂಪತಿಚೋಳಭೂಭುಜಂನೆರೆದಿದಿದಾನ್ತುತಾಗೆರಣರಂಗದೊಳೊರ್ವ್ವನೆಕಾದಿಗೆಲ್ದನೀನರಪತಿಬಲ್ಲಭೂಪನ
ಬೆಸಂಬಡೆದೀನರ

40ಸಿಂಹಭೂಭುಜಂ ॥ ಪ್ರತಿಪಕ್ಷಕ್ಷಿತಿದಕ್ಷದಕ್ಷಿಣಭೂಜಾದಂಡಾರಿದಂಡಾವಿದಾರಿತಸತ್ರುಕ್ಷಿತಿಸಂಕುಳಂಗಳೆನಸುನ್ತೀಬಂದನೀಬನ್ಧನೆಂದತಿವಿಭ್ರಾ

41ನ್ತಿಯಿನುಗ್ರಮಂಡಳಿಕರನ್ತಲ್ಲಲ್ಲಿಗಂತಂತೆಬೆಚ್ಚುತವಿರ್ಪ್ಪರ್ಭ್ಭುಜಸಾಳಿಬಮ್ಮನ್ರಿಪನೊಳ್ಮಾಱಾಂಪರೇಭೂಭುಜರೂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ಮ

42ತೀತಳಖ್ಯಾತಗಂಗಾಂನ್ವಯಪ್ರಸೂತಕೊಂಗುಳಿಧರ್ಮ್ಮವರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಕೋಳಾಲಪುರವರಾಧೀಶ್ವರಂ ॥ ಪದ್ಮಾವತೀದೇವಿಯ
ಲಬ್ಧ

43ವರಪ್ರಸಾದನುಂಗಂಗಗಾಂಗೇಯನುಂಜಯದುತ್ತರಂಗನುಂಪ್ರತಾಪಮಹೇಸ್ವರನುಂನನ್ದಗಿರಿನಾಥನುಂಮನುಜಮಾಂಧಾಂತನುಂಪರಿ

44ಪನ್ತಿಪಾರ್ತ್ತನುಂಗಂಡರತಾರ್ತ್ತನುಂಅಣಿವೊಡೆಗಂಡನುಂರಣರಂಗಧೀರನುಂಬಿಲ್ಲಂಕಕಾಱನುಂಕಣ್ನಂಬಿನಾತನುಂಎಸುವರಾದಿತ್ಯನುಂ
ಆಹವ

45ಜತ್ತಲಟ್ಟನುಂವೈರಿಘರಟ್ಟನುಂಶರಣಾಗತವಜ್ರಪಂಜರನುಂವೈರಿದಿಕುಕುಂಜರನುಂಪರಬಳಭಯಂಕರನುಂಬಂಟರಬಾವನುಂತಪ್ಪೆತಪ್ಪು
ವನುಂಮಗು

46ಳ್ದಡೆಱೆಪ್ಪುವನುಂಅದೆಂತುವೊಪ್ಪುವನುಂಯಿನ್ತೀನಾಮಾವಳೀಪ್ರಸಸ್ತಿಸಹಿತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕವೈಜರಸದೇವನುಸುಖಸಂಖತಾವಿ

47ನೋದದಿಂಅಸಂದಿಯನೆಲೆವೀಡಿನೊಳಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಗುರುಭ್ಯೋಯಿನಮ್ಮಃ

48ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾನಾಳ್ಪ್ರಭುಹಿರಿಯಬೆಱಗಾವುಡಗಂಕೇತಗೌಡಿಗಂಪುಟ್ಟಿದಾಸಮಸ್ತಗುಣಸಂಪನ್ನನಪ್ಪನಾಳ್ಪ್ರಭುಆದಿಗೌಡಗಂಮಾ

49ಕಗವುಡಿಗಂಪುಟ್ಟಿದಾಸುಪುತ್ರಕುಲದೀಪಕನೆನ್ಸಿದಸಮಸ್ತಗುಣಸಂಪನ್ನನಪ್ಪಬೆಳಗಾಉಡಗಂಬಾಗಗೌಡಿಗಂಪುಟ್ಟಿದಸುಪು

50ತ್ರಃಕುಲದೀಪಕರುಮಪ್ಪಾದಿಗಉಡರಾಮಗಉಡಕಂನಗೌಡಬಮ್ಮಗಉಡ . . ಗೌಡಎಂಬತನೂಜರಾದರು ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಭುಮಂ
ತ್ರೋ

51ತ್ಸಾಹಶಕ್ತಿತ್ರಯಗುಣಸಂಪನ್ನನುಂಪರಾಂಗನಾಪುತ್ರನುಂಗೋತ್ರಪವಿತ್ರನುಂಬನ್ಧುಜನಮನೋನಯನಮುಕುಳವಿಕಸಿತಶರಃಶ್ಚಂದ್ರನುಂ

52ಆಭಿಮಾನಮಂದರಗಿರೀಂದ್ರನುಂಮಱೆವೊಕ್ಕರಕಾವನುಂಆಶ್ರಿತಜನಕಲ್ಪವ್ರಿಕ್ಷನುಂಕಾರ್ಯ್ಯಬ್ರಿಹಸ್ಪತಿಯುಂಗಡಿಯಂಕಭೀಮನುಂಶ್ರೀ

53ಬೆಳೇಶ್ವ[ರ]ದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾನಾಳ್ಪ್ರಭುಕಲ್ಲಕೆಱೆಯಕಂನಗೌಡನುಸಕವರ್ಷದ ೧೦೪೩ನೆ

54ಯವಿಕ್ರಮಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ ೫ ಆದಿವಾರದಂದುಶ್ರೀಬೆಳೇಶ್ವರದೇವರಶಿವಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಶಿವಾಲಯಮಂಮಾ

55ಡಿಉತ್ತರಾಯಣಶಂಕ್ರಮಾಣಸೋಮಗ್ರಹಣವ್ಯತೀಪಾತದಂದುಸೋಮೇಶ್ವರಗುರುಗಳಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದೇವರ್ಗ್ಗೆ

56ನಂದಾದೀವಿಗೆನೈವೇದ್ಯಚೈತ್ರಪೈತ್ರಕ್ಕೆಕೊಟ್ಟಗದ್ದೆವೂರಿಂದಂಈಶಾನ್ಯದಮರುಱನಹಱ್ಳದಬಳಿಯಲುಸ ೪ ಅಲ್ಲಿಂಬಡಗಣಬೆದ್ದಲೆಸಾವೆಯ
ಬೀಜಸ ೬

57ಗಾಣವಲಿ ೩ ಸ್ವಸ್ತಿಶ್ರೀಮತುಆಸಂದಿಯವ್ರಿರ್ತ್ತಿಯಹೆಬ್ಬರಿಯವೂರೊಡೆಯಮಾರ್ಕ್ಕಂಡದೇವಕಲಕೆಱೆಯಬೆಳಗೌಡ

[58]ಮುದುಗೆಱೆಯರಾಮಗೌಡಅನುವನಹಾಳಕಡಬಗಳುಡತಡಗದಕಂಬಗೌಡಸಿವನಿಯಕಲ್ಲಗೌಡದೊಂದೂರಗಂಗಗೌಡ ಕ ಣ ಬ ಗ ಟ ದ ಹೊಂನಗೌಡ

[59]ಆಸಂದಿಯಬಮ್ಮಗೌಡಮುಖ್ಯವಾದಸವಮಸ್ತಪ್ರಭುಗಳುಗೌಡುಗಳು ॥ ಹೊಳಲಕೆಱೆಯವಿತ್ತಿಯಗುಂಡಿಯವಡುವಿನಬೊಪ್ಪಗೌಡದುಂವಿ ಯಬಾಚಗೌಡನು

[60]ಅಯನೂರಕೇತಗೌಡಆಡನೂರಬಮ್ಮಗೌಡಕೇತಸಿಗಟ್ಟದಪನೆಯವುಗೌಡಅಱೆಯಹಟ್ಟಣದಹೆಗ್ಗಡೆಬೊಮ್ಮೆಯ್ಯನೊಳಗಾದಸವಮಸ್ತಪ್ರ

[61]ಭುಗವ್ವಡುಗಳುಬಡನಹಾಳೆಂವೊಲಹಾಳಕಲ್ಲಕೆಱೆಯಸೀವಾಸಂವುಂಧಕ್ಕೆ ತೊಡಕ್ಕಿ ದೇವನಸವಿಾಪಕ್ಕೆ ಹೋಗಿದೇವನುಸಿಲುಗೋಡಿನಲು ಹೊಱಬೀ

[62]ಡಬಿಟ್ಟದಲ್ಲಿಬಲ್ಲಾಱದೇವನುಂಪಂಚಪ್ರಧಾನರುಂತಿದ್ದದಕ್ರಮುಎಂತೆಂದಡೆನೊಣಂಬವಾಡಿಗಂ(ಗಂ) ಬ್ಗವಾಡಿಯಎರಡುನಾಡಸೀವೆಮೆಗಂಗವಾ ಡಿಗೆಗೂಳಿಯಕಲ್ಲುಹಾಡಂಗಿಯ

[63]ಱಟ್ಟಹಕಿಯದೊಣೆತಳೆಯಕಟ್ಟಪರಬ್ಬೈದಿಗೆಹರಿದಱದಿರಹಳ್ಳಿಹೊಲಸೀವೆಸೀವೆ ॥ ಸ್ವಸ್ತಿಶ್ರೀವುನ್ಮಂಡಳೆಕಬಂವುರಸದೇವನುಶ್ರೀಕಳ್ಳೀ ಶ್ವರದೇವಗ್ಗೆಅಂ

[64]ಭೋಗರಂಗಭೋಗೆಖಂಡಸ್ಫುಟತಜೇನ್ನೋರ್ದಾರಜೈತ್ರಜೈತ್ರನೈವೇದ್ಯನಂದಾದೀವಿಗೆಪಾತ್ರಪಾವೆಱಯಿನ್ತಿನಿತಕಂಬಿಟ್ಟ

[65]ದತ್ತಿಪುಣಿಯಾಡನಹಳ್ಳಿಯಯೊಳಗೆಗೌಡಂಗೆಕೊಡಗಿಹಟ್ಟದಗದ್ದೆಸಲಗೆಹತ್ತು ಱದ್ದಲೆಸಲಗೆಹತ್ತು ಆವೂರಱತುಸೀವಾಸಂವುಂಧ

[66]ಹಕಿಯಹಳ್ಳಿಯಹಿಂದಣಬಿಟ್ಟಹಳ್ಳಿಯನಟ್ಟಕಲೊಂದುಆವೂರಿಂತೆಂಕಣಹಳ್ಳದಬಳೆಯನಟ್ಟಕಲೊಂದುಕರಿಯಕೆಱೆಗೆಹಱವಕಾನಿಯಬಳೆಯ

[67]ಬಡಗಣನಟ್ಟಕಲೊಂದುಹೆಗ್ಗಡೆವಾಚನಹಳ್ಳಿಯವುಣಲ...ವುಗ್ಗುಡಿಯನಟ್ಟಕಲ್ಲೊಂದುಹಳೆಯಹಾಱಗುಡಿಯಬಡಗದೆಸೆಯ

[68]ನಟ್ಟಕಲೊಂದುಅಜೆಯನಕೆಱೆಯವೂಡಣಕೋಡಿಯಲುನಟ್ಟಕಲೊಂದು..ಲದತೆಂಕಣದೆಸೆಯಲುನಟ್ಟಕಲೊಂದುಹಕ್ಕಿಯಹಳ್ಳಿಯಪ ಡುವಣ

[66]ಱೆಟ್ಟದಪಪ್ಪದೆಸೆಯನಟ್ಟಕಲೊಂದುಆ . ಊರಱತುಸೀವೆವುಂಗಳವುಹಾ ॥ ಶ್ರೀಸಕವರ್ಷ ೧೦೫೪ ಕ್ಕನೆಯವಿಳುಸಂವತ್ಸರದದ್ವಿತೀಯ ಜೇಷ್ಠಪದವಾ

[70]ಆಸೆಸೋನುವಾರ..ಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಶ್ರೀವುನು···ದಿಯ . ಂಕ್ಯಭಂಡಾರಿನಲಗಯ್ಯಂಗಳುಳುಂಕಾಧಿಕಾರಿಜೇತಯ್ಯ.....

..ದೇವರಶ್ರೀ .....ನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆ ವರ್ಷನಿ

[71]ಬಂದಿಯ .....ಯಿದಂವುವನಃವನ

[72]ಧಿಕಾರಿಪ್ರತಿ.....ದೇವನುಯಿ.....

[73]ದವ್ಮ.....ದವನು ॥

[74]ನ್ವದತ್ತಂ.....

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ಗ್ರಾವುದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ರಂಗವುಂಟಪದೊಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರವಾಣ 3′ 6″ × 1 10″

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

[1]ದ್ಯುವುಣಿಸಂವ್ಯು .....

[2]ಡಗಂಡಪ್ರಚಂಡಗಂಡ .....

[3]ಗ್ಗರ್ವುಲ್ಲಚೆಲದಂಕರಾವುನಿಸ್ಸಂಕಪ್ರತಾ .....

[4]ಯಸವುಬ್ರದನೆಲವೀಡಿನೊಳುದುಷ್ಟ .....

[5]ಕಥಾವಿನೋದದಿಂರಾಜ್ಯವುತ್ತರೋತ್ತರಾಭಿವೃದಿ ...

[6]ರಂಬರಸಲುತ್ತಮಿರೆಯಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪ...

[7]ರಧರಂಭುಜವೀರ್ಯ್ಯನಿಜಪ್ರತಾಪಸಂದೋಹದೊಳ...

[8]ಸೈನಿ..ಬ್ಯೂಹಮನಾವಗಂತರುಚ್ಚಂಡಪರಾಕ್ರಮ(ಮಂ)ನೆಂದೊಡಿ...

[9]ನಾಶಕ್ತಬಲ್ಲುನ್ನಿಪಾಳನೊಳಾರಿದಿಚ್ಚರ್ಕ್ಕವರು ॥ ಸ್ವಸ್ತಿಸಮಸ್ತ..

[10]ತಳಖ್ಯಾತನುಂಗಂಗಾನ್ವಯಪ್ರಸೂತನುಂಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮ

[11]ಮಹಾರಾಜಾಧಿರಾಜನುಂಕೋಳಾಲಪುರವರಾಧೀಶ್ವರನುಂಪದ್ಮಾವತೀದೇ

[12]ವೀಲಬ್ಧವರಪ್ರಸಾದನುಂಗಂಗಗಾಂಗೇಯನುಂಜಯದುತ್ತರಂಗನುಂವಂದಿಜ

[13]ನಕಲ್ಪಭೂಜನುಂಪ್ರತಾಪಮಹೇಶ್ವರನುಂನಂದಗಿರಿನಾಥನುಂಮನುಜಮೊಂಧಾ

[14]ತನುಂಪರಿಪಂತ್ತಿಪಾರ್ತ್ಥನುಂಗಂಡರತೀರ್ತ್ಥನುಂಮದಗಜೇಂದ್ರಲಾಂಛನನುಂವಿ

[15]ನಿಯೋಗಕಾಂಚನನುಂಗಂಗಕುಲಕಮಳಮಾರ್ತ್ತಂಡನುಂಆಳೊಡೆಗಂಡನುಂರ

[16]ಣರಂಗನೀಱನುಂಬಿಲ್ಲಂಕಕಾಱನುಂಕಣ್ಣಂಬಿನಾತನು ಂಎಸುವರಾದಿತ್ಯನುಂಆಹವ

[17]ಜತ್ತರಟ್ಟನುಂವೈರಿಘೆರಟ್ಟನುಂಸರಣಾಗತವಜ್ರಪಂಜರನುಂವೈರಿದಿಕಾ

[18]ಕುಂಜರನುಂಪರಬಳಭಯಂಕರನುಂಸತ್ಯರತ್ನಾಕರನುಂಬಂಟರಬಾವನುಂ

[19]ಮಜಿಯೊಗೆಕಾವನುಂತಪ್ಪೆತಪ್ಪವನುಂವುಗುಳ್ದಡಜಿಪ್ಪವನುಂಅದೆಂತ್ತು[ಂ]ವೊ

[20]ಪ್ಪವನುಂಯಿಂತೀನಾವೂದಿಪ್ರಸಸ್ತಿ ಸಹಿತರಪ್ಪಶ್ರೀವನು

[21]ವಮಹಾಮಂಡಳಿಕಬರ್ಮ್ಮರಸದೇವರುಆಸಂದಿಯನೆಲೆವೀಡಿನೊ

[22]ಳುದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ಸುಖಕಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಮು

[23]ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲು

[24]ತ್ತಮಿರೆಯಿರೆ ॥ ಪ್ರತಿಪಕ್ಷಕ್ಷಿತಿದಕ್ಷದಕ್ಷಿಣಭುಜಾದಂಡಾರಿ[...]ವಿದಾರಿತಸತ್ರು

[25]ಕ್ಷಿತಿಸಂಕುಳ[..]ನೆಲೆಯೇಱಲಂದನೀಬಂದನೆಂದತಿವಿಭ್ರಾಂತಿಯಿಮುಗ್ರಮಂಡಳಿಕರ[...]

[26]ಲ್ಲಲ್ಲಿಗಂತಂತೆಬಕ್ಕೊತಿ[.]ಪ್ಪಲ್ಬರ್ಭಜಸಾಳಿ(ಗಂ)ಬೊಂಮ್ಮನ್ನಿಪನೊಳುವಾಱಂಪರೇಭೂಭುಜರು ॥

[27]ಆತನತನಯಂಜಗವಿಖ್ಯಾತಯಃ[..]ನರಸಿಂಹ್ವಭೂಪನತಿಬಳರೂಪಂ

[28]ವೀತರಿಪುನಿಹವನಖಿಳೋರ್ವ್ಯೀತಳನ್ನಿಪಮಸ್ತ ಕಾಗ್ರಮಣಿಯನೆನೆಗಳ್ದಂ ॥ ಸ್ವಸ್ತಿ

[29]ಶ್ರೀಮತುಮಹಾನಾಳ್ಪ್ರಭುಹಿರಿಯಬೆಳಗಾವುಂಡಗಂಕೇತಗಾವುಂಡಿ

[30]ಗಂಪ್ರಶ್ಟಿದಸಮಸ್ತಗುಣಸಂಪ್ಪನ್ನನಪ್ಪನಾಳ್ಪ್ರಭುಆದಿಗಾವುಂಡಗಂಮಾ

[31]ಕಗಾವುಂಡಿಗಂಪ್ರಶ್ಟಿದಂಸುಪುತ್ರಕುಲದೀಪಕನೆನಿಸಿದಸಮಸ್ತ

[32]ಗುಣಸಂಪ್ಪನನಪ್ಪಬೆಳಗಾವುಡಂಗಂಬಾಗಗಾವುಂಡಿಗಂಪ್ರಶ್ಟಿದಸುಪುತ್ರಆದಿ

[33]ಗಾವುಂಡಂಗಂಮಾಕಗಾವುಂಡಿಗಂಪ್ರಶ್ಟಿದಕಾಮಗಾವುಂಡನೊಳಗಾದಸುಪುತ್ರಬಾಂ

[34]ಧವರುಕಲ್ಲಕೆಱೆಯಲುಶ್ರೀಮತುಆದಿನಾಥದೇವರಶಿವಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾ

[35]ಡಿಕಱೆಯಂಕಟ್ಟಿಸಿದೇವಾಲ್ಯವಮೆಂನೆಶ್ತಿಸಿದೇವರಯಂಗಭೋಗರಂಗಭೋಗಖಂಡಸ್ಫು

[36]ಟಿತಜೀನ್ನೋರ್ಧಾರನೈವೇದ್ಯಕಬಿಟ್ಟುಸಕವರುಸದ ೧೧೦೪ ಯಸಾರ್ವ್ವರಿಸಂ

[37]ವತ್ಸರದಲ್ಕೈತ್ರಸು ೧ ಸೋಮವಾರಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮ

[38]ತುಕರಿಯಗುರುದೇವರಪಾದಪ್ರಕ್ಷಾಳನಂಮಾಡಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ

[39]ಬಿಟ್ಟನ್ಯಾರಿಂಯಿಸಾನ್ಯದವುದ್ದಗೊಂಡನಕೆಱೆಯಕೆಳಿಗೆಗದ್ದೆಸಲಗೆಐಯ್ದುನ ೫

[40]ಅಲ್ಲಿಂಮೂಡಪೆದ್ದಲಿಗಂಗನಮೆತ್ತಲೆರಡು ೨ ॥ ಅಲಿಂಪೂಡಬೆಟ್ಟದಗೊಂದಿ

[41]ಯಬೆದಲುಮತ್ತಲೊಂದು ೧ । ಅನ್ತುಮತ್ತಮೂಱು ೩ ನಂದಾದೀವಿಗೆಗೆಗಾಣ ೫
[42]ದಲರವನಎಂಣ್ಣೆದೇವರಾಯನಾಡುಬಿಟ್ಟದರ್ಮ್ಮಹೇಱಿಂಗೆಮೂಲೆವತ್ತಬಳ್ಳಬಂದುಉಪ್ಪುಮ್ಮಾ
[43]ನಬಂದುಎಳ್ಳುಮಾನಯೆರಡುಎಲೆಹೇಱಿಂಗೆನೂಱು ॥
[44]ಸ್ವಸ್ತಿಶ್ರೀಮತುಆಸಂದಿಯವ್ರಿತ್ತಿಯ ಹೆಬರಿಯಊರೊಡೆಯಮಾರ್ಕ್ಕಂಡದೇವ
[45]ಕಲ್ಲಕೆಱೆಯಬೆಳಗಾವುಂಡರಾಮಗಾವುಂಡಕಡ್ಬಗಾವುಂಡಕಂಚಗಾವುಂಡಕಲ್ಲ
[46]ಗಾವುಂಡಗಂಗಗಾವುಂಡಹೊಂನ್ನಗಾವುಂಡಆಸಂದಿಯಬಮ್ಮಗಾವುಂಡನೊ
[47]ಳಗಾದಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳೊಳಗಾದ ॥ ಹೊಳಲಕೆಱೆಯವ್ರಿತ್ತಿಯಗುಂಡಿ
[48]ಯಮಡುವಿನಬೊಪ್ಪಗಾವುಂಡದುಂಮಿಯಬಾಚಗಾವುಂಡನುಲಿಯನೂರ
[49]ಕೇತಗಾವುಂಡಆಡನೂರಬೊಂಮ್ಮಗಾವುಂಡಕೆರಸಿಗಟ್ಟದಬೆನೆಯಮಗಾವುಂಡ
[50]ಆಱೆಯಹಟ್ಟಣದಹೆಗಡೆಬೊಂಮೈಯನೊಳಗಾದಸಮಸ್ತಪ್ರಭುಗಾವುಂ
[51]ಡುಗಳುಬಡ್ಡನಹಾಳುಮೊಲಹಾಳುಕಲ್ಲಕೆಱೆಯಸೀಮಾಸಂಮಂಧಕ್ಕೆತೊಡ
[52]ಕಿದೇವನಸನಿಪಕ್ಕೆಹೋಗಿದೇವನುಸಿಲುಗೋಡಿನಲುಹೊರಬೀಡಬಿಟ್ಟದಲ್ಲಿದೇವನುಂಪಂ
[53]ಚಪ್ರಧಾನರುಂತಿದಿದಕ್ರಮವೆಂತೆಂದಡೆ ನೊಣಂಬವಾಡಿಗಂಗವಾಡಿಯಎರ
[54]ಡುನಾಡಸೀಮೆಗಂಗವಾಡಿಗೆಗೂಳಿಯಕಲ್ಲುಹಾಡಂಗಿವೆಟ್ಟಹಕ್ಕಿಯದೊ
[55]ಣೆತಳಿತಳಿಯಕಟ್ಟಪರಿಚ್ಛೇದಿಗೆಹರಿದಬಿದಿರಹಳ್ಳಹೊಲಸೀಮೆ ॥ ಸೀಮೆ ॥ ಸ್ವದತ್ತಂ
[56]ಪರದತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಸಷ್ಟಿರ್ವ್ವರುಷಸ
[57]ಹಸ್ರಾಣಿಯಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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### ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರ ಹಿಂದಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×1′2″

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

1 . ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಚತುಸಮುದ್ರಾಧಿಪತಿ
2 . . . . ವಿಜಯಬುಕ್ಕರಾಯಮಹಾರಾಯರಕುಮಾ
3 ರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರಮನೆಯಹೆಗ್ಗಡೆ.
4 . ರಂಣ...ನಾಯಕರ...ಉಬಳನಾಯಕಗೆ
5 . . . . . ತನಕೆಕೊ . . . . . ೧೩೫೪ ನೆಯಪರಿಧಾ
6 ವಿಸಂವತ್ಸರದಶ್ರಾವಣಶು ೧೦ ಆದಿವಾರದಂದುಶ್ರೀಹನುಮಂ
7 ತದೇವರ . . ಷ್ಟೆಯನುಮಾಡಿಸಿದೇವಾಲಯವನುಮಾಡಿಸಿದೇ
ವರ
8 . . . . . ಗದ್ದೆಮ . . . . ಯಕ . . ಯಹಿಂದೆತಿರುಮಲದೇ
9 . . . . . ಗಲು . . ಕಾರ್ಜುನದೇವರಗದೆಯಿಂಪಡುವ
10 . . ಗದೆಯಿಂತೆಂಕಲು . ರಹೊಲದಿಂಮೂಡಲುಯಿಚತು
11 . . . . ಗಣಬೀಜವರಿಗ್ರಾಮ . . . ನಲುನಾಗುಳಊರಿಂತೆಂ
12 . . . ಬೀಜವರಿನಾಗುಳಬಯಿರವದೇವರಿಗೆನಯಿವೇದ್ಯಕೆ . .
13 . . . . . ಹೊಲದಿಂಮೂಡತೆಂಕಲುಗ್ರಾಮಬಿ .
14 . . . . . ಆವನೊಬಪಾಳಿಸಿದಾತಂಗೆ . ಗಂಗಾತೀರ .
15 . . . . . ಬ್ರಾಹ್ಮರರಕ್ಷಿಸಿದಪಲವನೆ
16 . . . . . ದಾತಂಗೆ . . . . . .
17 . . . . . .
18 . . . . . ವಸುಂಧರಾಂಷ
19 . . . . . .

(ಮುಂದೆ ಹೋಗಿಧೆ)

## 74

### ಅದೇ ಹೋಬಳಿ ತಾವರೆಕೆರೆ ಗ್ರಾಮದ ನೀಲಕಂಠೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೩ ಪಂಜ್ತಿಗಳು ಹೋಗಿವೆ)

[4]ಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿನವ್ಯೋಕ್ತ ಚೂಡಾಮಣಿಮಲಪರೊ

[5]. . . . . ಮಹಾಮಂಡಳೇಶ್ವರ

. . . . . .

[9]ತತ್ಪುತಂಶ್ರೀಮ . . . . . .

[10]. . . . . .

[11]. . . . . ಕೊಂಗುನಂಗಳಿ. . . . . .

[12]. . . . . ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ. . . . . .

[13]. . . . . ನಿಪ್ಪಪೊಯ್ಸಳವೀರಬಲ್ಲಾ . . . . . .

[14]. . . . . ಪೊಕ್ಕಂತೆವೀರ. . . . . .

[15]. . . . . ತ್ತಳಿಯು . . . . . .

[16]. . . . . ಲ್ತೆಬಾಹಾಬಳದಿಂ . . ಜನ . . ಎನೆಲು . .

. . . . . .

[23]. . . . . ನಂಪಂನರುವಿನಯ...ಚರಿತಬ್ರತಂ. . . .

[24]ದಿನಿತುಂಶಂಕರದೇವನಾವನಿತೆಸುಗ್ಗವ್ವೆತತ್ವರಿಯ . . . . .

[25]ಸೊಗಯಿಕುಂ . . . . . ವಿನೇಯೂ . . . . ರಿಂತು . . . ಜಗ

[26]ಸ ೌಯ್ಯರ್ದ್ಧರಾರಮೀರು ॥ ತಾವರೆಗೆಜೆಯೊ . . . . .

[27]. . . . . ಭಾವಂಪ್ರೋಗಳಲ್ಲಿನೆಗಳ್ದಂ . . . . . .

[28]ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪ . . .

[29]ಗುಣಸಂಪನ್ನರುಂ । ಅವ್ಯುಪಾಸನಾಗ್ನಿಹೋತ್ರಿಯರುಂ . . . . .

[30]. ತಾಪೂಜಾ . ತತ್ಪರರುಂಮಾತ್ತಾರಂ ಜೋ ಜ್ವಳಕೀರ್ತ್ತಿ

[31]ಯಜನಯಾಜನವಧ್ಯಯನ . . . . . ಪ್ರತಿ . . .

[32]ಕರ್ಮ್ಮನಿಯತರುಂ . . . . . ಪವಿತ್ರೀಕೃತ . . . . . .

[33]ಸಕನ್ನೆಯ . . . . . ಕರ್ಮ್ಮಷಣ್ಮುಖರುಂ

[34]. . . . . ಕನ್ನಿಯ . . . .

[35]ಯಕೆಜೆಯದು . . . . . ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರಿಷ

[36]ದಸಾಸಿರದತೊಂಭತ್ತಾಱನೆಯಸರ್ವ್ವಜಿತುಸಂವತ್ಸರದಪಾಲ್ಗುಣ

[37]ಸುದ್ಧಪಂಚಮಿಬ್ರಿಹವಾರ ಪುಷ್ಯನಕ್ಷತ್ರದಂದು

[38]. . . . . .

[39]ದೇವರ . . . ಕಲ್ಯಾಣ . . . . . .

[40]ಮೂಡಲುಬಿಕಕೆಜೆಯ . . . ಳಗೆಗಂಗನಳಿ

41 . . ಕಟ್ಟದಕೆಱೆಯಕೆಳಗಣಗದ್ದೆಕಂಬಹದಿಮೂಱು
42 ಬೆದ್ದಲಿಕಂಬ ... ತೊಂದು ... ಮೂವತ್ತಾರಱಂ
43 . . . . . ದೇವರಿಗೆ . ವೇದ್ಯಕ್ಕೆ
44 . ಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರುಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗ
45 ಅಘ್ರ್ಯತೀರ್ಥದಲಿಲಕತುರ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಸಾಯಿರಕವಿಲೆ
46 ಯಂಯಥಾವಿಧಿಯಿಂಕೊಟ್ಟ . . . . . ಇಂತೀಧರ್ಮ್ಮವನಳಿದವಂಆತೀರ್ತ್ಥದ
47 ಲುಕಪಿಲೆಯಆಬ್ರಾಹ್ಮಣರವಧಿಸಿದದೋಷಮಳ್ಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
48 ಯೋಹರೇತವಸುಂಧರಾಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯ
49 ತೇಕ್ರಿಮಿ ॥ ಮಂಗಳಮಹಾಶ್ರೀ ॥

## 75

ಅದೇ ದೇವಾಲಯದೊಳಗಿನ ಕಂಭದಲ್ಲಿ.

1 ಸಬದೇವವಿಷಸತ್ಸರದಲೋ
2 ಡಿಬಂದತಾಣಗುಂದೂರಿಂದ ॥
3 ಬರದನೇನಜೋವನಾಗಯ

## 76

ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ ×1′ 10″

1 . . . . . .
2 ಸವುಸ್ತುಂಗತಿರಃಚುಃಗಿಚಂದ್ರಚಾವುರ
3 ಚಾರವೇತ್ರಯಲೋಕ್ಯನಗರಾರಂಭವುಮೂಲಸ್ತ
4 ಂಭಾಯಕಂಭವೇಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
5 ಯಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೮೪ನೆಯ
6 ಸಲುವವರ್ತಮಾನವಿಜ್ಞವ[ಸು]ಸಂವತ್ಸರದಭಾದ್ರ
7 ಪದಕು ೧೦ ಲುಆದಿತ್ಯವಾರದಲುಶ್ರೀವೀರಪ್ರತಾ
8 ಪನದಾಖವರಾಯವುಮಹಾರಾಯರಕಾರ್ಯಕೆ . .
9 ರಾದರಾವುರಾಜೊಡೆಯರುನಾಯಿಂದರೆಕೊಂ . .
10 ಟರುದೇಶದನಾಯಿಂದರಿಗೆಳುತೆಱಿಗೆಸುಂಕ . .
11 ಸರ್ವ್ವಸ್ವಾಮ್ಯವಾಗಿಕೊಟ್ಟರು । ಯಿದಕ್ಕೆ ಆವ
12 . . . . . ವಾರಣಾಸಿಯಲಿಕೊಂದ . .

## 77

ಅದೇ ಗ್ರಾಮದ ನಾಗಮಂಗಲದ ಸಿದ್ಧವ್ವನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 8″

1 ನವುಸ್ತುಂಗತಿರಃಶ್ಚಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇತ್ರೈಶ್ರೀಳೋಕ್ಯನಗ
ರಾರಂ
2 . . . . . ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸವುಸ್ತಭುವನಾಶ್ರ.
3 ಯಾದವಕುಲಾಂಬರದ್ಯು
. . . . . .
6 . ವಾರಸಿದ್ಧಿಗಿದುರ್ಗ್ಗವುಲ್ಲಹಳಲದಂಕರಾವುನಿಸ್ಸಂಕಹೊಯ್ಸ

[7]ಲಚಕ್ರವರ್ತಿವೀರಬಲಾಳದೇವರುವಿಜಯಸಮುದ್ರದನೆಲೆವೀಡಿ
ನೊಳುಸುಕಸಂಕ
[8]ಥಾವಿನೋದದಿಂ . . ಗೆಯ್ಯುತ್ತಮಿರೆಯಿರೆ . . .
[9] . . . . . .
[10] . . . . . ಸ್ವಸ್ತಿಸಮಸ್ತ
[11] . . . . . .
[12] . . . . . ಶ್ರೀವಮತು
[13]ಆನಂದಿಯ . . . . . ಥಾವಿನೋ
[14]ದದಿಂ. . . . . ಬುಗೆಬೆ
[15]ಳ್ಸಿವ. . . . . ನ್ನೊಲದೊ
[16]ಳ. . . . ಪೋಡೆ . . . . ಯಪಟೆಯ
[17]ಬಾರಿಸು. . . . . ಆಡಿಸಿದನಾ
[18]ಹವದೊಳುಭೂಭುಜನಂ ॥ ಆತನಪುತ್ರನ
[19]ಪೆಮ್ಮೆ ಯಂಪೇಳ್ವೊಡೆ ॥ ಗಂಗಕುಳಾಂಬರದ್ಯುಮಣಿಯಂನುದ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 78

### ಅದೇ ಗ್ರಾಮದ ಮೊದಲ ಮುಂದೆ ಇರುವ ಕಲ್ಲು.

[1] . ಗುರ . . ಬಾಳು . . .
[2] . . . . . ಷಸಾ . .
[3] . . . . . .
[4] . . . . . ಸ್ಕಯ. . .
[5] . . . ಸಾಭಾಗ್ಯನಿಷ್ಪತ್ತಿ . . . .
[6] . . . . . ಜಾಂಗಲು. .
[7] . . . . . ೧೩೬೦ನೇಶಾರ್ವರಿ
[8]ಆ . . ಜಬ ೩ ಆದಿತ್ಯ
[9] . . . . . ಸ್ವಾಮಿ . .

## 79

### ಆದೇ ಹೋಬಳಿ ಮಸಳಿಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಬಡಗಿ ಈರಣ್ಣನ ಹೊಲದ ಬದುವಿನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 6″ × 9′

[I]ಶರ್ವಜಿತುಸಂಹಳ್ಳದಾಲು
[2]ಮಾದೆನಾಕಪ್ಪೊಡೆಯರವು
[3] ನುಷ್ಯರಾಉತೆಯ್ಯನುತವಾ
[4]ರೆಯಕೆಱೆಯವೀರಬದ್ರ
[5]ದೇವರತೇರಗಸಿಬಡಗಿಬಿ
[6] ವರೆಯಗೆನವಿಗೊಂಡಕುದುರೆಸರ್ತಿಗೆ . ,
[7]ಕ್ಕೆ ಕೊಟ್ಟುಹೊಲನೂ । ಯವನೂ
[8]ಅಳಿಬದೋನುವಣರಚಲಿ
[9]ತಂವುತಯಿತಂದೆತಯಕೊಂದವ
[10]ಶ್ರೀವುಂಗಳ

## 80

ಅದೇ ಹೋಬಳ ಮುಸಳಿಕೆರೆಗೆ ಶೇರಿದ ಪದ್ಮಗಿರಿ ಬೆಟ್ಟದ ಮೇಲೆ ಮುಳೀಮುಲ್ಲೀಶ್ವರದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಬಂಡೇ ಮೇಲೆ.

[1]ಪ್ರಮುದುತುಸಂವತ್ಸರದಾಪುಸ್ಯ
[2]ದಸು ೧ ಸೋಮವಾರದಲು . .
[3]. . . . . ಮುಳ . . . . ದದಬಳಿ
[4]ನಹಳಿಸಿದ್ದ . ಡಹ
[5]ರು . . . . . ಶಕೆವೀಸ

## 81

ಅದೇ ಹೋಬಳಿ ಮುಗುಳಿಹಳ್ಳಿ ಗ್ರಾಮದ ಕಲ್ಲೀಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 9″ × 1′ 10″

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

[12]ದಲ್ಲಿಸಹಸ್ರ. . . . . .
[13]ಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳವು
[14]ಕ್ಕು ಈಧರ್ಮವನಳಿ । ದಂಸಹಸ್ರಕವಿಲೆಯುಂಸಹಸ್ರ
[15]ಬ್ರಾಹ್ಮಣರಂ ಕೊಂದವುಮಹಾಪಾತಕನಕ್ಕು ॥

## 82

ಅದೇ ಗ್ರಾಮದ ಪಟೇಲನ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 9″ × 1′ 10″

[1]ಗಿರಿಯಮುಲಿ
[2]ಕಾರ್ಜ್ಜನದೇವರಱ
[3]ಮ್ಮುತ್ತಪಡಿಯಗ
[4]ದೆಯಿದಕಳುಪಿದ
[5]ವರು . . ಗೋಹತ್ಯಾ

## 83

ಚನ್ನಗಿರಿ ಕಸಬೆಯಲ್ಲಿ ಇರುವ ಕೊರಟಗೆರೆ ಸಿದ್ದಪ್ಪನ ವಶದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

೧ ನೇ ಪತ್ರದ ಮುಂಭಾಗ

[1]ಶ್ರೀಧವಿಜೇಂದ್ರವಂಧಿತಪಾಂದಾಂಬುಜನತಹ್ರುಪಯೋಜಮಿತ್ರೋದಾಯ
[2]ಗತ್ಯನ್ನತೋಚವದಾರ್ಮಸುಧಬ್ಧಿಪೂರ್ನಜಕೆಂದ್ರೋದಾಯನದನಧಿಪರ
[3]ಮೇಶ್ವಕನೀಉದೆನೆಗೆಱಪ್ಪರ್ತ್ತಸಿಧಿಯಂ । ಶ್ರೀಹಂಪೆವಿರುಪಕ್ಷನೆಗತಿಯಂ

[4]ದುಸ್ತ್ರೀಹರಿಹರಲಿಂಗನಪದವೆಗತಿಯಂದುಯಿಸನನವಬರಉದಕ್ಕೆಸು
[5]ಬವುಸ್ತು ದ್ವಪರವದಕಲಿಪ್ರಮಾಣದಲಿಜಂಬುದ್ವೀಪವನಾಳಿದಾರಾಯರ
[6]ಹೆಸರುಗಳುದರ್ಮರಾಯನಾವರುಸ್ವರ್ಗಕ್ಕೆ ಪೋಗುವಗಪರಿಕ್ಷರಾಯಗೆ
[7]ಪಟವಕಟಿಹೋದಮೇಲೆಪರಿಕ್ಷರಾಯನಾಳಿದವರುಕ 30 ಅವನನುಗಜ
[8]ನಮಿಜಯರಾಯನಾಳಿದವರುಕ ೭ ಮೇಲೆಅವರವಂಶುನಿರ್ವಶನ
[9]ಅವರಳುಳಿಗದವರುಚಕೆಂದಗುಪ್ತರಾಯನಾಳಿದವರವುಕ ೫೦
[10]ವಿಕ್ರಮರಾಯಆಳುವಧಿನದಲಿವೈಧಿನಿಬಿಲಳಸೋಮಗೊಂ
[81]ಡಗಾಡನವುಗಳುಚಳಿಗುರಚಳಿಲ್ವೆಸುಗಂಧಿಯೆಂಬೆಕರು
[12]ಅಹೆಣಿನಕಳಂತ್ರಕ್ಕೆ ಬಹಗಕಂಪಳಕೆಅಡಿಕವದಜ
[13]ಂಬುದ್ವೀಪಕೆಕುಲಚಲಕೆಪ್ರಮಾಣುಳವೀರಗೊಲಳಚಳಿ
[14]ಗುರಚೆಂದವುತೆ ರಾಜನುಅತನತವುಬಾಲವುತೆಪದ್ಮ
[15]ಣನಾಯಕಬುವುನಾಯಕಯಿಂತ್ತೀಸಹಸಳುಳಿಸ
[16]ಪನುಗ್ರಸಮರ್ತರುಸಹವಗಿನುನ್ಯಮರ್ತಂಡರೂಕುಡಿ
[17]ಬೂವಿಯತೆರಳ್ಳಿಸಿಕೊಂಡುಬಂದವಿವರಯಂತೆಂದ
[18]ಜೆವುಂದೆನಡವವಿಸ್ತರಉಂವುಂದೆಬುವಿಯತೆರಳ್ಳಿಸ
[19]ಕೊಂಡುಹೋಗುವಸುಧಿವಿಕ್ರಮಗೆವುಟಿಲುಹೋದರೆಯ
[20]ಷ್ಟುಸುಧಿನಂನಸೀವೆಯಹಧುಕಾಗೆಯಕಾರಕೊಂಡು
[21]ಹೋದನೆಅಹೆಣನುಬಿಡಿಲಿಕೆಸವುಂದವಿಲ
[22]ಬಟಗೆಸುದಿಯಹೇಳಿಅಬಟಿಯುಲೋಕಕ್ಕೆ
[23]ಬಹುದುರ್ಜನದಬಳ್ವೆಯಯಿತುಯೆಂದುಅ
[24]ವರುಸವುಸ್ತರುತಿಳಿದುಯೀಚಿಸಿವವುತಗಡಲು
೧ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ
[25]ಯಿಪಪಕ್ಕೆ ನಾಲುಬೀಳ್ವದುಉಚಿತವಲಅವವಬ
[26]ಗೆಯಲುಊಳಿದುಹೋಗುವದೆವೋಲುಬುಧಿಯೆಂದು
[27]ಗಾಉಡಗೆಹೇಳಲುಗಾಉಡನುವನಸಿಗೆಹರುಕ
[28]ವಾಗಿತಂನಅಣತವುಗಳತಂನಹೊಂಧಿಹೊರದಂ
[29]ತವರಕಾರಸಿಯಿಗಲೆವುನೋಬೇಗದಲಿಹೊರಡು
[30]ವದುಯಿಜಂಬುದ್ವೀಪಕ್ಕೆ ಹೆಕರವುಡಿದರೆಯಂನ್ನಾ
[31]ಕುಲಕ್ಕೆ ಹ್ಲೀಣನೆನಿಯಿಹೆಣಕೊಟರೆಬಂಣಕ್ಕೆಸ
[32]ವಿರತುರುವಹೊಡಸಿದರುಅಸುಧಿಗಾಡಗೆತುರು
[33]ವಿನಕೇತಗೊಂಡಸುಧಿಯುಹೇಳಿದಕೊಪರುಡನಾಗಿ
[34]ಕ್ಷುಣಿದಉವಿಾಕೆಕಂಗಳುಕೆಂಪಡರ್ದಉಅಣದಲು
[35]ಹುಬುಗಳುಅವೆಲೆಅಗಪೀಗದಲಿಯಂನಬೆ
[36]ನಕಟಬಾರುವವರುಬಂನಿಬಾರದವರುನಿವು
[37]ಬುಧಿಯಿದಹಗೆನಡಕೊಳಿಯಂಬವುತ್ತಿಗೆಹಧಿ
[38]ನೆಂಟುಜತ್ತಿನುರೊಂದುಕುಲವೊರದೆಧಿತುಬಂಧಿ

39ಯಜೋಡಿಸಿತುಬಂಡಿಜೋಡು ೭೦೦ ಗ ೭೫ ಕಂಪ
40ಳ ೬೦೦೦ ಕುರಿಯಕಂಪಳ ೩೦೦೦ ಸಹಯಿತಿದರೆವೋ
41ಗಳಿವಬ್ರಧಿತೆರಳ್ತಿತುಯಿಂತ್ತಿ ಮನ್ಯವರ್ತಂಡರವಿ
42ವಶವುಟ್ಟಿಗರಗುಡದತ್ತಿ ಮಪಲಕಿವೋಲೋರವುರಿಲಕ್ಕೈ
43ಯಕಂಬಿರರಾಡೊಡನತ್ಯಪಕೊಟಗರತ್ತಿ ವೆಣನ
44ಯಕದಡಿಗರಂದೊಡಕೆಂಜಣ

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45. ಯಿಂತ್ತೀಪ್ರಜೆಸವುಸ್ತರವಿವರಬಳದಾವುಗಾ
46ಉಡಅವನುಕುಳಬಂಡಿಗೆಸಯಿಗ್ನಿಕನಾಗಿಯಿಧ
47ನುಸೊಗಡನೊರವೀರಣಗಾಉಡಹುಳಿನೊಡ
48ರವುಲೀಗಗಾಡಪಟಿಕಾರರಾದಾನಪಗಾಡ
49ಗಾಡನುರಬನವಿಗೊಂಡಗಾಊಡಾಯಿಂತ್ತೀಹನೆ
50ರಡುವುಂಧಿಅಯಗಾರರಾವಿವರಸೇನಪೋಗಖ
51 ಮರಿತ್ತಿ ವುಪಅವನಬಂದುಗಸಹಕಾಂವೂರರಾ
52ವುಲೋಜಅವನಬಂಧುಗಸಹಬಡಗೆರಬೊಂ
53ಜೆಪರುವೆಜಅವನಬಂದುಗಸಾಹಅಕಸಲೆ
54ರಕಾಳಪಾಅವೆನಬಂದುಗಸಹಕೆಲಸೆರದೊ
55ಧನಾಂಕವೆನಬಂದುಗಸಹನಿಂಗವಂತಅಗಸರ
56ಉಜಪನಬಂದುಗಸಹಲಕಿವೆನೊರತಾ
57ಳವಾರವುರಿಲಕ್ಕೆಯನಬಂದುಗಸಹ
58ವುಧಿಗರಹಟ್ಟಿಕಾರಾತ್ತಿ ಪದಾಣನಬಂಧು
59ಗನಹತುಂಬರರಾಬೊಂಮಿಸಟ್ಯಯಾಬಂದು
60ಗನಹಯಿಂತೀಅಯಗರರುಗಾಊಡನಸವಿ
61ಪದಲಿನಡದರುಯರೀತ್ತಿಯುಲಿಸವುಸ್ತರುಬುಂಮಿ
62ವಡಕೊಂಡುತಿರಳ್ತಿತುಕುಳಬಂಡಿ ೭೦ ಅಬಂ
63ಡಿಗೆಬಾಳದಾವರವೊಕಂತ್ರಹದುಕಾಗೆಗೆವೇ
64ಳೆವೇಳಿಕೆಕುಳಾಚಿಲುತಬಂದರುದರೆಯು

೩ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

65ಯಿಭಾಗಲಗುವೆಂತೆನಡದರುನಡದುಬಗೀರ
66ತ್ತಿಯಸವಿಾಪಕ್ಕೆ ಬಾಹವೇಳಿಗೆರಾಯಗೆಸು
67ಧಿಸುಚಿಕಲುರಾಯಾಬಹುಕೋಪಾರೂಡಾನಾ
68ಗಿವುಂಧಿವುರ್ಬಲಕ್ಕೆ ಅಪಣೆಯಯಿತ್ತುಬಿ
69ಡಲಿಕೆಸವುಂಧವಿಲ್ಲಯಂದುತಡುದುಹಿಡಿತ
70ಹೋದಂಯೆಂದುನಿರಪಣೆಯಪಲಿಸಿದನುಅಸು
71ಧಿಯುಬಟ್ಟಿತೀಬ್ರದಲಿನದಿಯಹಧುಕೋಗೆಂದುಸು
72ಧಿಕಳ್ಳವಿತಿಧಾನುಅಸುಧಿಯುಕೇಳಿಜನಪರಿವಾ

[73]ರಾಹಸುಳುಸಸುಳುಬಡವರುಯನ್ನಿಂದಸೆರೆಹೋ
[74]ಗುತಾರೆಯುಂದುಬಿಲಳಬಿರಿದಿನಪ್ರಚೆಂಡ
[75]ತಾಂನಾಸವೊಗದವರಕರಕೊಂಡುಮಹನಿದಿಯ
[76]ಸನ್ನಿಧಿಗೆಬಂದುಹಚಕಡವಾಹಸಿಯಂನಳಿ
[77]ವಿತೋರುಯನ್ನ ತಾಯಿನಿನ್ನ ವುರೆಯಬಿಡೆನುನೀನು
[78]ಕರುಣಪಾಲಿಸೆಂಬವೇಳಗೆಯಾರ್‌ವೆಸುಸಿಹರುವಾ
[79]ಮಾಹನಿಧಿಯಿಾದಾರಿಯಕೊಟಳುಹಾವಾನವೆ
[80]ಯಕ್ಕೆರಾಯನಾವುರ್ಬಲಬಂದುತುಡಿಕಿತುಕದನ
[81]ಪ್ರಚೆಂಡನವರ್ಜಜನರಪ್ಪನಪಾಲಕಾದುರಧೀರಬಿ
[82]ಲಳನುಯಿಧಿರಾಗಿನಿಂದನು ೪ ದಿವಶಕಾಧಿತು
[83]ರಾಖಾಂಡಿಪ್ರಜೆಸಹನೆಗಾಗಿತುವೀಬಲಧಲಿಬೀ
[84]ಳ್ವರುಬಿದುರಕ್ತದಕೋಡಿವುಹನಿಧಿಯಕುಡಿತು

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ

[85]ಅವೀಲೆಕಾಳಾರಾರ್ತೆಕಾಂನವುಬೈಯಿರೊದೇವರುಕಾಂ
[86]ಪಾಳಾದಾವ್ರೋಬುಳಾದೇವಾರುಚಿಕ್ಕದೇವಾರುಬಾನಾಡಾಸಂಕ್ರಿ
[87]ಕಾಳಾಂವ್ಮವೀರಾಹನುವುಂತದೇವಾರುಯಿದೇವಸ್ತನದಕೈಬೆ
[88]ಯಿಂದನುಕಿಬಾಂದಾರುನುಕಿಬಾಂದುಯಿಳಿಬಾಬಯಅರಸಿ
[89]ಕೊಂಡರುತಾಂವ್ಮಗುರುತಿನವುಂಧಿವುಕಳುಅರಸಿದರುಅದೇ
[90]ಗ್ರಮುವಕಾಟ್ಟಿಹೆಕರುಅರಸಿಕೆರೆಯೆಂದುಹೆಕರುವೆಡಿ
[91]ದರುಅಲಿಂದವುಂದಕ್ಕೆ (ಅಲಿಂದವುಂದಕ್ಕೆ) ಯರಡುಬಾಗಾ
[92]ವಾಧಿತುಪದ್ಮಣನಾಯಿಕಬಾಲನಾಯಕಸರ್ವರುವಿಬಗಾ
[93]ವಾಗಿಚಿನ್ನನೆಗಿರಿಯವುಲಿಗೆತೆರಳಿತುನೋವುಗೊಂಡಗಾ
[94]ಉಡಚಕಿಳುಗುರಚಂದವುತಿಅವೆರತಾವುಕೆಂದುಳಾದುಂ
[95]ವುರಾಜಯಿಂತ್ತೀಸವುಸ್ತರುಪ್ರಜೆಸುಜನ್ಯರುಯೀಳುವವೇಳ್ಯೆಧಿ
[96]ಬೈಯಿರುವದೇವರಅಲಿನಿಂತಿತುಅಲಿಂದವುಂದಕ್ಕೆತೆರಳಿ
[97]ತುವುರುದಿನದಪಯಿಣವವೆಂದುದಿನಕ್ಕೆ ಬಂದುಯಿಳುದುದೊಡಿಯ
[98]ಹಾಕಿದರುವುಂಗರುವುಂಟಿತುಕೋಗಿಲುದ್ವನಿದೋರಿತುಆ
[99]ದೇಹೆಕರುಕೋಗಲುರುಯೆಂದುಕಟ್ಟಿಗ್ರಮುವಾವುಡಿದರುಅಲಿಯಿಂ
[100]ದಯಿದರೆತ್ತಿದೇವರಗೆದೂಪವಾಹಕಿದರುಅದೇದುಪದವುರುಡಿಳುಂಡೆಲೆ
[101]ಬಿದಬೈಯತಾಹೆಗೆರೆಯೆಂದುಗ್ರಮುವವುಡಿದರುಅಗ್ರಮುಕ್ಕೆ
[102]ಹಂಡೆಸೋವೈಯಅವಾನುಗಾಳುಡನಹೆಕರಿಟ್ಟವುಗಅಲಿನಿಂತ
[103]ನುಕೋಗಲುರಿಗೆಕೈವಾಡಬಡಗಿಕಾವುರಅಕಶಲೆವುರುತುಬೊಂ
[104]ಬೆಪರುವ್ರೋಜಸೇನಾಬೋಗಕಾವುರಿತ್ತಿವುಪತಾಳಾವರಲಕಿವೆ
[105]ನೊರವುರಿಲಕ್ಕೈಯಕೆಲಸೆರಾದೊಡನಂಕಪಅಗಸಕನಿಂಗವೆಂತ
[106]ಉಜಪವುದಿಗರಹಟಿಕಾರಕದುರುದುಖಾಯಿಂತ್ತೀಕ್ಕೈವಾಡಸ

107ಹಬಿಲಳಸೋವುಗೊಂಡಗ ೌಡಕೋಗುಲುರಗ್ಗವುವಾವುಡಿ
108ತಾನತವುನಬೀವುಗೊಂಡನೆಯಿಟುವುಂದಕ್ಕೆ ತೆರಳಿದರುಯಿ
109ಭಾಗವಾಗಿತೆರಳಿದಾರುಕುಳ ಬಂಡಿನಿಂತಜೈಯಕಾಕಾನುರುಯಿಂ
110ಬಗ್ಗವುವವುಡಿಬಾಳುದೊರಿಗೆನೇಮಿಸಿದಾಯಿರೀತ್ತಿಯಲಿಜೆಳು

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111ಗುರಜೆಂದವುತಿಕೆಂದುಳದುವ್ಮರಾಜನುಯಿರೀತ್ತಿಯಲಿಸವುನ್ತರುಕು
112ಡಿವುತಾನಡಿಅದೆನಿತ್ತಿಗೆರೆಯಂಬಗ್ರಾವುವವುಡಿಅದಕ್ಕೆ ಸೊಗಡನೊ
113ರನೇಮಿಸಿಕಾಂಪಳವತೆರಳಿಸಿಕೊಂಡುಬಾಹನೇಳಿಗೆರಜಲಿಂಗಉಯಳಿದು
114ಅಲೆನಿಂತಿತುಯುನುಕರುಣಯಳದುಯಂಬನೇಳಿಗೆಜೆಳಗುರಜೆಂದ
115ವುತೆನಹೆಂಡತಿಬೆಶನದಳು , ಅವಳಿವುಕಳಬಾಗಿರತ್ತಿಯಹೆಶರಕ
116ರದರುದೊಡಗಂಗಚಿಗಂಗಅವೆಹೆಶರನಿಕಿಗ್ರವುವವುಡಿದರುಹಿ
117ರಗೆಂಗುರುಚಿಗಂಗುರುಅಗ್ರವುಗಳಹುಳಿನೊರವುಲಣಗ ೌಡಗೆನೇಮಿ
118ಸಿದರುವುಂದೆಯುಂವೆದೊಡಿಗೆಬಿಲಳಸೋವುಗೊಂಡನುತಾಂನತಂವುಗಳೂ
119ಯೇಳುವುಂದಿಸಹಕ್ಕೆಯಿವಡನಸಹದೊಡಿಗೆನಡದರುಅದೆಯಂಮಿಗನು
120ರುಯುಂಬಗ್ರವುವಾವುಡಿದರುಅದೇಸ್ತ ವರವಾಗಿನಿಂತರುವುಂದೆಗ್ರವುವಡಿ
121ಗ್ರವುಗಳಕಟಿದರುಕಾಳರತ್ರಿಕಂನಂವುನಿಂತ್ತ ಸ್ತ ವರದಲಿಕಾಳಲ
122ಗಟಯುಂಬಗ್ರವುವವುಡಿದರುಹಿರೇವುಗಹಿರಿಉರುಯುಂಬಗ್ರ
123ವುವವುಡಿದನುತುರುಳುನೊಗಳಿದಉಬಿದಜೈಯಭೂಷಾಯುಂಬ
124ಹೆಶರುಅಗ್ರವುಕ್ಕೆ ಕೆಂಗುರಿಯುಕ್ಕುರುಬರಕೇತಗ ೌಡನನೇಮಿ
125ಸಿದರುವುಂದೆಬಾರಗುಡಬಿದಜೈಯಬಾರಗುರುಯುಂಬಗ್ರವುವವು
126ಡಿಪಟೆನೊರಿಗೆನೇಮಿಸಿದರುಕೆಂದುಳದುವುರಜನಹೆಶರಿಲಿದುಂಮಿಯಂ
127ಬಗ್ರವುವವುಡಿದರುಗುಂಜಿಗನುರುಸಹಯಿಗ್ರವುಂಗಳಿಗೆಬಿಲಳಸೋವುಗೊಂ
128ಡಕ್ಕೆ ವಡನಸಹನಿಂತರುನಿಂತುಯಿರುತ್ತಿರಲುಶಾಲಿವಹನನಕದ
129ದ್ವೆರಜ್ಯವನಾಳಿದರಾಯರುಗಳ ಹೆಶರುವಿವರವಂಪೇಳು
130ವೆಸಿಂದುಬೂಲಾಳನಾಳಿದಅವನಹಿಂದೆವೀರಬಾಳನ
131ಳಿದಯಿಂತ್ತೀನಾನಬೂಲಳರುಆಳಿದಾರುಅವರಹಿಂ
132ದೆಅಳಿದಾವರುಸಿವರಾಯನಾದಕ್ಕಿಟ್ಟಣ್ಣರಯನಾಳಿದಾಅ
133ಚುತಾರಾಯೂನಾಳಿದಾದೇವಾರಾಯನಾಳಿದವುಲರಾಯೂ
134ನಾಳಿದಾಚಕೋಳಾರಯನಾಳಿದಾಬಿಲವುರಾಯೂನಾಳಿದಾ

# ADDENDA ET CORRIGENDA

## *Introduction*

page 4 line 20 Peacock crest. (I see from an inscription at Dâvangere, No. 1, that the Châlukyas claim to have received the flag of a peacock's tail from Kârttikêya).

4 note 4 Pulomâyi. (With the aid of other similar coins the legend has now been fully read as *Sadakana Kaḷalâya Mahâraṭhisa*, but it belongs to the same period, and Sâtakarṇi Kaḷalâya, who was a Mahâraṭhi, was probably a subordinate governor. See *Ep. Ind. VII*, 51.)

11 l 19 *for* Mayta *and* Tayta, *read* Mayla *and* Tayla

21 „ 10 Alampura. (There is an Alamparva (Sewell), Alamparai (Hunter's Atlas) on the east coast, at the junction of the Chingalpat and South Arcot Districts, somewhat south of the mouth of the Pâlâr.)

27 „ 3 *for* Gorvappa *read* king Yôga

34 „ 44 *after* name *insert* given by Hara, *omitting* Haraviṭa and

35 „ 23 *for* Harasam *read* Aiharasam

38 „ 34 „ Phaṇîśitu „ Phaṇîśitâ

## *Roman Text*

p. 10 l 4 *for* Madarkkale *read* Marandale

14 „ 5 *after* Mâdhava *insert* nṛipâḷ *and unite with* ânvayam

8 *for* laḷânvayadoḷ *read* [Hoy]saḷânvayadoḷ

17 „ 13 „ malinî „ mâli ni[ja]

22 „ 3 „ Gannara „ Gaṅgannara

30 „ 9 „ kurulaṛ-ôjigam „ kurula-râjigam

13 „ kîḷva-nâmada „ kîḷvan â mada

18 „ .. ruga „ Bûtuga

39 „ 45 „ chandrâtapô „ chitram tapô

58 „ 22 *read* on back of the seal, *and carry from* S'rîm *to next line*

62 „ 5 *for* smâd Avani *read* smÂdavani

200 „ 6 „ niśchitaika „ nichitaika

## *Translations*

p. 5 l 8 *for* daughter's *read* beloved

12 „ 28 „ Gannara „ Gaṅgannara

32 „ 14 *after* had *insert* Sapâda's army of, *omitting* and an army of foot

„ 16 *read* Kandanavôḷi

35 „ 9 *omit* had

41 „ 11 *add* (signed) Ari-râya-tala-prahâri

45 „ 7 *for* safe &c *read* from antashkaram and forced labour.

52 „ 14 „ a fiend to „ Nṛisingha to the fiend, *omitting* to

15 *omit* the Nṛisingha-kula

58 „ 20 *for* Châtyebha *read* Châye-bhaṭṭa

71 „ 7 „ Vidyâdharaṇa „ Vidyâbharaṇa

| | | | | | | |
|---|---|---|---|---|---|---|
| p. | 98 | 1 | 10 | *for* | Ayavâdi | *read* Nayavâdi |
| | 102 | „ | 1 | „ | fought | „ set out alone, as if to fight |
| | | | 1 | „ | defeated &c. | „ defeat him, and make him give tribute,—this universal emperor. |
| | 109 | „ | 16 | „ | gaṇḍa | *read* Ganga |
| | 116 | „ | 28 | „ | 980 | „ 1040 |
| | 136 | „ | 30 | „ | Gorvappa | „ king Yôga |
| | | | 33 | „ | Mayta *and* Tayta | „ Mayla *and* Tayla |
| | 147 | „ | 41 | „ | Ambinayita | „ Binayita |
| | 148 | „ | 2 | „ | Tribhuvanamalla | „ Jayasingha |
| | 154 | „ | 8 | „ | worshipper &c. | „ Niḍudôḷ-Sinda was ruling the Karahaḍa kingdom |
| | | „ | „ | „ | Kali-bhaṭṭa's son | *read* Chaṭṭarasa |
| | | „ | 9 | „ | Mallalipâla *and* Harasam | „ Malla-nṛipâla *and* Aiharasam |
| | | „ | 33 | „ | paridhi | „ pariśe |
| | 163 | „ | 16 | „ | Harasa | „ Aiharasa |
| | 171 | „ | 16 | „ | Harabara | „ Kumâra-Bîra |
| | 189 | „ | 26 | „ | who was in the form | „ by order |
| | 191 | „ | 6 | „ | 1100 | „ 1340 |
| | 192 | „ | 25 | „ | that I am called &c. | „ that only a master of elephants can stand before one who is a master of elephants. |

***Kannada Text***

Corrections included in the Roman Text, &c.

# ALPHABETICAL LIST OF TOWNS AND VILLAGES

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| Bâbanahaḷḷi .. | Sh. | 48 |
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